

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3628.
New Series, No. 732.]

LONDON, SATURDAY, JANUARY 6, 1912.

[ONE PENNY.]

NOW READY.

Paper covers, 224 pp., 1s. net, by post, 1s. 2d.

ESSEX HALL YEAR BOOK, 1912.

Roan, gilt edges, 1s. 3d. net, by post, 1s. 4d.

UNITARIAN POCKET BOOK AND DIARY FOR 1912.

With List of Ministers and Congregations.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER:—

Waiting to Grow.

Heroes and Heroines of History:

JOAN OF ARC. (Illustrated.)

Shopping in Goblin Town.

The Boy Next Door.

Temperance Ideas.

Mrs. Goblin's Nursemaid.

Puzzles and Puzzlers.

Editor's Chat, &c.

The Little New Year and We.

A New Year's Tree.

New Year's Gifts.

We wish You a Happy New Year.

(Full-Page Picture.)

Their Own Way to Make. (Ch. I.-II.)

Young Days' Guild Work.

Mother Nature's Children. (Illustrated.)

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

A specimen copy will be sent post free to any address on receipt of a post card.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE BIRTH, WORK, AND PROGRESS OF THE SOUL."

By J. P. W. 1/- net.

Published by HORACE MARSHALL & SON,
Temple House, London, E.C.

UNITARIAN HOME MISSIONARY COLLEGE, Summerville, Manchester.

Principal:

Rev. S. H. MELLONE M.A., D.Sc.

Applications for admission next October must be in the hands of the Clerical Secretary, the Rev. G. A. PAYNE, Heath View, Knutsford—from whom all particulars may be obtained—not later than February 1.

P. J. WINNER, }
G. A. PAYNE, } Hon. Secs.

TORQUAY UNITY CHURCH.

Building Fund.

Amount previously advertised £1,107 18 0

Further Donations.

Mrs. Geo. Holt and Miss Holt	...£100	0	0
Mr. C. Hawksley	...100	0	0
Mr. Edgar Lupton	...100	0	0
Mr. J. Harwood	...50	0	0
Miss Bulmer	...50	0	0
Anon.	...50	0	0
Anon.	...35	0	0
Sir W. B. Bowring	...25	0	0
Mr. F. J. Kitson	...25	0	0
Mr. E. Tate	...25	0	0
Mr. Walter Cliff	...25	0	0
Mr. W. Long	...25	0	0
Mr. C. Eekersley	...25	0	0
Mrs. Peyton	...20	0	0
Mrs. Schunck	...20	0	0
Rev. Dr. Carpenter	...20	0	0
Misses Riddel	...20	0	0
Mr. J. S. Lister	...20	0	0
The Western Unitarian Union	...20	0	0
Mrs. John Buckton	...15	0	0
Miss E. Sharpe	...15	0	0
Anon.	...15	0	0
Mrs. L. M. Aspland	...10	10	0
Miss J. E. Brown	...10	0	0
Mr. J. H. Wicksteed	...10	0	0
Mrs. F. W. Kitson	...10	0	0
Mrs. C. Harding	...10	0	0
Dr. W. B. Odgers	...10	0	0
Anon.	...10	0	0
Mr. R. P. Jones	...10	0	0
Mr. T. P. Warren	...10	0	0
Mrs. Blake	...10	0	0
Mr. E. J. Blake	...10	0	0
Mr. M. L. Blake	...10	0	0
Mr. J. F. L. Brunner, M.P.	...10	0	0
Contributions under £10, total	...243	18	0
Additional from Torquay Congregation	...3	2	0
Special Subscriptions of 452 Members of Western Unitarian Union Churches (£126 8s. 8d.) as under:—			
Bath	...1	1	0
Bridgwater	...13	10	5
Bridport	...12	15	0
Bristol (Lewin's Mead)	...12	8	6
Oakfield Road	...14	5	0
Cheltenham	...0	11	6
Cirencester	...2	0	0
Colyton	...2	1	3
Crediton	...1	10	0
Crewkerne	...11	4	0
Cullompton	...1	15	6
Exeter	...6	5	0
Frenchay	...0	5	0
Gloucester	...20	0	6
Ilminster	...3	1	8
Moreton	...12	17	0
Newton	...1	4	0
Shepton	...1	1	0
Sidmouth	...5	7	4
Taunton	...2	1	0
Trowbridge	...1	4	0

Total to January 1st, 1912...2,411 16 8

£1,000 still urgently required, which may be sent to Henry Lupton, Courtlands, Chelston; C. Heaviside, 27, Torwood-street; G. T. Isaacs, Stanton; J. Toby, Park Villa; F. E. Willis, Stratton; Rev. A. E. O'Connor, 4, Warborough Mount, Torquay.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the Country, four miles from Crewe. Excellent Buildings and Equipment. Two open Scholarships at Oxford, December, 1910. Prospectus on application to the HEADMASTER. Inspection specially invited.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILLIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

New Term begins January 1st.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

BESTREBEN HIGH SCHOOL, BRONDESBURY, N.W.

Principals:

Miss COGSWELL and Miss MACDOUGALL.
Public Examinations, 1911.

London Matriculation: 4 entered, 4 passed.
Cambridge Locals: (4 Seniors, 4 Prelims.),
8 entered, 8 passed.

Four gained Honours (3 Seniors) and one Senior gained distinction in Physiology.
Boarders received. Moderate fees.
Playing Field, Tennis, &c.

BALLYHEMLIN MANSE, Ballywalter, Co. Down.—Rev. JOHN BARRON is prepared to take two young boys as Boarders and Pupils. Pleasant and healthy position; close to seashore. Terms moderate.

SUSTENTATION FUND. For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING, to be held on Wednesday, FEBRUARY 14, 1912, the CONTRIBUTORS will have to elect six Managers in place of the Rev. W. H. Drummond and Messrs. E. J. Blake, W. B. Kenrick, W. Long, F. Preston, J. C. Warren, whose time of office expires and who retire but are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before February 1, 1912.

FRANK PRESTON, Hon. Sec.,
Meadowcroft, North Finchley, London, N.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 7.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Supply.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, 3.15, and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. BAART DE LA FAÏLLE, D.D.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. T. COLLYER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Hounslow Public Library, 6.30, Rev. J. A. PEARSON.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. S. COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. E. CAPLETON; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. C. HARGROVE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. W. LUMMIS, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. SYDNEY H. STREET, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

SILVER WEDDING.

ELLIS — SLATER. — On January 1, 1887, at Chapel-lane Chapel, Bradford, by Rev. E. Ceredig Jones, M.A., the Rev. John Ellis, of Blackley, to Abigail, second daughter of James G. Slater, of Bradford.

DEATHS.

ATKINS.—On December 31, 1911, at Hollycroft, Hineckley, Thomas Atkins, in his 80th year.
 BEVAN. — On December 29, 1911, at 3, Augustus-road, Edbaston, Fanny, widow of the late Rev. John Bevan

Situations

VACANT AND WANTED.

WANTED, Young Lady to help mother with three little children and in house, needlework, &c. Vegetarian preferred. Servant kept.—Write, stating age, salary, &c., to Mrs. LAUDER, 33, Baldock-road, Letchworth, Herts.

COMPANION.—Useful domesticated Lady, experienced in housekeeping, needlework, reading, and accounts, desires re-engagement.—S.S. INQUIRER Office, 3, Essex-street, Strand, W.C.

APPEAL.—Teacher, diplomée special subject, long time out of regular work, in serious difficult circumstances, earnestly appeals for finance save position.—Please write for particulars to ESPERANCE, INQUIRER Office, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	3	CORRESPONDENCE :—		The Story of Israel and Judah	12
THE RELIGION OF THE SPIRIT	4	Manchester College and its Need of		Complete Works of E. Brontë	12
VERSES : The Spirit and the Bride	5	Students	8	The Smaller Cambridge Bible for Schools	12
LIFE, RELIGION AND AFFAIRS :—		The Real Source of Power in Preaching	9	Byways of Ghostland	12
The Relations between Church and State		A Humanitarian Appeal	10	Literary Notes	12
in Prussia	5	BOOKS AND REVIEWS :—		Publications Received	13
The Meaning and Purpose of the Adult		The Friends of William Allingham	10	FOR THE CHILDREN :—The New Page	13
School Movement	6	The Prevention of Destitution	10	The Social Movement	14
Byways	7	The Mysticism of Economics	11	Announcement	14
Winter Jasmine	7	Religious Psychology	11	NEWS OF THE CHURCHES	14
				NOTES AND JOTTINGS	15

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Editor of THE INQUIRER wishes all his readers a Happy New Year. There are many signs of disquiet and causes for anxiety if we choose to dwell upon them. But the brave man who deserves happiness, and will find it, looks out into the future with unconquerable hope. He is not blind to the difficulties; he is conscious of his own weakness, and is deeply troubled by the sin and the miseries of the world. But he has a confidence in God which gives him strength. The year in front will certainly bring with it conflicts for all of us. It will make an immense difference to our success whether we fight as happy or unhappy warriors; whether we believe that we can play—

“In the many games of life that one

Where what we most do value must be won,”

or whether we fight without confidence and joy, feeling that all is doubtful and uncertain. The happiness of the New Year depends far more on the spirit in which we enter into it and live through it than on the events which will occur. It is this spirit of quiet, firm hope in the future which the Editor wishes to all his readers.

* * *

MR. LLOYD GEORGE, in a non-party address to a gathering of clergy and ministers in Wales last week spoke some wise, strong words. “The great lesson of Christianity,” he said, “is that you cannot redeem those who are below except by the sacrifice of those who are above. You cannot touch any evil in this country without finding there are interests that have struck their roots deep into it, and are flourishing even upon its very putrescence. I have seen gallant men beaten back by the biting blast they met along

the path of progress.” His first sentence does indeed express a vital principle of Christianity. It is the principle which lies within the doctrine of the Atonement, that the world can only be redeemed by the sacrifice and suffering of the better on behalf of the worse. When that is forgotten or ignored we are left with the doctrine of Nietzsche, that pity and sacrifice are absurd, and that the strong man should stride on towards supermanhood unheeding over the bodies and souls of the weak and wretched.

* * *

In another part of his speech Mr. Lloyd George again emphasised this point. It was not the function of the churches, he said, to engage in party brawls, nor to advocate any specific measures. Their function “is to create an atmosphere in which the rulers of this country, whether in the Legislature or in the municipalities not only can engage in reforming these dire evils, but in which it will be impossible for them not to do so.” This must be done “first by rousing the national conscience to a knowledge of the existence of these evils, and afterwards to a sense of its responsibilities for dealing with them. And the second way is by inculcating the necessary spirit of self-sacrifice, without which it is impossible for any nation to deal with gigantic problems of this kind.” A passionate desire for social justice characterised the speech throughout, and the presence of two bishops on the platform, and people of all shades of religious and political opinion among the audience, was a satisfactory indication of the growing spirit of friendliness and co-operation between men and women belonging to different schools of thought, which is one of the finest results, so far, of the awakening of the national conscience.

* * *

WE offer our hearty congratulations to Professor Henry Jones, now Sir Henry Jones, on the occasion of the New Year's honour of knighthood which has been

conferred upon him. He is widely known and admired as an inspiring philosophical teacher and thinker. In his own University of Glasgow he has long been a great intellectual and moral force. He has been Hibbert Lecturer on Philosophy at Manchester College, Oxford, during the last five years, where he has found time to deliver courses of lectures through two terms of each session. Glasgow and Oxford will rejoice in the deserved honour paid to so vigorous and attractive a character. We are glad also that Philosophy, which, in the hands of a great teacher, is surely a most important moral as well as intellectual force, should be regarded by the King and his Government as worthy of such a mark of distinction.

* * *

SIR GEORGE ASKWITH, who has been so successful in settling trade disputes, is at present in Manchester trying to bring about a conference on the subjects which have led to the recent lamentable cotton lock-out. We do not attempt to judge whether masters or men are most to blame. We have sufficient confidence in the sober common sense of English employers and employed to believe that if representatives can be gathered round a table, and can be made to understand each other's point of view, some agreement will be reached. These commercial civil wars are disastrous not only to those engaged in them, but to tens of thousands of non-combatants as well. We earnestly hope that Sir George Askwith will succeed in his great mission of peace.

* * *

DR. SUN-YAT-SEN, who has been elected President of the Republic of China by the Nanking Assembly, offers a striking instance of the way in which Western thought and methods of political reform are influencing the leading men of the East. For twenty years, interrupted for a brief space in 1901, Dr. Sun-Yat-Sen has been an exile from his country, and has carried on his studies chiefly in America and

Japan. His "Solution of the Chinese Question," however, has been widely read in China, and so dangerous was his influence felt to be by the Government that a price of £100,000 was fixed upon his head. But the fear of death does not exist for the ardent patriot, and Sun-Yat-Sen has always told his friends that it would not matter in the least if he had to forfeit his life. There were thousands of others, he said, ready and fit to take his place—a remark of special significance in view of the fact that it was thought by the majority of people, even up to a quite recent date, that China was still wrapped in a slumber from which no hint of the triumph of progress in other lands would arouse her for a very long time.

* * *

THE recent controversy between the President and ex-President of the United States in regard to the Arbitration Treaties did not, happily, spoil the harmony which prevailed at the Peace Banquet in New York last Saturday. In touching upon Mr. Roosevelt's strictures in the course of his speech, Mr. Taft pointed out that if questions of national honour were to be ruled out when matters for arbitration were under discussion, the very provocation would be omitted that was most likely to lead to war. "We have been told," he said, "that to arbitrate matters of vital interest is absurd, because we should not abide by the judgment of the Court. If we are not willing sometimes to be beaten at court, we had better not enter it at all." It had often been said, he added, in depreciation of Mr. Gladstone that he consented to arbitration and submitted to defeat, but to-day there was nothing in the memory of Gladstone that gave him a greater reputation than this fact.

* * *

THE committee appointed to administer Mr. Carnegie's £2,000,000 peace fund have determined to proceed along three main lines of advance and endeavour:—propaganda and education, international law, economics and history. The first section will give scope for unlimited activity and useful work on the part of those who are already publicly advocating the cause of peace, and will place the movement, by means of the international bureau to be established in Paris, on a firmer basis than it has ever had before. The bureau will be under the general direction of a consultative committee, consisting of forty eminent public men drawn from England, Hungary, Belgium, France, Germany, Austria, Russia, and Japan. Baron d'Estournelles de Constant will be the president of this committee, which includes M. Prudhommeaux, (who will act as European secretary); Professor Charles Richet; the Baroness von Suttner, authoress of "Lay down Your Arms"; Count Okuma, president of the Japan Peace Society; Lord Morley, Lord

Courtney, Lord Weardale, and Mr. J. Ramsay Macdonald.

* * *

ALTHOUGH the names of Professor Gilbert Murray, Mr. William Archer, Sir William Ramsay, and other distinguished men are associated with the Simplified Spelling Society, we cannot help sharing the prejudice which exists in the minds of those who think that "haist" looks uglier than "haste," and "mien" and "dien" more foreign and eccentric than "mine" and "dine." Simplification is needed in too many directions for us to be against any reasonable method of lessening the complexities of life, but we are not sure that in this particular case the cure is not worse than the disease. Quite apart from the fact that it is an affront to all our æsthetic instincts to see the English language treated in this arbitrary way, nothing seems to be gained even from the point of view of the child, in whose interests it would certainly be desirable to make spelling easier. In the word "simplified," for instance, the letter "e" is still retained for no particular reason that we can see, while it is added to the first syllable of "society" (soeciety) for no obvious purpose. It may be true that "those accustomed to reading the Bible," and other great books, would revere their teaching and appreciate their literary qualities no less with the new spelling than we do at present. But let us not do violence too suddenly to the subtle laws of memory and association which link the very *look* of a word to the thought or fact which it symbolises.

* * *

WE are glad that the recent objections of the *Daily News* to the "Jingo" sentiments expressed so forcibly in a song sung in the Drury Lane Pantomime have caused the authors of the lines in question to revise them considerably. To many people, judging by certain comments which have appeared in the press, this evidently seems a trifling matter, and one which only fussy people with a morbid dread of militarism would trouble about. But when it is remembered how many thousands of people go to the pantomime, the music-halls, and theatres, where the habit of bringing in topical and political allusions is most in vogue, it is obvious that the way in which these subjects are treated must have a great deal to do with the shaping of that public opinion which we often condemn for its want of enlightenment and impartiality. The theatre may exist for many purposes, according to the view we take of art and life, but the propagation of political ideas tinged with party bias should not be one of them. In any case, allusions made in public performances to the international situation which tend to develop a feeling of hostility between rival nations, will be deprecated by all thinking people at the present time.

THE RELIGION OF THE SPIRIT.

IT is of great importance at the present juncture in religious thought and life that a book of such significance as Professor EUCKEN's "Truth of Religion" should be widely read and studied, and we welcome its appearance accordingly in an English dress. With great cogency and fervour EUCKEN pleads for a new religious synthesis. He shows at length, and in an unanswerable way, that the "existential forms" of mediæval and current religion can no longer give expression to its "substance," wherefore religion itself is loosening its hold on the minds of educated people, with the result that their lives tend to lose all high seriousness and to become more and more superficial, without depth either of thought or feeling. Our lives are wanting in unity and dignity, are at the mercy of externalities, with no anchorage in eternal verities. "Things are in the saddle and ride mankind." Man seems farther than ever from being master of his life.

Far from being discouraged by this chaos in thought and aimlessness in life, EUCKEN finds it the natural result of the spiritual crisis through which we are passing, and foresees the approach of a great spiritual awakening through the inflowing of new energy, which will raise man to a higher level of existence by the deepening of his inner life. He believes in a spiritual evolution which signifies

"That the attainment of the higher stages becomes possible only after having passed through the lower stages; that in each stage the whole brings forth a new beginning, and, consequently, all movement has the foundation of a timeless order. . . . there is a growth in the depth of reality as well as in the living presence of a higher order."

As evolution on this earth has proceeded from the inorganic to the organic, from the unconscious to the conscious, and from the conscious to the self-conscious, so there is slowly evolving in man a still higher stage—the "Spiritual Life," which, based on the animal life of the body and the self-centred psychical consciousness, transcends their needs, impulses, and desires, and uses them as means and materials for its own eternally valid and self-sufficing ends. Civilisation and culture, science, art, and literature are all creations of this Spiritual Life, which in all these departments strives to rise above the indifferent and fleeting flux of sensation and desire, to give "duration to the moment," and to build up a lasting structure of Truth or Beauty. In them the creative spirit of man is evolving a spiritual world which has an absolute value of its own.

* The Truth of Religion. By Rudolf Eucken. Translated by W. Tudor Jones, Ph.D. Williams & Norgate. Pp. 622. 12s. 6d. net.

From the point of view of current scientific evolutionism all truths, all creations of beauty, all heroic deeds are of value only as a means to the preservation of the life of individuals or groups, and have no intrinsic value as ends in themselves. From the standpoint of the Spiritual Life such things are of eternal value. Life exists to realise them and has value itself only so far as it succeeds in doing this. EUCKEN points out this significance of culture, science, and art, but insists that something more is needed both to raise them to their highest level, and to gather them into the unity of a profound and all-pervading spiritual whole. This something more is religion, the deepening and raising of life which comes from the intuition that human life, insignificant or meaningless as it may seem to a superficial view, is conscious of its participation in an infinite Whole. This consciousness raises man above mere external nature and his own psychical subjectivity. He feels himself part and organ of a Divine Life. He is no longer inspired by mere sensual gratification, or the desire for power or fame, but by ideals whose worth and beauty have eternal value because they spring from the Superpersonal Life of the Whole.

"Religion comprehends reality as a development or expression of a total-life, but it makes a great difference whether such a total-life appears as effective in the concatenation of the whole and as mediated through this to the individual parts, or whether it appears as immediately present in the part, and as directly related to the part. The former view predominates in Universal religion and the latter in Characteristic religion. The development of the immediate presence of the Whole places the individual in possession of a new light as an expression of infinity—as the point where an original and self-subsisting life bursts forth."

When once that "new light" has shone within a man, he feels himself the denizen of a new world which exists eternally in the Whole, but which he has to recreate and embody by strenuous effort in the phenomenal world in which his action is effective.

The New Life thus shows itself, not as the easy-going acceptance of a truer point of view, or a passive acquiescence in a higher order, but as the creation of a Spiritual World by ever-renewed struggle and toilsome effort. As the beauty of the flower arises from the appropriation and transformation of the coarser elements of the soil, so the Spiritual Life feeds upon, and transforms and glorifies the sentient and psychic life.

"Out of the mould the rose unfolds,
The soul, through blood and tears."

EUCKEN finds that Christianity, "as to its substance," is the highest embodiment of religion, because it

takes up the experiences and the opposites of life in their widest extent and fastens them together into a Whole; it is great in strivings, struggles and transformations; it appears before all else as a powerful current of life . . . an awakening of immediate and intimate life, a vivid representation and realisation of an Eternal Order which all the changes of Time cannot destroy, but, on the other hand, a *fundamental revision of its traditional existential form has become absolutely necessary.*

Very fundamental is the revision of Christianity he requires. It would no longer be based on historical facts, for, as EUCKEN well says,

"Faith has as its object what is of timeless nature. If an historical fact is put in the place of an object of faith, faith is externalised and reduces religion to a level which has been passed by the most important religions of the world."

It would no longer rest on miracles, not even that of the Resurrection, nor on an external revelation, or the Deity of CHRIST. It would not denounce knowledge or culture, and it would no longer be ascetic. The spiritual would not, as Tolstoy declared, "reject all the demands of the animal in man," rather would religion form the culmination or, better, the organising soul of the whole life of the Spirit; it would be the *resolute* living in the Whole, the Good and the Beautiful. In weighty words, EUCKEN declares that "Religion must never consider itself as an isolated province but as the characteristic depth of the totality of life." It will "constantly attempt to build up and hold forth a Whole of the Spiritual Life within the human domain over against the immense hindrances and perversions of an indifferent and hostile world."

It is true that the religion conceived by EUCKEN preserves the "substance" of Christianity and is continuous with it, but its continuity is the continuity of the plant and the seed from which it sprang; it is the *Religion of the Spirit*. It would rise above the pietistic religion which looks to God to further the happiness and well-being of the individual. It must even do more than redeem the individual soul. It must lift humanity to a higher life. EUCKEN feels "that throughout genuine Christianity everywhere there is operative a yearning after a new man, after a new kingdom of peace and love." The Religion of the Spirit will take up and carry forward the task of founding the Kingdom of God.

The chief blemish in EUCKEN's most suggestive and inspiring work is the failure to link on the Spiritual Life which he expounds to the movements for social reform and for justice and righteousness in the sphere of economics and politics. It is not true that "Religion is never mixed in a Yea or a Nay with political and

social problems" or "has nothing whatever to do as to whether monarchy or republic, individualistic or socialistic presentation of economic relation is the better condition of things." Christianity has always demanded that the kingdoms of this world should become the kingdoms of our LORD and of his CHRIST. The Religion of the Spirit must be even more zealous for such a consummation. The Spiritual Life will find its realisation not only in the inner world and the domain of science and culture, but in the transformation of economic and social relations. It can never rest till it has embodied its ideal of justice and brotherhood in the whole organisation of the State.

MAURICE ADAMS.

THE SPIRIT AND THE BRIDE.

No longer shall my thoughts hold tyrant sway

Over the rich warm verities of God,
Admitting them or turning them away
With haughty welcome or forbidding nod.

'Tis not in thought to find a sweeter scent
Than that which floats upon me from the rose;

Nor can the mind in its own firmament
Give joy more pure than from the starlight flows.

The whisper of the silver-shining leaves,
The silence of the sleep-enchanted vale,

The movement of the wind among the sheaves—

The majesty of music in the gale—

All in themselves have richer, fuller charms
Than *thought* can give in putting them aside;

The flesh and blood of earth are as the bride
Of my blest spirit held within mine arms.

E. S. R.

LIFE, RELIGION & AFFAIRS.

THE RELATIONS BETWEEN CHURCH AND STATE IN PRUSSIA.

THE present work by Dr. Foerster,* the historian of the Prussian Church, is an outline of a new law elaborated into detail in 142 clauses, which he puts forward as a basis of discussion, in view of the necessity becoming ever more widely felt of altering the present relation of Church to State in Prussia.

Ever since 1905, when the law of separation between Church and State was

* Entwurf eines Gesetzes betreffend die Religionsfreiheit im Preussischen Staate. Von D. Erich Foerster. Tübingen: Mohr. 1911. 66 pp.

passed in France, a similar policy has been winning adherents in Germany, and is now beginning to be seriously espoused and promoted. It is certain that the existing laws defining the relations of Church and State are being acutely felt as an anomaly and anachronism among the people themselves, while their intricacy and complexity make their administration by experts as devious and difficult as foreign diplomacy. The time has come to formulate definite concrete proposals by which the State in the future should be guided in its dealings with the religion of the community.

The chief fact to be taken into account to-day is that that community is no longer homogeneous. Apart from Jews and Catholics, Protestantism itself is now broken up into parties and sects, whose divisions are becoming so wide that the unity imposed upon them by the present State legislation is a purely fallacious one.

The Liberals cannot rest under a confession thrust upon them by the secular authority, and yet outside the sphere of that authority they have nowhere to go but the desert, while the Church they leave behind would reclaim all the prestige and emolument of a national institution without being national. On the other hand, among the evangelical conservatives, there are many who are convinced that the rule of the State is detrimental to purely religious activity and strength. Now it is impossible, Dr. Foerster holds, to unite Protestantism in Germany by any formula or standard. The latter would have to be either so empty of content as to omit all real religious potencies, or so purely formal as to conceal, without removing, underlying differences in modes of thought and feeling. The policy of imposing theological uniformity from above is an impossible one. Nor would it be easy for the present State Church to become a Congregational Church. The only solution is to recognise the call for independent religious bodies whose members are united to each other by living religious ties of sympathy, and to break with the existing system of State rule and maintenance.

Voluntaryism, Equality before the State, and Freedom are the three great principles underlying Dr. Foerster's suggested legislation. And for their realisation legislation will be necessary. At present many public offices are closed to those who leave the Church, and an attempt is being made to bring pressure to bear on those who disbelieve in it to have their children instructed in the State religion, and to make such instruction a condition of entrance into the higher schools (*höher Schulen*). But, apart from that, "freedom to form new religious societies is not given in Prussia; recognition of such is given only by indulgence of a law in each particular case, and it has not always been granted to new religious movements."

What is wanted is (1) that the State grant freedom for the formation of religious communities, which will be true Churches in the sense that they will be based on real unity of spirit and thought among the members; (2) that it give no subventions and privileges to any particular communities, but protect and embody all without distinction; (3) that it secure to all citizens their civil rights indepen-

dently of their religious creed and against the encroachments of religious corporations; (4) that the cost of maintenance of all religious institutions and machinery be borne by those exclusively on whose behalf they exist.

If legislation embodying these principles were carried out it would deal a blow at the Prussian Church that would reverberate throughout Germany for many years, and make religion there quiver with the shock, but we believe that it would be to the ultimate good of religion and Church alike all over the land. When it has to depend on its own inner spiritual appeal, that appeal will become more real and more powerful, while freedom and spontaneity will conduce to a richness and variety, the loss of which only impoverishes and weakens the whole religious consciousness and experience of a people.

R. NICOL CROSS.

THE MEANING AND PURPOSE OF THE ADULT SCHOOL MOVEMENT.

It is surprising how little is generally known of the Adult School Movement. This is in a large measure due to the quiet and unobtrusive manner in which adult schools have been conducted. Much of the most effective work with which the movement may be credited has been carried out in the spirit of the Quakers who initiated the work, a spirit which finds expression in many of our ideas and methods to-day.

Many feel, however, that our influence would be increased in a remarkable degree if the methods common to most agencies aiming at social reform through progressive thought were adopted. The remarkable progress of the women's movement, and of the Independent Labour Party, is quoted over and over again as an argument for a persistent effort to keep the claims of the schools before the public, and for a strenuous campaign upon modern lines. On the other hand, we are reminded that the strength of our success in the past has been through personal influence, and that if we can thoroughly inspire and help the comparatively few, we shall, through that comparatively few, be of greater service to the many than by resorting to ways and means less thought-provoking than those now adopted.

To understand the Adult School Movement to-day, it is necessary to emphasise its unique character as an educational force in the fullest sense of that term, to examine its own particular message, to find out its relationship to social reform movements and to modern religious thought, and to discover its attitude towards political and civic action.

From the commencement the work has been educational. In teaching unlettered mechanics and labourers to read and write at an early hour on Sunday mornings, the pioneers builded better than they knew. Out of their simple effort has grown a body comprising 1,929 schools, with an approximate membership of 110,686 men and women. Around most of these schools is to be found a network of useful agencies including allotments, social in-

stitutes, fireside conferences, and co-operative holidays. We do not teach folk pot-hooks and hangers, or their alphabet from the Bible to-day, but the central idea that moved the original workers is still with us. One can picture the early critics trying to rebuff those enthusiasts by suggesting the absolute futility of their work. Those whom they drew together were not worth educating! The labour expended would never be repaid! This argument is still familiar. It dies hard. Your snobbish critic who prides himself upon his wealth of knowledge often abuses those who have been denied his opportunities for their ignorance, and at the same time uses his influence to keep them ignorant.

But the Quakers believed in the spiritual nature and possibilities in every man and all men. They felt that every individual possessed latent divinity, sleeping power, undeveloped worth. It was this that called forth their best endeavours and loftiest enthusiasm. It is this which is the motive force of our movement to-day. It is felt in some degree in all our schools. Without it no school can exist, and where it is experienced with any intensity is found life, and vigour, and a glowing and continued enthusiasm. The very methods of an adult school suggest the thought that each human soul possesses within him the germ of untold good. The fact is recognised that every man and woman has a personal contribution to make to the experience and thought of the race; that each counts and must not be ignored, and that only in co-operative thought, and study, and service can true and lasting progress be effected.

This, then, is the definite message of adult schools. Above all, we aim at developing men and women. We want to tell every human soul he is more than a machine, an official or "hand," a slave or partisan; that he has a vital place in the scheme of things, a part to play, a work to do, and a destiny to fulfil which is his own. This London of ours, and all our great centres of industry, to-day have a tendency to crush the soul out of man. It is our high duty, in place of such apparently invincible forces, to assert the rights of the individual, the dignity of manhood, the spirituality of human nature. We want every man to feel his feet as a son of God in this life. We want to put him upon an equal footing with his fellow. We want to make him enthusiastic for development in every part of his nature. Without this desire for self-development and self-expression there can be no truly effective social reform. We need to emphasise that humanity can only develop through men, and that men cannot truly develop at the expense of each other. True education is the development of the whole man in order that he may contribute his best to the common stock.

Education with such an object is being carried on in adult schools, and one wonders, in view of this fact, that the question is put to us, What is the definite work and message of this movement? Our definite work is to develop men and women. Our definite message is our belief in the worth of human personalities.

Now, what is actually being done to justify our claim as a discoverer of men, a bringer together into close relationship

of those who would otherwise never know each other's views and opinions, difficulties and enthusiasms? In answer, we claim that there is no other organisation either in religious, political or educational circles that possesses such a broad platform. In our schools up and down the country are to be found representatives of every class in society and every type of thought. People of advanced and original thought are welcome, not merely tolerated, and the same may be said with equal truth of the most conservative. They forget artificial barriers and meet simply as men. Such familiar contact means education. It makes for friendship and larger life.

Again, our aim is to investigate all questions upon their own merits. Through a strong determination to ally itself with no particular party, the Adult School Movement has done a great service to public life. The great pity is that those to whom such opportunity would be an inestimable boon do not avail themselves of it. Our civic life would be ennobled and purified if public representatives were to meet around a common table as friends and not opponents, and deal with difficulties as men and women, and not as wire-pullers or party puppets. Something approaching the reunion of Christendom would follow such a systematic neighbourly conference in which representatives of all the churches took part, forgetting their labels and differences, and seeking unity without uniformity. For obvious reasons, such a broad and human platform does not attract many such; but in spite of this, the movement is a strong factor in humanising both political and religious life. Men are not taught to read, and write, and speak, in the elementary sense, but they are encouraged to read the best thoughts of the best writers, to think for themselves, and to express their thoughts in writing and in speech. Able to do this, armed with the human experience facts of the problems before them, numbers of our members have made their way into public life, and through the instrumentality of one or another of the great social and political movements, have expressed what they have felt to be true on such matters.

The grouping of the schools into local federations and county unions has been followed by the launching of educational schemes of a thorough-going type. A visit to Scalby, Uffculme, Woodbrooke, Fircroft, or any other of the centres where holiday is combined with study, is an illuminating explanation of the motto cherished by so many of our folk, "Education through Fellowship."

In testing all things by human experience we find ourselves in line with modern tendencies in all the Churches. Men are testing what they hear on Sundays by what they see during the week. Teaching which does not conform with the facts of life is questioned. What we are concerned about are the realities of human experience, the joys and travails of the human soul. We believe in God working through men, and echo the words of Walt Whitman:

"As I stand aloof and look, there is to me something profoundly affecting in large masses of men following the lead of those who do not believe in men."

C. E. H. CARRINGTON.

BYWAYS.

"THROUGH severe personal examination of my own ways and the ways of strangers, in life and art, I often found that that which one rightly calls a false ideal, was for the particular individual an absolutely necessary if indirect way of reaching his goal. Every return from error is a mighty means of educating mankind as a whole and as an unit, so that one can understand why, to the Searcher of all hearts, a repentant sinner is dearer than the ninety and nine righteous ones. Yes, men often strive for a seemingly false end just as the ferryman works against the stream because it is his desire to reach the opposite shore." Thus wrote Goethe in one of his letters to a friend, and perhaps here lies the explanation of the actions of others which we are so apt to condemn when the motive which prompted the action is misunderstood or hidden from us. We look at the crookedness of the path and forget it may eventually lead up and on to the mountain top.

The uneventful high road is what all can understand; it is so plain, so self-evident, that we marvel or are distressed according to our several natures when we observe those who, impelled by some inward *drang*, strive to reach their end by devious ways. We cry, "It is wrong," in stentorian tones. We admit of no excuses. We shout ourselves hoarse: "This and this only is the way; walk ye in it." Or we shrug our shoulders in indifference with a self-superior smile of commiseration. We declare the goat-track on the mountain of Life leads to ultimate destruction, if, indeed, it leads anywhere. Why court the dangers of the roaring torrent and the deep abyss when one can follow the old road with its many sign-posts? Why seek possible destruction by wilfully leaving the beaten track when the old way is so safe? Surely it is a very madness of wilfulness and irresponsibility to clamber over rocks and stones for the sake of receiving many a cut and bruise by stumbling along in the dark. What sensible person cares that there are strange sweet flowers to be gathered in these dark places; that the bleached bones of those who have passed the same hazardous way beckon those others on? Let such scorers of the high-ways be taboo—they have stepped aside. Contumely be their portion in this life. They are pariahs, outcasts; leave them to the fate they have chosen for themselves. We cavil at their ways, their speech, in short at everything in which they differ from our, too often, smug selves. We do not understand that thus, and in no other way, can they give adequate expression to that faith which impels them to embark on their perilous journey. Many, indeed, fall into the blackness of the pit, there to lie long years in lonely agony until strength to climb painfully and slowly upwards is given them. Yet those years have not been wasted; they have gathered the sweet flower of Compassion in their fall, and sad, indeed, must be their plight if they ever condemn those who slip where they themselves have fallen. They know too well how smooth was the descent, how treacherous the path, and are more like to give a friendly warn-

ing than shrug the shoulders in self-righteous scorn.

Those goat-tracks have, perchance, afforded vast sight of widespread country, and other paths than theirs, which yet lead to the same great goal. They perceive they are not the only ones to climb and stumble and fall in their effort to reach upwards. They learn that amid the many who fall the desire of all, however ill-expressed, is upwards. The action is often halting and wayward, resulting in many a stumble, but the divine trend behind all the seeming futility is the trend upwards and onwards. As rivers rising from different sources run crooked or straight to the ocean, so all efforts, all true beliefs run crooked or straight to the Eternal Ocean of existence, knowledge, bliss and love.

Not in vain have the byways of life been trodden, not in vain have the depths been plumbed; and is it not written of the great Elder Brother that he, too, "descended into hell; and the third day he rose again and ascended into heaven; and sitteth on the right hand of God the Father"? Who will dare say he would condemn those who have fallen in the darkness, since he himself deemed it necessary to descend into hell ere he rose to become one with the Eternal Mind in the clear light of heaven?

M. RANDS.

WINTER JASMINE.

It formed an arch over the low doorway into the neat, whitewashed cottage, with its thatch of brown straw which the tits and sparrows rifle in perfect security and freedom from fear. Everything about the cottage betokened cleanliness, neatness, simplicity, homeliness, peace. If one had walked, as the writer had done that day, over the hill from whose summit, immersed in a stratum of crystal air, could be seen the valleys in blue mist below, and then had traversed the moor, one would have felt that this cottage offered fit symbol for the goal of life's journey; so unpretentious, so suggestive of an old order gone by, yet so animate with living influences, so chastely conspicuous in the light of the setting sun. One may sit within the chimney ingale and look up at night to the stars through the charred tube that touches the sky, and hear the cricket sing, and the old grandfather's clock beat out in measured ticks the slow passing of the moments as they flit by; one may sit in company and be silent all, sharing something deeper than thought, even the brooding melancholy of the sacred night, or the long-reaching rapturous quiet of the evening that has alighted with heavy wings upon the moorland and the curtained hills.

But we did not enter to-day, for the sun had not set, and the weather was extraordinarily mild. Though it was the winter solstice, the beams of the sun had been brilliant for the season, and it was good to be awake and abroad in God's green world. Many an unexpected blossom had been discovered in field and hedgerow—buttercup, dandelion and daisy; cat's eye and red dead nettle; potentilla and hawkweed;

yarrow and red campion; and in the village gardens one had had a sniff of wallflowers and winter-violets, and seen clean clusters of the scentless Christmas roses (Japanese Anemone) with a few belated rosebuds, honesty, and pinks. But they had not prepared the eyes for the vision of the bower of yellow jessamine over Dame Mallen's cot. The plant's first parent, brought many years ago to this country from the land of the Rising Sun, has been the means of sending shafts of washed gold through the grey of many a dull English winter since. And, though it has the reputation of growing rapidly and of thriving in almost any situation, it answers quickly to its surrounding human influences, and, as the Sinhalese says of his cocoanut palm, "grows best within the sound of human feet." Its presence over the cottage on the moor bears special significance to the story of the inmate. She is 103 years old. Until quite recently she has done everything for herself. Her hearing is intact, her hands are still busy with the knitting-pins, but sight, if somewhat dim of late, has opened in other directions than the spectrum. As she looks out from her door upon the wide landscape, a smile follows the eyes as they open in a great wonder like a child's in whom reverence and admiration and intuition blend in subtle harmony.

As she stands there at the door, presenting such a picture of hale and happy old age, one sees the lithe stems of the jasmine, leafless, gold-laden, bend as if to do her honour, to crown her. And one realises the sanctity of the fruition of a clear, simple, God-gladdened life. How Shakespeare, who missed this glory, must have loved to mouth those lines (when he played, if tradition lie not, the part of Adam) :—

"Though I look old, yet I am strong
and lusty ;

For in my youth I never did apply
Hot and rebellious liquors in my blood,
Nor did not with unbashful forehead woo
The means of weakness and debility ;
Therefore my age is as a lusty winter,
Frosty, but kindly."

There is no merit in longevity as such, otherwise the tortoise had the greater grace. But longevity with the senses sound, and the mind clear, a nest of pleasant memories, and the heart green, and the soul all starred with the blooms of faith and hope and courage, without depreciation of the present and without loss of faith in the future—this is a lusty winter, frosty but kindly. Old Dame Mallen's childhood and youth were spent in hardihood. She has always worked. She remembers harsh times. Neither in the social life of the common people, nor in the legislature has there been such a spirit of kindness as at present. She remembers times when life was harder, when the common necessities of living were three, six, and nine times more costly than now; when the poor dare not show any independence of thought or action; when they were feudal vassals of their lords, almost chattels, attached to the soil. No good old times for her. With the King's message on the wall, with the stream of visitors coming to pay homage to the oldest inhabitant, with her own interest and activity, one can well under-

stand her belief in the present. Happily she does not read the papers, and knows nothing of the conditions of the toilers in the large industrial centres. She does not want to prolong her life, nor is she in haste to depart. As God wills. Here or elsewhere, in His hands, she fears nothing. While she can look over the hills, and hear the curlew's cry, and be awakened by the song of the larks, and watch the dawn break over an earth that has yearned for its radiance, and see that other gleam that plays within the light seen of the eyes, she is content. For her the veil is very thin, but she smiles only in answer to my questions; and as I cast my last look back in coming away, the same inscrutable smile lights up the pale face illumined by the fading rays of the westerling sun, beneath the doorway wreathed in the bower of the winter jasmine.

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

MANCHESTER COLLEGE AND ITS NEED OF STUDENTS.

SIR,—Dr. Beckh and Mr. Holden have let me down. At a full House meeting last year (I do not remember whether Mr. Holden was present) it was unanimously agreed that the curriculum ought to be reformed, and that, without addition to the staff, reform could be immediate, inasmuch as a student should be allowed to choose, say, two of the subjects on the prospectus to work, and could attend lectures on the others by advice. Dr. Beckh has read my letter in "some haste." He has omitted to notice my first suggestion, which was that the prospectus should be altered, and this leads him into a mistake later on. In the prospectus there is nothing to indicate to a student that "Comparative Religion," social philosophy, and the practical work of the ministry are on a different footing from the other subjects—that a student could choose to work these subjects, be examined on them, and have this work counted to his academic credit, instead of others. I did not know that, as Dr. Beckh states,* in a student's second and third years the contrary is the case. Would I had known! And if there is work on the Dunkin foundation, say, apart from lectures (and in the odd case of Mr. Graham Wallas, seminars), it has been introduced this session.

The suggestion that art cannot be taught or that religion cannot be taught (which is much the same thing as Goethe, Carlyle, &c., have known) seems to me either cynicism or blindness. Are architecture, painting, and music not taught in Ger-

many? If not, what are Dr. Beckh's boasts of München worth, and to what end are our churches and we? The suggestion that the students should study art in the vacations (Dr. Carpenter's argument at the Discussion Society, by the way) is to me to say that teachers of religion should study religion in their holidays, and devote themselves to matters of subsidiary and arbitrary importance in their studies.

Dr. Beckh learnt the meaning of the word "student" at German universities, and that is the trouble. Unfortunately, England has been learning too much of this in the same school. But the meaning which Dr. Beckh gives in his letter is an idealised misrepresentation of what that conception really works out at in practice. Constructed teaching simply means that the teacher should give *his own conclusions*.

I must regret that Dr. Beckh put in inverted commas "horrid Bible," a phrase which, of course, I have never used. But the talk that the Bible has made the culture of Germany and England, including Goethe and Shakespeare (but why repeat in such details?) shows how much Dr. Beckh's scholarship is worth. And please note, Dr. Beckh, that the Bible can be studied for its intrinsic literary worth.

Mr. Lloyd Thomas found that the students of Manchester College had evidently not found enough time for devotional reading. And "a little bit more advertisement" rather gives Dr. Beckh away.

In reply to Mr. Holden, I used the word "free" in both senses he mentions. He has omitted to notice my citation of the Scotch theological colleges which have a course in natural science. I would have the compulsory amount of Biblical study reduced and the compulsory course made more "popular"—which does not mean less scholarly. In speaking of textual criticism, Mr. Holden was the victim of a label. What he meant was history of the texts, for, of course, all the work on Old Testament and New Testament is based on textual criticism. Mr. Holden is mistaken if he thinks I have any quarrel with the course at Manchester College as it affects him. His theological position renders it palatable to him, and I welcome such at Manchester College. My plea is that a course which suits his theological position ought not to be made compulsory for other theological positions. What do they know of Christianity who only Christianity know?

Yours, &c.,

ROBERT F. RATTRAY.

Kiel, Germany, January 1, 1912.

SIR,—As third and second year members of this College have written to you on this matter, it is not, perhaps, too presumptuous for a mere first year man (who has also been an "external exhibitor" of the same College for the previous four years) to express his views.

Mr. Rattray voices the feelings of those in "revolt from orthodoxy, e.g., from the Bible being the sole repository of religion." Dr. Beckh voices the diametrically opposite view. If Dr. Beckh's treatment is followed, it alienates students "in revolt from orthodoxy," whereas Mr. Rattray's treatment leaves room for those in revolt and those in sympathy with orthodoxy.

* The "Regulations affecting Candidates for Honours" obviously do not meet the case.

Mr. Rattray's suggested treatment is most in keeping with the traditions of Manchester College, and therefore I welcomed his letter, though perceiving it was "written in haste." For the first time in my five years' knowledge of Manchester College I learned from Mr. Rattray's letter that Hebrew was not a compulsory subject, even for first year men. If for that alone the letter has fulfilled one of its purposes, for there must be many others in my position of ignorance upon this matter.

Dr. Beck's remark that we have "six months' vacation" is extremely misleading to any outsider. Lectures, essays, examinations, societies, sermons, readings (to mention only some of the various work done) make term far too full and busy a period to do any real justice to the required reading work, save in vacations. Anyone who denies this statement must either possess marvellous physical powers of sitting-up into the small hours of the morning to do this reading, or he must use up those two precious hours of recreation or sport in each afternoon, without which no man can keep himself really "fit" in Oxford.

If he does neither of these two things, and yet at the same time still imagines he can keep his "six months' vacation" for his own uses, he is not, in my opinion, doing his honourable best as a "student" of this College. That he should use the hours of recreation is, in the opinion of most Oxford men, bad policy from reasons alike of health and of sociability. If I am not greatly mistaken, the power (after one's first year) to choose one's own course and to specialise upon it has only come into full operation since Mr. Rattray left the College. Now, supposing it is really necessary to judge "studentship" by the number of lectures attended, would it not be possible to fix a compulsory minimum of lectures to be attended per week by each student, while at the same time allowing each man at the beginning of term free choice of the courses of lectures he will agree to attend?

I think Dr. Beck over-emphasises the word "student." Surely religion and the churches to-day seek for and need, not merely "students," but men in every sense of the word.—Yours, &c.,

W. HARRIS CROOK.

Oxford, January 1, 1912.

SIR,—As one of those persons "actually repelled from Manchester College" by the things Mr. Rattray hinted at in his letter of December 20, I feel constrained to thank my old senior for his frank and sympathetic criticism of the college. I know his attitude well; he would agree with me that Manchester College is so good that it is a pity it is not better. Your two correspondents this week do not, I think, appreciate the spirit of Mr. Rattray's letter; if they did they would not be able to feel the need to "reply" to it.

I hesitate to say much, because my experience at Manchester College was peculiar, and, throughout my brief and stormy course there, I was treated with the

greatest personal kindness and consideration. But the facts are these. I went up to Manchester College from a Congregational College in search of an atmosphere in which free development might be possible. The effect of two terms' work there was materially to hasten, if not even more largely to bring about, an attitude of scepticism which, I felt, would only be confirmed by remaining in such an atmosphere. I therefore felt compelled to leave at the end of one year.

I should plead for a more consistent carrying out of the principles of liberty for which the College stands. At present Manchester College—admittedly the most liberal and advanced of theological colleges—is still under bondage, in practice if not in theory, to the supposition that all students are pretty much the same, and can be stuffed with similar intellectual food, and then turned out as useful ministers. This appears to me to be a violation of personal values, and a failure to adapt itself to modern needs which is not made less but more deplorable on the part of Manchester College by reason of its conspicuous liberalism and efficiency in other respects.—Yours, &c.,

J. CYRIL FLOWER.

Frizinghall, Bradford, Dec. 30, 1911.

THE REAL SOURCE OF POWER IN PREACHING.

SIR,—I sometimes wonder if controversies ever open up the point of view the opener intends to raise. Words, even when carefully chosen, suggest such different interpretations to different individuals. If only critics would not assume that somebody who presents a point of view is suggesting something that is trivial, a real gain in our attitude towards each other would be made. Mr. Allen is surprised at my perplexity in not finding "in books about preaching the secret of the great preacher's power." I do not know why he should be. He asserts that "One would hardly expect to find the poet's secret revealed in a rhyming dictionary or the artist's in a manual of painting." No, I do not think anybody would. But if I opened a book on poetry and poets I should expect to find something about the natural gifts of a poet, and I ought to expect to find some treatment of this subject. There are certain things which are common to all poets, to a Milton, a Shelley, a Browning, or a Wordsworth; there are differences, too, but there are common things which unite them in one group, the group of poets, otherwise we should not know that they were poets. I simply suggest that our books on preaching leave out an essential fact in this analysis, an obvious, a fundamental, an inborn difference between the minister and the preacher. It is no answer to me to tell me, what of course I know, that a preacher is born, not made. The question I am asking is deeper, namely, what are these inborn qualities; what does the preacher, by nature and culture, love as compared with the minister? They are quite

obviously not the same things. The minister is haunted by certain desires connected with the meaning of human and even animal existence, with the thought and feeling about God and the universe. The preacher, as his sermons and writings prove, has a different outlook. Many great preachers have had thoughts that are, from a religious, a literary, or a scientific view point, scarcely worth considering; other people uttering these thoughts would have exercised no influence at all. What is it that moves men and women to listen to the great preacher, while the great minister is, at any rate in his lifetime, except for a chosen few, all but disregarded? This is not an idle question, and I am not asking it in an idle way. If we recognise, and I cannot see how anyone in the very least acquainted with religious thought can deny, this difference between the born minister and the born preacher, it necessarily follows that the training for the minister and the preacher should not be of the same nature. It necessarily follows, too, that there ought to be some proportion between the number of ministers and preachers in different religious bodies. Where propagandism is the main need preachers should predominate; the Pauls, the Mohammeds, the Wickliffes of history are needed for the spirit of our day: where the glow of developing religious feeling is needed, the religious voice of a new church, even if it has to cry in the wilderness and only to be faintly heard, is as necessary.

Atmosphere counts for a great deal. The atmosphere that will develop the minister's ideal can never be the same as that which encourages the preacher's aims. The majority of all churches and chapels are badly attended by men, and although the breach between knowledge and religion shows signs of lessening, yet there is no secure bridge that has yet been built, at any rate in the popular mind, across the gap.

Is it an extreme statement to assert that religion is not the living, vital force it was a century ago; and if this be true, is it not also true that some error has caused our religious appeal to be less effective? May the cause be due to this, that greater knowledge and greater faith are both needed to-day, and that the special needs of a minister's feelings and of a preacher's have been imperfectly realised? What is the place of the minister in religious life, and what the place of the preacher? I still assert my three main positions:—

(1) That while the minister's mind is explainable, the preacher's is so far unexplained.

(2) That it is desirable to know what is the real source of power in preaching, the one motive which creates a real desire to preach.

(3) That if we knew this motive of the preacher's life we must come to realise that the training of the minister and the preacher should be different.

A change in our outlook on this subject might mean much greater influence in social life.—Yours, &c.,

J. LIONEL TAYLER.

146, Highbury New Park, N.

A HUMANITARIAN APPEAL.

SIR,—May I appeal through your valuable paper to your readers to deal, when possible, with those butchers who use the R.S.P.C.A.'s painless cattle killer, which saves very great suffering. I think this is a matter about which no meat eaters can avoid a certain responsibility, and if no preference is given to those butchers who buy this humane killer and have their men taught to use it, they have no encouragement to do so.

—Yours, &c., MAY LISTER.
Crowborough, Sussex.

BOOKS AND REVIEWS.

THE FRIENDS OF WILLIAM ALLINGHAM.

Letters to William Allingham. Edited by H. Allingham, and E. Banner Williams. London: Longmans, Green & Co. 7s. 6d. net.

WILLIAM ALLINGHAM was a man of many friends. This book shows that he was known, admired, and loved by a large number of the leading men of his generation. It is a question whether a man's worth may not be more truly judged by the kind of people who like him than by the work he does. After all, to be loved by your friends, if they are noble friends, is in itself a sort of work, and has an effect upon the life of the time. It means that a man is simple and sincere, and sympathetic and inspiring. William Allingham's poetry is not widely read. It probably deserves to be more popular than it is, and it may yet come to its own. The book before us makes it evident that his poetry was much admired by many of the best judges of his time, and it makes still more evident the fact that he was honoured and beloved by them. He must have had a personality which was full of charm and attractiveness. He did not live in any little mutual admiration coterie. He had amongst his most intimate and best friends such different types of men as Leigh Hunt, Carlyle, Browning, Tennyson, Burne-Jones, Rossetti, Landor, Morris, Millais, Thackeray, and Ruskin. The acquaintance began usually through his poems and then deepened into friendship through contact with himself. He was without the hall-mark of university training; he was an obscure excise officer, first at Ballyshannon, in the west of Ireland, and then at Lymington, in Dorset. He did not owe anything to family influence or wealth. He did not force himself on public notice through any brilliant work. Gradually, almost imperceptibly, he won his way into the hearts of the leading men and women of his generation. The newspapers did not say much about him. His was essentially a "succès d'estime," the esteem of the best whose esteem was most worth having. Here is an extract from a letter of Mrs. Carlyle:—

"Dear Mr. Allingham,—You are not taking it ill of me that I did not thank you for your poems before reading them? I have now read every line of those poems—a great praise in itself, considering the anti-poetic atmosphere I live in, and how im-

patient I am become, at second-hand, of the general run of poems: and, to speak quite sincerely, I find all of them good reading, and some of them really beautiful and worth getting by heart. The 'Dream' in particular pleases me, and one verse of it brought a gush of tears from my eyes; and if you knew what remarkably dry eyes I read with generally—nay, live with generally—you would attach some importance to this manifestation of feeling."

Burne-Jones writes: "Dear Old Pote—Can't move at present. Come and see me. Come for a week at once; come on Saturday and be made much of. Send a line and say so. You shall be petted ever so. Your yearning friend, Ned."

Mrs. Browning writes from Florence, shortly before her death: "Write to us, dear Mr. Allingham, my husband says, sending you his love. Don't fancy I look quite as black as in my portrait; in spite of the knocks I have had from English critics."

Madame Bodichon writes: "I heard to-day such bad news: you heard me speak of Lauret, the painter? He is dead: I am so grieved. His dear little wife writes to say all his aspirations, all his love of nature, his toil, his watchings, have brought him nothing but *quatre planches de sapin* (four fir-boards). After all, he was much happier than so many who are called fortunate—only, only, I am so sorry he is dead! *I do not like death, I tell you.* Nothing can make me like it."

This is one of the letters which makes us wish we had Allingham's reply. He evidently did not share the deep dislike of death expressed by Madame Bodichon. In her next letter she writes: "Thanks for your sermon, but I am not much consoled by it. Death is terrible to me."

Wm. Allingham's was essentially a cheerful, courageous, happy temperament. His poetry is full of a delicate love for nature, based on the feeling that there is more in nature than we see. Life and death were full of mystery and symbolism for him. Some mystics are lonely and apart, but Allingham combined with his mysticism a deep delight in the present world, and a great capacity for friendship. He had a large power of admiration, and was free from the envy and jealousy and self-seeking which are so sadly common even among poets and artists. As we think of him we are reminded of the words, "Blessed are the meek (or the gentle), for they shall inherit the earth."

H.G.

THE PREVENTION OF DESTITUTION.

The Prevention of Destitution. By Sidney and Beatrice Webb. Pp. 348. London: Longmans & Co. 6s. net.

"We have sought to leave behind us all controversy with regard to the Poor Law and its administration, in order to set forth, as an independent and substantive proposal, a constructive policy, by the adoption of which, as we believe, the nation could, within a very few years, get rid of the great bulk of involuntary destitution." With these words Mr. and Mrs. Sidney Webb set before the reader their

purpose in their most recent volume. In the pages which follow the introduction are set out clearly the various causes of destitution, sickness, child neglect, mental deficiency, invalidity, old age, and unemployment; and in each case the authors suggest lines of development which, if adopted, would prevent those who suffer from these ills from falling into a state of destitution.

A very brief period has passed since these proposals were first laid before the public—in the Minority Report of the Poor Law Commission—and it is a remarkable tribute to the care with which they have been thought out, and their essential reasonableness, that so much of the substance of them has passed into general acceptance. At first regarded as Utopian, when not condemned as revolutionary, the influence of these suggestions may now be traced in almost any newspaper, and a very large body of public opinion is now behind them. It is, therefore, unnecessary to restate here in detail how Mr. and Mrs. Webb propose that the area of work of certain departments of town and county councils should be extended so as to enable them to deal effectively, at an earlier stage, with those who, under present arrangements, almost inevitably come under the care of the Poor Law. Nor need one describe their proposals for dealing with that dread problem of unemployment by means of a national organisation, of which the nucleus is to be found in the Labour Exchanges now organised by the Board of Trade. Suffice it to say that this new presentation of the case is done with all the skill we expect to find in the work of these writers, and that those who have hitherto found it too heavy a task to master the proposals will find here an easy way out of their difficulties.

Of course objections, more serious than mere debating points, have been put forward to this scheme for the prevention of destitution, and advantage has been taken of this opportunity to meet these points. The book is, therefore, a valuable aid to those who have accepted the main principles, but who have had difficulty in answering objections raised by others.

The chapter which deals with Insurance as a method of preventing destitution will naturally attract attention at this moment. Although the writers advocate the adoption of insurance, they find much to criticise in the measure which has just received the attention of Parliament. To some minds it may seem paradoxical that Mr. and Mrs. Webb regret the compulsory nature of the insurance proposed. This they do on the ground that compulsory insurance, in spite of its association, as in the Bill, with the friendly societies and trade unions, loses the great virtue of these organisations, viz., the prudent foresight and thriftiness of the individual which leads him to make provision for times of sickness or of unemployment. Under the Bill, they contend, it will become a routine part of daily existence, like paying taxes, which few will say develops any marked moral fervour in the taxpayer. They further suggest that, by including workmen in receipt of low wages in a compulsory scheme, Mr. Lloyd George, instead of preventing sickness, may be adding to its volume. Malnutrition, they say, is a potent cause of sickness; insufficiency of

food exists already where wages are low and consequently any deduction from wages already insufficient, no matter for how good a purpose, will still further diminish the food of the family, and so make them more liable to sickness.

A very useful section of this book deals with the place of voluntary agencies in preventing destitution. Many readers will know that it was urged against the Minority Report proposals that if they were adopted there would be no room for those associations which happily are so numerous amongst us, of voluntary social workers. Mr. and Mrs. Webb claim, we think with just cause, that their proposals really give voluntary agencies, *for the first time*, the chance of doing really satisfactory work. They examine very carefully the respective functions of official and voluntary assistance, and, to our mind, show satisfactorily how co-operation between the two can, and ought, to be organised.

We have chosen only a few random points for notice, but every page is full of interest and worthy of careful attention. Whether or not one agrees with all the conclusions of the writers, everyone will admire their masterly handling of facts, and the patient research which has given them such mastery. We could wish that the appeal which is made in the closing pages for the endowment of social research may not fall on deaf ears, and that other students may be enabled to follow in the train of Mr. and Mrs. Webb, may put before us, in turn, the results of their investigations, and ultimately enable us to secure health and happiness for the great mass of our fellow citizens.

T. R. MARR.

THE MYSTICISM OF ECONOMICS.

The Blood of the Poor. By Godfrey Blount. London: A. C. Fifield. 3s. 6d. net.

"THE BLOOD OF THE POOR," by Mr. Godfrey Blount, will find a sympathetic comprehension in those minds—and they are many—where is taking place the new birth of mysticism. Probably "practical persons" will smile at it, or more probably ignore it. It is a re-assertion of the great prophetic contentions of Carlyle and Ruskin, and with a renewal of their "instinct of reaction" pleads once more for the recognition of spirituality in material things. The writer, who is not bound down by traditional dogmatisms though he sees in Christ the realisation of the spiritual ideal, declares that individual "conversion" is the only real corrective of the evils of our mechanical civilisation. His ostensible object is to establish Bread as the economic "Standard of Value," and the peasant-farmer as the pedestal on which a healthy society is built; the general gospel of the book is the introduction of mysticism into economics. Agriculture, the sacramental significance of which he emphasises, should be the first care and industry of the nation, and Handicraft substituted for mechanical and co-operative industry; while the avoidance of an excessive personal expenditure should maintain a wholesome balance between Agriculture and Handicraft. In the spirit of

Ruskin and the Pre-Raphaelites, the writer turns from the ugliness, the specialised intelligence, the automatic industrial slavery, the brutal demands of electrified machinery narrowing men down to the unceasing exercise of a single, and that often quite an elementary, faculty; to the idealism, the sincerity, and the beautiful symbolism which seem summed up in the word mediævalism, and do undoubtedly glow softly in the work of such men as Fra Angelico and Botticelli. Unlike Ruskin, however, Mr. Blount has no hope in any central power representing collective government and State Socialism, or democratic social efforts at Social Reform, are worse than useless in his eyes. Individual conversion (which he does not confine to any exclusive form of religious propaganda) is the only hope; and this is not primarily a "moral" change, but a change of the very nature. This alone, showing us the sacred necessity of the return to the land, not only as an economic necessity, but as a religious one, can set us free from the tyranny of our environment in this mechanical age. It is pertinent to ask if all social efforts towards the removal of socially removable evils are to wait indefinitely for the admittedly slow, doubtful, and partial progress of individual conversion.

The author's estimate of mediævalism is not convincing to the historic sense. He sees one aspect in strong relief: that sweet and beautiful aspect where we do indeed rejoice in Francis as shown us by legend, and Giotto, in the stainless life of the visionary Donatello, in that curious apparent rectitude of the Renaissance artists in the midst of a perverse world. All these, and many more, "dreamed a dream of good." Nevertheless, it is a corrective of despair of men and human progress to glance at other sides of the mediæval picture: at the cruelty and baseness, the pitilessness, the fear and horror, the lust and filth, the pestilence and disease, that the matter of fact pages of the old chronicles set forth. If we are to compare mediæval days with our own, let us not only look at the naïvete of their religious beliefs; let us compare their commonplaces with the commonplaces of to-day. Bad as many of them may be, the physical ferocities of mediævalism are as extinct as Luca Signorelli's incidents of damnation are extinct. We no longer think in terms of blood, but in terms of social responsibility. The divisions of the book seem to have been given originally as lectures, and there is some overlapping and repetition. It remains interesting, suggestive, and useful as a reminder and fervent vindication of the soul.

RELIGIOUS PSYCHOLOGY.

The Psychology of the Christian Soul. George Steven, M.A. London: Hodder & Stoughton. 6s.

In a compact and readable volume the Rev. George Steven, M.A., of St. Bernard's United Free Church, Edinburgh, has presented his Cunningham Lectures to the larger public.

The title of the book is *The Psychology of the Christian Soul*. It is the outcome of

THE HIBBERT JOURNAL

A Quarterly Review of Religion, Theology, and Philosophy.

Principal Contents of January Number Now Ready.

- Civilisation in Danger. Second Study. France, England, Germany. RENE L. GERARD.
Balfour and Bergson. SIR OLIVER LODGE.
Is there one Science of Nature? Prof. J. ARTHUR THOMSON.
Is the Universe Friendly? Prof. GEORGE T. LADD.
The "Corruption" of the Citizenship of the Working Man. A Reply. J. RAMSAY MACDONALD, M.P.
Is Personality in Space? Rt. Rev. C. F. D'ARCY.
Popular Philosophy. Prof. W. P. KER, LL.D.
In a Prehistoric Sanctuary. R. R. MARETT.
The Primitive Conception of Death. W. H. R. RIVERS, F.R.S.
The Ecclesiastical Situation in Scotland. Another Point of View. Rev. J. A. PATERSON, D.D.
Mysticism and Rabbinical Literature. Rev. J. ABELSON, D.Litt.
The Divine Unity. Rev. CHARLES F. DOLE.
Social Service No. 2. Pernicious Literature. Rev. CANON H. D. RAWNSLEY.
Survey of Philosophical and Theological Literature. Philosophy. Prof. G. DAWES HICKS.
Discussions. Signed Reviews.

Superroyal 8vo, 2s. 6d. net; 2s. 9d. post free

Subscriptions, which may commence with any number, 10s. per annum, post free.

THE TRUTH OF RELIGION

BY

Dr. RUDOLF EUCKEN,

Professor of Philosophy in the University of Jena and recently awarded a Nobel Prize.

Now first translated into English, with a special Preface by the Author, by the Rev. W. TUDOR JONES, Ph.D., Jena, for some years a Student under Prof. Eucken.

Large Demy 8vo, Cloth, 12s. 6d. net.

"Dr. Tudor Jones is to be congratulated on the manner in which he has acquitted himself of the supremely difficult task of clothing in an English dress the profound thoughts of his teacher Professor Eucken, of Jena, on the perennial subject of religion."—*The Scotsman*.

"Professor Eucken will find many Christian readers to welcome his refreshing idealism."—*Glasgow Herald*.

WILLIAMS & NORGATE,

14, Henrietta St., Covent Garden, London, W.C.

much and varied study of the subject; in its style there is but little to betray the preacher; its temper is candid, moderate, and serious. To those readers who may be unprepared to endorse unreservedly the forms of orthodox expression into which the author's thought naturally flows, he nevertheless brings a real stimulus of suggestion and a copious store of valuable illustration. In accord with a powerful trend in modern philosophical conceptions, Mr. Steven looks upon the "soul" as a dynamical principle, not a static essence. Personality, he maintains, is not a gift but an achievement. The extent and importance of the subconscious life is illustrated and enforced; while the variety of experience and temperament receives its due in the recognition that different types and degrees of religious development are both actual and estimable. For example, the

process of "conversion" is shown to take different shapes in different men, and the man's own interpretation of the process may easily be inadequate. "But," says the author, "important as the true interpretation is, it is not of the first importance. This alone is vital, that there be a clear decision to live for God, whatever be the final language in which it is expressed. Men of historic name, like Mazzini, Ruskin, Bismarck, make their decision, and thereafter they spend their strength not for their own ends of pride, ambition, pleasure, but for the peace, the freedom, the elevation, and the bettering of mankind. . . . The great spiritual warfare of the world has been shared by those soldiers of humanity. There is a sense in which it is true to say that they are moved by the Spirit of God; and the time when they first felt His call and consecrated themselves to the work was the time of their conversion." This passage illustrates the general temper of the book; and the reader is therefore not surprised to observe that the author includes a passage from the Rev. R. A. Armstrong's "God and the Soul" among the testimonies cited as instances of "the capture of the soul by God."

On the whole, the book will probably prove more serviceable to students of the religious life, and especially to preachers, than if it had been cast into a more rigorously scientific mould; and one is glad to be in the company of a writer so earnest and, at the same time, so broad-minded.

THE STORY OF ISRAEL AND JUDAH. By the Rev. H. J. Chaytor, M.A. London: Blackie & Son. 5s.

"It ought assuredly to be possible so to teach the historical parts of the Old Testament to those who have reached the age of fifteen or sixteen that, when they enter into manhood, they may have *nothing to unlearn* on the ground of either science or history." These wise words of Dr. Driver formed the ideal which Mr. Chaytor set before himself in writing this book. Difficulties are, therefore, frankly faced, and moral problems discussed in simple and lucid language. At length, even by conservative scholars, with whom Mr. Chaytor takes his stand, the Bible is interpreted like any other book, as Benjamin Jowett in vain desired it should be in his day. The period covered by this book is that from Abraham to Nehemiah. The maps and illustrations are numerous and good, and marginal references to the Scriptural narrative keep the reader in touch with the text of the Old Testament. "The Story of Israel and Judah" should find a place on the shelves of our day and Sunday schools.

COMPLETE WORKS OF E. BRONTË—Edited by Clement Shorter. WUTHERING HEIGHTS. London: Messrs. Hodder & Stoughton. 6s. net.

"SHE should have been a man: a great navigator," said M. Héger of his pupil,

Emily Brontë. "Emily does the baking and attends to the kitchen," says Charlotte in her diary in 1839. The two sides of her character are well illustrated by these extracts. She was a woman of the loftiest gifts of intellect and imagination. Yet she was content cheerfully and uncomplainingly to do the daily round of work in the quiet parsonage.

The cult of the Brontës grows apace, and admirers of Emily, undoubtedly the greatest of the three sisters, will rejoice in the publication of the second volume of her complete works, containing "Wuthering Heights." The extraordinary power of her only prose work has been admitted by all competent critics. The grim, grey tragedy of it carries us along breathlessly as though through a wild and whirling storm, broken only by an occasional gleam of sunshine. But its wealth of creative imagination, of pure passion at white heat reveals the presence of a master mind, one of the elemental spirits that are one with air and sea and sky. Though the characters and scenes depicted are terrible and revolting to an almost intolerable degree, it is refreshing, spite of all its sombreness, to turn to a book of such strength and power as a change from the too frequently shallow and artificial novel of to-day. It is, perhaps, hard to realise that such characters can exist in the actual world of men and women. But undoubtedly they do. And nothing but a ray of the everlasting mercy can quicken the divine spark that lies hidden somewhere in the depths even of the dark soul of a tyrant like Heathcliff. Mr. Clement Shorter writes a most informing and interesting introduction to this volume.

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS. Judges and Ruth, edited by J. Sunderland Black, LL.D., and A. W. Sheane, D.D.; Proverbs, edited by Rev. J. R. Coates, B.A.; Joel and Amos, edited by J. C. H. How, M.A.; Kings, edited by T. H. Hennessy, M.A. Cambridge University Press. 1s. net each.

THE latest volumes of this series are on the same lines as their predecessors. As is the case with English commentaries, these dealing with Old Testament literature are less traditional in interpretation and exegesis than those which explain Gospel and Epistle. In the Introductions and Notes, some of the most assured results of critical investigation are contained. Incidentally we may learn how valuable these are even to the young mind, and how easily and naturally the critical process may be set forth. It is not too much to say that the careful reading of such books as these would bridge the gulf which separates the pew from the pulpit, and make less mysterious to the average worshipper occasional allusions by the preacher to the commonplaces of Biblical scholarship.

The teaching of Scripture in schools will be made more profitable and interesting by the use of the Smaller Cambridge Bible. The new edition is handsome in appearance, and endowed with all the virtues of volumes issued by the Cambridge Press.

BYWAYS OF GHOSTLAND. By Elliott O'Donnell. Wm. Rider & Son. 3s. 6d. net.

"I wants to make your flesh creep," said the Fat Boy on a certain famous occasion; and the same ambition seems to have inspired Mr. O'Donnell to write the book which lies before us. Banshees and were-wolves, elementals and poltergeists, vampires and phantom animals, to say nothing of ghosts of a more familiar type, press hot-foot through his pages; and anyone who enjoys tales of a blood-curdling nature will find here horrors enough to please him set forth in terms which are often both picturesque and forcible. Although the book purports to be a veracious account of *facts*, however, its tone is unscientific in the extreme—the final court of appeal being apparently the author's individual "sensations." The psychological theories which underlie his interpretation of his experiences are certainly fallacious, and the book as a whole by its dogmatic assertions will, we fear, hinder rather than help the advance of truth in a region where her path is already strewn thickly enough with stones of stumbling.

LITERARY NOTES.

AMONG the forthcoming volumes in Messrs. Dent's popular "Everyman" Library will be included Boehme's "Discourse of Two Souls," Walt Whitman's "Leaves of Grass," with an introduction by Mr. Horace B. Traubel, "The History of Queen Elizabeth's Reign," which will form the completion of Froude's "History of England," and "Arthurian Romance," including Geoffrey of Monmouth's Chronicle, Layamon's Brut, and Wace's Arthurian Episodes translated by Mr. Eugene Mason. The February batch of volumes will bring up the number of books published in this most useful series to six hundred.

* * *

THE Rev. A. H. Crauford, author of "Recollections of James Martineau," has written a book entitled "The Religion and Ethics of Tolstoy," which will shortly be published by Messrs. Unwin. It is an attempt to present Tolstoy in the double rôle of religions teacher and philosopher, and the book, which is said to give a careful analysis of his religious ideas, will be at once a criticism and an appreciation.

* * *

MESSRS. KEGAN PAUL will shortly publish a new work by the late Mr. Arthur Lillies, author of "India and Primitive Christianity," entitled "Rama and Homer." Mr. Lillies had been at work on this book for a considerable time when he died last November. In it he traces out the many similarities which exist in the Iliad and Odyssey and the Ramayana, the Epic of Hindustan.

* * *

THE price of the *English Review* has been reduced to 1s. without the size of the magazine being altered, and the January number shows no falling off in the quality

of the articles contributed to it. Haldane Macfall writes in his characteristic and arresting way on "The Puritan and the Theatre," contending that the art of the theatre is not to amuse, but to widen our view of life, uniting us emotionally with our fellows, and enriching the imagination with "far more thrilling things than laughter." Henry Newbolt has also a good deal to say that is stimulating and trenchant in his "New Study of English Poetry," which is to be continued; Frederic Harrison continues his scholarly talk about books, and Walter Sickert contributes an article on etching under the title of "The Old Ladies of Etching-Needle-street."

THE New Year brings us a batch of useful books of reference, including the indispensable "Who's Who," "The Who's Who Year-Book," made up of the tables that originally formed such a popular feature of the first-mentioned volume; the "Englishwoman's Year-Book," with its numerous articles and detailed information on subjects which all women who take part in public or social life are interested in; the "Writers' and Artists' Year-Book," and Fry's "London Charities." In addition to these we have received the handy "Pocket Book and Diary," the "Essex Hall Year-Book," and the "Directory of Unitarian Ministers and Congregations" from the British and Foreign Unitarian Association.

PUBLICATIONS RECEIVED.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Essex Hall Year Book. 1s. net.

MESSRS. T. & T. CLARK:—The International Critical Commentary on Micah, Zephaniah, Nahum, Habakkuk, Obadiah and Joel: Edited by J. M. P. Smith, Ph.D., W. H. Ward, D.D., LL.D., J. A. Bewer, Ph.D. 12s. 6d.

MESSRS. J. M. DENT & SONS, LTD.:—The Masque of the Elements: Herman Scheffauer. 3s. 6d. net. Dix Années d'Exil: M^{me}. de Staël. 1s. net. Les Meilleures Chansons Françaises du X^e au XX^e Siècle. 1s. net. The Way, not the Sect: The late Rev. E. P. Barrow. 4s. 6d. net.

MISCELLANEOUS.

The Cornhill Magazine, January, 1912; The Hibbert Journal, January, 1912; The Vineyard, January, 1912; The Contemporary Review; The Nineteenth Century and After, January, 1912.

FOR THE CHILDREN.

THE NEW PAGE.

IF you were asked some of the reasons why you would not like to be poor, I wonder what they would be? I fancy that one of the first you would mention is that if you were poor you would hardly ever have anything that was new. All of us like new things. The girls like new dresses, and the boys (although they are not so ready to own it) like new suits. I remember well how proud I was when a little boy of a sailor suit I had; especially was I proud of the whistle. It would not have mattered to me, I am sure, if

the suit had not fitted, so long as the new whistle would blow.

We like the new page of a book, and that is really what a new year is. When we turn over in our copy-books we make up our minds not to make any more blots, to write carefully and evenly, and to make it the best book we have ever written. Oh, you may say, a year is about the time the earth takes to go round the sun. Yes, but who knows when it starts? There can really be no beginning fixed; and I daresay you know that at the time when Charles I. was king, New Year's Day was March 25. But even if a new year does not mean much more than what the almanac says, we like to make a new beginning; the old page in the book of life is completed, and we turn over to the new.

How good it is to have new things. A writer has given us a story of "A World Without a Child." It tells how men and women grew tired of looking after children, and asked God that no more might be sent. Their prayer was granted, and not only were there no more babies, but there was no young grass, no new trees or flowers, and no new lambs. For a time those men and women were glad that they were spared so much trouble that once they had had; but after a time the world seemed to look very old and musty, the people in it wished so much that they could see a little green grass or a young tree sprouting into leaf, or, most of all, a little child playing; for all who were once children had grown to be men and women, and wrinkles and frowning foreheads were much more common than smiles and dimples. So they prayed God to forgive them their foolish prayer, and God heard them. There was young life once more, and they said they would never ask so awful a thing again.

So we like the new, fresh page that the year 1912 seems to give us. I daresay there are many blots and smears in the previous pages we would like to take out, but they must remain; we cannot commence a new book. I remember how I used when at school to try to alter mistakes, or take out smudges, by scratching with a pen-knife, but how much worse it often made it! The exercise book would be returned with a large blue circle round the place where the page was spoiled, and marks taken off, perhaps chiefly because of the scratching. It would have been better to have left the error or the blot and hoped for the teacher's forgiveness. That is what we must do with our faults. You remember how frightened Robinson Crusoe was, when, thinking his island was uninhabited, he found footprints on the seashore. I once learned a piece of poetry about that incident, one of the verses of which I have never forgotten:

"And we, too, have our visitors
When wicked passions come,
But they don't stay long with us
Unless we give them room.
What then disturbs our rest
If no longer they're at hand?
Just this—they leave their marks behind
Like the footprints in the sand."

So our past faults leave traces in us; we cannot alter what has gone, but we can ask God to forgive us, as He surely will.

It is better to write our page and to make mistakes than not to try to write at all; better to try to do some good work even if we do make flaws in it, than to be idle. God doesn't expect us to do what grown-up people can, any more than your teacher would ask a boy or girl in the infant class to write words before it had learned pothooks. When I was a boy I used to think I wrote a very good hand; now if I come across any early writing of mine it almost makes me shudder. But I suppose it was good for my age, and however young you may be there is a "best" for you to do.

There is one great difference between the books at school and what I am calling the Book of Life, and that is that at school you can count how many pages you have left; in life we never can. That is why we should write well from the commencement, for any page may be our last. If we make a mess of the first few pages of our exercise-book the book is always a soiled and marred one; and if we are careless and unkind when we are young we shall probably never forget it, though we may be much better when we grow older. Not only, too, are we writing, as it were, a book for ourselves, we are writing the great book of our nation's history. It is not only the men in Parliament, in the army and the navy, that make England; it is also the boys and girls at school who will one day become her men and women. Surely, too, some of these must be men and women as great as any that have ever lived. There is a beautiful parable of Laura Richards' called "The Torch Bearer." It tells how a man stood by the wayside looking for the great future deliverer to come. As he stood a voice was heard crying, "Room, room for the Torch-bearer, room for the keeper of the gates of to-morrow." "Ah," he said, "I shall see the wise man who has brought light to our minds for many a year. He will bear the torch." But the wise man came by, his eyes bent forward, seeing many things, but he held no torch. Again the cry arose, "Room for the Torch-bearer, make way, make way for the keeper of the gates of to-morrow." "Oh," said the man, "it will be the mighty leader who has led us with a wave of his hand. Hail to the Master of Armies!" But when the soldier came he was looking downward, remembering, and no torch was in his hand. Yet again came the cry, "Room, room, make way, give place; the Torch-bearer comes. Make way for the keeper of the gates of God." Once more the man looked. A woman came along, bare, and with bare and dusty feet. She was bowed, and stumbled over the rough stones, for in her hand was a great torch, and on her arm a baby. He sat there, as if on a throne, and laughed and leaped and took hold of the torch, and shook it so that the light streamed along the path before him. So, boys and girls, you are writing the early pages of England's future book, and writing the future Bible which shall contain the record of all good and noble things which those who follow Jesus have tried to do in his spirit.

It is a new year, but there are old truths. Nathaniel Hawthorne tells us of an arm-chair which had been in existence some hundreds of years, and the owner one day said to it, "Since you have

lived so long you must know what makes men really happy; tell us." The arm-chair waved its arms about, and then made a very short speech. "Justice, Truth, and Love," it said. "Is that all?" said the owner, rather disappointed. "Yes," said the arm-chair, "but from the way in which men live I shouldn't have thought they knew it, but if I hear of anything more that really makes men happy I will speak again." But the arm-chair never said anything more—because it had nothing else to say.

If Jesus lived again he could say nothing but that. He would tell us that we must love one another and God, for they are the two great commandments. The apostle John, who had that wonderful vision in the island of Patmos, heard the voice from Heaven say, "Behold, I make all things new." So does the teaching of Jesus still. We see the world as a fresh, new world, and, trying to live for others, we live a new life ourselves. To endeavour to do that is to have for ourselves, and to bring for those whose lives we touch, the happiest of New Years. W. K.

THE SOCIAL MOVEMENT.

THE event of the past week, so far as the world of social work is concerned, has been Mr. Lloyd George's South Wales speech. No single sentence in it revealed anything that has not been the commonplace of the social worker for years past. What is remarkable is the fact that the churches have had to be reminded of their duty by a politician—and, as a rule, taking politicians as a class, one does not look to them for moral and spiritual inspiration, and to be instructed in some elementary facts in sociology, which, after all that has been written on the subject by able and disinterested men during the last generation, ought to have been known to every member of every Christian Church in the land. Full reports of the speech have already appeared broadcast, and there is no need to quote at length from it; but it is permissible to underline the statements that poverty is not the design of Providence, that in the richest empire under the sun there are millions of men, women, and children who for no fault of their own are condemned to a life of poverty, wretchedness, and despair: and that to-day we have a more severe economic bondage than we probably ever had, for grinding labour to-day does not always guarantee sustenance or security, a condition of things which was foreign to the barbaric régime of darker ages. Two sentences may be repeated in the form in which they were spoken:—"It is the business of the Churches to insist on the facts being known, to insist on every man realising his own individual responsibility in the brotherhood of the race. It is their business also to teach every man that he has got to sacrifice in order to help."

* * *

AMONGST other items on the interesting programme of the Student Christian Move-

ment, which held its annual conference at Liverpool this week, is an exhibit of the publications issued by the Social Service Unions of the different branches of the Church. There are now about a dozen such unions, and some others are in process of formation. All of them have published pamphlets, syllabuses of study, &c., and some even have advanced so far as to issue books. The literature secretary of the Inter-denominational Conference of Social Service Unions, Rev. A. E. Baker, of Dudley, arranged for exhibit a complete set of all the literature issued by all the Unions. All of these, one is glad to say for the credit of the churches, are strong in enthusiasm, but not one of them is numerically or financially as strong as the importance of their work demands. It is to be hoped that this exhibit will have served to bring the literature of the social question, approached from the ethical and religious side, to the notice of the large public to whom the Student Christian Movement appeals.

ANNOUNCEMENT.

A SERIES of twelve lectures, beginning on Wednesday, January 10, at 8 p.m., on "Some Aspects of the Influence of Greek Philosophy on Mediæval and Modern Thought," is to be given by the Rev. P. H. Wicksteed at the University of London. Tickets, price one guinea, can be obtained from the Registrar, University Extension Board, University of London, South Kensington, S.W.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bradford Chapel-lane Chapel.—The last day of 1911 brought the Rev. H. McLachlan's ministry to a close. On December 28 a farewell meeting and social gathering was held, about 100 friends being present. The chair was occupied by the senior warden, Mr. J. H. Brook, and suitable addresses were delivered by neighbouring ministers and members of the Church. The final services were held on Sunday, December 31, when Mr. McLachlan preached in the morning on "Peace." In the evening the sermon was of the nature of a farewell. Mr. McLachlan's ministry is being brought to a speedy close in order that he may take up duties as Tutor at the Home Missionary College at an early date.

Edinburgh: St. Mark's Church.—On Saturday, December 16, a meeting of the Edinburgh branch of the Unitarian Women's League was held in the church hall, when a presentation was made to Mrs. S. H. Mellone in acknowledgment of her services as secretary, on the occasion of her leaving Edinburgh. In returning thanks, Mrs. Mellone said she needed no testimonial to keep her in mind of St. Mark's,

and expressed the hope that she would have many opportunities of re-visiting her old friends.

Hackney: New Gravel-Pit Church.—On Sunday evening, December 31, the first of a series of special musical services was held. In spite of the holiday season, there was a good congregation. The series will be continued on the last Sunday evening of each month.

Mansfield: Old Meeting House.—During the last four Sundays, morning and evening, a course of special sermons has been given by the minister, the Rev. F. H. Vaughan. The morning course, entitled "A Poet's Christmas," dealt with the poets Milton, Crashaw and Francis Thompson, Browning, and Tennyson. The evening sermons were on "Dickens and the Message of Christmas," and both courses have been much appreciated.

An entertainment of a unique character was given by the members and friends of the Band of Hope in the schoolroom, on Saturday, December 30. The idea, inspired by the minister, was an endeavour to convey to the minds of the children by means of tableaux the incidents of the birth of Jesus, as given in the Gospels. The opening scene was a family party Christmas tree, and the accompanying Christmas Eve festivities were carried out as in Germany, interspersed with the singing of Christmas hymns and carols. Following this were various tableaux illustrating the shepherds in the fields, and the appearance of the angels, the Babe Jesus with Mary and Joseph in the stable of the inn, the coming of the shepherds to worship, and the wise men offering their gifts. The performance was well carried out, and was greatly enjoyed by all present.

National Unitarian Temperance Association.—Mr. E. F. Cowlin, hon. secretary of the National Unitarian Temperance Association, writes to us as follows:—"Will you kindly grant me space in your columns to say that, although the funds of this Association are so low, the Committee do not like to discontinue any of the work, and especially such an event as the New Year Entertainment to London Band of Hope members, so this will be given on January 20, at Essex Hall, at 6.30 p.m. As on the last occasion part of the programme will be provided by the children themselves and part by their teachers and other friends. Any sympathisers with temperance work will be heartily welcomed on that occasion, and donations towards the cost of the entertainment are solicited." Mr. Cowlin's address is, 40, Marler-rd., Forest-hill, S.E.

Richmond: Ormond-road Free Church.—The calendar of the Richmond church, of which Dr. Foat is the minister, for January, February, and March, contains the following interesting announcements:—

On all first Sundays, the morning subject is of general philosophic interest, dealing with laws of Reason, and the progress of Science, in their relation to the great religious theories of Life, such as the Fatherhood of God.

On second Sundays, the morning subject is of ethical interest; the history of mankind and the story of the efforts of the race towards goodness; positive morals and ethical tendencies, especially in relation to the Brotherhood of Man.

On each third Sunday morning some study of the beautiful in nature and in human life; the inspiration and works of the great artists in literature, architecture, painting, &c.; and the finer effects of higher thought and culture, such as grace, mercy, friendship, peace.

On the last Sunday morning in every month a sermon is preached on a text, usually from the Bible. In the evenings music and poetry, social questions, educational topics, and the events of the month will be dealt with,

NOTES AND JOTTINGS.

THE ORIGIN OF "PLOUGH MONDAY."

How many dwellers in the town (writes a correspondent in the *Manchester Guardian*) have heard of "Plough Monday" or know its significance? It falls on January 8, being the first Monday after Twelfth Day, and is so called because it is the end of the Christmas holidays and the day when men return to their plough, or daily work. It was an old custom for farm labourers on this day to draw a plough from door to door of the parish and beg "plough money" for a final frolic. One wonders if this custom still survives. In the same way January 7 is called St. Distaff's Day, because on the following day women return to their distaff, or daily occupation. As the old poet says—

Give St. Distaff all the right,
Then give Christmas sport good night,
And next morrow every one
To his own vocation.

Apparently we have always been rather generous with ourselves in the matter of holidays in this country.

THE ROYAL HUMANE SOCIETY.

The complete record of work for the past year, issued a few days ago by the Royal Humane Society, shows a total of 873 cases of gallant action in saving or attempting to save life, a number largely in excess of any previous year in the society's history. Five hundred and eighty-eight of these cases occurred in England, 90 in Scotland, 69 in Ireland, 52 in Wales, and the remainder in India, the Colonies, or in various foreign countries. Fifty-three men of the naval or coastguard services and 26 men of the land forces are among those rewarded, as also are 45 men of the police within the United Kingdom. It is interesting to note that 142 of the rescuers were of the age of 15 or under.

A TOLSTOY OF THE TRANSVAAL.

An interesting account was given in the *Daily News* this week of the life that Mr. Ghandi, the brilliant Indian barrister, who has so strenuously advocated the cause of the British Indians in the Transvaal, leads on the hundred-acre farm near Durban which was recently handed over to him. Mr. Ghandi's name is well known to many people in England, but few realise how completely he has adopted the principles of Tolstoy, not only by giving up his small fortune for social causes, and by going to prison to protest against the unjust laws which his fellow-countrymen have passively resisted, but by doing the hardest and meanest work upon the land in addition to teaching a school and making shoes. "He does the work of ten men," says the actual owner of the farm, a well-known architect of Johannesburg, "sitting up all night with someone sick and beginning manual work in the morning as early as anyone. . . He believes that politics and religion are not activities apart from life, but must be put into effect in every phase and detail of life. He teaches not by words but by deeds. Words can be misunderstood, but not deeds."

THE RIVERSIDE AT SOUTHWARK.

Replying to a recent letter in *The Times* on "A Hidden Cathedral," Archdeacon Taylor writes to the same paper, expressing his agreement with the question raised as to the possibility of something being done to rescue St. Saviour's, Southwark, from its present obscurity. He desires, however, not so much to clear away the adjacent buildings for the purpose of revealing the stately proportions of this beautiful church, though that is a worthy object, as to give the dwellers in its crowded neighbourhood a much-needed open space. Such a space with access to the fresher air of the river would be an immense boon to Southwark, which is very badly off in this respect.

* * *

"The vision of a garden with trees and an embankment between the Cathedral and the river, covering the site once occupied by the cloisters and other buildings of the Priory, and by the town house of the Bishops of Winchester adjoining," says the writer, "is almost too good to be true. Once this spot seen from bridge or river was beautiful—a stately group of buildings, of which the Church alone remains, rising above the green of its field and orchard. Is it possible to make it beautiful again? The present grim frontage looks impregnable. But let others press this who are more capable of weighing its importance as a feature in a city that tends to become more beautiful."

SOME SCHOOLBOY "HOWLERS."

The following examination "howlers" have been published in the Christmas number of a Nottingham School Magazine:

Elijah, the Fishbite, dropped his mantle, and Queen Elizabeth walked over it.

Parliament assembled in September and dissembled in the following January.

Pitt returned with a majority of 120, which was known as Fox's martyrs.

A vacuum is an empty space full of nothing but Germans (? germs).

Flannellette peril is petticoat government.

Five minerals other than metals: Lemonade, ginger beer, &c.

AN INSTITUTE FOR TYPISTS.

The business girl is now as much a part of the social order as the business man, but so far very little seems to have been done to improve her lot, which is not always of the brightest. An Institute of Women Shorthand Typists has, however, just been formed which seems to promise better things. A large club or reception room is to be opened in London where girls looking for work may meet. A holiday fund and employment bureau are also to be established, and it is intended that arrangements shall be made with three or four good restaurants to supply the members with cheap lunches. The subscription for the three stages of membership is 5s., 7s. 6d., and 10s. per annum. There will be no entrance fee for the first 5,000 members, the reason being that no time may be lost in enrolling sufficient members to enable the institution to qualify as an "approved" society under the Insurance Act. Book-keepers and women clerks are ultimately to be admitted.

PROGRESS OF TEETOTALISM IN EUROPE.

Statistics of the recent progress of the temperance movement on the Continent are encouraging to the teetotaller, small as the figures seem. In Switzerland, the Blue Cross Society has nearly 26,000 members, and both there and in Germany the Good Templar movement is making headway. In Holland, which has an unenviable notoriety as a beer-drinking country, the number of pledged abstainers has grown from 3,000 in 1896 to 50,000 in 1911, and in a few localities resolutions in favour of total prohibition have been carried. A Paris paper recently announced that "the consumption of alcohol is diminishing in France, and the bigger the city the more marked is the diminution." In cities where the population is over 50,000 the total consumption of alcoholic liquors has decreased by one-half.

CHARLES DICKENS AND HIS CHILDREN.

Miss Mamie Dickens, the eldest daughter of Charles Dickens, is contributing a series of articles on her father to that popular American magazine, *The Ladies' Home Journal*. The first one deals with the home-life of the novelist, and contains the simple prayer which he taught his little ones to repeat night and morning:—"Pray God, who has made everything, and is so kind and merciful to everything He has made who tries to be good and to deserve it. Pray God bless my dear papa, mamma, brothers and sisters and auntie, and all my relations and friends. Make me a good little girl. Let me never be naughty, or tell a lie, which is a mean and shameful thing. Make me kind to my nurses and servants and to all poor people. Let me never be cruel to any dumb creature; for if I am cruel to anything, even to a poor little fly, Thou, who are so good, will never love me. Pray God to bless and to preserve us all this night and forevermore, through Jesus Christ our Lord. Amen."

* * *

"As tiny babies," says Miss Dickens, "kindness to and consideration for others were qualities taught us even before we could speak, and my father was quick to notice any breach of such observance on our part, as he was also in the case of grown-up people. He hated anything like rudeness or selfishness to servants or subordinates. The same spirit actuated him in regard to the invocation: 'Let me never be cruel to any dumb creature.' Any act of cruelty, however so-called small, was loathsome to him, and seemed really to hurt him and to fill him with disgust." It could scarcely have been otherwise with a man so full of the milk of human kindness.

BOOKS

EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE,
And for all other Exams.
Second-Hand at Half Prices.

New at 25 per cent Discount. Send for Catalogue
184 (post free) and state wants. Books bought.
BOOKS SENT ON APPROVAL.

W. & G. FOYLE,
135, Charing Cross Road, LONDON, W.C.

The Writing on the Wall



If you are dissatisfied with your present work, your present rate of pay, if you want to improve your position, then "The Writing on the Wall" means something for you; but without investigation you will not be a step further towards materialising your ideals.

When in competition for a good job the battle is half won if you are an I.C.S. man. The simple fact that you have had an I.C.S. training tells employers that you know your business technically, theoretically, practically. I.C.S. men have their heads in their work—and employers know it.

Example:—

"At my first interview with the Manager I informed him I was a student of the I.C.S. and he replied: 'Yes, you mentioned that fact in your letter or you would not be here now'; which clearly shows the value of C.I.S. training."

(Signed) D. J. BETHELL, Nottingham.

Salary Increased 100 per cent.

"It gives me great pleasure to thank you for your kindness in obtaining for me a position. I applied to your Students' Aid Department, with the result that in a very short time you obtained for me a position carrying with it an increase of 100 per cent. in wages."

(Signed) H. ELTON, Royton, Lancs.

Let us refer you to I.C.S.
students in your district.

When a man is I.C.S. trained he has become a master of his work, and he wants the best possible price for his brains and skill. In this connection the value of the work of the I.C.S. Students' Aid Department, acting hand-in-hand with over 1,000 personal representatives all over the United Kingdom and throughout the Colonies, cannot be over-estimated.

During twelve months the average increase of earnings reported by I.C.S. students reached the remarkable figure of 54 per cent. in Great Britain alone!

The I.C.S. will train you without interruption to your daily work at a cost to suit your pocket. All books free. No classes to attend. No restrictions, no extras. All preliminary information given free.

Inquire into the Facts to-day.

"The way to Better Pay is the I.C.S. way"—over 100,000 I.C.S. students affirm it is so.

SALARY-RAISING COUPON

International Correspondence Schools, Ltd.
Dept. 103/B45, International Buildings,
Kingsway, London, W.C.

Please explain, without any obligation on my part, how I can qualify to enter, or to obtain a larger salary in, the occupation or profession before which I have marked X (or in the one stated here).....)

Engineering (state which)	Advertising
Analytical Chemistry	Book-keeping
Modern Languages	Business Training
Architecture	Motor—Aviation
Machine Shop Practice	Civil Service
Applied Art	Opportunities for
Unity & Professional	Women
Preliminary Exams.	Over 100 other courses.

Name

Address

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

WILL Lady or Gentleman Let to Lady (worker) inexpensive unfurnished House, easy distance of town, for "School of Household Management" for daughters of genteel people.—Address SMITH, c/o Rhind & Jutt, Newsagents, Little Sussex-place, London, W.

NOW READY FOR JANUARY.

Price 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Builders' Song (Poem). J. Lonsdale Cox.
The Sense of Obligation. George A. Gordon, D.D.
Building up a School. Charles Roper, B.A.
Discipline. Mary Francis.
Scraps from Memory's Diary. John E. Hoyle.
A Sunday School in Sioux City, U.S.A.
Manley B. Townsend.
The Sunday School and Citizenship. A. Ernest Parry.
The Highway, or—The Byway. Rupert Holloway.
Heroes of Faith, Richard Baxter. Albert Thornhill, M.A.
Notes for Teachers.—XLVI.—LXVI.
W. Tudor Jones, Ph.D.
T. M. Falconer, B.Litt.
F. J. Gould.
Somebody and Everybody. J. Lionel Taylor.
Those Children Again. A.V.F.
The Sunday School Association—A Forward Movement.
By the Way. (Ion Pritchard.

London

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

UNIVERSITY HALL,

Gordon Square (near Russell Square), W.C.

PREACHERS FOR JANUARY.

January 7, 11.15 and 7, Rev. CHARLES HARGROVE, M.A. (of Leeds).

January 14, 11.15, Rev. L. P. JACKS, M.A. (of Manchester College, Oxford, Editor of the "Hibbert Journal"); 7, Mr. C. A. WING (of Meadville College, U.S.A.).

January 21, 11.15 and 7, Rev. J. EDWIN ODGERS, M.A. (of Manchester College, Oxford).

January 28, 11.15 and 7, Rev. J. H. WEATHERALL, M.A. (of Bolton).

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, January 7, at 11 a.m.

Mr. HORACE J. BRIDGES.

"Mr. Brookfield and the Dramatic Censorship."

" at 7 p.m.

Mr. G. E. O'DELL.

"Facing the Future."

Services also on Wednesday, at 8.30 p.m., and Thursday (for Bible Study) at 5.30 p.m.

ALL SEATS FREE.

REAL NAVY SERGE direct from Portsmouth: As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

REMNANT SALE!—Genuine White Art Irish Linen, suitable for D'oyleys, Teacloths, Traycloths, &c. Big pieces, only 2s. 6d. per bundle, postage 4d. Sale catalogue FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

SALE!—Irish Linen Cream Damask Breakfast Cloth; ornamental design; Shamrock centre; borders matching; 42 inches square, 1s., postage 3d. extra. Patterns, Sale Catalogue, FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

COOPER & CO.,

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,
Regent Street, W.

Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, January 6, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3629.
NEW SERIES, No. 733.]

LONDON, SATURDAY, JANUARY 13, 1912.

[ONE PENNY.

JUST PUBLISHED.

Crown 8vo, 340 pp., two Portraits, 3s. net;
by post, 3s. 4d.

RECORDS OF MY LIFE.

By CYRIL A. GREAVES, M.A., L.Th., D.C.L.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER:—

Waiting to Grow.
Heroes and Heroines of History:
JOAN OF ARC. (Illustrated.)
Shopping in Goblin Town.
The Boy Next Door.
Temperance Ideas.
Mrs. Goblin's Nursemaid.
Puzzles and Puzzlers.
Editor's Chat, &c.
The Little New Year and We.
A New Year's Tree.
New Year's Gifts.
We wish You a Happy New Year.

(Full-Page Picture.)
Their Own Way to Make. (Ch. I.-II.)
Young Days' Guild Work.
Mother Nature's Children. (Illustrated.)

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

A specimen copy will be sent post free to any address
on receipt of a post card.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE BIRTH, WORK, AND PROGRESS OF THE SOUL."

By J. P. W. 1/- net.

Published by HORACE MARSHALL & SON,
Temple House, London, E.C.

UNITARIAN HOME MISSIONARY COLLEGE,
Summerville, Manchester.

Principal:

Rev. S. H. MELLONE, M.A., D.Sc.

Applications for admission next October
must be in the hands of the Clerical Secretary,
the Rev. G. A. PAYNE, Heath View, Knuts-
ford—from whom all particulars may be ob-
tained—not later than February 1.

P. J. WINNER, } Hon. Secs.
G. A. PAYNE, }

TORQUAY UNITY CHURCH.

Building Fund.

Amount previously advertised ... £1,107 18 0

Further Donations.

Mrs. Geo. Holt and Miss Holt	...£100	0 0
Mr. C. Hawksley	... ..	100 0 0
Mr. Edgar Lupton	... ..	100 0 0
Mr. J. Harwood	... ..	50 0 0
Miss Bulmer	... ..	50 0 0
Anon.	... ..	50 0 0
Anon.	... ..	35 0 0
Sir W. B. Bowring	... ..	25 0 0
Mr. F. J. Kitson	... ..	25 0 0
Mr. E. Tate	... ..	25 0 0
Mr. Walter Cliff	... ..	25 0 0
Mr. W. Long	... ..	25 0 0
Mr. C. Eckersley	... ..	25 0 0
Mrs. Peyton	... ..	20 0 0
Mrs. Schunck	... ..	20 0 0
Rev. Dr. Carpenter	... ..	20 0 0
Misses Riddell	... ..	20 0 0
Mr. J. S. Lister	... ..	20 0 0
The Western Unitarian Union	... ..	20 0 0
Mrs. John Buckton	... ..	15 0 0
Miss E. Sharpe	... ..	15 0 0
Anon.	... ..	15 0 0
Mrs. L. M. Aspland	... ..	10 10 0
Miss J. E. Brown	... ..	10 0 0
Mr. J. H. Wicksteed	... ..	10 0 0
Mrs. F. W. Kitson	... ..	10 0 0
Mrs. C. Harding	... ..	10 0 0
Dr. W. B. Odgers	... ..	10 0 0
Anon.	... ..	10 0 0
Mr. R. P. Jones	... ..	10 0 0
Mr. T. P. Warren	... ..	10 0 0
Mrs. Blake	... ..	10 0 0
Mr. E. J. Blake	... ..	10 0 0
Mr. M. L. Blake	... ..	10 0 0
Mr. J. F. L. Brunner, M.P.	... ..	10 0 0

Contributions under £10, total ... 243 18 0
Additional from Torquay Congrega-
tion... .. 3 2 0

Special Subscriptions of 452 Mem-
bers of Western Unitarian Union

Churches (£126 8s. 8d.) as under:—		
Bath	... ..	1 1 0
Bridgwater	... ..	13 10 5
Bridport	... ..	12 15 0
Bristol (Lewin's Mead)	... ..	12 8 6
Oakfield Road	... ..	14 5 0
Cheltenham	... ..	0 11 6
Cirencester	... ..	2 0 0
Colyton	... ..	2 1 3
Credition	... ..	1 10 0
Crewkerne	... ..	11 4 0
Cullompton	... ..	1 15 6
Exeter	... ..	6 5 0
Frenchay	... ..	0 5 0
Gloucester	... ..	20 0 6
Ilminster	... ..	3 1 8
Moreton	... ..	12 17 0
Newton	... ..	1 4 0
Shepton	... ..	1 1 0
Sidmouth	... ..	5 7 4
Taunton	... ..	2 1 0
Trowbridge	... ..	1 4 0

Total to January 1st, 1912...2,411 16 8

£1,000 still urgently required, which may be
sent to Henry Lupton, Courtlands, Chelston;
C. Heaviside, 27, Torwood-street; G. T. Isaacs,
Stanton; J. Toby, Park Villa; F. E. Willis,
Stratton; Rev. A. E. O'Connor, 4, War-
borough Mount, Torquay.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the Country, four miles from Crewe.
Excellent Buildings and Equipment. Two
open Scholarships at Oxford, December, 1910.
Prospectus on application to the HEADMASTER.
Inspection specially invited.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of
health.

New Term begins January 18.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

BESTREBEN HIGH SCHOOL, BRONDESBURY, N.W.

Principals:

Miss COGSWELL and Miss MACDOUGALL.
Public Examinations, 1911.

London Matriculation: 4 entered, 4 passed.
Cambridge Locals: (4 Seniors. 4 Prelims.),
8 entered, 8 passed.
Four gained Honours (3 Seniors) and one
Senior gained distinction in Physiology.
Boarders received. Moderate fees.
Playing Field, Tennis, &c.

BALLYHEMLIN MANSE, Bally-
walter, Co. Down.—Rev. JOHN BARRON
is prepared to take two young boys as Boarders
and Pupils. Pleasant and healthy position;
close to seashore. Terms moderate.

SUSTENTATION FUND.

For the Augmentation
of Ministers' Stipends.

At the ANNUAL GENERAL MEETING,
to be held on Wednesday, FEBRUARY 14,
1912, the CONTRIBUTORS will have to elect
six Managers in place of the Rev. W. H.
Drummond and Messrs. E. J. Blake, W. B.
Kenrick, W. Long, F. Preston, J. C. Warren,
whose time of office expires and who retire
but are eligible for re-election.

Any Contributor may be nominated by two
other Contributors to fill a vacancy on the
Board of Management. Such nominations
must be sent to me before February 1, 1912.

FRANK PRESTON, Hon. Sec.,
Meadowcroft, North Finchley, London, N.

OUR CALENDAR.

is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 14.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Soul's, Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. H. GOW, B.A.
 Forest Gate, Upton-lane, 11, Rev. E. CAPLETON; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. A. PEARSON.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Hounslow Public Library, 6.30, Mr. E. CAPLETON.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. A. J. ALLEN.
 University Hall, Gordon-square, W.C., 11.15, Rev. L. P. JACKS, M.A.; 7, Mr. C. A. WING.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. T. P. SPEDDING.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME; 7, Rev. J. M. CONNELL.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45, and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11, Rev. J. M. CONNELL; 6.30, Rev. PRIESTLEY PRIME.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Mr. H. E. B. SPEIGHT, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREA, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTH.

ROSSINGTON.—On December 31, 1911, at Cadogan Park, Belfast, the wife of the Rev. H. J. Rossington, a son.

DEATH.

LEWIS.—On January 9, at Lenton-road, The Park, Nottingham, William Lewis, in his 80th year.

Situations

VACANT AND WANTED.

A LADY living in one of the suburbs of London would be glad to hear of a Companion. She must be an excellent reader and possess a slight knowledge of nursing.—Address, A. Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

TEMPORARY ENGAGEMENT desired by lady as Housekeeper or Companion.—F. F., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY requires post quickly, as Nurse-Companion to lady, in or around London. Not a mental case, no night duty.—A. B., 60, Brownhill-road, Catford, S.E.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	s. d.
PER PAGE	6 0 0
HALF PAGE	3 0 0
PER COLUMN	2 0 0
INCH IN COLUMN	0 3 6
FRONT PAGE—INCH IN COLUMN	0 4 6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	19	National Conference of Unitarian and other Free Christian Churches	24	MEMORIAL NOTICES :— Mr. Frank Evers	26
VERSES : Heinesque	20	BOOKS AND REVIEWS :— A French View of England	24	Mr. Thomas Atkins	27
LIFE, RELIGION AND AFFAIRS :— The Dialogues of Saint Gregory the Great	20	Chatterton	25	Mrs. Kate Gannett Wells	27
The Uses of Legend	21	Literary Notes	25	MEETINGS AND SOCIETIES : The Late Rev. Silas Farrington	28
Egoist or Altruist ?	22	Publications Received	25	The Sunday School Association	29
Alpine Colour	23	FOR THE CHILDREN :— John and Theodore	26	The Social Movement	30
CORRESPONDENCE :— The Real Source of Power in Preaching	24			NEWS OF THE CHURCHES	30
				NOTES AND JOTTINGS	31

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

A PASSIONATE indictment of militarism and of the attitude of the Great Powers towards weaker races has been published in the *Figaro* by Pierre Loti. "Everywhere," he exclaims, "we are destroying with our mitrailleuses civilisations different from ours, which we despise without understanding them, simply because they are less practical, less utilitarian, and less heavily armed. And when we have finished killing we bring our unbridled exploitation, our gangs of workmen, our large factories which are destructive of the small personal industries, and agitation, ugliness, drunkenness, cupidity and despair. . . . In the eyes of Europe the Moslems of all countries are but so much game which it is permissible to shoot, and this shooting is generally successful, thanks to the superiority of Europe's killing machines."

AFTER a vehement protest against the Italian war in Tripoli M. Loti concludes : "I foresee with calmness the insults which this demonstration of mine will bring upon me on the part of certain maniacs, interested or blind, who confound civilisation with railways, exploitation, and murder. They will not reach me in the retreat where my life is about to finish. I approach the term of my earthly sojourn. I do not desire or dread anything. But so long as I can make my voice heard by somebody, I shall regard it as my duty to say what appears to me to be the truth. Down with the wars of conquest, whatever the pretexts by which they are excused, and shame on the butcheries of human beings !"

It is easy to dismiss words like these as fanatical. They have in them some of the fanaticism of the Hebrew prophets on behalf of national righteousness, and of the early Christians in their respect for human life and its spiritual values. Milder words would probably be disregarded. The white heat of their indignation will be justified if it destroys some of our comfortable illusions, and forces us to ask ourselves searching questions about the meaning of civilisation and the contradiction between our religious faith in the Divine righteousness and love, and many of our political ideals.

THE Christmas holidays have become the paradise of the educational reformer. At no other time of the year is the problem of the schools so much in evidence. Meetings and conferences are held in various parts of the country, and the newspapers free from the claims of Parliament are able to devote a considerable amount of attention to their proceedings. In addition to the Head Masters' Conference, which represents the restricted world of the "Public School," there are others like the Congress of the Educational Institute of Scotland, the North of England Education Conference, and the annual Conference of Teachers arranged by the London County Council, which deal with education in many of its wider and more democratic aspects. One thing is common to them all, a feeling of unrest, the need of a revised curriculum, and the conviction that education and all the opportunities of the school and the university must be organised in accordance with the highest ideals of national efficiency. In spite of a few protests and some sporadic signs of reaction the day of sharp class divisions in education is drawing to a close. The problem of the in-

tellectual and moral training of the people is one and indivisible.

SIR GEORGE W. KEKEWICH spoke with emphasis on this point in his address to the Congress of the Educational Institute of Scotland. There were, he said, three great barriers to educational development in England. In Scotland these barriers were comparatively unimportant, and for that the Scottish people should go down on their knees and thank Providence. In England they had the religious difficulty, or sectarianism gone mad. They had also class distinction or snobbery of the worst description ; and they had, worst of all, the poverty bar. The religious difficulty was an insult to common sense while it remained unsolved. The abominable class distinctions—catering for the rich in their schools—stood in the way of education more than anything else. It was to the advantage of the State that the best brains should have an opportunity of reaching the highest places, and that poverty should not stand in the way of admission to the public schools. Education was the first line of national defence.

AT the North of England Education Conference at Newcastle Dr. M. E. Sadler, the Vice-Chancellor of Leeds University, gave one of the stimulating addresses with which he is continually enriching the educational thought of the country. He expressed his belief in the unlikelihood of the permanent success of any attempt at the strict regulation of the educational life of a people. A complete control of education by a bureaucratic State, he urged, was inexpedient, and, even if it were wise, impracticable. On the other hand, equally inexpedient and impracticable would be the complete immunity of every educational institution from public supervision. In educational

affairs *laissez faire* was as false a gospel as the doctrine of collectivist control. The reason for this lay in the nature of the service which education had to render. It was a semi-public and at the same time a semi-private thing. On the one hand, in the interest of the future, it was answerable to the conscience of the community as organised in the superintending power of the State. On the other hand, in the interests of spiritual and intellectual freedom, it must respond to the originality of individual conviction, and must lie open to the influence of new conceptions of life and of personal duty. In educational administration, therefore, their task was to adjust the claims of liberty to the need for public economy and public order.

* * *

ON Tuesday the Bishop of Lincoln delivered an address of marked insight and power on "Hellenism as a force in history" to the members of the Classical Association. After speaking of the influence of Hellenism upon the life and beliefs of the Jews and the strange and beautiful development of Jewish religion under the stimulus of Greek philosophy, Dr. Hicks proceeded to dwell upon the Greek influences which moulded early Christianity. In St. Paul, who had left precious records of his own religious thinking, we saw the Hellenist moving further and further away from Pharisaic Judaism, and philosophising as only a Hellenist could concerning the postulates and presuppositions of faith in Christ. There was no question of the strong impress of Hellenic thought and expression in the early Christian teachings; it was something of a shock to find the beautiful formulæ of the Johannine letters to be the commonplace of the epistolary style of the time. Later the Church took over some of the beautiful elements of the Græco-Roman culture. Christian teaching assumed more than ever a philosophic method, the rhetoric of the schools developed in the teaching of the Church, and Christian worship enriched itself in adopting the procession and the elegancies of Greek pagan ceremonial. Something, too, of the Oriental mystery cults, transformed under Greek influences, passed into the worship of the Church.

* * *

In the latter part of his address the Bishop traced the influence of the Hellenic spirit upon English thought and literature since the Renaissance. Hellenism, he said, was a pervasive influence in the English society of the hour. There had been a sensible decline in the power of traditional religion; unbelief had a deep and wide influence over the best minds and many of the best characters. He saw in the æsthetics of the hour a wonderful resemblance to ancient Greece, and in a hundred ways the life and art and thought of ancient

Hellas had been brought nearer to English eyes and hearts than ever before. We breathed unconsciously Hellenic influences. He could wish that where there was an Hellenic love of liberty of thought there was an equally Hellenic love of political freedom; he could wish also that in our popular religion the vigorous and passionate mind of St. Paul could assert itself once again and work a splendid reformation. But wherever men were beginning seriously to think and feel, to desire to learn the thoughts and understand the feelings of the greatest and best that had lived before them, so long would the study of the Greeks and their literature be an essential part of the education of the world. Hellenism would ever be a force in human history.

* * *

WE have received some further letters on the subject of "Manchester College and its need of students," but as they are written by the students themselves, and do not represent either the lay-mind or the mature judgment of men who have had an opportunity of testing the value of the College training in the work of life, we have decided to close the correspondence. We published Mr. Rattray's original letter because it struck us as raising several interesting points in an incisive way and with the warmth of personal feeling and the touch of exaggeration which often lead to useful discussion, and we regret that the subject has not provoked some writers of wide knowledge or special educational experience to attack it with the illuminating sympathy and the practical insight which it requires.

* * *

As we have pointed out on more than one occasion, we believe that the subject of the training for the ministry is ripe for discussion. We should like to see a sort of royal commission on theological colleges, conducted by a selection of the best and most practical minds in all the churches. The rapid growth of knowledge has had the result of overloading the curriculum. Scholarship has become amazingly technical. Whole departments of study, where the cultivated mind once moved with ease, have become the property of experts and specialists. It is no wonder if in an atmosphere of severe and exhausting intellectual competition many practical needs, and it may be sometimes the deeper spiritual interests, are overlooked. We hope that before long a solution will be found by handing over the work of pure scholarship and research to the Universities, leaving the theological college free to devote itself to the more practical parts of divinity and the needs of the average man, who wants above all things to be helped to live the dedicated life and to do his work for human souls with effective simplicity.

HEINESQUE.

My heart's dim mansion harbours
Two rooms remote from noise;
The one holds all my sorrows,
The other, all my joys.

One door is ever open,
And, passing in and out,
Like grave-eyed elder children,
My sorrows glide about.

Their glance is deep and tender,
They hold me by the hand;
I would not close that chamber
Unless should open stand

That other door beside it—
Closed from so long ago;
Ah, then my grave-eyed sorrows
Would not pass to and fro.

Would'st thou know why that one
chamber
Is closed from eve to morn?
The joys were darling children,
That died as soon as born.

DOROTHEA HOLLINS.

LIFE, RELIGION & AFFAIRS.

THE DIALOGUES OF SAINT
GREGORY THE GREAT.*

"By such facts Almighty God doth declare in what sweet manner He doth tender us, when He vouchsafeth to work such pleasant miracles." So says Peter, and the particular "pleasant miracle" just related by Gregory which elicits this comment is to the following effect. In the province of Valeria a certain holy priest had been recently buried in front of a church, near certain sheep-cotes. One night when the priests were singing a thief came and carried off a wether, but as he crossed the grave he was suddenly arrested by an unseen power. "Willingly would he have let the wether go and could not, willingly also have carried it away and was not able." He was there all night, and in the morning was discovered by the priests, who (very generously) offered their united prayers on his behalf, and "scarce could they obtain that he, which came to steal away their goods, might at least find so much favour as to depart empty as he came."

But some of our readers may perhaps say, with Wordsworth's interlocutors in "Peter Bell":

"Who Peter was, let that be told,
And start from the beginning."

Let them, then, go with all convenient speed to Chartres, and in the South Porch, on the eastern side of the eastern door, the third of the figures counting from inside, they will find Gregory in splendid pontifical robes, with a dove at his ear indicating the inspiring presence of the Holy Spirit; and crouched at his feet, looking up with an expression at once of

* A Reprint of the Translation of P. W., published 1608. Re-edited by Edmund G. Gardner, M.A. With Illustrations, annotated by G. F. Hill, after the Old Masters. London: Philip Lee Warner. 10s. 6d. net.

eager curiosity and complete docility, with his pencil and note-book before him, they will see Peter, Gregory's secretary, and the interlocutor in his celebrated Dialogues. If Peter performed all his secretarial duties as well as he does that of interlocutor he must have been worth his weight in gold; for as Gregory relates miracle after miracle through four books of Dialogues, Peter is always struck with fresh amazement, is always brief in his comments, always asks for more, and is always intelligent, but with an intelligence of just the limited order that enables Gregory to point out that he might have seen a little further, that his surprise might have taken a slightly different turn, and that, in short, he has still a good deal to learn which his oracle will proceed to teach him.

No one who reads the Dialogues will wonder at their popularity, but the publisher had better not have placed on the cover the statement that they are "a book worthy to stand on the shelf beside the 'Fioretti' of St. Francis." Perhaps they are, for Grimm's Fairy Tales may be worthy to stand on the shelf with Blake's "Songs of Innocence" or "The Lyrical Ballads"; but the statement is not illuminating. Everyone knows the lovely story of the tender expostulation by which Francis melted the heart of the savage wolf that used to destroy man and beast, round Gubbio: and how the wolf came into the market-place and putting his front paw in Francis's hand promised to do evil no more, while Francis on his part promised that the citizens would be kind to him and give him plenty of food, "for I know that you did all this harm because you were so hungry": and how the wolf endeared himself to every inhabitant of the place, and how they missed him when he died of old age. Now the story of Boniface in the "Dialogues" is a good one. But the best way to recommend it is not to say that it is worthy to stand side by side with the wolf tale. A fox had raided his mother's hen-roost, and he prayed earnestly that God would not allow his poor mother's living to be thus taken away from her, whereat the fox herself brought back the stolen bird and fell down dead upon the spot! Again, when Francis once on a time, being exceedingly weary, was riding for a while on an ass, his companion Brother Leonard, not a little tired himself, began inwardly to fret. His parents would not have deigned to play with this man's parents; "and there is he riding while I trudge on foot," he thought. Francis, knower of hearts, slipped from the ass and cried, "No, Brother, it is not fitting that thou should'st walk and I should ride, for thou wert the nobler and mightier, when we were in the world." But Brother Leonard, bathed in tears, implored pardon for his evil thought. Now Gregory tells the story of a certain monk of high parentage who was holding the candle for St. Benedict when he was at supper, and began to say within himself: "Who is he, that I thus wait upon at supper, and hold him the candle? And who am I, that I should do him any such service?" Benedict rebuked him severely, and forthwith called another of the monks and bade him take the candle out of his hands. But, after all, is it not being overcome of evil to yield to the

seduction of a foolish advertisement, and write of Gregory's Dialogues as if all that was to be said of them is that they breathe not the spirit of St. Francis?

Let us take them, then, on their own merit. It is the note of a good book that it remains good when it has become utterly impossible to take it as its writer and its original readers took it, or perhaps even to take it seriously. What will this age say of the benevolent gentleman who lent the quiet and easy-paced horse that his wife was accustomed to ride to a Bishop, but found that when it was returned it utterly scorned to allow the back that had been bestridden by a bishop to be sat upon by a woman, and became entirely unmanageable? The good husband perceived what sacrilege he had been guilty of, and made the horse a permanent present to his episcopal friend. Or what of the man who, tired and irritated after a long journey, sat down and cried to his servant, "Here, you devil, untie these boot-laces," and before the poor knave had stirred perceived to his horror the boot-laces rapidly unknitting and untwining themselves? The devil had taken him at his word. But a few vigorous cries of exorcism banished the fiend, leaving the traveller, however, properly impressed with the vigilant presence of the devil at all times and in all places, and his eagerness to find an excuse for entering into closer relations with anyone who would take notice of him.

In one story a devil appears very charmingly as an injured innocent. A woman had imprudently eaten a lettuce without making the sign of the cross over it, and was promptly seized with agonising convulsions. The holy Equitius was sent for in all haste. He rebuked the devil that had entered into the woman, but he said (very reasonably), "Why, what have I done? I was only just sitting on a lettuce, and she came and ate me up!" This, however, would not do. It is an *idée fixe* in the mind of the true saint that the devil was a liar from the beginning, and even if he happens to speak the truth it is by accident and is irrelevant.

The following is a pleasing story, and one, too, that incidentally illustrates the terrible background of violence and ruin against which Gregory's pictures are painted. There was a certain presbyter of the name of Sanctulus, who in vain implored a band of marauding Lombards to release a captive. When they refused, he asked to be allowed to act as his gaoler, to which they assented on condition that he must take his place as a captive if he allowed him to escape. As soon as they were asleep, he set the lad at liberty and awaited his fate. The Lombards good-naturedly observed that he was not a bad sort, so they would not torture him. He might choose his death. Sanctulus said that any death that God allowed them to inflict would be suitable, and they determined to behead him. He was a well-known man, and his execution was regarded as a great spectacle. Immense crowds came to attend it, and a strong and expert swordsman was chosen as executioner. The saint remained in prayer for an unreasonable time and the executioner had literally to "kick him up," and tell him to stretch out his neck, which he did

with a few additional words of prayer, and the executioner having raised his sword into the air was unable to move. A revulsion of feeling took place at this miracle. Sanctulus was to be released and honoured, but was requested to intercede for his executioner and relieve him from his fixed attitude. Sanctulus agreed only on condition that the executioner would never use his sword against a Christian man again. (Observe the limitation.) All kinds of presents were then offered him, but he declined to accept anything except the liberation of his fellow-captives. This he desired in order that he might have a reasonable ground for praying for the souls of the Lombards.

The last book deals with the appearances and experiences of souls severed from the body. Some of them are decidedly thrilling. A certain knight lay sick almost to death. When he recovered he told how in a vision he had seen a great bridge stretching over a foul and fuming river to a beautiful land, where men in white walked amongst glorious mansions. He had some interesting details to give concerning some of the brothers in a neighbouring monastery. He saw one of them, Stephen, approaching the bridge and attempting to cross it. After a time he stumbled, and his body fell over the edge. A number of devils at once seized him by the loins and strove to pull him down. But angels seized him by the hands (he was a charitable person, though not altogether blameless in other respects) and strove to drag him up, and in the thick of the fight—the seer awoke. Stephen became an object of close interest and inspection from his brothers from that time forward. How he felt himself we are not told.

The charming old translation by "P. W." which Mr. Warner has issued is provided with an introduction, notes and index by Mr. Edmund Gardner, whose faultless scholarship is never out of its depth, and with illustrations of which an elaborate account is given by Mr. Hill in the index. Those who do not regard colour reproductions as in themselves and always an outrage will doubtless be pleased with most of those which appear in this book; and even those who do will find their hearts melting towards the frontispiece, and possibly towards one or two of the others. The type and binding are charming, and the book does thorough credit to all its producers.

P. H. W.

THE USES OF LEGEND.

IN the course of my teaching tours, the subject of the uses of legend so often intrudes into the arena of discussion that I venture to transfer some of the controversy into a page of THE INQUIRER. I annex all the respectable legends I can get hold of, though it must be confessed that the process of annexation implies (what military annexations usually do not) a vast amount of deliberate rejection. For example, I conducted a grand inquisition into a store of Folk-

stories from Southern Nigeria, and discovered only one example which moderately well suited my purpose of usefully entertaining little British souls. The rest were typified by the tale of the "Fat Woman who Melted Away," which thus horribly concluded:—

Ever since that time, whenever a wife behaves very badly, the husband returns her to the parents, who sell the woman as a slave, and out of the proceeds of the sale reimburse the husband the amount of dowry which he paid when he married the girl.

This is obviously not respectable enough for the Moral Education League. On the other hand, an extreme and beautiful spirituality may shine out of the quaint frame of a mediæval or Oriental legend, and render it a most stimulating agent of instruction. Of the thousand and one legends I have examined, I know none more noble than that of Yudhishtira and his four brothers—one of the gems of the Indian "Mahabharata," musically recited in Sir Edwin Arnold's "Indian Idylls." Yudhishtira will not enter heaven without his faithful dog, and when the dog is transformed into the radiant God Dharma, are we going to cancel the tale from our list because of the supernatural touch? But this question immediately leads to the practical problem as to how we ought to handle such stories in the presence of children. Shall we relate the legend without any footnote or aside of doubt? Or shall we preface it, or close it, with a warning against accepting it as a literal account of fact? In either case, we appear to be confronted by a dilemma. If we infuse doubt, we may be destroying the fair beginning of trust and even of imagination. But if we refrain from a sceptical interjection, we may be laying up for the child a time of tribulation, when he will discover that he has been misled, and will painfully unwind his soul from the entanglement of our falsehood. Like a good many other academic dilemmas, this one is solved by practical walking. Let me give a case with the help of a story drawn from Evelyn Underhill's "Miracles of Our Lady." Imagine, if you please, that we are talking to children aged eleven or twelve.

A young monk, of the order of the Benedictines, spent much time in a cell, a cool and quiet place where he brooded and read and prayed. Very often he prayed with eyes uplifted to an image of the Lady Mary, whom Catholics call the Mother of God. Every day he prayed thus; and every summer day he placed on the Lady's head a wreath of roses gathered from the monastery garden; and whenever he placed the roses on her head, she bowed in thanks.

She bowed! I wonder now. . . . Do you believe the image really bowed? No? What kind of story, then, am I telling you? A legend, yes; and if I love to tell any sort of tales, I love to tell these legends about things that never happened.

And so the summer passed, and the last rose of summer had faded and gone; and the Benedictine monk sadly reflected that he had no flower to crown the holy image with. But when the Abbot of the monastery saw his sadness,

and asked questions, and found the cause of his sorrow, the father Abbot bade the young monk say the "Hail Mary," twenty-five times each day, for Our Lady would think as highly of the prayer without the flowers as with the flowers, since the garden had no blossoms for any wreaths. Then the monk said his twenty-five "Aves" with a loving heart, and look! a crown of roses, red and splendid, adorns the head of Mary.

Such is my customary way in dealing with legends, and, in adopting it, I am conscious of no dilemma. If, however, I taught the same children day after day, or from Sunday to Sunday, I should reduce the cautionary note to a barely perceptible minimum. Children soon become familiar with a teacher's spiritual attitude, and can more and more dispense with formal intimations. After a time, it might suffice if one began a narrative thus:—

Once upon a time, it happened . . . if it ever happened at all! . . .

Even that parenthesis of scepticism might disappear, and the teacher could recite the legendary miracle with just a whimsical smile, as if saying with Horace, "Let the Hebrew believe it!" But, in approaching the central conception of the story, in approaching, for instance, the point where the Benedictine monk is affectionately and devoutly proving that his heart marches without the aid of external and material adjuncts, the teacher should speak with conviction, as one who was eliciting truth out of metaphor, and a noble message out of a play of fancy. If he does that well, it will not be necessary for him to end up with the dreary and Philistine formula, "This story, children, teaches us," &c. If I were general of an army of moral instructors I should be inclined to court-martial any teacher who was found guilty of persecuting young people with a five-minutes' peroration about "what we may learn from the foregoing narrative." An appropriate punishment for the wretch would be to make him attend a performance of a play by Shakespeare, or Ibsen, or Maeterlinck, and, at the fall of the curtain, stay an hour longer while a pompous professor deduced fifteen or twenty platitudinous morals from the drama he had just witnessed; and eating nuts or chocolate during this operation would be rigidly forbidden.

One other point may be considered, and that is the question as to what is to be done when a young child, after accepting Santa Claus, and fairy-tales and legends without demur, suddenly asks, "Mother (or teacher) is it true?" Of course, I am supposing that the elder person has not followed the method of suggesting incidental doubt, such as I have already sketched. Here you have a really dramatic situation. The new generation, as it were, arises face to face with the old, and delivers its challenge. Progress pleads against order, and love must solve the difficulty. And love takes the form of reverence. The greatest reverence, said the Latin sage, is due to the child. We must reverence the spirit of inquiry, and respect the young questioner's doubt. Quite candidly, but with genial humour (so as to avoid the air of being "found

out"), we must admit that, after all, we were interested in a significance rather than an actual history, and took pleasure in a charming fiction because it warmed the heart and expanded the sympathy. Nevertheless, we can freely invite the child to treasure the pretty tale—now discovered to be only a dainty vehicle—and even recite it to other little ears. In my judgment, however, it is wiser not to let this situation emerge at all. It is wiser to insert the gentle note of caution at a quite early stage, and, by carefully stressing the ethical and religious meaning as against the lesser value of the "facts," obviate the embarrassment of having to answer the impeachment "Is it true?"

F. J. GOULD

EGOIST OR ALTRUIST?

How shall the necessary and fundamental self adjust its habits to the other than self which forms the higher type of character? The fact that the self is the only field on which its better modes of being may be produced is asserted by statement and implication in poets and philosophers alike. Indeed, poets have some claim to chief regard if the imaginative rather than the analytic faculty be the elevating lever—

"Your Fouriers failed

Because not poets enough to understand
That life develops from within."

Whatever is true of altruism as the finer principle of personal progress, it seems also true that egoism has first to be realised. The first person singular has to be a big "I." A little *i* presents no adequate motive for development.

"The baby new to earth and sky . . .
Has never thought that 'This is I.'
But, as he grows he gathers much
And learns the use of 'I' and 'me,'
And finds 'I am not what I see
And other than the things I touch.'
So rounds he to a separate mind . . .
His isolation grows defined."

Common observation perceives that in normal progress the value of "I" increases first. In youth it is, "I have to find a place," "I have to get on," "I have to choose a mate," "I have to enlarge my powers." To nothing do we extend a readier charity than to the self-assertion of the youth who is growing in personal powers or in position. Vitality has no better field than self-consciousness. Till this field is occupied the need of a wider and better direction of mind is not realised.

"In man there's failure only since he left
The lower and unconscious forms of life,
. . . the rendering plain
Man's spirit might grow conscious of
man's life,
And by new lore so added to the old
Take each step higher over the brute's
head."

Leaving "the unconscious forms of life," growing self-conscious, it is all laying a foundation in egoism for whatever better form of life may ultimately occupy the field of consciousness. Without myself I can be nothing.

Neither can I come to my highest power by sealing myself up in myself. The stores I collect are common human property, and I must use them for the general good.

A couple of examples will serve to exhibit the operation of the egoistic principle.

First we go to Bernard Shaw's "Man and Superman," and rub up against his free-thinker, so-called, who poses as a fellow who delights to play ducks and drakes with conventional types of morality in the persons of friends who cannot shake him off but are shocked by him. This Tanner first says to his warm, simple, middle-class companion, in the presence of a solid, stately, middle-aged representative of the reputable type, "My dear Tavy, your pious English habit of regarding the world as a moral gymnasium, built expressly to strengthen your own character in, occasionally leads you to think about your own confounded principles when you should be thinking about other people's necessities"; meaning that Tavy ought rather to compromise himself than coddle himself. But whatever Tanner may tell Tavy about his "confounded principles," he very soon confesses to Ann that he had in early days "played the boy buccaneer with no more conscience than a fox in a poultry farm," but that he came "to have scruples, to feel obligations, to find that veracity and honour were no longer goody-goody expressions in the mouths of grown-up people, but compelling principles in myself." Ann shrewdly replies, "I suppose you were beginning to be a man." His delight in shocking conventional moralists left him a bond-slave to the same conventional morality in the core of his own being. This fact is wholly independent of the way it came about, whether it came by some native instinct or by a process of judgment such as Robert Browning outlines when he says:

"A soul has seen
By means of evil that good is best."

Tanner has seen it, and it is enough to start with; it adds the one touch of principle to Tanner himself.

Another example comes from the other extreme of types of men, from the egoistic beginnings of earnest life as portrayed in Southey's life of John Wesley. For when John Wesley was pressed by his father and brother to accept the cure of souls at Epworth, he "made it an affair of religious casuistry and argued as if his own salvation would be impossible at Epworth . . . the cares of the world would roll back with a full tide upon him. Uninterrupted freedom from trifling acquaintance was necessary for him. . . He stood in need of persons nearly of his own judgment and engaged in the same studies; persons who were awakened into a full and lively conviction that they had only one work to do upon earth; who had devoted themselves absolutely to God; who would take up their cross daily; who would constantly watch over his soul, . . . and this was a blessing which he could enjoy nowhere but at Oxford." At this period of John Wesley's growth Tanner would undoubtedly have said he thought more about his "confounded principles"

than the necessities of the two thousand people of Epworth. And his father and brother seemed of the same opinion as Tanner. It is nothing new for the best of men to be misunderstood.

The singular coincidence, however, of the unorthodox man with the serious theologian on the mode of moral development is something to note. Tanner blames an ordinary upright gentleman for caring more about his own principles than about other peoples' necessities. He did not go so far as to say that if good men cared enough for other people their principles would care for themselves. But he came into close agreement with the fine-souled author of "The Galilean Philosophy," who after defining "Love, as distinguished from Selfness," as "regard for the universal," goes on to the further proposition, "unless the state of Selfness be exchanged for Love all individual and Social perfection are impossible."

We come, therefore, to a slightly complex position. In the first instance, we cultivate on the field of self-consciousness "compelling principles" that are goody-goody in the best sense and are anything but goody-goody in a low sense, and that are cherished expressly and mainly to determine our own conduct; principles, however, which are egoistic to us in their scope. In the next step, having our own ground firm, we exchange this egoistic standpoint for the universal standpoint of Love. "We rise by things that are under our feet," to altruism.

"He's true to God who's true to man;
wherever wrong is done,
To the humblest and the weakest, 'neath
the all-beholding sun,
That wrong is also done to us, and they
are slaves most base
Whose love of right is for themselves and
not for all their race."

Are we in the middle of one of the antinomies on which Mr. Baring Gould says much?—those laws of the inner life that balance each other? It may seem a queer tangle that we should have to develop self to its highest power of apprehending and appropriating vast principles only to dissolve oneself in a sense of the universal need and the universal claims—that, in fine, the highest egoism passes into altruism. It is on a par with those deep sayings of the spiritual life, that to love life is to lose it, that mourning should be the entrance into blessedness, that poorness of spirit should be the path to empire. But the solution of apparent contradictions is in experience. One hour on the higher planes of life closes all open questions.

Christine Rossetti has a sparkling little poem entitled, "Who shall deliver me?" In it she gives rhythmic form to this apparent conflict between egoism and altruism, and ranges her belief in rank with the author of "The Galilean Philosophy":—

"All others are outside myself;
I lock my door and bar them out,
The turmoil, tedium, gad-about.
I lock my door upon myself
And bar them out."

Instantly, however, she has got herself into personal solitude of soul she takes one

piercing glimpse through "the open windows of the soul," and sees herself imprisoned in selfness, and the spring glory of a better life on the fields of wider scope:—

"But who shall wall
Self from myself, most loathed of all?"

If I could once lay down myself
And start self-purged upon the race
That all must run! . . .

If I could set aside myself,
And start with lightened heart upon
The road by all men overgone!
God harden me against myself."

The conclusion is that the more one apprehends the significance of oneself the more is one fitted to apprehend the significance of other selves of like kind. And then we needs must love the highest when we see it, and confess—

"Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free."

And if John Wesley did begin by locking the door upon himself it was not long before he broke the lock and came forth to be the heart and soul of the powerful evangelical revival.

ALPINE COLOUR.

ENGLISH people, says a recent writer, have come to think more of fine weather than they did. It seems that this is true, at least of town-dwellers. In the large towns the contemporary mood is sun-worshipping; we have grown impatient of colourlessness, jealous of our share in the world's heritage of sunshine, less disposed to ignore a depressing outside world because we can stir the fire and pull the curtains. Presumably the English climate has not changed. It is we who have changed—we who rush in our increasing thousands to open-air life and sunlit climes and purposeful pilgrimages of following the sun. We come back contemptuous of the very transient disclosures of climatic beauties permitted by our conditions. A Yoshio Markino rejoices his less accustomed eyes in our misty greys and opaline silvers, in our sombre drabs and browns delicately suggesting shadowy Northern emotions. We have visions of turquoise skies and ultramarine seas, of the magic irradiation of lands where the sunshine is tangible and sovereign. Muted strings cease to please us, we begin to want the clash of the full orchestra. Our new music and our new awareness of sun and colour seem to go together. In the eager exploiting of life which marks our new world we cannot afford to miss any of the effect. Perhaps it is all verging a little on the Rococo, missing the beauty that hides in reticence, and restraint, and neutral shades. But at least it is life; and "O," we cry with Keats, "for a life of sensations!"

To this mood, this craving for colour and the sun in dingy towns, such books

as Mr. Flemwell's new volume* come like a call out of prison into the light. Every page and every picture in it flash with sunlight. Ostensibly it is a plea for an extension in this country of Alpine gardening, an invitation to reproduce in English parks and estates "stretches of meadowland sown or planted with Alpine field-flowers." This is a proposition which chiefly concerns the minority of wealthy enthusiasts who can afford to make experiments on a large scale. Really Mr. Flemwell's book is addressed to all and sundry who have fallen under the glamour of long, warm, polychrome, lustrous days, with their vivid and exuberant pleasures of life in the open air.

Whether we shall ever see the Swiss meadows, in which May and June and early July revel so glowingly and so lavishly, imitated in England is open to doubt. But that matters little. Possibly the new enthusiasm for colour may accomplish even that. For the few who read as gardeners the many will read a book which is a poetic embodiment, by pen and brush, of magic memories of Switzerland, a crystallisation of those very harmonies they have heard before and long to hear again. They only need to open the book at any page or picture, and the monody of grey skies changes into a symphony of lucent atmospheres; the neutral tints composed of mist or fog and grime blush into the rosy splendour of the rhododendron hill-slope, deepen into the "heaven-reflected blue" of the haunt of the vernal gentian, change and tremble into the soft sheen of the crocus-starred meadow. The whole procession of the flower carnival goes triumphantly by, climbing up and up till it clings about the feet of the glaciers—where, especially, Mr. Flemwell catches up with it and fixes it in bewitching display.

The author is full of poetic fancies about the flowers he shows us. He holds the balance fairly evenly between the voluptuous and ascetic beauties, but it would seem that his true lover's idealism plays most, after all, about the white. He has a curious affinity for white forms, and speculates pleasantly concerning the subtle influences of colour in flowers. And what a dainty glimpse of the "Paradise Lily" he gives us, both in detail, and in massed foreground to the white glitter of the Glacier de Trient! Truly, Mr. Flemwell both writes and paints as a mystic who peers at all hours and seasons into Nature's soul. The mysticism is suggested rather than expressed; we only read it between the lines full of practical information and exact knowledge, and the final impression he leaves, as becomes a painter, is that of beauty. Nevertheless, we feel that, like Wordsworth, he is seeking the souls of lonely places, and whether he captures the daffodil light, or the sunset glow, or the jewelled Apollo butterfly, or the loveliness of the flower-field, it is always with that sense of "something illimitable" over and above the sensuous charm which gives value and significance to it all.

* The Flower-Fields of Alpine Switzerland. By G. Flemwell. London: Hutchinson & Co. 7s. 6d. net.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE REAL SOURCE OF POWER IN PREACHING.

SIR,—I do not wish to turn a friendly interchange of views into a controversy, and if I write further on this subject it is simply to suggest to Dr. Tayler that it would be somewhat difficult to find sufficient in common between the four poets he mentions—Milton, Shelley, Browning and Wordsworth—to enable one to understand from a survey of their personalities what are the things that are essential to the making of a poet. That which unites them in a group is simply and solely that they were poets, just as Parker, Campbell, Collyer and Phillips Brooks are united in another group by being preachers.

I understand now, however, from the concluding sentences of Dr. Tayler's further letter that his object in raising the discussion was really to ascertain whether the training of the preacher should not be different from that of the minister. This is an interesting point, and worthy of consideration by those in whose hands lies the training of men for the work of the churches. Personally, however, I doubt whether much could be done by organised outward training to help the preacher, for the great preacher, like any other great artist, is mainly concerned in the interpretation of the things that his own soul hath seen and felt. He may be helped to speak effectively, to reason convincingly, and so on, but the real source of power in preaching would seem to lie in the personality of the preacher, and particularly in the emotional side of that personality. It is worthy of note, too, that an astonishing proportion of the great preachers have had but little, if any, definite pulpit training.—Yours, &c.,

GEO. J. ALLEN.

Walden, Mill Hill,
January 8, 1912.

NATIONAL CONFERENCE OF UNITARIAN AND OTHER FREE CHRISTIAN CHURCHES.

THE Rev. Jas. Harwood, Secretary of the National Conference, writes as follows: "May I be allowed, through your columns, to remind our friends that the Triennial Meetings of this Conference are to be held in Birmingham next April (16-19)? The arrangements are well in hand, and invitations, with full particulars, will be sent out in a few weeks. But as some congregations hold their annual meetings and the committees of some district associations hold their quarterly meetings in January, it may be convenient for them to appoint delegates in advance of their invitations. Each congregation on the roll has now the right to appoint two delegates, though hospitality can be afforded to one only."

BOOKS AND REVIEWS.

A FRENCH VIEW OF ENGLAND.

Modern England. By Louis Cazamian. London: J. M. Dent & Sons. 4s. 6d. net.

THERE never was an age in which the need for intelligent thinking on the condition and conditions of the great entity called England was so imperative as it is to-day. But so vast is the complexity of the world of facts in which we live, so appallingly immense the problem of our national (and also our "Imperial") existence, so elaborate the forces which have driven and are driving us to whatever goal is our destiny, that modern English literature hardly does more than treat in more or less exhaustive analysis one or other aspect of this question. A Frenchman has now essayed, however, in a moderately sized and very readable volume, excellently translated, a comprehensive historical and social study of Modern England, meaning by that term the focus of moral and physical activity which is the heart of the British Empire.

Given first in his professorial capacity at the Sorbonne, the matter contained in this book has been re-arranged by M. Cazamian for English readers. The result is a veritable *tour de force* of insight into the implications of what the author himself calls "a foreign country," a foreign literature, and a separate development. We sometimes declare, with pride in our insularity, that nobody but an Englishman can understand an Englishman or England. M. Cazamian penetrates into the heart of that fortified territory, dips into our secret knowledge about ourselves, reads life in our terms, and states our view of the universe for us with a plain speaking that is almost embarrassing, so entirely without mere "clothes" does he leave us. But he is completely detached, and dispassionate, and as unemotional as a biologist examining cells. He nothing extenuates nor sets down aught in malice. Indeed, he is not primarily concerned with commenting on us as we are, but with showing how we have come to be that, and inquiring what we are going to do about it now. It is not that he relates the facts so much as he tries to "trace the main lines along which they can best be grouped." For while, he declares, England's adaptation and development have been traditionally instinctive rather than consciously reasoned, the demands of the last hundred years, the general conditions of economic, social and moral life, transformed universally as they are, now force the vital instinct of England into transformation also; she is forced into rational, conscious adaptation to the exigencies of modern life. "In that atmosphere," says M. Cazamian, "the national type itself is modified; infected with the nervousness and restlessness of modern life, the Englishman of to-day has grown less unlike his Continental neighbour. At the same time, thinkers and politicians proclaim the necessity for England of becoming more conscious of herself, more intelligent and learned; and through religion, daily life, hygiene, manners, a new spirit is diffused, a universal pragmatism, eagerly watching the social and practical consequences of both

notions and acts. Contemporary England is striving to achieve intelligent efficiency." In a word, conscious effort is taking the place of empiricism in English methods.

With a precise lucidity characteristically French, the author makes us realise that actuality of national experience from 1832 which has resulted in modern England. With certain generalisations we may not be in agreement; but taken as a whole this "foreign" sketch of those strenuous English years is so far as our judgment goes unique. Most crucially interesting is the latter half of the book. It holds up the mirror to an England which can hardly recognise her own reflection. The symbol of an apoplectic John Bull does not serve. For the impression she is making on the European mind is of a country anxious about its efficiency and its vitality, conscious of imperilment by foreign competition, awakened from the optimism which once saw in England the best of all possible worlds, challenged by the increase of the German Navy, forced out of a "splendid isolation" into a combative Imperialism, and confronted with a dissolution of values which John Bull comfortably typified—property, the family, marriage, patriotism, the established religion, morals—and an uncompromising criticism of all her time-honoured mysteries and conventions sounding from end to end of the English-speaking world in the stinging paradoxes of such writers as Bernard Shaw. An Empire, after having slowly and unconsciously developed, is now anxiously interrogating and organising itself. How will she emerge, or will she emerge at all, into the era of intense and scientific civilisation into which mankind is rushing? M. Caxamian does not end on an interrogation. He believes in England's will to live. But to the searching and clear-sighted questions which he puts we must sooner or later find a definite answer.

F. R.

CHATTERTON.

The Rowley Poems. By Thomas Chatterton. Reprinted from Tyrwhitt's Third Edition. Edited, with an Introduction, by Maurice Evan Hare. Clarendon Press, Oxford. Pp. xlv, xxvii, 333. 5s. net.

THE volume under our notice purports to be no more than a reprint of Tyrwhitt's third edition of the Rowley Poems, edited and introduced to the general reader by Mr. M. E. Hare. As such it is an interesting addition to the shelves of the book lover. But it is more. We recognise in it a valuable contribution to what we are happy to believe is the growing appreciation of the genius of Chatterton—

"The marvellous Boy,
The sleepless Soul that perished in his
pride."

Masson, Russell, and Ingram in their biographical appreciations have done not a little to keep the poet's memory green, but their books are overweighted with preconceptions and personal theories; and Dr. Wilson's study—easily the best book written on our subject—has long gone

beyond the reach of the second-hand dealer. It has been left to Mr. Hare to present, in the briefest space, the best and most illuminative notice of Chatterton's life and work that is likely to find a public to-day. His biographical sketch covers all the points necessary for his reader's primary impression of the poet. His consideration of the value of the Rowley Poems produces judgments which aid their critical examination, and of these no reader who has himself covered the ground carefully will dispute the validity and positively refreshing common-sense of the following:—"However absurd from any historical point of view the language and metres of the boy poet may be, at least he invented a practical language which admirably conveyed his impression of the latest period of the middle ages—that after-glow which began with the death of Chaucer." His critical bibliography is precisely the thing that has long been wanted in studies of Chatterton. Save for a lapse or two, it surveys the field of discussion from Tyrwhitt's first edition (1777); and it is, in our judgment, a fair commentary on the various contributions. A few pages are given to additional notes, and a synopsis of the arguments used in the Rowley controversy.

If we have a lance to break with Mr. Hare, it is because he fails in his general view fully to recognise the inventive genius of Chatterton as it set itself deliberately, not unconsciously, to the imitation of the several poets of his intimate literary acquaintance. For the rest, we have only praise for his book, and trust it will be followed by a volume comprising the undisputed poems and the miscellanies in prose and verse.

The Sunday School Quarterly for January contains some excellent articles, including one on "The Sunday School and Citizenship," by the Rev. A. Ernest Parry, emphasising the importance of training girls and boys in the duties of the citizen, which "embraces and connotes and demands almost every other quality that is fine and desirable in human character and conduct." Perhaps there has never been a time when the need of good citizens has been as great as it is to-day, and every advantage ought to be taken of the opportunity given to Sunday school teachers of holding up before their pupils those ideals and aspirations which will lead them later on to regard the rendering of some service to the community as one of their chief aims in life. A sermon on "The Sense of Obligation," by Dr. Gordon, of the New Old South Church, Boston, U.S.A., which was preached in the Chapel at Harvard, expands the idea of the moral and social obligations of the individual, and forces us back imperatively to the word "ought," with its Puritan severity and insistence on positive duties. The Rev. Charles Roper gives an interesting account of the way in which he has built up his Sunday school at Kilburn—a remarkable piece of work to be accomplished in so short a time, although he confesses that he and his fellow-workers are still in the experimental stage, and have

not yet stereotyped themselves "into a rigid method, good or bad." A paper on "Discipline" is contributed by Miss Mary Francis; Dr. Tudor Jones, the Rev. T. M. Falconer, and Mr. F. J. Gould are responsible for the "Notes for Teachers," Bible readings and lessons for 1912; and there are also contributions by Mr. J. Lonsdale Cox, the Rev. Albert Thornhill, Dr. Lionel Tayler, and others.

LITERARY NOTES.

"CARDINAL NEWMAN'S LIFE," by Mr. Wilfrid Ward, will be issued by Messrs. Longmans & Co., on January 22, in two volumes. The work is based on the Cardinal's private journals and correspondence.

* * *

DEAN INGE'S Four Lectures recently delivered by him at Sion College to the Women's Diocesan Association, which attracted considerable attention at the time, are to be published immediately by Messrs. Longmans & Co. The title will be "The Church and the Age."

* * *

A NEW book by Sir George Trevelyan will be published by Messrs. Longmans & Co. during the present month. The title is "George the Third and Charles Fox": the concluding part of "The American Revolution." The work will be completed in two volumes, but the first volume only will be published now. The following is the author's account of the book as told in the preface:—

"The Early History of Charles James Fox" was published 31 years ago, in October, 1880. In the following December I accepted office as Secretary of the Admiralty, and perforce abandoned literature for an indefinite period to come. At the beginning of the next Session, in the lobby of the House of Commons, Mr. Justin McCarthy did me the honour to express a wish that there existed a Statutory power for obtaining an Order of Court to compel me 'to finish Fox'; and I am very glad to think that my old friend is alive to read this book. Its two volumes—of which the first is here, and the second is already more than half written—will carry Fox up to the moment which, so far as personal success was concerned, proved to be the culminating point of his whole career. They will likewise include, and complete, 'The History of the American Revolution'—my tranquil and pleasant occupation during the later years of a life much of which was passed in stormier waters."

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & Co., LTD.:—The Quakers: T. S. Turner. 6s.

MESSRS. BOWES & BOWES:—An Introduction to Eugenics; William Cecil Dampier Whetham, M.A., F.R.S., and Catherine Durn-ing Whetham. 1s. net.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Records of my Life: Dr. C. A. Greaves. 3s. net.

MESSRS. G. P. PUTNAM'S SONS:—Aspects of Religious Belief and Practice in Babylonia and Assyria: Morris Jastrow, jun., Ph.D. 9s. net.

MR. ELLIOT STOCK:—Windflowers, a Book of Lyrics: William Force Stead. 2s. 6d. net.

THE "SUNRISE" PUBLISHING COMPANY:—

Eighteen Hundred and Eleven: Anna Lætitia Barbauld. 6d.

MR. T. FISHER UNWIN:—The Religion and Ethics of Tolstoy: Rev. A. H. Crawford, M.A. 3s. 6d. net. The American People: A. Maurice Low. 8s. 6d. net.

MESSRS. WILLIAM MARCHANT & Co.:—A Reply to an Attack. 2s. 6d.

MISCELLANEOUS.

The Quest, January, 1912.

FOR THE CHILDREN.

JOHN AND THEODORE.

FIRST of all, John.

He saw the nest of a robin in a tree, and the mother-robin sitting over it. The order of his ideas was this. Robin: stone. So he picked up a stone. Steady his eye; careful his aim; he threw: the robin fell dead.

In the boy's heart—joy!

John stood still, and thought. The dead bird looked a poor, wretched heap of feathers and waste. Some young robins waited in the nest for food which would never come. They would wait, and starve. John Woolman kept thinking about them until he grieved.

In the boy's heart—pain.

What was to be done? He thought of a plan, though it made his heart ache to carry it out. He climbed the tree, and killed all the innocents. They would not starve now.

Never again would the boy kill an animal in sport.

This American lad with the tender heart grew up a sturdy man, who cared for men as well as man's animal friends. The men—and women and children—that most cried out for care and mercy in those days were negroes. When John was about 25 years of age he had to copy for his employer a paper—a bill of sale—which set out the name and price of a coloured woman. The purchaser waited while the bill was written. The negress also waited, and was then borne away to a new slavery.

"Never again," said the young man, "will I put my hand to any writing that sends into slavery a fellow-creature of mine."

As he kept his vow about the robin, so he kept it about the negro-slaves. More than that, he lifted up his voice as a preacher against the evil of slavery. John was a member of the Society of Friends; he was a Quaker; and in his eyes shone the sacred light of a soul that lived for the service of the Highest, and therefore he served the Black Man as well as the White. The Quakers gave heed to his prayer; for he often visited at Quaker houses, and often left silver with the masters, saying, "Give this money as a gift to your slaves." His kind acts and his kind pleading touched the hearts of slave-holding Friends, and some set their slaves free. In 1758, at the city of Philadelphia, a meeting of Friends declared that

it would be well if every Quaker would cease to own slaves. In 1776, at Philadelphia again, the Quakers said no man or woman should belong to their Society who owned a slave; and thus the Quakers led the way for the freedom of the coloured people in America. But by that time John Woolman had been four years dead. He had journeyed to England, and he died at York. There is at York a very noble Minster, where I have sat with delight under the "high embowèd roof," in the shadow of the tall pillars; but I think nothing nobler than John Woolman ever entered within the walls of York. The noble boy became a noble man.

Next, Theodore.

Into a school where white boys learned lessons at Connecticut, U.S.A., there came one day a negro child. A six-year-old boy, named Theodore, was much struck at the sight of him, for he had never seen a black boy before.

The new boy had to sit on a seat at a distance from the others. Neither at work nor play was he treated as a school-mate. He said his lessons to the teacher by himself. Not seldom the teacher jeered at his mistakes, and sent him back to his bench, his cheek tingling from a blow.

Nobody cared except Theodore.

After a day or two, Theodore Weld (such was his name) spoke to the teacher—

"May I change my seat?"

"Where do you wish to sit?"

"Next to Jerry."

Jerry was the black scholar.

The teacher laughed. All the white boys, except Theodore, laughed. Jerry watched eagerly. Could it be true that he had a white boy friend?

"So you are a nigger too?" chuckled the teacher.

All the white scholars, except Theodore, laughed again.

Theodore's wish was granted. The white boy and the African sat on one bench. Together they bent their heads over their books. Together they said their lessons to the teacher. Together they played. Together they bore the scorn of the school. That first day Theodore's little bosom was all in tumult. It was a hard thing to be pointed at and laughed at. But the days passed, and the white boys took less notice.

Years afterwards (about 1840), among the men who went up and down the United States saying slavery must be ended, one of the bravest and most earnest was Theodore D. Weld. He and his fellow-workers in that cause were known as Abolitionists. When once he told the story which I have just told you, he added—

"I have been an Abolitionist ever since."

Ever since. The boy had remained faithful to the good ideal of freedom which he had first understood at the Connecticut school.

It is certainly worth while being a boy when you can become a man such as John or Theodore.

F. J. G.

NOTE.—The story of John Woolman is drawn from Elizabeth B. Emmott's *Story of Quakerism*; and that of Theodore D. Weld from C. H. Birney's *Sarah and Angelina Grimké*, published in 1885.

MEMORIAL NOTICES.

MR. FRANK EVERS.

WE regret to record the death, on January 3, of Mr. Frank Evers, at his residence, White Hall, Old Swinford, near Stourbridge. Although Mr. Evers would have been eighty-five if he had lived till August 31, until quite lately he was strong and vigorous physically, with an exceptionally alert mind, so that his death has come as a shock to his innumerable friends and acquaintances in the Midlands. He had been connected from his earliest youth with the ancient rural chapel at Cradley, known as Park-lane Chapel, Netherend, though for many years his residence has been near Stourbridge, with the Presbyterian (Unitarian) chapel of which town he was also associated. In addition to this, his help and sympathy were constantly and cordially extended to the neighbouring congregation at Lye, of which and of many Midland chapels, as well as Netherend and Stourbridge, he was a trustee, taking a very active part in their management. His early education was obtained at the famous school in Edgbaston kept by a former Netherend minister, the Rev. William Bowen, where he had as his schoolfellows, among other well-known Birmingham worthies, Sir Alfred Wills, till lately a Judge of the High Court, and the late Sir Thomas Martineau. Entering business with his father, an ardent Cradley Unitarian, who then resided at the Parsonage in Netherend, Mr. Evers, in conjunction with other members of the family, had very large manufacturing and colliery interests, as well as being connected with numerous commercial undertakings all over the Black Country. For many years, however, he had retired from business, and devoted himself to his magisterial and other duties, particularly those connected with philanthropic purposes. A warm lover of children, with a large family of his own, of whom six sons and one daughter survive; he was a tower of strength to the day schools attached to Netherend Chapel, the sale of which to the County Educational Authority he successfully consummated but a few years ago, after the Act of 1902. A very wide reader, especially in theology, and an acute thinker, Mr. Evers' views largely approximated to those of his old friend, the Rev. Charles Voysey, but he was very tolerant towards those whose minds were of a more conservative type, and enjoyed the friendship of men of all creeds, clerical and lay. The oldest member of the Netherend congregation, Mr. Evers was looked upon as its patriarch, and seldom missed a service, though coming a very long distance to chapel, till about a year ago when age began to tell upon him. What he was as a friend to successive ministers and their families it is difficult for the writer of this brief notice to describe adequately for personal reasons. Mr. Evers was a subscriber to the British and Foreign Unitarian Association, and to Manchester College, Oxford, and was a former Vice-President of the Ministers' Benevolent Society, as well as a generous supporter of his own

and other Midland chapels. He was one of the oldest magistrates for Worcestershire and Staffordshire.

The funeral service was conducted on January 6, in the presence of a large number of old friends, including a considerable contingent from the Netherend and Stourbridge congregations, by the Rev. A. H. Shelley, of Netherend, his own minister, assisted by the Rev. Dr. Ewart, of Stourbridge, at the Stourbridge Unitarian Chapel.

A special memorial service, conducted by the Rev. A. H. Shelley, was held last Sunday at the Netherend Chapel, when there was a large congregation of old workmen and friends.

MR. THOMAS ATKINS.

THE congregation worshipping at the Great Meeting, Hinckley, has sustained another heavy loss through the death of Mr. Thomas Atkins, of Hollycroft House, who passed away on the last day of 1911, in the 80th year of his age. Mr. Atkins was the only surviving member of a family whose influence in the town of their birth has always been exerted in beneficent ways. With two of his brothers, one of whom died at an early age, he was associated with the staple industry of Hinckley, and contributed much by his ability to a commercial success which has redounded to the good of the whole community. He was of a kind and generous nature, ever ready to help the suffering and needy. Nothing that made for the welfare of the town, mental, moral, or material, failed to secure his interest and support, and in all he did there was a complete absence of ostentation. From earliest childhood Mr. Atkins was connected with the Great Meeting Chapel. During a dark passage in its history, when its life almost flickered out, it was largely due to his loyalty and that of other members of the family that the Chapel was kept open for worship and its pulpit supplied with a message, and for the congregational success and prosperity which is now enjoyed he must be counted responsible in no small degree. He was a generous subscriber to the funds of the Chapel, a regular worshipper until the encroachments of age made themselves too severely felt, and a real friend of ministers, many of whom will be reminded by his death of the pleasant hospitality received under his roof. Mr. Atkins leaves a widow and one son. The funeral took place on Wednesday, January 3, being preceded by a service in the chapel. The Rev. J. T. Jenkins, pastor of the Great Meeting, officiated, and a former minister, the Rev. W. G. Price, of Hale, Cheshire, gave the address. Both at the Chapel and at the Cemetery where the burial took place there was a large gathering of sympathising friends and representatives of the employees, congregation, and others.

MRS. KATE GANNETT WELLS.

THE mural tablet in Arlington-street Church to the memory of Dr. Gannett

records that "he laboured with untiring activity for the moral and social elevation of the community, and rendered important service in the formation and management of many associations designed to lessen the evils of poverty, ignorance, and sin." What is there said of the father is scarcely less true of the daughter whose lifeless form has just been laid by his side, forty years after his death. Much has already been written and said about the various ways in which her influence for good has been felt; but only a part of what she did, both before and after her father's death, has been even hinted at. When those who have known her longest and best try to recall her various activities, few can fail to be surprised at the extent and variety of the good works which she devised or promoted. Of them nothing needs to be said here, for most, if not all, of them will be speedily recognised elsewhere, and nothing needs to be said of that happy faculty which enabled her also to see the humorous side of things often taken too seriously.

But along with her large-minded and large-hearted public service there went an equal devotion to her father's church and a personal interest in his parishioners, as well as an affection for the friends of her earlier and her later years, which can never have been surpassed and seldom have been equalled. Deprived of a mother's care when a mere child, and not long afterward of the companionship of one aunt and at a later period of the advice of another aunt for whom she was named, she quietly took up the duties of a minister's wife, as soon as she was old enough to do so. She became, as it were, the lady of the parish while continuing to be its daughter, but only to relinquish the position just as gracefully when, one after another, a new minister's wife came into the church. She filled a place during all this time which would otherwise have been unprovided for, but she never overstepped the proper limits of time and place. She never forgot one of her father's old parishioners—now a rapidly diminishing number—and never neglected a duty he would have wished her to perform. In looking back over the long life of Mrs. Wells one is most of all impressed by her many-sided character which brought her in touch with such diverse interests, and by her absolute fidelity in all the relations which they involved, whether of public service or of personal friendship.

C. C. S.

Mrs. Kate Gannett Wells died suddenly December 13 after an illness of brief duration. She attended service at Arlington-street Church on Sunday, as was her custom, and her condition was not thought to be serious until the day before her death, which was peaceful and without any suffering. Her last published literary work was an historical review of "Fifty Years of the Arlington-street Church," in the *Transcript* of Saturday, December 9, which recounted in her delightful style the events of earlier days of that parish.

Mrs. Wells was born in England about sixty-six years ago, and was the daughter of the late Rev. Ezra Stiles Gannett, D.D., minister of the Arlington-street Church, where he succeeded Dr. Channing. He was a grandson of President Ezra Stiles, of Yale, but was himself a graduate of Har-

vard, where he subsequently served as overseer.

Mrs. Wells did much literary and public work. She was long a member of the Massachusetts State Board of Education and served almost three terms of eight years each. She was also deeply interested in the work of the Normal Art School and was identified with its growth and development. She was Chairman of the Board of Visitors at the Art School for ten years and was an honorary member of the Alumni Association. She was also Chairman of the Board of Visitors to the Framingham Normal School, where Wells Hall, built in 1902, was named by the State Board of Education in honour of her. She was a member of a similar board at the Hyannis Normal School, where, thirteen years ago, she was especially active.

Mr. Edwin D. Mead has said of her:—

"Mrs. Kate Gannett Wells has been during the whole period of my own life in Boston one of the noblest and most useful women in the city, one of the most conspicuous and devoted in good works. She was a public possession, and we are all her debtors for manifold and indefatigable public service."

The following additional tribute to the memory of Mrs. Wells by Emily A. Fifield appeared in the *Christian Register* on December 28, and will doubtless be of interest to our readers:—

To the many appreciative articles written in memory of Mrs. Kate Gannett Wells, I wish to add a personal word of affectionate remembrance. There are many who have known the welcome of her hospitable home in Boston, and some have visited beautiful Campobello, the place so dear to her and where I have had the privilege of knowing her most intimately.

Here were spent some of her happiest days. In the retirement of home, but with the interest and activities of a large summer resort near at hand, Mrs. Wells was the Lady Paramount of all the place. She welcomed from year to year the returning cottagers and constantly devised ways of interesting the hotel guests. To the refined and cultivated influence of Mrs. Wells was largely due the unique character which for many years Campobello sustained.

Every islander will miss her, for, as the late Queen Victoria was known in the lovely Highland homes, so Mrs. Wells was known and loved and consulted on every subject. Every year she did something for the island. A boat landing was provided, a new road or path was carried through, trees were preserved or a bit of beach improved. The success of the library, for which she did so much, was one of her greatest satisfactions and pleasures. No one will miss her more than old Tomar, the picturesque Indian who was devoted to her service. It even seemed that the animals and flowers knew her and looked up to her.

Mrs. Wells was truly a "thorn bearer" as regards her deafness, but in the retirement of the island it seemed less of a disability to her, and no one ever managed such an infirmity better. This side of her life was little known to those who only saw Mrs. Wells hurrying across the Common to the State House.

As she passes on, they tell me, the West

Quaddy Light seems to close its eye for a longer interval and the strange figure of the Old Stone Friar sinks into a deeper shadow.

MEETINGS AND SOCIETIES

THE LATE REV. SILAS FARRINGTON.

Memorial Service.

A LARGE congregation of friends in Richmond, and members of the various London Unitarian churches, met at the Richmond Free Church on Saturday, January 6, when a service was held in memory of the Rev. Silas Farrington, who was minister of the church from October, 1889, to October, 1904. The Rev. H. Gow, of Hampstead, assisted by the Rev. W. G. Tarrant, of Wandsworth, conducted the service. Mr. Gow's address was as follows:—

We gather together here to thank God for a quiet, strong, noble life, and to say for a little time farewell.

Reverently and lovingly we remember to-day the friend for whom God's swift and sudden call has come. It is not the desire to praise him, but the instinct of love and sorrow which brings us here to-day in this chapel which owes so much to him, and where he ministered so faithfully. We cannot stand beside the far-off grave: we could not gather round when his body was committed to the earth. And so we meet together here in this place, consecrated by many memories of his work; this building which owes so much of its origin to him, where he and his wife laboured so faithfully and quietly, and to which, although no longer young, he gave so much energy and thought. We remember, also, that other church in Manchester, where he ministered for nearly twenty years. Some of us, looking back upon our youth, recall what he did for us then, what he was to us after. There have been few ministers amongst us who have had such power over young men. It was not the power of emotional appeal, not the power of systematic thought. It was the power of a personality which we felt to be so simple, so true, so human, so interested in life, so wise and gentle in his judgments, so open-minded. I do not want to praise him overmuch. He was modest and retiring, and far from ambition and from thought of self. We must respect his modesty in speaking of him. But he would have been glad, I think, that we, his friends who loved him and who will always love him, should gather here, not to say very much about him, but to thank God for his life and work and to express a little of what we feel for him and what we owe to him. It is right and well that we should remind each other of his character, even if it must take the form of praise. His spirit was so sunny, so hopeful, so full of trust in man. He was not a violent reformer, not a dogmatic teacher. I could not give a reasoned account of his theology or of his social ideals. He saw something great and good in every honest creed and every earnest life. But it was not a mere gentle, universal approval, incapable of seeing

falsity or wrong. Gentleness, tranquillity, peace were indeed essential qualities in all his life.

He was always kind, always ready to help, always the same in his sympathy and comprehension. There was no sense of effort in his kindness, no self-consciousness. But he united with his gentleness and benevolence a sense of humour, a delight in ideas, and a power to condemn the false as well as an intense admiration of the true, and a wide catholic sympathy above all creed and class and race. There are few men whose condemnation would have seemed to me so painful and so serious as his. He rarely condemned at all; he never condemned on conventional grounds, never on personal grounds. It could only be something which seemed to him really base that could call forth his indignation. We remember him as gentle, wise and strong, with unquestionable hope for humanity, finding pleasure and good in many small, almost unnoticeable things, living in an atmosphere of peace where harsh judgments, unkind thoughts, and weak complainings were unable to exist.

We remember thankfully the beauty and simplicity and quiet joy of the life which he and his wife lived in their country home, when he had retired from active work. Of none could it be said more truly—

"They also serve who only stand and wait."

There was still the same old interest in life and belief in life, the same ungrudging recognition of the work of others, the same delight in childhood and youth and in old friends, in nature, and in art and science.

We went to him for encouragement, and we always found encouragement and realised the worth of life. It was a beautiful old age, and when occasions came, as come they did, to tend the sick, to watch over the dying, to give a last touch of comfort to those who were very hard beset, the opportunity was taken with a joy and love which made it seem the most natural, easy, simple thing in all the world. Such deeds were natural to him and to his wife; we do not thank them, we rather feel through them the goodness and the love of God.

We think of a sympathy too deep for words of the darkened home where there was so true a companionship, so long and close an association, so beautiful a union. May God comfort the bereaved in their sorrow and loneliness! May the thought of the affection and gratitude and sorrow of so many friends be with them as a strength and consolation in their grief. May it be with no hopeless sorrow, but with a deep and solemn trust, that now for a little time we say farewell.

Sacred memories, which nothing can take away from us, are hidden in our hearts. Deeper than the sorrow is the joy in the love and goodness which was revealed to us. Through such memories we look forward to the life beyond with a stronger hope and confidence.

Following Mr. Gow, Mr. G. H. Edwards, a former secretary of the church and an intimate friend of Mr. Farrington for 22 years, gave an address. Though in

point of time 22 years have gone, he said, yet, looking back, it does not seem so long since Mr. Farrington came to Richmond. It was in the autumn of 1889 that he came to Channing Hall, to the little congregation then twelve months old, bringing with him much of the wholesome vigour of the North, and something of the freshness of outlook of the New World that gave him birth.

So young he seemed physically, and so young-hearted too, that it seemed difficult to believe that he counted nearly sixty years. Restless under anything that appeared to fetter freedom, with the concurrence of the congregation he brushed aside the name of Unitarian Christian, with which the Church had begun its career, calling it simply "The Free Church," a designation much less widely used then than now. So soon as he had settled down, he began to build one lasting memorial to his name in the shape of this beautiful building, which, within a year of its opening in 1896, was completely freed from debt. This, as you all know, was largely due to the unceasing and self-sacrificing efforts of Mr. and Mrs. Farrington, with the warm support of another valued member of this congregation, who passed away not long ago—Lady Roscoe.

But enduring as this monument will, we trust, be, it is not so precious as that in the hearts of many, who have gone away to the ends of the earth, from Upper Brook-street in the North and from Richmond in the South, the scenes of Mr. Farrington's ministry in England. Many a choir boy, many a young man struggling to make a start in life, has found in Mr. Farrington an unobtrusive helper, and owes his place in the world to-day to his untiring patience in teaching, guiding, and launching him; and he was never happier than when taking a band of choir boys on some walk or excursion in the woods and fields he loved so well. Still, many years after, come their letters of affectionate remembrance from distant climes, telling of their progress and recalling those earlier days; and I believe I am right in saying that none of his correspondence gave Mr. Farrington more genuine pleasure.

In the notices which have appeared in the *Christian Life* and in *THE INQUIRER*, sympathetic reference has been made by old friends to the more striking features of his character—his single-mindedness; his capacity for standing alone when any question of principle was involved; his sunny and buoyant nature, which made intercourse with him a constant delight to his many friends. No one who had not known him closely and intimately could ever fully appreciate his nobility of character and his charm. A certain shyness made him difficult of access to a stranger. But to anyone he loved and who loved him there was revealed a nature strong and sweet, deeply sensitive, easily angered by anything mean or false; no saint, but a friend on whom one could rely with the certainty that he would give all he had to bestow—time, money, affection.

He was a curious combination of Puritan and Epicurean. His love of beauty demanded expression; his training and habit of thought, repression. In a recent letter from Cannes, he said: "It is so beautiful

here, we are in danger of losing our simplicity. If we can only be good."

Strong-willed and single-minded, he often ploughed a lonely furrow, for his views did not always commend themselves. But he was never daunted, and went quietly on with his work.

The strongly-marked traits in his character brought him at times into collision with his fellow-workers, who did not always appreciate his genuine worth; but it has been a matter of profound astonishment to me that outside a few of his hearers at the Free Church, so few people in Richmond recognised the wonderful freshness and vitality of his teaching. In the North it had been different.

Easily pleased and easily depressed, though he never stayed long in the depths, he still kept the same unswerving course, continuing his work till at the age of 72 he determined that the time had come to pass it on to younger hands; but he never failed to take a lively interest in the welfare of his old congregation, or in those aspects of the religious life of London which most appealed to him. Always he had been frankly and touchingly dependent on his wife, leaning on her judgment even when it did not coincide with his own. Indeed they were so much one that it is difficult to think of one without the other. In this her hour of sorrow, our heartfelt sympathy goes out to the brave woman who has stood so faithfully by her husband's side for 56 years.

He kept his mental alertness, his youthful outlook, and his keen enjoyment of life to the last, and though at times the limitations upon his activity imposed by increasing years told heavily, for he was always longing to be up and doing as of old, still his buoyant spirits sustained him, and his kindly humour never failed.

Then came the end. He had dreaded the coming of winter; and when, before the dark days set in, friends came and carried him off to sunny Cannes, it was as a boy he went. His letters during those last two months bubble over with happiness. He enjoyed every moment till, on the very eve of his return home for Christmas, he sought one last glimpse of the beautiful moonlit bay, with the lights of the town twinkling below, and the great arms of the coast encircling all. He looked down and drank in the sheer beauty of the scene, and in a moment he had passed quietly away.

It was a fitting end to the life of one who had loved his fellow men and all things beautiful in nature; and one cannot grieve that while he was still able to enjoy life, in the midst of the scenes he loved best and without any sadness of farewell, he should have entered upon the new life, which is indeed only the old.

Gone into darkness, that full light
Of friendship! Pass'd in sleep away
By night into the deeper night!
The deeper night? A clearer day
Than our poor twilight dawn on earth.
If night, what barren toil to be!
What life so maimed by night were
worth
Our living out? Not mine to me,
Remembering all the golden hours
Now silent and so many dead,
And him the last.

Miss A. Leigh Browne writes to us as follows:—

Amongst your readers who join in sorrow for the passing away of the Rev. Silas Farrington there must be many women who desire to record their gratitude for the encouragement he gave to women in the enlargement that is passing over their minds in regard to work as members of the community. On Citizen Sunday, October, 1895, Mr. Farrington preached at Richmond a sermon entitled "Women as Citizens." May I quote from it as a brief supplement to the addresses, full of grateful recollections, that were delivered at the memorial service on Saturday last?

Mr. Farrington said:—"We need the feeling to deepen and strengthen in the minds of all women that they have a part in this great common life, and duties to discharge in it; that they should feel themselves a part of the community, with interests, functions, obligations with regard to it; that they are citizens now in the deepest sense of that term, bound to promote the public good by their personal endeavours, and able to promote it. That is the meaning of all civic duty. It is never to let go this sense of being a member of the whole, of doing one's best to remedy its evils, to strengthen and enlarge its good. Depend upon it, much of our public work will be overlooked, half done, or not done at all, till women devote themselves to it and recognise it as theirs. The work needs women. May I add, women need the work! . . . Many among their fellow-labourers will respond to their call, as the children of Naphtali and Zebulun to the call of the ancient prophetess; as Barak did when he replied to her summons, 'If thou wilt go up with me, then will I go up, but if thou wilt not go with me, I will not go.' And she said, 'I will surely go with thee.'"

THE SUNDAY SCHOOL ASSOCIATION.

THE New Year greeting to teachers of the Sunday School Association by the President, the Rev. J. J. Wright, has special interest this year, coming, as it does, from one who is so well qualified to speak of the work of Sunday schools. It is as follows:—

My dear Fellow Teacher,—To be a good Member of Parliament, to say and do something in the House of Commons which, to the multitudes of men, women, and children outside, shall make it "easier to do right and more difficult to do wrong," is surely a high and honourable calling. And yet only the other day, within the precincts of the House itself, and in the presence of a large number of members thereof, gathered specially to meet and hear a prominent "Sunday school man," so successful a Parliamentarian as the Deputy Speaker, the Right Honourable J. H. Whitley, said: "It was often not well to make comparisons, but he had wondered sometimes, when in the midst of battles in the House, whether he was doing as good work as a Member of Parliament as he did as a Sunday school

teacher; and whether the work of influencing a single boy was not of far greater value than a Member of Parliament was able to accomplish during many years."

Such a comparison, by such a man, and in such a place and company, may well encourage you and me, and might rightly raise the heart, and rouse the will, of every Sunday school teacher in our never-easy but forever needed work.

Let me remind you, once again, that we Sunday school teachers of this country alone—700,000 (seven hundred thousands) of us—are more in number than our British Army and Navy; and that, even now, we have more than 7,500,000 (seven and a half millions) of children and young people in our Sunday schools.

Yes, fellow-teacher, our work is as important and big as the work of Parliament; and we workers are as numerous as the Army and Navy,—whose work, alas, is often so different!

But see!—and this is the main point of my letter—are we 700,000 Sunday school teachers aiming in our own way to be as "fit" for our work as Army and Navy men (and nurses) are for theirs? Can we honestly say that we really do all that we can to "fit" ourselves for this task of endless good? More and more I am convinced that the success of Sunday school work nearly all turns on the teacher—that, is, on you and me! And never, since Sunday schools began, were more teachers trying—and trying successfully—to "fit" themselves for their unique work. I do hope, dear fellow-teacher, that you are one of these—and, if not, that you now will be; for, you see, if it needs "fitness" to do our ordinary daily work or to play our usual nightly or weekly game, it must need all the "fitness" we can acquire to mould or influence more than seven and a half millions of young lives.

My letter would get too long if I now went on to tell of ways to make ourselves "fit"; but the following ways I may, at least, mention. (1) Read for yourself, every season, one real good book on Sunday school work; (2) Talk as often as you can with your fellow teachers about teaching difficulties and possibilities; (3) Claim from your superintendent or minister a teachers' training class; (4) see that your school supplies you with all the books (for lesson or reference) published by the Sunday School Association, including *The Sunday School Quarterly* and *Young Days*; and (5) also see to it that your school sends not less than one teacher—yourself it may be—to our Oxford Summer School for Sunday School Teachers this year from June 28 to July 6.

May I end with a personal illustration? The teaching which any of us does is, at times, better or worse. We cannot always be even at our own best—or worst! This may be accounted for in various ways. I do not know how it may be with you, but, for myself, I always feel that I have been the most successful in teaching, whenever I have come, not merely face to face, but, *life to life*, with those I have taught—when I have felt that I was somehow wondrously helping a young life to be a life indeed, and to serve the Great Life in duty and in love. Have not you, at times, felt it so?

That this, or something better, may be your experience and reward during 1912 and longer, is the wish and prayer of,

Yours sincerely,

J. J. WRIGHT, *President.*

THE SOCIAL MOVEMENT.

A BRITISH EXPERIMENT IN LOCAL OPTION.

ADVOCATES of local option as regards the supply of licensed houses will be interested to hear the results of a poll which has taken place at Letchworth to decide whether the first garden city should have a public house on the estate. The proposal to have a licensed house was rejected by a majority of 596. The poll was interesting from several points of view, beside the main issue to be decided. All residents on the estate of six months' standing and over 25 years of age had a vote, so that the right of suffrage was as widely extended as the most democratically minded person could desire. 2,563 individuals had the necessary qualifications, women being in the majority; 1,638 voters went to the poll, 521 voting for and 1,117 against the proposed house. One would have expected that in a go-ahead place like Letchworth voters would have scorned to be conveyed to the poll, but it appears from the Press reports that the organisers of victory had the assistance of a number of carriages.

Letchworth has done without a public-house since its inception ten years ago, and it now appears that the majority of its inhabitants still desire to remain in that condition.

CO-OPERATION AMONG CHARITIES.

One of the most difficult tasks before the social worker at the present moment is to induce different agencies at work in a given district to co-operate, or at least to let each other know what they are doing. It is regrettable, but we fear true, that, broadly speaking, the least intelligent (and sometimes the most harmful) attempts at social amelioration are made under the auspices of religion. Many churches, and in some districts known to the present writer, at least one great religious organisation, flatly refuse to co-operate with other agencies, or even to discuss with them what they are doing. It need hardly be said that this is blind sectarianism in its worst form; and that, from the point of view of permanently valuable social work, it is pernicious in its effects on the neighbourhood. The principal agencies working for the welfare of London school children have recently issued an appeal to enable the Care Committees of the London elementary schools to establish boot clubs for poor children. We are glad to say that at the instance of the Children's Care Committee of the Social Welfare Association for London efforts are being made to co-ordinate the many different agencies which have the same object in view. Those who are at work among the London poor are only too painfully aware that great numbers of children in attendance

at the elementary schools come barefooted or badly shod. Much has hitherto been done by teachers and private voluntary agencies, which, however, have not been able to cover the whole ground. The wisdom of putting the whole matter in charge of the Care Committees consists in the fact that they will be in touch with all school children, that overlapping and cadging will be prevented, and that close supervision of accounts can be kept.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Accrington: Oxford-street Church.—At the service at Oxford-street Church on Christmas Eve selections from Handel's "Messiah" were rendered by the choir, and the minister gave an address on "Brotherhood and Peace." On Christmas Day the annual school tea was held, followed by an entertainment. The evenings of December 30 and January 1 and 2 were devoted to a series of "At Homes," all of which were very successful. The proceedings on the first day were opened by Councillor Wadsworth, of Todmorden, and Mr. J. T. Bibby, of Burnley, presided. On the second evening Mr. R. T. Pinnington, of Rawtenstall, occupied the chair, and Councillor Belsey, a local Congregationalist, in a cordial speech, performed the opening ceremony. The juniors were in full command on the last evening, Master A. Ormerod and Miss A. Boothman, two of the scholars, occupying the position of chairman and opener respectively. Programmes of vocal and instrumental music, recitations, and sketches were provided by members of the Dramatic Society.

Birmingham: Church of the Messiah Jubilee Celebrations.—On Sunday last, January 7, special services were held to celebrate the fiftieth anniversary of the opening of the Church of the Messiah for public worship. In the morning the Rev. L. P. Jacks, and in the evening the Rev. H. Enfield Dowson, former ministers of the church, preached to large congregations. On Monday evening, January 8, the Chairman of the Vestry Committee (Mr. W. Byng Kenrick) and Mrs. Kenrick held a reception for members of the congregation at the Botanical Gardens, Edgbaston. Musical items were provided by the choir and were greatly appreciated. Mr. Byng Kenrick expressed the thanks of the church to the Revs. L. P. Jacks and H. E. Dowson for their readiness to help on such an occasion; and Mr. Dowson, who responded, spoke with deep feeling, touched with humour, of the years he spent as co-pastor with the Rev. S. Bache. Mr. Priestley Smith was wittily reminiscent from the layman's point of view; and the Rev. Joseph Wood voiced the congratulations and good wishes of the neighbouring churches. The Rev. J. W. Austin, who said that his thoughts naturally turned to the future of the church, appealed to the younger members to maintain its great traditions and to do their part in the battles which had still to be fought for their faith.

Birmingham: Hurst-street Mission.—It is a great satisfaction to the workers associated with this mission that Mr. W. J. Clarke has resumed his Sunday duties, and hopes very shortly to again enter upon the whole of his manifold and varied mission labours. He preached for the first time, since the accident

which befell him last August, on Sunday evening last, when a most enthusiastic welcome was accorded to him, the chapel, floor and gallery alike, being crowded. Fortunately, in spite of the temporary physical disablement resulting from the accident, Mr. Clarke has been able to dictate all the mission correspondence, to arrange Mission affairs generally, and, when necessary, to receive committees in his room. Owing to this, and also to the circumstance that both the Mission staff and the small army of devoted voluntary workers have risen to the emergency splendidly; and though the work during the Christmas and New Year season is always of an exceptionally arduous character, everything has gone on very much as usual, and without a hitch of any sort. The calls it has made on the zeal and energy of those responsible for it will be realised when it is stated that (apart from the three services held in the chapel every Sunday, and the work of the Sunday schools), reckoning from about the middle of December last to the present time, upwards of 1,700 visits have been paid to and received from the poor, 250 medical notes distributed, and food, fuel, nourishments, garments, &c., supplied in upwards of 400 cases. In addition to this (under the auspices of the Police Aided Association for Clothing Destitute Children) upwards of 2,100 poor children have received footwear and clothing at the hands of the Mission staff; a special distribution of home comforts among the deserving poor was made on December 23, a breakfast and gift was given to upwards of 320 poor children on Christmas morning; and a dinner and New Year's gift to 220 poor aged people on New Year's day. Christmas and New Year gatherings have been held in connection with the Sunday schools, the Sunday morning Adult Class, the Teachers' Society, the Infants' school, the Sunday school choir, the P.S.A., the evening congregation, the Senior Band of Hope, the Girls' Social Club, the Boys' Life Brigade, and the Mothers' Meeting. It is calculated that during the same period (including the work connected with the Missionary's annual Christmas appeal) the correspondence must have included upward of some 8,000 communications; while in various ways, through the chapel services, the Sunday schools and Christmas and New Year gatherings, and the social and philanthropic efforts, the Mission must have come into direct contact with not fewer than 7,000 individual lives.

Bolton: Unity Church.—The annual Christmas Fair was a great success. It was opened on Saturday, December 30, by Mr. Thomas Harwood, who said that he was glad to see that the movement they represented was advancing at home as well as abroad. On two occasions the lectures of Dr. Carpenter had attracted audiences of 650 people in Bolton, and the churches themselves were flourishing. The minister, the Rev. Edward Morgan, welcomed all friends, and gave thanks to all the workers and to the visitors for their help. On the second day Mr. Joseph Lancaster, jun., acted as opener. As an old worker he gave many pleasant reminiscences of work in past years, and spoke with great hopefulness of the outlook for the future. A sum of £256 was realised, an advance on the previous year, and this is very satisfactory considering that Bolton is in the midst of a "lock-out."

Crewe: Appointment.—The Rev. George Pegler, B.A., of Newcastle-under-Lyme, has accepted a unanimous invitation to become the minister of the Free Christian Church at Crewe, and will commence his ministry there in April next.

Derby: Friar Gate Chapel.—Through the death of Mrs. Fritchley the Friar Gate Chapel congregation loses one of its oldest and most earnest members, who was respected and loved by all for her gentle and sympathetic nature, and the simplicity of her life and character. Although failing health had for a

long time confined Mrs. Fritchley to her home she kept up her interest in the church, and by working with her industrious needle helped to supply the stalls at the bazaar. Her long life was brightened by the devotion and tenderness of those who made up her domestic circle, and are now left to mourn her loss.

Liverpool: Ullet-road Church.—At a meeting of the members of the congregation of Ullet-road Church, held on Sunday, December 3, a resolution was carried with much cordiality, offering to Mr. Russell the post of junior colleague with Mr. Odgers on the termination of his assistantship next summer. Mr. Russell has willingly accepted this proposal. Mr. Odgers is glad to think that one with whom he has co-operated very harmoniously since August, 1910, will thus be enabled to continue to afford him his ready help; and the congregation is confident that such an arrangement will prove to be a very happy augury for the future.

Manchester: Longsight.—On Monday evening, January 8, a congregational "At Home" was held in Gaskell Hall, and was well attended. As the pulpit is at present vacant, the Rev. N. Anderton, of Monton, President of the Manchester District Association, was invited to give an address, which dealt with the general social unrest and the work of the churches. An appeal is about to be issued with the object of raising a sum of £1,250 for certain specified purposes. Mr. Anderton expressed the hope that an early appointment of a minister would be made, and urged the congregation to remain steadfast and loyal to the church during the interregnum. On Sunday, January 7, Mr. Oliver H. Heys completed 25 years as voluntary organist and choirmaster of the church.

Northampton: Kettering-road Church.—The first meeting of the Unitarian Institute was held in the church on Sunday, January 7. It was followed in the evening by a special service for young people, and on Monday a soiree was held. The Institute, of which all scholars over 16 years of age (numbering at present about 70) can be members, represents our effort to connect the work of the Sunday school with that of the church. Teachers and members of the congregation are eligible for enrolment as honorary members. A strong central committee has been formed for the general management, which will have the oversight of a number of sectional committees acting as executives of various branches of work. Most members will be allotted definite duties and will take part in the religious services of the Institute.

Peckham: Avondale-road.—The members of the choir spent several evenings before Christmas going around the neighbourhood singing carols, and as a result the sum of £7 1s. 6d. was collected. Having made grants to Winifred House and to the Church and Sunday School Sympathy Funds, the balance was expended in a tea and entertainment to old people, which was given in the Lecture Hall on Friday, the 5th inst.

NOTES AND JOTTINGS.

DONCASTER FREE LIBRARY.

We learn from the *Doncaster Gazette* that Principal Carpenter's recent book on the "Historical Jesus and the Theological Christ" has been refused admission to the Doncaster Free Library on the ground that it is of a "controversial" nature. This paternal supervision on the part of Town Councils is really rather amusing. In all ages bumbledom has supposed that it could put the mind in chains, and destroy the light of truth by the simple device of

drawing down the blinds. Nowadays sensible people will think it hardly worth while to be angry, they will only be inclined to laugh at another example of the solemn stupidity of "censorship" and its dread of serious problems and downright thinking.

DR. SOPHIA JEX-BLAKE.

The death of Dr. Sophia Jex-Blake has drawn public attention once more to the splendid services she rendered to humanity, when she waged a prolonged war in Edinburgh, in the early seventies, in support of the claim of women to be allowed to enter the medical profession. That such a woman, highly gifted, inspired by a strong sense of justice, and filled with zeal for the advancement of her own sex, should have been treated with contumely and mobbed in the streets of Edinburgh, when her desires became known, was, perhaps, only to be expected forty years ago. That she should not have been able to start practice on her own account until twelve years had elapsed from the time when she began her studies is one more proof of the tremendous opposition which women have had to face, from time immemorial, when they have pleaded for the opening of doors previously closed to them. Miss Jex-Blake was, however, one of those valiant pioneers for whom the word defeat does not exist, and her persistent efforts on behalf of a cause that made life-long claims on her time and energies was fitly crowned by the founding of the Edinburgh School of Medicine for Women, which in 1894 the University of Edinburgh decided to recognise for graduation. She was the author of several books, and in her early days travelled much on the Continent, and in America, where she became greatly interested in the work of Dr. Elizabeth Blackwell, the pioneer woman doctor, who had gained her diploma as far back as 1849.

LETCHWORTH GARDEN CITY.

Although it will not be possible to declare a dividend for two or three years, the directors of the First Garden City, Ltd., who have just issued a most encouraging report, consider that the idea now being carried out at Letchworth has proved itself economically and financially sound. Last year the accounts showed an adverse balance on the general revenue and expenditure account of £1,676, whereas for the year under review the net profit, after paying interest on borrowed capital, amounts to £174, an improvement of £1,850. Each of the last three years has shown a similar improvement, and there is reason to hope that the Company's profit will grow year by year.

The number of new houses, shops, and public buildings built, or in process of erection on November 15, 1911, was 1,515 and, in addition, 49 factories and workshops, compared with 1,292 houses, shops, and public buildings, and 42 factories and workshops on November 15, 1910. There were 115 houses, schools, &c., on the estate when purchased by the Company, making a total of 1,679 permanent buildings on November 15 last. The health of the town continues to be excellent, and the death-rates are believed to be the lowest in England.

DR. WALTER COPLAND PERRY.

The death occurred on December 28 of Dr. Walter Copland Perry, a well-known member of the Athenæum Club, of which he was probably the oldest member. He was also Senior Alumnus of Manchester College. Dr. Perry was a notable scholar, and the author of many valuable works on classical and mediæval subjects. The son of the Rev. Isaac Perry, once a Congregational, afterwards a Unitarian minister at Norwich and Ipswich, he himself entered the ministry after a course at Manchester College, York, and was assistant to the Rev. Henry Acton, at George's Meeting, Exeter, from 1838 to 1844. In that year he conformed, but without taking orders, and later on established a successful school at Bonn, among his pupils being the late Lord Lytton, and Sir Francis Bertie, British Ambassador in Paris. The late Emperor Frederick retained the kindest recollections of him, and in 1887, when at Buckingham Place, produced an English prayer-book with which Dr. Perry had presented him 30 years before. Dr. Perry returned to England somewhere about 1878, and settled in London, where he devoted himself to Greek and Roman art, and wrote several books. On his ninetieth birthday he was entertained at dinner by a number of his old pupils and friends, and his literary energy was maintained in a remarkable way for four more years. He died at the age of 97.

THE REMINISCENT DEAN.

After hearing so much about the "gloomy Dean" lately, it is refreshing to find that there is a dean who is the reverse of gloomy, though he has reached his 80th year. Dean Pigou, who was seen by a representative of the *Daily News* during the week when he was celebrating his birthday, impressed the interviewer with his youthful cheeriness and vigour, and, as might have been expected, some of the delightful anecdotes for which he is famous enlivened the conversation.

* * *

One of these related to Goldwin Smith. "You may not know," said the Dean, "that my cousin, Goldwin Smith, was a constant contributor to the *Daily News* forty years ago or thereabouts. That reminds me. He was thinking, I believe, of a forthcoming article for the *Daily News* one day at breakfast when his father, perhaps a trifle piqued by his long silence, exclaimed 'A penny for your thoughts, Goldwin.' 'My thoughts,' said Goldwin with a start. 'Oh, I was merely thinking how awful it must be for a giraffe to have a sore throat.' Goldwin as I remember him was a man of trying moods, but everything he wrote bore the mark of distinction."

* * *

The Dean has many quaint stories to tell about vergers he has known. On one occasion, before the passing of the Deceased Wife's Sister's Bill, a Halifax verger allowed him to marry unconsciously an aged couple within the prohibited degrees. When remonstrated with the verger replied, "Well, vicar, it was just this way, do you see; one of the parties was eighty-four and t' other eighty-six. I says to myself, 'It can't last long; let 'em wed, and bother the laws.'"

THE SURGICAL AID SOCIETY.

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

39,743 Appliances given in year ending
September, 1911.

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

Annual Subscription of	£ s. d.
Life Subscription of	0 10 6
Entitles to Two Recommendations per annum.	5 5 0

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs Barclay & Co., Limited, Lombard Street, or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary

BOOKS

EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE.
And for all other Exams.

Second-Hand at Half Prices.

New at 25 per cent Discount. Send for Catalogue
184 (post free) and state wants. Books bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE,

135, Charing Cross Road, LONDON, W.C.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and
Retail Establishment.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAW-
RENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE,
F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Pre-
ference Shares of £20 each are issued suitable
for small investors. Payable 5/- monthly and
they receive 4 per cent. interest.

Preference Shares of £10 each now receive
4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free
of income tax.

Investments are withdrawable at any time
on short notice.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

HENRY T. WRIGHT, Manager.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cran-
stock," 59, Warrior-square. First-class
BOARD and RESIDENCE and FLATS;
most comfortable throughout. Sea View,
excellent cuisine, billiard and smoke room
sanitary certificate.—Mr. and Mrs. SIDNEY P.
POTTER.

GRANGE-OVER-SANDS, LANCs.—
Miss ALICE E. PASSAVANT receives
Paying Guests at 2, Newlands. Prospectus
on application.

LADY, having wide experience,
desires to establish (as a means of living)
School of Household Management for the
daughters of Gentlepeople. Will any lady or
gentlemen leaving inexpensive house with
garden let same for the purpose?—Address,
SMITH, c/o Rhind & Jutt, Little Sussex-place,
London, W.

NOW READY FOR JANUARY.

Price 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Builders' Song (Poem). J. Lonsdale Cox.
The Sense of Obligation. George A. Gordon, D.D.
Building up a School. Charles Roper, B.A.
Discipline. Mary Francis.
Scraps from Memory's Diary. John E. Hoyle.
A Sunday School in Sioux City, U.S.A.
Manley B. Townsend.
The Sunday School and Citizenship. A. Ernest Parry.
The Highway, or—The Byway. Rupert Holloway.
Heroes of Faith, Richard Baxter. Albert Thornhill, M.A.
Notes for Teachers.—XLVI.—LXVI.
W. Tudor Jones, Ph.D.
T. M. Falconer, B.Litt.
F. J. Gould.
Somebody and Everybody. J. Lionel Tayler.
Those Children Again. A.V.F.
The Sunday School Association—A Forward Movement.
By the Way. [Ion Pritchard.

London

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

UNIVERSITY HALL,

Gordon Square (near Russell Square), W.C.

PREACHERS FOR JANUARY.

January 14, 11.15, Rev. L. P. JACKS, M.A. (of
Manchester College, Oxford, Editor of the
"Hibbert Journal"); 7, Mr. O. A.
WING (of Meadville College, U.S.A.).

January 21, 11.15 and 7, Rev. J. EDWIN
ODGERS, M.A. (of Manchester College,
Oxford).

January 28, 11.15 and 7, Rev. J. H. WEATHER-
ALL, M.A. (of Bolton).

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, January 14, at 11 a.m.

SURGEON-GENERAL EVATT, C.B.

"Citizens in the Making."

" at 7 p.m.

MR. HERBERT BURROWS.

"The Theory and Art of Life."

Wednesday, January 17, at 8.30 p.m.

Mr. HORACE J. BRIDGES.

"Historic Doubts on the 'Christ Myth.'"

Thursday, January 18, at 5.30 p.m.

(Service for Bible Study.)

Mr. G. E. O'DELL.

"The Book of Job."

ALL SEATS FREE.

REAL NAVY SERGE direct from
Portsmouth. As used Royal Navy, 1/3½,
1/6½. Patterns free. Carriage paid.—JAMES
BUCKLE, Serge Contractor, Portsmouth.

REMnant SALE!—Genuine White
Art Irish Linen, suitable for D'oyleys,
Teacloths, Traycloths, &c. Big pieces, only
2s. 6d. per bundle, postage 4d. Sale catalogue
FREE.—Write to-day, HUTTON'S, 5, Larne,
Ireland.

SALE!—Irish Linen Cream Damask
Breakfast Cloth; ornamental design;
Shamrock centre; borders matching; 42 inches
square, 1s., postage 3d. extra. Patterns, Sale
Catalogue, FREE.—Write to-day, HUTTON'S,
5, Larne, Ireland.

COOPER & CO.,

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,

Regent Street, W.

Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS LTD., 27, Filgrim-street,
Ludgate Hill, London, E.C., and Published by THE
INQUIRER Publishing Company, Ltd., at the Office,
9, Essex-street, Strand, London, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday,
January 13, 1912.

* Regarding Advertisement Rates see inside Front
Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3630.
NEW SERIES, No. 734.]

LONDON, SATURDAY, JANUARY 20, 1912.

[ONE PENNY.]

JUST PUBLISHED.

Crown 8vo, 340 pp., two Portraits, 3s. net;
by post, 3s. 4d.

RECORDS OF MY LIFE.

By CYRIL A. GREAVES, M.A., L.Th., D.C.L.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER:—

Waiting to Grow.
Heroes and Heroines of History:
JOAN OF ARC. (Illustrated.)
Shopping in Goblin Town.
The Boy Next Door.
Temperance Ideas.
Mrs. Goblin's Nursemaid.
Puzzles and Puzzlers.
Editor's Chat, &c.
The Little New Year and We.
A New Year's Tree.
New Year's Gifts.
We wish You a Happy New Year.
(Full-Page Picture.)

Their Own Way to Make. (Ch. I.-II.)
Young Days' Guild Work.
Mother Nature's Children. (Illustrated.)

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

A specimen copy will be sent post free to any address
on receipt of a post card.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

CHURCH AND STATE IN WALES.

A PLAIN STATEMENT OF THE CASE FOR DISESTABLISHMENT.

By DAVID CAIRD.

SIXPENCE net; post free NINEPENCE.

THE LIBERATION SOCIETY, 16, CAXTON HOUSE,
WESTMINSTER, S.W.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE BIRTH, WORK, AND PROGRESS OF THE SOUL."

By J. P. W. 1/- net.

Published by HORACE MARSHALL & SON,
Temple House, London, E.C.

UNITARIAN HOME MISSIONARY COLLEGE.

THE ANNUAL GENERAL MEETING of Subscribers will be held at the Memorial Hall, Manchester, on Wednesday, January 31, 1912, the Chair to be taken by the President, Sir EDWIN DURNING-LAWRENCE, Bart., at 4.30 p.m.

BUSINESS.

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of President, Officers and Committee for 1912.
3. Votes of thanks, &c.

The attendance of all Subscribers and friends of the College is earnestly requested.

On the same evening, at 7 o'clock, a Soirée to welcome Dr. and Mrs. MELLONE, and the Rev. and Mrs. McLACHLAN, will be held in the same Hall. Admission by ticket, which may be obtained from the Rev. G. A. PAYNE, Heath View, Knutsford.

For the Committee,

P. J. WINSER, } Hon.
G. A. PAYNE, } Secs.

UNIVERSITY HALL,

Gordon Square (near Russell Square), W.C.

PREACHERS FOR JANUARY.

January 21, 11.15 and 7, Rev. J. EDWIN ODGERS, M.A. (of Manchester College, Oxford).

January 28, 11.15 and 7, Rev. J. H. WEATHERALL, M.A. (of Bolton).

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, January 21, at 11 a.m.

REV. F. R. SWAN.

"Social Power as a Means of Slavery or Freedom."

" at 7 p.m.

MR. HORACE J. BRIDGES.

"Prof. Haeckel's Materialistic Fatalism."

Wednesday, January 24, at 8.30 p.m.

MR. G. E. O'DELL.

"Temperament and Religious Experience."

Thursday, January 25, at 5.30 p.m.

MR. G. E. O'DELL.

"From Ecclesiastes to Christ."

ALL SEATS FREE.

Schools.

WILLASTON SCHOOL,

NANTWICH, CHESHIRE.

In the Country, four miles from Crewe. Excellent Buildings and Equipment. Two open Scholarships at Oxford, December, 1910. Prospectus on application to the HEADMASTER. Inspection specially invited.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

New Term, Saturday, January 20.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

MISS DREWRY will resume her

Lectures on English Literature and Readings on Wednesday, January 24, at 7.45 p.m., subject, Browning, The Ring and the Book; and on Thursday, January 25, at 11.15 a.m., subject, Shakspeare, The Tempest. Miss Drewry has some time to read with private pupils.—143, King Henry's-road, London, N.W.

BOOKS

EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE.

And for all other Exams.

Second-Hand at Half Prices.

New at 25 per cent Discount. Send for Catalogue 184 (post free) and state wants. Books bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE,

135, Charing Cross Road, LONDON, W.C.

UNITARIAN HOME MISSIONARY COLLEGE,

Summerville, Manchester.

Principal:

Rev. S. H. MELLONE, M.A., D.Sc.

Applications for admission next October must be in the hands of the Clerical Secretary, the Rev. G. A. PAYNE, Heath View, Knutsford—from whom all particulars may be obtained—not later than February 1.

P. J. WINSER, } Hon. Secs.
G. A. PAYNE, }

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 21.

LONDON:

Acton, Cressfield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Rev. F. HANKINSON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Soul's, Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. JOSEPH WOOD; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Rev. F. HANKINSON; 6.30, Mr. F. LAWSON DODD.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. R. HOLLOWAY.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Hounslow Public Library, 6.30, Rev. J. A. PEARSON.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. J. A. PEARSON; 7, Rev. A. C. HOLDEN, M.A.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. W. H. SANDS; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. E. ODGERS, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Mr. S. FIELD.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11, Rev. G. VON PETZOLD, M.A.; 6.30, Rev. E. A. VOYSEY, M.A.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45, and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EYESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. C. HARGROVE, M.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. ENFIELD DOWSON, B.A.
 LEICESTER, The Great Meeting, 11, Rev. E. I. FRIPP; 6.30, Rev. J. H. M. NOLAN.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Church, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. T. G. GRAHAM.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

MARRIAGES.

BARTRAM—CRUTCHLEY.—On January 17, at St. James' Church, Derby, Cecil, third son of the late Richard Bartram and Mrs. Bartram, of Highbury, London, to Lilian Maud, second daughter of Mr. A. H. and Mrs. Crutchley, of Derby.

THEVENARD—HOLLAND.—On December 4, 1911, at the Civil Registrar's and afterwards at St. John's Pro-Cathedral, Buenos Aires, by the Venerable Archdeacon Kittermaster, Charles Wirgman Thevenard, son of the late Mr. and Mrs. Adolphe Thevenard, to Elizabeth Gaskell, daughter of the late Mr. and Mrs. Charles Menzies Holland.

DEATHS.

ELLIS.—On January 13, at 23, Victory-road, South Wimbledon, Colin, youngest of the surviving children of the late Isaac and Mary Ellis, of Great Eton, Godalming, aged 54.

FINNERTY.—On January 11, at Swallowcliff, Ilminster, Somerset, Rev. Roger Finnerty, aged 46, Minister of the Old Meeting.

Situations

VACANT AND WANTED.

LADY requires post quickly, as Nurse-Companion to lady, in or around London. Not a mental case, no night duty.—A. B., 60, Brownhill-road, Catford, S.E.

SITUATION REQUIRED as Nurse-Attendant to elderly Lady or delicate child. Understands massage. Unitarian. Good references.—Biss, Darlington-road, Bath.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	35
THE LIBERAL CHRISTIAN PULPIT :—	
Where Saints have Trod	36
LIFE, RELIGION AND AFFAIRS :—	
The American People	37
" How Readest Thou ? "	38
The Unpardonable Sin	39
CORRESPONDENCE :—	
" Liberty of Expression "	40

BOOKS AND REVIEWS :—	
Dr. Drummond's Interpretation of St. Paul	40
The Progress of Poetry	41
Mr. Barrow's Sermons	41
Indian Memories	42
The Wife in Ancient and Modern Times	42
Literary Notes	43
Publications Received	43

FOR THE CHILDREN :—	
Cædmon the Cowherd	43
MEETINGS AND SOCIETIES :	
Lower Mosley Street Schools	44
National Temperance League	45
Summer School of Theology, Oxford, 1912	45
The Social Movement	45
Announcements	45
NEWS OF THE CHURCHES	46
NOTES AND JOTTINGS	47

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

A GREAT meeting of protest against the present British policy in Persia was held in the new London Opera House last Monday, when the following resolution was carried unanimously :—" That this meeting expresses its deep concern at the continued disregard of the undertaking jointly given by the Governments of Great Britain and Russia in 1907 to preserve Persian integrity and independence, and urges His Majesty's Government to pursue a policy so directed as to give full effect to our pledges to Persia, and thus to safeguard our national honour and vital interests." The meeting itself was of a non-party character, and the vital interests of commerce and the safety of India were ably represented by many speakers.

* * *

It is, however, with all that is implied in the phrase " national honour " that we are specially concerned here. We view with growing alarm a disposition to make the non-moral considerations of expediency dominant in foreign policy. The pledged word of a treaty and respect for the liberties of small nationalities count for less than they once did in our international relations. We are in danger of sinking into a mood of cynical indifference to anything but our own safety or advantage. Nothing, we are convinced, could be more short-sighted or, in the long run, more disastrous. Righteousness and honour are more than counters in a political game. It is upon their unseen foundations that the whole fabric of the

modern civilised state is built up. To ignore their authority or to quench the idealism which they infuse into our political and social relationships is to menace us with a reversion into barbarism. Men who grow accustomed to treating broken treaties or outraged liberties with a light heart, will soon learn to think less seriously of their pledged word in business or the justice which they owe to their neighbour.

* * *

BISHOP WELLDON, in an address which he delivered on Tuesday at the Islington Conference of Evangelical Clergy, said that it was the laxity of doctrinal belief in recent years which had done much to paralyse the strength of religious energy. Modernism, and especially the modern criticism of the Bible, in so far as it tended to whittle away the distinctly supernatural element in the Christian creeds, might be said to sap the very life of Christianity. A non-miraculous Christianity was no Christianity at all. It possessed no strength, no enthusiasm, no inspiration. In the interest of a diffusive and aggressive Christianity it was better to believe too much than too little. Contrasting Unitarianism with Roman Catholicism, he said that there was no doubt that the Church which erred on the side of defect was incomparably weaker than the Church which erred on the side of excess in missionary zeal and fervour for winning souls.

* * *

In all this, Bishop Welldon seems to us to show little breadth of mind and small insight into the real sources of spiritual power. His appeal to credulity is a dangerous weapon, and might be turned by an opponent with telling effect against the meagreness of his own creed. If missionary zeal is to be taken as the safest guarantee apart from the patient study

of history and the thoughtful interpretation of spiritual experience, then the creed of the early Jesuit preachers in India has a better claim to be accepted as true than modern evangelicalism.

* * *

WITH a strange and evidently quite unconscious inconsistency, Bishop Welldon closed his address with an appeal to the Cross, and the Cross alone, as the one abiding secret of spiritual strength and power. But here he singles out, we believe with a perfectly true instinct, as the supreme manifestation of the love and life-giving power of Christ his surrender of himself upon the cross, which was not " miraculous " at all as the word is usually understood. It is not by signs and wonders that the truth of Christianity is known. It is life that kindles life.

* * *

At a conference to consider the election of a Chief Rabbi in succession to the late Dr. Adler, which was held in London last Sunday, Lord Rothschild, who presided, was careful to point out, that while they all represented orthodox views, by which he understood adherence to the ancient faith and loyalty to their religious tradition, it was one of the cardinal principles that the new Chief Rabbi should not have power to denounce anathema against any individual or body that chose to adopt other than orthodox opinions. Eventually a resolution was carried providing that the Chief Rabbi shall have no power to deprive any member of his religious rights in the synagogue.

* * *

WE have called attention several times to the broad-minded articles on current religious topics which appear from time to time in the *Nation*. In an article on " The Passing of the Oxford Movement "

last week, the writer emphasised the grave danger which has arisen through "an unmistakable and increasing divergence between the clerical and lay mind." Formerly this state of things did not exist to anything like the same extent because we had *one* education, in which Englishmen shared according to their opportunities. "The denominational idea," the article continues, "whether it finds expression in the theological college or the sectarian school, is fatal to this unity. It separates, and because it separates, it comes inevitably to connote 'a particular and inferior mentality'; to mean a vision in blinkers, which sees only what it is thought desirable that it should see. But the world of ideas is undenominational; and 'things are what they are.' An Anglican or a Nonconformist history, a Catholic or a Protestant philosophy, science, or theology, is a contradiction in terms."

* * *

THE writer goes on to utter a serious warning against the professionalising of religion, which has followed in the wake of the Oxford Movement, leading as it does to something similar to the contempt of the lay mind for clerical opinion with which we are familiar in Catholic countries. "There is an increasing tendency to regard the clergy, and the zealous but not very numerous laymen who make religion their hobby as intellectually a negligible quantity. They are estimable as individuals; their social and political importance is considerable; but from the point of view of the things of the mind they do not count." These are severe words, but the warning is needed, and there is probably no church or organised religious group in the country which does not need to take them to heart. Professionalism is not the exclusive possession of the ritualists.

* * *

THE Historical Association, which has been holding its sixth annual meetings in Manchester, is doing a quiet and much-needed work for English education. Slowly the idea is disappearing that history should not be taught when it offends political or religious prejudices, and the best teachers accept it now as a fine discipline in truthfulness, tolerance, and sympathy. In an interesting address at Manchester, Mrs. J. R. Green pointed out how historical knowledge helps to destroy racial prejudice by increasing wisdom and giving insight into differences of national temperament. Apt reference to Irish history, and the profound ignorance of most English people on the subject, helped to drive the lesson home. "One of the difficulties that have arisen between the two countries," she said, "arises from its being so hard for a people who live intensely in the present and the immediate future like the English, to understand

those to whom the far past and far future are also a part of the furniture of their daily lives."

* * *

THE announcement of the approaching retirement of the Rev. Joseph Wood from the pulpit of the Old Meeting Church, Birmingham, which he has held for 28 years, will be received with deep and widespread regret. It means the withdrawal from the ranks of the active ministry of an able and eloquent preacher, a bold advocate of educational reform and democratic freedom, and a tireless worker for the common good. He belongs to the small group of highly gifted ministers who have made Birmingham Nonconformity a power in the land. His vigorous personality, his wide reading in modern English literature, and his musical gifts have given a distinctive note to the services at the Old Meeting Church, and enriched its fine traditions of Christian liberty and spiritual worship.

* * *

THE death of General Frederick Maurice has been made the occasion for much deserved eulogy of his gifts as a writer of military history; but hardly enough has been said of the skill with which he accomplished the very difficult task of writing his father's life. The Biography of Frederick Denison Maurice is never likely to be a very popular book, but it contains a spiritual portrait of exceptional delicacy and refinement. It has become the fashion in recent years to speak almost in tones of disparagement of Maurice as a weak thinker or an ineffectual visionary. It is a strange judgment to pass on a man who had such kindling power for other souls. Whatever his failure as a systematic thinker may have been, he had spiritual genius, "the vision and the faculty divine," and of all the great things which enter into human experience that is the greatest, in its mysterious beauty and compelling power.

* * *

IN the case of a man like the late Mr. Henry Labouchere death is a great revealer. The cynical mask drops away and the things for which he cared become plain. It has been observed of him that he brought a French mind to bear upon English life, and this was the cause of a good deal of misunderstanding. Both his enthusiasms and his wit were intellectual in their quality. His undaunted pursuit of shams had in it more of the spirit of Montaigne than of the nineteenth century English man of the world with his conventional religion and limited curiosity. To bring the humbug to justice is a task far removed from the high offices of Christian charity, but it is a serviceable part of public morals which few men have had the gift to perform with such relentless good humour.

THE LIBERAL CHRISTIAN PULPIT

WHERE SAINTS HAVE TROD.*

BY THE REV. J. M. LLOYD THOMAS.

It is a great joy and a real privilege to me to resume these Devotional Evenings, when we can talk again in a natural and intimate way of the deepest things of religion. It is a peculiar satisfaction to feel that what we do here is of a purely voluntary character, without any sort of expectation or obligation on the part of anyone. It is not required of me as part of my regular duty to conduct these services, you are not required to come to them by any established custom of piety, and, I presume, would not come to them unless you, like myself, found them really helpful. Then, I confess, I like very much the thought that they cost us nothing, and that there is no subscription and no collection. It is as if our church had been endowed by the past, and we were (as indeed we are) free partakers of its spiritual hospitality. It is to me a precious thought to be much cherished and valued that at least one service here accords so nearly to the ideal of the gospel which is without money and without price; that we can invite anyone to come here without expectation of pew-rent or of offering.

And yet there must be a cost if these services are to be profitable, and there must be an offering. There is the cost of our own soul's preparation, the offering of our self as a living and reasonable sacrifice. We all come here to gain something: some new softening of the heart in prayer; some fresh joy of religious experience; some deeper sense of what our existence means, and where its anchorage is to be found in the midst of all the heaving waves and agitations of life. The world is so busy, and we are so distracted. We need quiet and calm, the soothing touch of God upon our fevered restlessness. Time passes, the years multiply, and earnest men and women want to grow nearer to the heart of Christ, and to live more simply and honestly in his spirit. There is so much surface-fret, so much that is superficial in our experience. We cannot avoid it; for the world in some way and in some degree claims us all and makes large demands upon us. But we feel that we do not belong to the world but to God and his Divine Order, and so we seek his face; we wish to realise his Presence in the midst of and through our ordinary day-to-day activities; we desire to gain a firm footing within that Divine Realm to which we belong, and of which we are inheritors. But in order to gain we must give. We must give ourselves. We must offer something which is valuable for the sake of something that is more valuable; we must sacrifice the smaller pearls of pleasure for the sake of the pearl of great price. We must prepare ourselves by self-recollection, by reading, by meditation, by prayer.

Week by week, as we gather together here, I hope to introduce to you some

* An address delivered at the High Pavement Chapel, on Wednesday evening, January 3, 1912

beautiful passage of reading chosen from the books of devotion—written by the great saints of the Christian Church, by men or women who have probed deep into the heart of religious reality. Those passages will have their effect on us. But they will influence us differently according as we have ears to hear and hearts to respond. In some way they will, I hope, stimulate us all, to better and holier living, to a sincerer love for Christ, and a deeper worship of God.

And yet I could understand it if at first they rather discouraged than encouraged some of us. These men of whom we read were so high, and we are so low. They had advanced so far into the secret things of the spirit, and we are still such laggards lingering slothfully behind. It is as if a young musician, just beginning to believe he was making headway, heard the performance of a great outstanding player, and realised not only the innate musical genius of the man, but the hours, and days, and months, and years of discipline, of training, of struggle against self and almost insuperable difficulties it must all have meant before this result had become possible. It is as if some one who began to love form and colour, and had the stirrings of young ambition in him, were suddenly placed in the midst of the National Gallery and saw the rarest, choicest examples of the art of all the world through all the ages. Such an experience may have two contrary effects. It may crush aspiration at the outset with the sense of the hopelessness of emulation. It may set on fire an inextinguishable passion to offer "the utmost to the Highest." So it is when we read the tenderest breathings of the devout life in these saints. It may make us weep to think we cannot be good like that. And it may also kindle in our heart a flame of devotion which neither contradiction within nor persecution without may ever extinguish. It may make us feel—These men and women from weakness became strong: from sin became holy. So might I, if only I were sufficiently in earnest, and tried hard enough, and loved sublimely enough; if only I had the courage to be candid and open and simple; if only I had the heroism not to be ashamed to be meek and childlike; if only I could be so humble as to kill my besetting pride and yield myself in glad and joyous self-surrender to the Love that is over all, Blessed for ever. If music ravished the soul of the young student like a song of angels: if beauty wooed the young artist with an irresistible and pleading spell, they would not desist, but begin simply, simply, so very simply, at the very bottom, stumbling among the mere alphabet of Art, yet ever conscious of a haunting loveliness beckoning them on with a power that their souls could never deny.

And so with us. If the Beauty of Holiness should really fall like a great light upon our spirits; if the Love of God should once touch us with its unearthly sweetness, we should not be discouraged any more, we should follow the footsteps of the saints, led and guided by their tracks, fed and nourished by the same breath from Heaven that sustained their quest, consoled by the same tenderness of communion with the Divine, and

enraptured by the same glimpses and visions of the only and eternally Fair.

And in order to pursue this Ideal of Devotion and of Saintliness it is not necessary that we should have some very special equipment beyond the common human nature that belongs to all of us. We are not all called to be painters, or poets, or writers; but we are "called to be saints": that is to say, we are called to give our utmost for the Highest. We are called to be our very Best, we are summoned to develop the Perfection of our being. And this is only another way of saying that we are called to love the Lord our God with all our heart and mind and strength and soul, and our neighbour as ourself. We are invited by that ever-valid, ever-enduring invitation—Ye therefore shall be Perfect even as your Heavenly Father is Perfect. Ye shall be perfect in Sonship even as He is perfect in Fatherhood. It is a far high call, and it falls upon us like a voice from the mountain tops on the gross ears of men in the valley. But it may also fall as starlight and as sunlight reflected in the bosom of a calm and peaceful lake. There was nothing in the birth, or breeding, or education of the early followers of Christ to account for their yielding so eagerly to his call. But it was a call they could not resist. He looked at them: he loved them: his spirit wound itself about their heart, and broke down their resistance. They felt the love of God in him as a caress that compelled them to leave all and follow.

And in the midst of our world he comes to us invisibly, as the spirit of our divinest life. The same spirit that conquered Magdalen, conquered Paul. The same spirit that conquers the foulness of sensuality, conquers the pride of scholarship—all at last must become captive to the Christ Spirit. All at last must bare the inward bosom and cry, bereft of all lesser comfort—"Here am I, take me."

May we all at the beginning of this year offer to God this costing sacrifice of ourselves, and resolve to walk daily closer to Him, in the Spirit of Christ treading softly where the saints have trod.

LIFE, RELIGION & AFFAIRS.

THE AMERICAN PEOPLE.

THE optimism of the American people is a most delightful thing to remember, if it is a little difficult to emulate on our own account at a distance of three thousand miles. We are a chastened people, and although there is plenty of life in us still we have gone through too many struggles, suffered too many disappointments, and perhaps experienced too many damp and foggy winters to face the future with the buoyancy and self-confidence so characteristic of our cousins across the Atlantic. We do our best, but for us freedom is "sober-suited," and "slowly broadens down from precedent to precedent." In America it holds aloft a flaming torch, like the goddess of Liberty in New York Harbour, and urges men along the path of progress with all the impatient ardour

of youth. Naturally in a country so vast, containing such unlimited resources, and such magnificent opportunities for expansion and development, nothing seems impossible, and it is quite easy to feel, while under the influence of its sparkling atmosphere, that the achievements of the past hundred years are as nothing to those which will be accomplished when the constructive forces now taking shape have begun to make themselves really felt. At the same time there is always a danger lest work which is hurriedly done should not be lasting, and there are signs on every hand that the rapid progress of America has been accomplished without sufficient regard to the laying of social foundations upon which future generations may build in safety.

In spite of the splendid start which was made by the original settlers in the New World, where it was possible for man to live his own life fearlessly and adventurously, unhampered by paralysing dogmas and the feudal spirit of old England, they did not realise that they were forging fresh fetters for their descendants when they preached an intoxicating religion of freedom which was really a greater superstition than any they had overthrown. The preaching of the religion of freedom had ended in a conflict between capital and labour which is everywhere growing more acute. The same thing is happening, of course, all over Europe as well, but in no country is the struggle likely to be more fierce and unrestrained than in this land of liberty, where the individualist spirit has gone unchecked so long, and where the powerful few are as reluctant to submit themselves to laws made in the interests of the many as the most ancient aristocracies.

For this reason even the men of the older generation are prophesying a serious setback for the country before many years are over, and all thinking people realise that the future prosperity of America depends on the way in which the great social problems which are beginning to menace her peace of mind are handled in the next ten or twenty years. Those problems are infinitely more difficult to solve than our own, because they are complicated by the negro question and the immigrant question, which are becoming a veritable nightmare to the sociologist. The need of political reform is also very urgent; indeed, it may safely be said that until politics are rescued from the control of those whose one ambition is to manipulate the legislative machinery, and confuse the judgment of the voter, in their own interests, all the great elements of civilisation will be held in check.

There, is however, something in the American temperament, and in the American atmosphere, which tempts one to lend a willing ear to those sanguine prophets who tell us that an entirely new type of humanity is being evolved from the mingling of races in the United States, and that this new type is to inaugurate the next great epoch in the world's history. Perhaps it is best to confess, as a well-known preacher has done, that such speculations rest upon a train of reasoning unfamiliar to most of us, and are therefore to be accepted with reserve. But in America it is as difficult to believe that

there can be any limit to the enterprise and inventiveness of the people who make up its varied population as it is impossible to conceal your admiration for the wonderful civilisation they have built up already, in the midst of desolate prairies, on the shores of wide rivers and great inland seas, and at the foot of mountain ranges linked together by the transcontinental railways. People talk of the tyranny of the trusts, of the vices of the cities, of the luxuriousness of the plutocrat and the irreligion of the masses as if these things were, indeed, heralding the downfall of another Rome. But it is not a decadent spirit that breathes through the vast open spaces of America, and there is little sign of approaching stagnation in those flourishing towns through which the traveller is rapidly whirled on his way to the Middle West. There is to be found in various parts, unhappily, all the squalor of our own slum areas and manufacturing towns. We have heard things about Pittsburg, the Chicago stock-yards, and the Pennsylvania collieries which it is not easy to forget, even amid the glories of the Berkshire Hills in New England, or by the foaming Niagara Rapids. And doubtless a modern Juvenal would find much food for satire in the fashionable crowds which throng the Waldorf-Astoria in New York, or squander the earnings of many a son of toil in jewellery at Tiffany's. But you cannot travel for even a week in America without realising that there are thousands and thousands of happy, comfortable homes filled with people who do their fair share of the world's work, surrounded by healthy, laughing children, where the word decadence would simply not be understood—homes in which the old religious traditions are still honoured and the sanctities of family life respected—homes from which come the splendid girls, with their well-poised heads and candid eyes, and the keen-faced youths full of "grit" and intelligence of whom the New World is so proud.

The visitor is constantly struck with the kindness and sociability, the cheeriness and toleration, the frank humour and abundant common-sense of the people in general. And then, too, if one is weary of class distinctions in England, of the perpetual struggle of the middle-class to edge further away from the artisan and nearer to the aristocrat, the absence of snobbishness is very refreshing. Every man is a "self-made man," more or less, but that expression has not the same connotation in America as in England, where an accidental lack of aspirates so often serves in the most pathetic way to maintain the gulf which yawns between some *nouveau riche* from Sheffield or the Five Towns, and the "society" people with whom his wife and daughters are anxious to be on visiting terms. The Americans have this advantage that they are (if you exclude the negroes, and immigrants who have just arrived) an educated people; "the average of knowledge is higher," to quote Mr. Bryce, "the habit of reading and thinking more generally diffused, than in any other country." They are also free from those servile traditions which destroy self-confidence and freedom of speech, and frequently make it difficult for a man in a small way of business in

England to call his soul his own, either politically or religiously, without risking the disapproval of the "gentry" on whom he may have to depend for a livelihood. In popular language and almost entirely in popular opinion, one man is, roughly speaking, as good as another, and it is not supposed to be beneath the dignity of well-brought-up people to turn their hands to anything. At the International Hotel, Niagara Falls, the waiter at one of the tables was a handsome young medical student from Canada, who was earning the money for his college fees during the vacation in a manner which would hardly commend itself to an English undergraduate. He was assisted by a negro from Alabama, who was also studying medicine, and who was quite ready to talk about Booker Washington and Professor Dubois as he served us with succotash, sliced peaches, or pumpkin pie. In two or three different hotels where the writer stayed in New England the waiting was done by girls—in the daintiest white muslin dresses and aprons, and with their hair charmingly arranged—who often turned out to be school teachers also occupied in adding to their incomes during holiday time. Such an utter absence of false pride can only be disconcerting to those whose old-fashioned prejudices will not permit them to adjust their minds immediately to a democratic state of society. There is, indeed, something fine about it which appeals to all who have had the courage to look the thing called snobbery once and for all in the face, and who realise, even while they do not expect to see it vanish for a long time in this country, what a vicious, stupid, pitiable, and entirely unchristian thing it is.

One would like to say a good deal more about the national traits of the American people, some of which are so immediately obvious that even a very brief visit will serve to acquaint the traveller with them, unless the time is wholly spent in hotels, and in mere sight-seeing. Their wonderful enterprise, their liking for outdoor pleasures, their appreciation of what are called the "sterling qualities," their love of children, their self-reliance, their wit and good humour; to say nothing of their comfortable homes, and the green, friendly gardens that are on such good terms with the sidewalk that no wall or fence, as a rule, is permitted to come between them—all these things are delightful to recall. The observant visitor comes back to England with the impression that America is altogether more intensely interesting than one had been led to expect even by its admirers. She is different from anything that we had imagined, she is greater than we had dreamed, and she is as passionately alive and full of social and temperamental complexities, to say nothing of stupendous hopes and ideals, as we might expect a nation to be that is spreading civilisation over a continuous area of land, which, leaving Alaska out of account altogether, is "equal to Great Britain, France, the German Empire, the Austro-Hungarian Empire, Italy, Belgium, Japan, Holland, Spain and Portugal, Sweden and Norway, Turkey in Europe, Egypt, and the whole Empire of India," and populated by a multitude of people from all the corners of the earth.

"HOW READEST THOU?"

WE had been having quite a hot discussion on Inspiration—hot, but amicable, for we were all old friends, fond of argument, accustomed to attack one another's opinions unsparingly, and perfectly willing to give and take. On this occasion—a Sunday afternoon—having aired our views on the usual theories of verbal and plenary inspiration, we were getting half-inclined to leave the subject when Markham, my cousin John's especial chum, started us off on a new tack by saying, in answer to the more orthodox members of the party:

"What I can't understand is this: You all seem, to some extent, to accept the New Testament as an authority; and yet you are always saying and doing things which go diametrically against it."

There was a general murmur of sad assent, and my friend Stapleton—our host—voiced the feeling of us all when he said, "That is too true."

"Oh!" said Markham, "you don't see my meaning. Of course, in the matter of living up to our principles we all have abundant cause for self-reproach, but it is certainly not for me to see the mote in my brothers' eyes. No; doubtless many of us give way to anger and speak unkindly of one another even after recently reading the Sermon on the Mount, but everyone acknowledges the duty of being kind and forbearing. What I wonder at is that people who profess to be guided by the New Testament *hold theories of life* entirely opposed to its teaching."

"I think," I said, "we should understand better what you mean if you would give us some examples."

"Well," replied Markham, "one of the most glaring instances of this inconsistency is the treatment of the story of Martha and Mary. In the Gospel narrative, the verdict of Jesus is decidedly in Mary's favour. He reproaches Martha for being 'careful and troubled about many things, cumbered with much serving,' forgetful of 'the one thing needful,' while Mary is praised as having 'chosen the better part which shall not be taken from her'; and yet orthodox Christians discover all sorts of unrecorded virtues in Martha, and almost invariably, in real life, give the preference to people of her type over people of Mary's type."

"Well, don't you think there is much to be said for Martha?" someone asked.

"That is nothing to the point. The question is: What is the verdict of Jesus? And on that there can be no doubt."

"Give us another example," I said.

"Well," replied Markham, "there is nothing more common than to hear religious people—as well as other folks—describe words as of slight value; and yet, in the New Testament, we read: 'Out of the abundance of the heart the mouth speaketh'; and even, 'By thy words thou shalt be justified and by thy words thou shalt be condemned.'"

"But, surely," objected my cousin, "on the other hand, we read a great deal in the New Testament about the value of deeds. Look at the Epistle of James and the parable of the house on the rock and the house on the sand."

"We do hear a great deal about deeds,"

it is true," answered Markham, "but I don't remember any passage in which words are opposed to deeds. In the Epistle of James, *deeds* (or *works*) are preferred to *faith*; and, in the Gospels, it is generally doers and hearers (not speakers) that are contrasted."

Against this we could say nothing.

"And then," Markham went on, after a pause, "there's the parable of the talents. Nothing could surely be clearer than its teaching: that it is our duty to cultivate our powers to the utmost; and that we cannot justify ourselves for not developing them by the plea that we are afraid of using them wrongly, for the servant who makes this excuse is condemned as 'slothful and wicked'; and yet how many people bury their talents and are considered both by themselves and others to be virtuous in so doing! Why, I have just been reading a biography of an artist who went into a monastery, and, though the monastic authorities did not require him to cease painting, he voluntarily gave it up because, forsooth, he feared it would absorb too much of his thoughts. I believe he said 'distract' his 'mind from God'—just as if God hadn't given him the talent and, by giving it, *shouted* into his ear (one may almost say) the command to be an artist. He was just like the 'wicked and unprofitable servant' in the parable; and yet, though—to their honour be it said—the monastic authorities did not forbid his painting, they thought him a very holy man for refraining from it, and so, evidently, does the writer of the biography."

At this juncture we awoke to the fact that Mrs. Brodrick, Stapleton's aunt and our hostess, was standing near the door. We rose to greet her, with apologies.

"I am so glad you didn't see me," she answered, "for you would have interrupted Mr. Markham, and I was so much interested in what he was saying. It made me think of that dear good Miss Yonge, whose books were the delight of our schooldays. There's scarcely a story of hers in which someone does not bury a talent, and the burial is counted for righteousness to him or her. At this moment I remember Ethel and Norman May, and Lance Underwood, and I know there are a lot more whom I can't think of just now. In fact, much as I like Miss Yonge's stories and admire many traits in her character, I never give her books to my girl friends."

"I should have thought you would have objected to Miss Yonge's works," I said, "chiefly because of their religious narrowness."

"No," said Mrs. Brodrick, "I don't think that makes much impression on young people; they generally want to get on with the story and skip the churchy talk. Besides, if they do read it, those brought up in the church have already been taught to think as Miss Yonge does, and those who haven't accept it as a peculiarity of the author. But the matter of the talent-burying is of the very woof of the story, so it must dwell in the mind of any attentive reader."

There was a pause, after which Markham began again: "Then there's Sabbatarianism in the teeth of all that Jesus said against it, and —"

"And war," said Stapleton.

"And class exclusiveness," chimed in another voice. But Markham rejected both these additions, saying that these evils were transgressions of the *spirit* of Christianity, rather than of the actual words of the New Testament, which were his immediate concern.

Then, after a discussion on non-resistance, my cousin turned to Markham and said: "You have certainly proved your case, and yet—well, really I don't quite see what we are to do. Now, take this question of the talents. We are taught to pray, 'Lead us not into temptation.' How can we ask that if we run into temptation of our own accord? And then there is the explicit command: 'If thy right hand offend thee, cut it off. If thine eye offend thee, pull it out.'"

"That surely does not mean that we are to bury our talents," I interposed. "It may mean only that we must give up things that cause us to sin, e.g., those who have a tendency to intemperance must abstain from wine; and, if we can't go to theatres without unfitting ourselves for work the next day, we must give up going, except on holidays."

"Wine and theatres are hardly a right hand or an eye," objected Stapleton.

"Well," persisted my cousin, "what's to be done? Who is to decide which passages we should follow?"

"Practically," replied Markham, "each one decides for himself. But, you see, the fact of the conflicting commands shows that Christians really are not guided by the New Testament. They merely choose which of its precepts they will obey."

"Ah!" said Stapleton. "Now we're in for your usual lecture against authority and in favour of reason and conscience."

"I'm afraid I've got round to that again," said Markham, smiling, "but when I began, what was running in my head was the couplet:

'Compound for sins you have a mind to,
By damning those you're not inclined to.'

I was not objecting to the propensity to set up an authority, but girding against the discarding of authorities whenever they say anything that does not fit in with our pre-conceived ideas."

"Still," persisted my cousin, "you haven't answered my question: What is to be done?"

"I confess," said Markham, "I see no way out for those who hold on to the plenary inspiration theory. But, at any rate, I am sure they have no right to assume that they need only pay heed to passages that express their own views. Judging, however, by what has been said this afternoon, none of us holds this extreme position. On the other hand, we all—even the most heterodox of us—have an affectionate regard for the New Testament and think it worthy of attentive study. Why, then, should we refuse to pay heed to it when it presents a side of things on which we are by nature disinclined to look?"

"I am afraid we can't justify ourselves," said my cousin, "but I must say that *you* sin with us, if I may judge by your examples."

"I often catch myself falling into this sin, with regard to both the Bible and other literature," Markham readily ad-

mitted, "and I dare say I am often guilty of it unwittingly. With regard to the examples, however, I had to speak of passages that most people ignore, and these happen to be passages that especially appeal to me; or perhaps I ought to say I notice the ignoring of passages I love. And I can say this for myself: I *have* learnt much from the New Testament about the *personal* aspect of our relation both to God and to our fellow-men, though my own leaning is to the more abstract view of things. I have learnt that love of man is beautiful, as well as love of the ideal; that God is our Father, as well as the Source of Goodness, Beauty, and Truth."

"I cry *peccavi*, old fellow," said my cousin, with a friendly smile. "You *have* practised what you preach; and I think you have also, to some extent, at last answered my question. Perhaps, indeed, you have given the best answer possible, if it be true that 'example is better than precept.'"

THE UNPARDONABLE SIN.

ONE does not hear so much nowadays about the Unpardonable Sin, but it has been a source of great perplexity, and sometimes of distress, to readers of the Gospels, probably ever since the Gospels were there to be read. Various explanations have been suggested, and may be found in commentaries on the Gospels.

I have lately found a clue which I have never seen used in any discussion of the subject, and, as it seems a very helpful one, I offer it to any readers of THE INQUIRER who may have puzzled over the famous declaration of Jesus.

The passage which concludes with that declaration is found in Matt. xii. 22-32, and substantially the same in Mark iii. 19-30; the saying, without the incident, occurs in Luke xii. 10. Jesus was indignant at the slander against him, that he cast out devils by the help of Beelzebub, the prince of the devils. To say of such deeds as his, done by Divine help (I omit all discussion as to the miracle), that they were due to the evil one, was the wickedest lie that could be uttered. All other slanders and falsehoods uttered against men were slight by comparison; such might be forgiven, "But whosoever shall blaspheme against the Holy Spirit *hath never forgiveness*, but is guilty of an eternal sin" (Mark iii. 29). The form in Matt. xii. 32 is "... it shall not be forgiven him either in this world or in that which is to come." The phrase in Mark, "*hath never forgiveness*" is the key to the meaning of the whole.

The reader who only knows the Gospels, and who finds that particular phrase only here (with its variant in Matthew and Luke), naturally concludes that it is a very exceptional phrase, and means all that it can be made to mean. A short time ago I came across exactly this same phrase in the Talmud, "he hath not forgiveness for ever." The passage is j.B.K. 6c., and there it is used as a quite ordinary expression. The passage deals with cases of injury or affront between one man and another. One Rabbi says

that in a case where one man has offended another, he would go to him and try to make it up, and if he did not succeed he would take some friends with him who should speak for him, and so peace should be restored. Upon which another Rabbi comments: "This will do, where it is not a case of slander, but if he has put forth a bad name against his fellowman *he hath not forgiveness for ever*" (en lo mechilah olamith). This means only that there is no possibility of making up the quarrel. We may hope, for the credit of human nature, that the Rabbi who offered that opinion was mistaken. But any one can see that there is no question here of a tremendous and mysterious sin which God will never forgive. It is merely a statement that the particular offence of slander, the same as that denounced in the passage in the Gospels, is an offence which is especially hard to forgive; and is, according to this Rabbi, in fact never forgiven. But neither he, nor any other Rabbi, ever dreamed of an unpardonable sin in the way that Christians have imagined it. Jesus was a Jew, speaking to Jews; and he used a form of expression which was familiar to them, and which was not, and is not, familiar to Christians. If it had been, they would have been spared much needless distress of mind.

When I found this clue, I followed it up, in order to see what was implied by the word translated "for ever," and in what sort of connections it was used, in the Talmud. I found several instances, of which it may be sufficient to mention one. In j.M.K. 83d, the point is raised whether one who has rent his garments as a sign of mourning may sew the pieces together again after the period of mourning is ended. The answer is, that this may be done in less important cases, but not after the death of father or mother. In that case, says the Talmud, "one does not sew the pieces together *for ever*." Precisely the same Hebrew word; and no one would dream of reading a solemn and tremendous meaning into it, when used in this common-place manner.

These instances from the Talmud go to show that the phrase was in common use amongst the Jews and that Jesus, when he used it, was not making known a theological doctrine of awful significance, but was expressing, by means of a familiar idiom of his language, the deep indignation of a just and good man. Presumably his hearers understood him so, else they would surely have been alarmed if they had supposed him to be making known the fact that there was a sin which God would never forgive. It was not until after Jesus was dead and gone, and when his words were read by people who did not know his language, that speculation began to be busy with the question what he meant by the sin that should never be forgiven?

The outcome of this inquiry into the Talmudic use of the phrase has been to convince me that the supposed unpardonable sin (or, rather, the supposed fact that the sin against the Holy Spirit is unpardonable) is a mere theological nightmare, which has no real existence either in the facts of human nature or in the sight of God. It is not a fearful

mystery, haunting the troubled soul, to be shunned in thought and only looked at from time to time with frightened eyes. It is just a fiction, created by a misunderstanding of the words of Jesus on the part of readers who did not speak his language and who only had his words in a translation or in a second translation from that.

If this suggested explanation be admitted, then it takes away the one difficulty in understanding what Jesus really taught about forgiveness of sin, since it removes the one exception to the doctrine that God forgives all who repent when they repent. Moreover, in the passage where the phrase occurs, the suggested explanation throws all the emphasis upon the gravity of the sin against the Holy Spirit, and does not send the reader off upon speculations as to its mysterious nature. It brings out the real meaning of that sin, as one of which it is possible for ordinary people to be guilty; the sin, namely, of disowning and reviling that which, in one's heart, one knows to be good. That is what Jesus was denouncing; and, by using the phrase "*hath never forgiveness*," he meant to say that it was the greatest wickedness of which a man could be guilty; he did not mean to say (and in fact did not say) anything about the way in which God would deal with such a sinner, either in this world or in the world to come. On the lines of this explanation, the sin against the Holy Spirit is seen in its true character; while the doctrine of an unpardonable sin is demolished.

R. T. HERFORD.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

"LIBERTY OF EXPRESSION."

SIR,—May I be allowed space in your columns to express my deep regret at the closing of the correspondence on Manchester College?

I have been reading the letters from students with great interest. It is always a privilege to hear genuine expressions of opinion derived from actual experience, and I was delighted that THE INQUIRER should be open-minded enough to give space in its columns to these opinions.

And now we are to hear no more, because there are only "further letters" "written by the students themselves." They may not represent "the lay mind" or "mature judgment," but they *do* give us valuable insight into the life at Manchester College.

As a teacher I have always been advised to respect the opinions of my pupils, however young; and now I plead that we should respect and welcome the opinions of the students at Manchester College, even though they may be lacking in

"wide knowledge" and "special educational experience."—Yours, &c.,

M. R. JONES.

14, Gordon-square, January 14, 1912.

[We think that our correspondent is a little unfair in her comment. We value liberty of expression very highly, and hope to guard its rights very jealously at all times in our columns. In the case referred to we thought that the correspondence had exhausted its usefulness and interest on the lines on which it was being conducted, and was tending to run off into a personal discussion among a small group. In such circumstances it is not unusual for an editor to intervene for the sake of his readers and other public interests which he tries to serve.—ED. OF INQ.]

BOOKS AND REVIEWS.

DR. DRUMMOND'S INTERPRETATION OF ST. PAUL.

Paul: His Life and Teaching. By JAMES DRUMMOND, LL.D. Sunday School Association. 1s. 6d. net.

DR. DRUMMOND has once more lengthened the list of our obligations to his scholarly guidance in New Testament study. On this occasion a special value attaches to his work, because it is a striking example of the way in which a great labour of learning, already embodied in larger volumes, can at need deliver up its leading principles and methods of interpretation in a reduced and simple form. The book on Paul is not, of course, for quite young people or for ordinary Sunday-school classes. As the preface says, it is intended to bring home to teachers and elder scholars some of the Apostle's lofty spiritual ideas, and is "adapted only to classes which have reached some maturity of thought and religious experience." Even to more advanced readers it will be a great pleasure to find the main lines of Dr. Drummond's view of Paul, which they have been accustomed to behold emerging with powerful impressiveness from the mass of erudite and detailed examination of knotty points, here stripped of everything except the grand, bold features in which the Pauline evangel presents itself to our modern interpreter. And there must be many an earnest inquirer who comes new to such subjects who would like to slip the little volume into his pocket for tram and railway reading. The well-known lucid style, always apt to its subject and often rising into fervent and powerful eloquence, might well make the book one of those companions to the inner life, in which thoughtful minds find food for the intellect, and at the same time kindling for the spirit.

It is indeed on this side—in its stimulation of the mind to spiritual moods and dispositions, even when occupied with intellectual inquiry—that Dr. Drummond's treatment of Paulinism is most helpful. What a heavy cloud of crabbed and fuliginous controversy must the very word Paulinism call up to the imaginations of most men. How they must shun any invitation to enter upon that dread field

whence every Christian century has drawn its perplexities, and in which every obscurantist has found his account. And apart from factitious difficulties, the subject of Paul's meaning is often really one that requires close and patient thought; and after all that has been done for it, the end is not yet. But Dr. Drummond takes hold of the matter on the side which is at once most accessible and most fruitful. Whatever may have been Paul's precise conception at many points of his world-view, there is no doubt that religious and ethical motives dominated his thinking; and therefore we cannot be wrong in emphasising, with Dr. Drummond, the spiritual and affectional aims which were always present, even when he was most eagerly engrossed in an argument. It is to find this essential religion in Paul that men will go to him more and more in the future, when his peculiar thought-forms have lost their intrinsic value for our thinking. But in order to do this we shall still have to try to understand those thought-forms, and it is here that Dr. Drummond will be found to have done the work of a road-maker, clearing away so many traditional interpretations that have obstructed the path, and letting in a flood of light that will come to many as the dawn of a new day. Thousands of people still see the ghosts of Calvinism and of the mediæval scholastics, and of the Nicene orthodoxy, brooding like an incubus over many a Pauline text, where a few words from Dr. Drummond's ripe knowledge would dissolve the whole mischievous misunderstanding. The text Phil. ii. 6-11 is a case in point. It does not need much learning to see that anyone who can disengage the profound insight of a thinker from the harsh constructions placed on his words by system-makers, and can also penetrate to the universal truth which lies concealed under a dialect of the spirit's language that has long passed out of use, is conferring an immense boon upon religion. It is on this account that we must ever be grateful for Dr. Drummond's peculiar combination of religious and intellectual gifts. Even when the result of his examination of Paul's thought leaves us, as sometimes it must, in a negative frame of mind, or in one of suspense, it is still a good thing to have seen that the orthodox interpretations are not unshakable, and are in any case not the only possible ways of understanding the writer.

On some points it is, perhaps, difficult to think that the accepted ways of taking St. Paul are so much astray as Dr. Drummond believes. A great deal of explaining away, *e.g.*, would be necessary to make Col. i. 15-20 a natural mode of expression to a man who did not regard Christ as the divine instrument of creation. On the other hand, Dr. Drummond's freedom from traditional and slipshod renderings enables him to make short work of the notion, of which there has been a recent recrudescence, that Paul did not know, or care to know, anything of the earthly life of Jesus. And whatever our individual conclusions may be, our delight increases with every fresh illustration of perfectly frank and independent criticism, which every page affords, together with the devout aim which breathes through all.

W. W.

THE PROGRESS OF POETRY.

Lectures on Poetry. By J. W. Mackail. London: Longmans, Green & Co. 10s. 6d. net.

POETRY, even more than theology, is the handmaid of religion. The great poets speak to the soul with a more intimate voice than the defenders of the faith. It is, perhaps, chiefly a matter of atmosphere, of right feeling about the best things, which is a deeper spiritual need than right thinking. In any case, we are not ashamed to confess that we expect more enlightenment of soul from a writer who woos us to fresh enjoyment of the world's great poetry than from most of our theological mentors. But perhaps we ought not to speak of Mr. Mackail's new volume in this way, lest we leave the impression that he is simply using poetry as an opportunity for moralising, or that he is specially concerned with the poets of spiritual passion. This is very far from being the case. Virgil, Dante, Shakespeare, Keats, are among his chosen themes, while other lectures are concerned with the "Definition of Poetry," "Poetry and Life," "Imagination," and the "Progress of Poetry." To many readers the two lectures on Arab lyric poetry and Arabian epic and romantic poetry will be the most attractive, with their glimpse into a strange wonderland of strong and clear emotion.

There is much illuminating criticism in the attempt to define the nature of poetry and to seize its essential qualities. Though Mr. Mackail cannot add much to the rich pictorial phrases like Wordsworth's "Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is in the countenance of all science"; or Shelley's "Poetry lifts the veil from the hidden beauty of the world, and makes familiar objects be as if they were not familiar"; he has done a distinct service in reminding us that poetry has a formal quality as an art as well as an essential quality in relation to life. "Poetry," he says, "while in its essence it is a function of life and as indefinable as life itself, except through imagination expressing itself in symbols and metaphors, is formally and technically patterned language: the technical issue of pattern is repeat: and where there is no repeat, there is technically no poetry." The phrase which he uses here—"poetry, a function of life"—is very characteristic of Mr. Mackail's whole point of view. Poetry is to him a spirit or movement of life which is continually reaching forward towards a new embodiment. "Poetry ranges in its progress over all the immense scale of existence. The image of perfection which it condenses from the flying vapours of the world, fades, dissolves, is re-condensed, over and over again. It never continues in one stay. Movement is the condition of its being." Here we have the ancient doctrine of Heraclitus applied to poetical theory, and the reader will see at once how closely akin it is to the vitalism, if for a moment we may descend into the ugly language of philosophy, which is the most characteristic feature of a great deal of current speculation.

It is this doctrine which enables Mr. Mackail to brush aside all dismal fore-

bodings of the decadence of poetry and to speak with confidence of the future. He holds truly that it is only because the spirit of poetry is alive in us that we can appreciate the poetry of the past. "If the art of the living poet became extinct, the poetry of past ages would become dead art." He maintains that the popular idea that poetry and criticism are hostile to one another is a delusion. "It is nearer the truth to say that when poetry is at a low vitality, poetical criticism also tends to lower its lights, to stiffen and become mechanical."

"We are too apt to forget," he says, "that nearly all the great poets of the past reached, in their own time, but a small audience, and often met with neglect where they did not meet with abuse. The decay of poetry, like the degeneration of mankind, is one of those illusions which seem eternal and unconquerable. . . . Again and again, as we shall find if we take the pains to look, the cry over the decay of poetry has been raised most piercingly when poetry was in point of fact taking a new advance, achieving a new perfection, opening out a new world; not in times of decay, but in times of germination, or even of full flower."

We are not quite convinced that this is a full statement of the case. The difficulty is to see things in their wholeness, as rooted and grounded in a Divine Life of love and order and peace, when the intellect for its own purposes of analysis and classification insists upon examining them in their distinctness, and is more concerned to trace their growth than to feel their power. Temperamentally certain periods appear to belong more to the critical than to the creative forces of the soul. But it is only for a season. Criticism ends in the conviction of its own ignorance. Life recovers the sense of an unfathomed mystery. The lips confess that the best things are beyond human prediction or control—"the Spirit bloweth where it listeth." It is in the world's marvelling hours that great poetry is born.

MR. BARROW'S SERMONS.

The Way not a Sect, and other Sermons. By the late Rev. E. P. Barrow. London: J. M. Dent & Sons. 4s. 6d. net.

THIS book will be valued by many as a personal reminiscence, enshrining, as it does, in page after page, the very tones of a voice that is still. To others to whom Mr. Barrow was not much more than a name, or perhaps not even that, it will be a revelation, not unmingled with regret that a spirit of such fine quality, so sure in its spiritual insight, so beautiful in expression, spoke in his later days to only a small company of people, and never received any of the prizes of popularity, which in our strange religious world go as a rule to men of commoner mould. The author of these sermons had a most sensitive and fastidious dislike of anything like self-display or advertisement in the offices of religion, and it may have been an instinctive compliance with this feeling which has led those who are responsible

for the publication of this volume to issue it without so much as a prefatory note. Of the contents it is impossible to speak too highly. The spiritual teaching is not of the kind which plays upon the surface of contemporary problems, but goes to the root of moral need and religious affection; while the language has the directness and simplicity without a trace of intellectual jargon which are supreme virtues in the pulpit.

Though Mr. Barrow resigned his post of service in the Church of England in obedience to a strong leading of conscience he always remained a broad churchman. He never lost the sense of spiritual continuity and a catholic fellowship, which leaves no place in the heart for sectarianism. In a sermon preached in the ancestral home of Manchester Nonconformity he spoke as follows:—

“We too have a national Church, an ancestral worship. As the Apostle could say that he was a Pharisee, so we may say that we are Churchmen. We too have our law and our prophets to interpret and to keep. Scriptures and liturgies are part of our inheritance. We think, we feel, we worship, we serve the God of our fathers, after a way which we, at least, will not call a sect. Bear with me if I say that the day of sectarian leadership is over. No group of churches, be they ever so free, can arrogate to themselves the enfranchisement of the national faith. Men of science, men of letters, the Press, the Legislature, the drift of public opinion, do more for religious liberty than any sect can now hope to do. There is a movement on every side towards a simpler creed, a closer unity, a new conception of the Church as the expression of the public conscience, the Church of the Commonwealth.”

One other quotation we must give because it illustrates a pervading and most characteristic quality of these sermons, their moral passion, their plainness of speech in enforcing moral lessons, and the conviction that the battle with sin is far more the preacher's business than the battle of the creeds.

“Let us not imagine that we are called, or that sinful men and women are calling to us, to emancipate them from creeds and dogmas. I do not suppose that one in a hundred passes through any agony of mind or soul on account of any creed. But they do pass through the fires of temptation—none fiercer than those of anger and of lust. They are tied and bound with the chain, not of doctrine, but of sin, coarse tastes, evil habits, vile associations. They want to be taught not how to think, but how to feel. Out of the heart, not out of the head, proceed drunken brawls, scandalous quarrels, cruelty to women, to children, to animals, tyrannies by day, infamies by night, the hideous forms which are led by murder on the right hand, adultery on the left. If our churches are grappling with these foes, let us bid them God speed, and give them all the help we can; if not, let us warn them that they are missing their mark, fighting with shadows, beating the air, spending their strength for nought. As an unsparing critic has

lately said, ‘A religion which cannot convert sinners is a somewhat useless religion.’”

It will be no small benefit if this volume helps the churches in whose service Mr. Barrow spent the last years of his ministry to realise the deep truth of these words.

INDIAN MEMORIES.

Indian and Home Memories. By Sir Henry Cotton, K.C.S.I. London: T. Fisher Unwin. 12s. 6d. net.

SIR HENRY COTTON has published his *Memories* at an opportune moment. A few years ago they would have been met with the derision or the official boycott from which the author himself suffered when he spoke true things before their time. Even now it is with something akin to amazement that most people see a former official of high rank appointed with popular acclamation to the presidency of the National Indian Congress, and finding congenial friends among members of the Labour Party or the most advanced groups of Liberal politicians. But in the case of Sir Henry Cotton there was something in his training and temperament which saved him from the hardening of temper and the obliquity of vision, which are the besetting dangers of a small official group living among a vast alien population. To most of his friends his sympathies with native aspirations and his opposition to the traditional preferential treatment for the Englishman marked him as a traitor to his country and his order, and they treated him accordingly. Many personal estrangements followed as a matter of course. His brilliant career was brought to a close when he held the important post of Chief Commissioner in Assam owing to his strenuous attempt to improve the conditions of indentured coolie labour on the tea plantations and a hopeless quarrel with Lord Curzon. All this makes chapters of the book the record of acute and often painful controversy. The author suppresses nothing, and writes about friends and foes alike with a candour, and an instinct for personal detail, which are half humorous and half satirical. He justifies it all with a motto from Montaigne, *c'est icy un livre de bonne foy, lecteur*; but there are passages here and there which we think would have been better away, especially if he desires to win the unwilling convert to sympathy with Indian reforms.

We have referred to these matters because people with Anglo-Indian connections will seize upon them at once, and not improbably refuse to have anything to do with a book which treats their accepted standards of judgment so irreverently. But the book itself is much more than a piece of self-justification or a plea for wider political sympathies. It contains one of the best pictures we know of the life of the administrator in India. It is full of thrilling adventures and capital stories and clever pen-portraits of all sorts of important people in India and at home. Sir Henry Cotton's relations with educated Indians were particularly happy, and he pays many warm tributes to

his friends in Bengal. Before he went out he had abandoned the evangelical creed of his childhood and become a Positivist and a warm friend of Dr. Congreve. No doubt this helped to quicken his sympathetic insight into the native mind, and his interest in the Brahmo Samaj and other higher developments of religious life. He speaks of the death of Keshub Chunder Sen in 1884 as one of the earliest occasions for the manifestation of a truly national sentiment in the country. His belief in the benefit which India will reap from the growth of this national sentiment is unswerving, and he traces most of the bad blunders of the past to the persistent habit of ignoring it or viewing it with dislike. In an epilogue written last autumn he expresses hopes which have reached already a larger measure of fulfilment than is the fate of most political dreams.

“A real occasion of national rejoicing is approaching. Expectations are again strung high, and popular sentiment is again deeply moved. Another golden opportunity presents itself to those who are ready and willing to grasp the olive-branch of peace. There could be no more fitting attribution to the Coronation of His Majesty the King-Emperor at Delhi than the redress of grievances, above all a modification of the Partition of Bengal, and a general amnesty of political offenders. If the King's Proclamation breathes a new spirit in official policy and infuses a new hope and new life among the people, all will be well. Then, indeed, would fly away ‘Anarchy’ and ‘Conspiracy,’ the birds of evil omen, and panic-mongers would die a natural death. And then would at last be fulfilled the prophetic words of Queen Victoria in her gracious Proclamation to her Indian subjects more than fifty-three years ago: ‘In their Prosperity will be our Strength; in their Contentment our Security; and in their Gratitude our best Reward.’”

THE WIFE IN ANCIENT AND MODERN TIMES. By E. J. Schuster. London: Williams & Norgate. 4s. 6d. net.

MR. ERNEST SCHUSTER has written a book which will be read and valued by all who are interested in the Feminist movement of to-day. The first part is historical, and sketches the position of the wife from early Old Testament times, down through Grecian and Roman civilization to our own day. In dealing with the Church and Canon Law the author points out that the views on marriage expressed by Jesus “have ennobled the nature of the marriage tie among all civilized peoples. These views, however, have not always rightly been understood by the expounders of the Christian Religion.” The first sinner in this respect was the great Apostle to the Gentiles, who is commonly held responsible for much of the humiliation that numbers of women endure from the cradle to the grave. But is it not possible that Paul himself may have been unjustly dealt with in this

matter, and that his advice about submission and silence applied only to women in the churches, and did not represent his views of what she should be outside the contentious atmosphere of the early Christian Church? In the later chapters of the book Mr. Schuster deals with her present-day position in European countries, and with the Divorce Laws. He writes in easy, graceful style, and throws a much needed light on many dark places in the history of the evolution of woman.

LITERARY NOTES.

THE Educational passages from the writings of Matthew Arnold have been gathered into a single volume, edited by Mr. Leonard Huxley, which will be published immediately by Messrs. Smith, Elder & Co. Matthew Arnold's unpublished Reports, as Inspector of Schools, have been laid under contribution as well as his published works.

* * *

SIR ALFRED WILLS has conferred a boon on the public by re-editing and bringing up to date the study of "The Principles of Circumstantial Evidence," by his father, the late Mr. William Wills, which appeared first in 1838. The layman will read it chiefly for the pleasure and excitement of the famous trials and mysteries of which it tells. The new edition (the sixth) is published by Messrs. Smith, Elder & Co.

* * *

THE same publishers also announce "The Life of Bishop Ernest Wilberforce," by J. B. Atlay. The third son of the famous Bishop of Oxford, and grandson of William Wilberforce, the emancipator of the slaves, Bishop Wilberforce was, like his father, called upon to rule two English dioceses in succession. He was a leader of the temperance movement, both in the pulpit and on the platform, and he was one of the clergy who went on the Mission of Help to South Africa after the war. The book contains an interesting selection from the Bishop's correspondence.

* * *

MESSRS. WILLIAMS & NORGATE will issue the fourth set of ten volumes of the Home University Library on January 24. They include two notable contributions to the historical section of the Library, "Rome," by Mr. W. Warde Fowler, M.A., and "The History of England: A Study in Political Evolution," by Prof. A. F. Pollard. The extremes of the Empire meet in volumes by Mr. A. G. Bradley on "Canada" and Sir Thomas W. Holderness, K.C.S.I., on "Peoples and Problems of India." The Hon. Bertrand Russell, F.R.S. discusses "The Problems of Philosophy"; and Mr. R. R. Marett, M.A., of Oxford, describes the principles, methods, and recent progress of "Anthropology." To the section of Literature and Art there are added volumes on "Landmarks in French Literature," by Mr. G. L. Strachey, and on "Architecture," by Prof. W. R. Lethaby, the latter illustrated. A book which will attract wide attention is

"The School: An Introduction to the Study of Education," by Prof. J. J. Findlay, M.A., Ph.D., of Manchester. Finally, Prof. H. N. Dickson, D.Sc., gives a popular exposition of the science of "Climate and Weather."

PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK:—Greece and Babylon: Lewis R. Farnell, D.Litt., M.A. 7s. 6d.

MESSRS. HODDER & STOUGHTON:—Oracles in the New Testament: E. Carus Selwyn, D.D. 10s. 6d. net.

THE LIBERATION SOCIETY:—Church and State in Wales: David Caird. 6d. net.

MESSRS. LONGMANS & Co.:—The Credibility of the Gospel: Pierre Batiffol. 4s. 6d. net.

THE NATIONAL PEACE COUNCIL:—The Peace Year Book: Ed. Carl Heath. 1s. net.

MESSRS. RIVINGTON:—The Earlier Epistles of St. Paul: Kirsopp Lake. 16s. net.

MR. T. FISHER UNWIN:—Village Life in America (1852-1872): From the Diary of Caroline Cowles Richards. 4s. 6d. net. James Hutchison Stirling: Amelia Hutchison Stirling. 10s. 6d. net.

MISCELLANEOUS.

Mind, January, 1912; Progress, January, 1912.

FOR THE CHILDREN.

CÆDMON THE COWHERD.

The First English Poet—Seventh Century.

"O sing unto the Lord a new song; for the Lord . . . helpeth the meek-hearted."

In learning history at school, do they teach you mostly about the kings and queens? Well, that is one way of learning it, and perhaps it makes it easier for you to remember the date when anything happened. But I want you to remember that kings and queens are not always, or even usually, the greatest people in history. There are many other people, often very little thought of in their own life-time, who were far greater than the kings and queens, and who ought to make us all proud of being English, and make us try to live as good lives as we can.

I am going to try to tell you about one of these great men and women who lived in England, and I will begin almost at the beginning of English history, when Saxon kings and queens reigned over the country (about 449-1066). In those days there were no schools for children to go to, and nobody except the monks and a few of the great nobles knew how to read or write. The monks were the people who wrote all the books, and painted all the pictures in them in gold and beautiful colours so well that some of them have lasted until now, and we can see what they were like. There was a great house for monks—a monastery, as it was called—and another for nuns (sisters of charity) high up on the top of the cliffs at Whitby, and a very wise and good abbess, called Hilda, ruled over them both. She built the abbey, whose ruins you can still see, and here the monks and nuns used to hold their services and say their prayers many times a day—often, I dare say,

praying for the poor sailors and fishermen who were out on the sea in storms and in danger on that rocky coast. Among the servants of the Abbess Hilda there was a poor man called Cædmon, whose business it was to look after the cows. Listen how another poet* describes him:

"Humble he was of station, meek of soul,
Unlettered, yet heart-wise. His face
was pale,
Stately his frame, though slightly bent
by age,
Slow were his eyes, and slow his speech,
and slow
His musing step, and slow his hand to
wrath.
A massive hand, but soft, that many a
time
Had succoured man and woman, child
and beast,
And yet could fiercely grasp the sword."

Well, one evening, while Cædmon was watching the cattle near the abbey of Whitby, there was a sound of horses, and he saw a procession with torches riding up the steep path to the abbey. The King of Northumbria (you know England was divided into several kingdoms then), with several princes and learned monks, had come to see and talk with Hilda, for she was so wise and great that kings and princes travelled a long way to ask her advice and to hear her talk about sacred things. We can suppose that she talked about such things as these: She would warn them not to care whether they were rich and powerful and respected, and had more than they needed in the way of clothes and meat and drink, because real happiness and greatness did not depend on these things, but on being good, and loving God and their neighbour. In days, you see, when even kings and princes could not read books, as you and every child in England can now, they were grateful to whomsoever would tell them these things, and help them to live so that they might be ready to die at any moment—as we, too, ought to be. Only the people who lived in that time must have seemed to themselves nearer to death every day of their lives than we do, because, you see, there was so much fighting that they could hardly ride from one place to another without the danger of being attacked by their enemies and killed suddenly. When Hilda knew that these visitors had come she and her nuns made them a feast, for you may suppose that they were hungry after riding all day, and their servants and the servants of the abbey were feasted too.

Now it used to be the custom then, when so few people could read books to amuse themselves, to practise making and reciting or singing verses about the great deeds of the kings and knights, or any stories that were repeated by one person or another, until they came to be well known. And quite unlettered people would grow clever at this, so that after a feast or supper a harp would be brought in, and it would be passed round the table, and everybody would take it in turn to play and sing for the amusement of the rest. And this was what happened after the feast which the Abbess Hilda gave to her guests. Imagine a long tent

* Aubrey de Vere.

set out on the sea shore, and in this tent all manner of poor folks sitting at supper. (The Abbess Hilda gave her feast to the king in the abbey at the top of the cliffs.) There would be fishermen, farmers, herdsmen, and horsemen and grooms that had ridden there with the king, and all the wives and daughters of these people, among them all Cædmon was sitting, without talking much, we may suppose, as we know that "Slow was his speech," and living with the cattle all day, far away from anyone, must have made him slower at talking than at thinking. When the harp was brought in, and it came to his turn to sing something, he pushed it away from him, saying, "I cannot sing." The others mocked him, and said he was growing as slow as the cows he took care of, but he got up and left the feast, and went home to the stable where he slept among the cattle. He may have felt vexed that the people mocked him, and that he was slower than the rest of them, but when he reached the stable and laid his head down on the soft coat of one of the cows he soon forgot all about it and went to sleep. In his sleep it seemed to him that Some One came and stood beside him, and called him by his name, and said "Cædmon, sing some song to me." "I cannot sing," he answered, "for this cause left I the feast and came hither." He who talked with him answered, "However that be, you shall sing to me." "What shall I sing?" asked Cædmon. "The beginning of created things," replied He, or, as the same poet says whose words I have quoted before,

"Cædmon, stand up, and sing thy song of God."

And all at once he was able to sing, and he sang of the creation of the world and of man, and of all the history of Israel; how the Israelites left Egypt and came to the Promised Land, and then of all that we are taught in the New Testament, of the birth and life of Christ, of his death and rising again from the dead, of the day of judgment and of the life after death. All this he sang in his dream, without knowing how it had come to him, and in the morning he told an old man who was his friend what had happened. The old man went and told it to the Abbess Hilda, and she commanded Cædmon to be brought before her. The two, Cædmon and his friend, climbed up the steep path to the abbey, and went into the great hall where Hilda was sitting surrounded by the princes and chiefs and monks and nuns and bishops. "Is this the man," she asked, "favoured with the gift of song?" as Cædmon knelt before her. "Then sing once more what thou heard'st in thy dream." Then Cædmon answered:

"Great mother, if that God who sent the song

Vouchsafe me to recall it, I will sing;
But I misdoubt it lost."

He stood for some time silently, his hands opening and shutting, for he was used to carrying a staff when he herded the cows, and now he was without it. Without thinking he stretched out his hand and took the staff (or crosier, as it is called) out of the hand of the bishop near Hilda, and when he had this to lean upon the words came to him again, and he sang the beginning of

that song he had sung the night before. They were all astonished, and felt that this had come from God; and the Abbess Hilda translated for him some verses out of the Bible (it was only written in Latin then), and told him to see if he could make another song out of it. Cædmon answered her,

"A man am I,
Sluggish and slow, that needs must muse
and brood.
Therefore those verses till the sun goes
down
Will I revolve. If song from God be
mine,
Expect me here at morn."

Next morning Cædmon again stood before the abbess, and sang "A second song, and worthier than his first."

And Hilda said, "From God it came, not man. Thou, therefore, live a monk among my monks, and sing to God." So Cædmon became a monk, and lived many years in the monastery. But you must not think that it made him proud to be among these learned men when he had only been a cowherd before. We are told that he was the "humblest of the monks," and very likely he never learnt to read or write, as he was getting old when he went into the monastery. Perhaps you wonder how we know anything about his poem, as he could only sing or recite it.* If you were to try to read it you would find it almost like another language. English has altered very much since then; and, indeed, people study it now as if it were a foreign tongue, and call it Anglo-Saxon, but for all that it was the beginning of our English. Afterwards came the Danes and the Normans, and through them and their descendants the English language was gradually altered into what we speak now. We do not know much about Cædmon's life after he became a monk, but we can imagine how he would pray for the sailors and the poor folk on land; how he would sing to those who asked him whenever he felt that God had put a song into his heart; how he would sometimes take his staff and wander away to the great cathedrals of York and Ripon; and how at last he died, at peace with all the world. The poet whose words I have read you before says of the days before his death:

"Weakness . . .
Increased upon him; he was cheerful
still,
He still could pace, though slowly, in the
sun,
Still gladsomely converse with friends
who wept,
Still lay a broad hand on his well-
loved kine."

We ought to be glad when we think of Cædmon, for his life shows us how the greatest and best things do not come only to those who are clever, or powerful, or rich, but that "The Lord helpeth the meek-hearted." Poetry, you know, is one of the greatest and best things in the world, because it is written by people who have heard God's voice in their hearts, and have felt that they must write down what they have heard to help the rest of the world to live better. If all the other countries of

* We may imagine that it was written down by one of the bystanders.

Europe were to ask England what was the greatest thing we had to show, what would you answer, railways, or coal mines, or big towns? No; these are not great things in the same way that poetry is great. If you were wise you would answer, as any great man would answer if he were asked—"Our poetry is our greatest thing." From Cædmon down to Shakespeare, and from Shakespeare down to Tennyson, there is no country except, perhaps, Germany, which has such great and beautiful poetry as ours. We ought to be glad to be English on this account, and it should make us glad also to think in what a beautiful way all our poetry began—with Cædmon, who was a poor man knowing nothing of books, but who spoke what God commanded him, and received the gift of song because he was meek-hearted, so that his name will always be remembered along with Shakespeare's and those of the very greatest Englishmen.

DOROTHEA HOLLINS.

* * NOTE.—Miss Hollins will contribute a series of articles on other great exemplars of faith and heroism. Cædmon is the first of the series.

MEETINGS AND SOCIETIES

LOWER MOSLEY STREET SCHOOLS.

Presentation to Mr. A. E. Steinthal.

WE are indebted to the *Manchester Guardian* for the following account of a pleasant little ceremony which took place last Saturday night at the Lower Mosley-street Schools, Manchester. Mr. A. Ernest Steinthal, who has been connected with the schools for forty years—first as a teacher, then as a superintendent, and for the last twenty-five years as honorary secretary of the evening classes—was presented with his portrait and an illuminated address. Scholars of all ages assembled to make the occasion memorable. A few of those present had a much older connection with the schools than even Mr. Steinthal. Mr. J. H. Reynolds, for one, recalled his record of sixty-one years' attachment to the schools, and others were singled out in the speeches for work done nearly half a century ago and still well remembered.

Mr. Reynolds made the presentation. He expressed the hope that such schools as those of Lower Mosley-street—schools with large adult as well as junior classes—would play the same part in the future as they had done in the past. He hoped they would, but he recognised that there were to-day so many distractions, and circumstances had changed so much, that it was very difficult to find cultivated people who were ready to interest themselves in their less fortunate fellows. In the days when well-to-do and educated people lived within a stone's-throw of the schools it was easy to bring together persons of all classes. But when people, perhaps naturally and properly, desired to live in the country, it was not so possible to bring the rich and the poor, the ignorant

and the well educated, into association. Yet he felt that that was just what was needed in these times. We could not always go on with the rich on the one hand and the poor on the other far removed. The days must surely come when we should realise that we were "members one of another," and if the nation was to grow in happiness and power for good it must be because of the intermingling of all ranks and classes in order that the ideals of the best men might be maintained. (Applause.)

Mr. W. J. Flockton, who has been connected with the schools for nearly fifty years, and Herr Franke, the senior teacher of the evening classes, supported the presentation.

Mr. C. P. Scott said the evening classes, which had been under Mr. Steinthal's supervision, had been a wonderful contribution to the education of the city. It was fitting that they should honour a man whose work did not receive the reward of wide publicity but was essential to the maintenance of the vigorous life of the city. (Applause.)

Mr. Steinthal, in acknowledging the gifts, passed in review the memories of his early connection with the schools, recalling men and events that were as dear in recollection to his audience as to himself.

NATIONAL TEMPERANCE LEAGUE.

An Appeal to the Christian Conscience of the Nation.

MR. JOHN BRIGHT, writing to the Secretary of the National Temperance League in the year 1884, said: "Unless the religious feeling of the country can be thoroughly enlisted in the cause, but little progress will be made." While a great change has undoubtedly taken place in the attitude of the churches towards the temperance movement, it can hardly be said that interest in it is as yet "thoroughly enlisted."

The chief hindrance to whole-hearted co-operation is a lack of the realisation on the part of Christian people of their own share in maintaining the drinking usages of society. The quite necessary attention paid to legislative temperance reform, which, however, but indirectly affects church-going people, has somewhat obscured the sense of personal responsibility.

We desire, on behalf of the National Temperance League, to earnestly appeal to all thoughtful people to consider the claims of "Young England" upon their protection against the most insidious enemy of our moral, mental, and physical stability. The abstinence now generally insisted on in the case of children, even in homes where the adults take alcohol, cannot be enforced upon them when they go out into life. Parental example then becomes a guiding factor.

The dangers of adolescence are sufficiently serious without being aggravated by the use of alcohol, the natural effect of which is to hinder growth and development, to pervert the moral nature, impair the mental processes, diminish and, in some cases, destroy the powers of resistance and control. We therefore confidently appeal, in the interests of the character and effi-

ciency of our sons and daughters, who are the potential parents of the immediate future, for at any rate a study and consideration of the bearings of the alcohol problem upon this question, in the light of modern science.

J. W. LEIGH, DEAN OF HEREFORD,
President.

ROBERT WHYTE, JUN., *Chairman.*

JOHN TURNER RAE, *Secretary.*

NATIONAL TEMPERANCE LEAGUE.
Paternoster House, E.C., New Year, 1912.

SUMMER SCHOOL OF THEOLOGY, OXFORD, 1912.

A SUMMER School of Theology for men and women will be held at Oxford from July 22 to August 2, embracing about fifty lectures on the Philosophy of Religion, Old and New Testament, Church History and Comparative Religion. The lectures will be given in the Hall of Trinity College, by the kind permission of the President and Fellows. Among the lecturers will be Professors G. A. Cooke, Percy Gardner, J. A. Smith, W. R. Sorley, G. Milligan, J. H. Moulton, K. Lake (Leiden), N. Söderblom (Upsala), B. W. Bacon (Yale), the Principals of Mansfield and Manchester Colleges, the Rev. W. E. Addis, Dr. Vernon Bartlett, Professor W. H. Bennett, Dr. A. J. Carlyle, the Rev. R. T. Herford, Mr. R. R. Marett, Dr. James Moffat, Dr. J. E. Odgers, Professor John Oman, and the Rev. P. H. Wicksteed. The fee for the course will be £1. Detailed announcements will be issued later. The Rev. A. J. Carlyle and Principal J. Estlin Carpenter are acting as honorary secretaries.

THE SOCIAL MOVEMENT.

THE CHURCH AND INDUSTRIAL UNREST. AN OUTSPOKEN ADDRESS.

CANON PETER GREEN was the lecturer in the series of Deansgate lectures at Milton Hall, Manchester, on Tuesday evening last. He gave a striking address on the present industrial unrest which must have reminded some of his audience of Ruskin in his most uncompromising moments. The *Manchester Guardian* gave special prominence to it the next day. The workers, he said, felt that their hours were too long and their work too hard, that their share of the good things produced by their labour was too small, and that there was no security—the spectre of want was always present to their imagination. . . . Discontent among industrial workers was due partly to the fact that there had been a real fall in the exchange value of the things they produced. The workmen got less of the actual necessities of life in return for his work.

Turning to the question of remedies, Canon Green said, that the duty of the Church at the present day was to promul-

gate the Sermon on the Mount as a law binding on the consciences of all Christian people, and that this apparently commonplace counsel really meant drastic changes in our present civilisation which was based on principles that were the exact negation and contradiction of the Sermon on the Mount. It was morally certain, he continued, that strikes, unrest, discontent, and all the other symptoms now viewed with fear and concern must continue and be aggravated so long as the present condition of society obtained.

The duty of the Church was negatively to condemn the accumulation of wealth and positively to teach that a man's true wealth lay in the development and use of his powers of body, mind, and soul. Sooner or later the Church must totally excommunicate the rich—not the idle rich, but the man who possessed more than he could enjoy. . . . He believed that the Church would sooner or later have to endorse the principle that no one but an infant, an invalid, or an imbecile ought to receive any more service from others than they rendered to others. . . . The person who accepted more than he rendered in return must be excommunicated unless there was a reasonable excuse of infancy, weakness of body or mind, or age. And no man should be allowed to possess more than he could reasonably enjoy.

The Church, however, would effect nothing by merely negative denunciation of rich people. She must teach men where true wealth lay. All the things which really made for happiness in life were cheap. It was useless to declare that the poor were blessed, while every effort of their own lives was directed against avoiding poverty. It might be asked whether what he proposed was not just plain and undisguised socialism. He would rather describe it as such a change in the moral attitude of mankind to life as was a necessary preliminary to any successful socialism. Apart from such a change he saw no hope of better things at all. And if the Church could not effect such a change there would be a revolution of some sort in our national life. The social revolution might be peacefully and quietly effected, but the signs seemed to him to be against that possibility.

ANNOUNCEMENTS.

DR. BLAKE ODGERS, K.C., has been elected Lent Reader at the Middle Temple. This is, we understand, an office of great antiquity and distinction, but it has now no duties, and, what is still more sad, no emolument attached to it.

ON Thursday, January 25, in connection with the 82nd Anniversary of the Brahmo Samaj, a service in English will be conducted at Essex Hall at 5.30 by the Rev. J. Estlin Carpenter. Invitations are being sent out for a social gathering on Friday, January 26, when the President (Sir K. G. Gupta, K.C.S.I.) and members of the Brahmo Samaj in London will be "At

Home" at the Waldorf Hotel. There will be divine service in Bengali at the Emerson Club, 19, Buckingham-street, Strand, where a similar service is now being held on Sundays, at 11 o'clock on Sunday, January 28. The Hon. Secretary is Mr. S. C. Mukerjee, 51, Cornwall Gardens, S.W.

THE Rev. F. Summers writes as follows: "Will you please allow me to inform the many friends of the (London) George's Row Domestic Mission that the name of the street has now been altered by the London County Council. In future the address will be, Domestic Mission, Dingley-place, St. Luke's, E.C.

THE programme of the winter meetings of the Quest Society on Thursday evenings, beginning January 16 and ending March 28, contains the interesting announcement of a lecture by Mr. W. B. Yeats on February 1, on "Dreams and Apparitions." Mr. Ezra Pound, whose name will be familiar to readers of contemporary poetry, will lecture on February 29 on "The Psychology of the Troubadours." Guests' tickets may be obtained from members or from the hon. secretary, Mr. E. T. Sturdy, 16, Selwood-place, Onslow-gardens, S.W. The lectures will be given at the Kensington Town Hall at 8.30 p.m.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham: Old Meeting Church.—On Sunday, January 14, the Rev. Joseph Wood gave notice of his intended retirement from the active ministry of the Old Meeting Church. In making this announcement, Mr. Wood said that owing to precarious health and advancing years he no longer found himself equal to the duties of that important position, but felt it to be his duty to make way for a younger and a more vigorous man. During the last four years his health had so frequently failed him that a good deal of ministerial work had been interfered with. Then on entering his 70th year he was conscious of the warning given him by the almanac, and by the gathering shadows of eventide. His resignation will take effect on the last Sunday in July.

Boiton: Bank-street Sunday School.—A pleasant gathering was held in the Bank-street School on Saturday, January 13, to celebrate the completion of a building scheme which has been carried out during the past six months. The school, which has been in use since 1874, was not in many ways suitable to modern requirements, and extensive alterations have been made. These consist principally of an entrance-hall, cloak-rooms, a useful corridor, and a wide stone staircase from the gallery to the basement, together with additional class-room accommodation. The alterations have been carried out by Mr. R. J. Tyson, under the supervision of the architects. The congregation, scholars, and friends met under the chairmanship of Mr. Thos. Harwood, the senior superintendent,

to inaugurate the opening of the added portion, and speeches appropriate to the occasion were made by the superintendents and friends of the school. There were about 500 persons present.

Bournemouth: West Hill-road Church.—As the year 1912 brings the 250th anniversary of the Act of Uniformity, the Rev. V. D. Davis proposes to give later in the year a series of special addresses on the history of Nonconformity. During February he will give four addresses on "Developments of Christian Doctrine." Mr. Davis has sent his usual New Year's letter to members of the congregation, at the same time enclosing some passages from a sermon on "The Fellowship of our Church," preached by him on December 17. In the course of the sermon, Mr. Davis said, "It is a happy thing that we are permitted to come together here in the fellowship of our Church, with the common purpose of worship and thanksgiving, and with the confession to one another, simply by our presence here, that we recognise the deeper meanings of life and want to understand more fully, that we feel the need of help, and desire to be brave and true, and give ourselves to the service of high ends according to the will and purpose of the Highest. . . The Church simply does not exist except where there are people. It lives only as they are alive, and according to the measure of their faithfulness. We come together and ourselves make the Church: and we can do that because it is never ourselves alone. It is we, with all our needs, our earnest desires and aspirations, and God with us, the Giver of all good. All we have is His and it is His Church. But we have to come and to give, with that other unseen Presence in our midst and in our hearts, to make the Church and its power of helpfulness. That is possible, because our Father has called us to life, and our spirit can be surrendered to His. So as each one comes, and more and more come together bringing their gifts—gifts of earnest purpose, of sincere desire, of gladness in worship, of kindling sympathy—the spirit of communion is strengthened, the Church is there, with growing power; hearts uplifted in true aspiration know the strength of the Eternal and the joy of the hidden fellowship."

Chatham.—The Rev. J. Morgan Whiteman has resigned the pulpit of the Hammond Hill Church. The resignation has been received by the members of the Church Committee and the congregation with deep regret. The financial position, however, for reasons quite beyond the control of the minister, has become difficult and precarious, and it has seemed wise in all the circumstances to relieve the congregation of the strain. During Mr. Whiteman's ministry the religious and social work has been carried on with energy and success, and it is the earnest hope of his friends in Chatham that he may soon find another sphere of work.

Hampstead.—An entertainment was given last Monday afternoon in the Rosslyn-hill Chapel hall, when the members of the mothers' meetings at the George's-row, Bell-street, Rhyl-street, and Mansford-street missions were invited to witness a dramatic performance by the Hampstead Hospital Fairies and the Children's League of Pity, under the management of Mrs. E. F. Grundy and Mrs. Hickson. During an interval tea was taken round by a large party of helpers, and the hearty thanks of the guests was expressed by the Revs. F. Summers and W. H. Rose, and Mrs. Farley.

Islington: Unity Church.—During the Sunday evenings of this month Dr. Tudor Jones is delivering a series of addresses upon "The Poet Browning as a Teacher of Religion," based upon Sir Henry Jones's book. The Sunday Scholars' New Year parties took place on Thursday, January 4, and Friday,

January 5, when the children acted an operetta, and gifts were distributed from a Christmas-tree which Lady Durning-Lawrence had kindly sent. The Young People's Society have also held a Christmas fancy-dress soirée, and the Unity Branch of the Women's League their New Year open evening on January 9, when a dramatic sketch was performed.

Kilburn: Quex-road.—A delightful entertainment was given on Saturday, January 13, in Unity Hall by the children of the congregation, who invited a number of friends to afternoon tea, which was followed by musical items and a fairy play, to help to pay for a Christmas party for the mothers' meeting. All the performers were young, some very small indeed, and their songs, recitations and dances were much appreciated by the audience which filled the hall. The mothers' meeting now numbers 75, and it is much to be regretted that the list cannot be extended owing to the want of more space and accommodation, for such helpful agencies bring a great deal of brightness into the lives of many hard-working women in poor and over-populated districts like Kilburn. The various clubs and societies in connection with Mr. Roper's church are all in a flourishing condition, and the Sunday school, which was only started two years ago, is doing excellent work. There are 140 scholars, the average attendance at the present time being over a hundred. This is encouraging when the fact is taken into account that in such a poor neighbourhood many children are so badly shod that they cannot go to school in bad weather. As soon as the scholars are old enough they are invited to join the clubs, which are run on a strictly non-sectarian basis. The girls' club membership is now nearly seventy, while the boys' is nearly sixty.

Leeds: Mill Hill.—The Rev. Charles Hargrove, preaching on Sunday, January 14, from the text "No man putteth new wine into old bottles," dealt with the problems raised by the development of a freer religious spirit which is at work in all the churches. He showed how Jesus tried to reform Judaism from within, as many other religious reformers have tried to do with other religions, but this was found to be impossible. The new wine must have new vessels to contain it, or else be lost. Every forward movement required room to develop. It was so with Methodism, in spite of Wesley's desire to carry on his work within the national Church, for which he had so great a reverence. Mr. Hargrove also referred to the Modernist movement against which the Church of Rome is vainly trying to guard itself; to the religious outlook in Prussia, where Pastor Jatho, of Cologne, has been condemned for heresy and deprived of his church; and to the liberalising tendencies at work in the Anglican Church, with which Mrs. Humphry Ward has made the novel-reading public familiar in her latest story, "The Case of Richard Meynell."

London: Domestic Mission, Dingley-place (late George's-row).—On Saturday evening, January 13, a successful soirée, inaugurated and carried out by Mrs. Summers and Mrs. Carlier, was held at the Domestic Mission. There was a large attendance, and a sum of £6 13s. was realised in aid of the fund for the repair of the organ.

Melbourne (Australia).—The Rev. W. Wooding, accompanied by his wife and daughter, recently visited Melbourne on their way to New Zealand. During their stay (November 29 to December 6) they were entertained by Mr. H. Gyles Turner at his home, Bundalohn, St. Kilda. The week was a very full one, and the social events began on the day of the arrival of the visitors, when Mr. Turner invited the minister, the Rev. Chas. Read, and officers to dinner with Mr., Mrs. and Miss Wooding. The next evening a welcome meeting was held, at which Mrs. Wooding read a

letter of kindly greetings and remembrances from the Rev. Charles Hargrove, which was responded to by Mr. Larard, chairman of the church committee. On the following day, at the invitation of the Rev. Dr. Strong, Mr. Wooding and Mr. Read joined a party which had been arranged to visit Pentridge, the convict prison of the State of Victoria. Mr. Wooding preached on Sunday morning, his subject being "The Secret of Righteousness." In the evening he gave a lecture on "Religious Changes I have Seen," and on Tuesday evening another lecture, entitled "Reminiscences of Life in an English Village."

Plymouth: Appointment.—The Rev. W. H. Burgess, of Loughborough, has accepted a cordial invitation to the Treville-street Unitarian Church, and expects to begin his ministry there in February.

Whitchurch, Salop.—Mr. Fred Maddison visited Whitchurch under the auspices of the British and Foreign Unitarian Association last Sunday evening. On the Monday evening he gave a public lecture on "Lessons from the Life of John Bright."

NOTES AND JOTTINGS.

"ROBBING GOD."

In view of the present discussion on dis-establishment, Mr. T. Fisher Unwin has issued a very timely pamphlet at the price of 1d. entitled "Robbing God." It consists of a reprint of a chapter from Dr. Augustus Jessopp's well-known book "Before the Great Pillage" which was published in 1901. Dr. Jessopp points out how indefensible the phrase is from the historical point of view. "To this hour," he says, "such of our colleges and schools as date back to pre-Reformation days derive large portions of their incomes from Church lands and tithes which for ages had been devoted exclusively to the support of the ministers of the sanctuary. The process has always been going on. Are we now going to denounce the principle which has guided our course for well-nigh a thousand years as sacrilege? Can we seriously pretend that all these successive diversions of Church property deserved to be stigmatised as robbery?"

Dr. Jessopp goes on to show that a great change has come over the universities, which may be thought a change for the better or worse according to different points of view. "Fifty years ago there were twenty-four professors in the University of Cambridge, of whom five only were laymen. There are now forty professors, of whom, excluding the professors of Divinity, only three are in Holy Orders; while at Oxford, of the forty-eight professors, excluding the professors of Divinity, again only three are clergymen. . . . The leaders in thought and culture, in mathematical and physical science, in history, economics, linguistics, even in classical learning—the leaders of literature in its widest acceptance—are no longer to be found among the ordained clergy of the Church of England but outside their ranks. One fact alone may serve as a most startling confirmation of these assertions. In 1843 there were ninety Fellows of the Royal Society who were in Holy Orders. In 1893 the names of no

more than sixteen clergymen of the Established Church are to be found in the roll-call of England's most illustrious brotherhood."

* * *

The pamphlet concludes with the following passage:—"Base the title of the Established Church to her endowments upon considerations of the highest political expediency, and you choose ground from which it will be difficult to be dislodged. Appeal to the gratitude of our countrymen, and teach them what the Anglican clergy have been and have done for their ancestors and their fatherland in the past, and you will not appeal in vain. Nay, appeal to the hopes and fears of the future if you will, and, rightly instructed, the nation will no longer surrender themselves to those who would 'make a desert and call it peace.' But beware how you rashly and stubbornly insist that the formulæ, the ritual, the discipline, the general regimen of the Church as by law established, are each and all equally and indubitably of Divine origin, and that to alienate one jot or tittle of her property is to 'rob God!'"

A HIDDEN CATHEDRAL.

The suggestion, referred to in this column recently, that the warehouses and other buildings blocking the view of Southwark Cathedral from the river should be swept away, to make room for an embankment and public garden, is warmly endorsed by the Bishop of Southwark, and a committee has been formed for the purpose of considering the matter. The question of cost is, of course, an important one, but it will be gone into thoroughly by the committee at the outset. The Bishop of Southwark emphasised in his letter to *The Times* the need of open spaces in the vicinity of the Cathedral. "Everyone admits," he says, "that no part of South London needs such an outlet more urgently than the Borough and its neighbourhood."

THE BRENT VALLEY BIRD SANCTUARY.

Mr. W. M. Webb, honorary general secretary of the Selborne Society, and chairman of the Brent Valley Bird Sanctuary, has written to the Press as follows:—"The cold snap suggests my asking your kind permission to remind your readers that during hard weather we feed the birds in the Brent Valley Bird Sanctuary. For this purpose we should be very glad of subscriptions, as well as towards the upkeep of the wood and the wages of the keeper. May I take the present opportunity of saying also that we are introducing a new series of simple feeding trays and bird tables, which will be on view at the offices of the Selborne Society, 42, Bloomsbury-square, W.C. (entrance in Vernon-place), during the coming week? It is advantageous if the nesting sites are put into position in gardens as soon as possible while the birds are coming for food, so that they may get used to them. I would add that I should be most happy to give any advice and help in my power to bird lovers who may care to communicate with me."

A TRIUMPH FOR TEMPERANCE REFORM AT LETCHWORTH.

Mr. Alexander Thompson, Parliamentary agent of the United Kingdom Alliance, has

given some interesting details of the Letchworth poll in regard to the proposal to create a public-house at the Garden City, in a letter to the *Daily News*. He found, on visiting Letchworth, that "support was being given to the proposal for a public-house by people who, although not drinkers of intoxicants themselves, have the idea that it would be better to have them consumed in the public-house, than distributed from house to house by brewers' vans. Others were in favour of establishing a public-house in the centre of the town to relieve the pressure on the public-houses on the outskirts. A third section were fascinated with the idea of having a fancy public-house run on the lines of the Trust houses. When these points of view are taken into consideration, the victory for non-licence is seen to be even greater than it appears, and even more discouraging to the brewers, because these people were entirely opposed to the liquor trade as such."

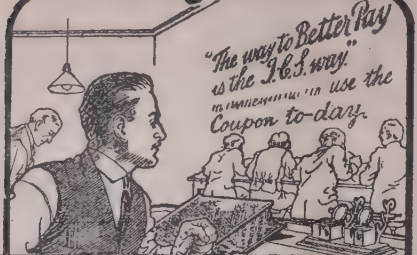
* * *

"The most interesting feature of the polling," adds Mr. Thompson, "was the co-operation of men of all political parties and religious denominations. I found the Church of England clergymen and the Catholic priest working most heartily with Nonconformist ministers and laymen. The advocates of local option have always predicted that one of the great advantages of local option would be to eliminate party politics and sectarian differences, and to unite the electors of all creeds and parties in their several localities on the one simple question as to whether they should have public-houses or do without them. Yesterday this prediction was fulfilled. The sooner, therefore, the whole of our people are armed with the power which was exercised by an enlightened citizenship at Letchworth yesterday, the sooner will there be in each locality a clear-cut, non-party, non-sectarian, but vitally important issue with regard to the drink problem on which all good citizens can unite—viz., shall we or shall we not retain in our locality the prolific source of crime, vice, disease, and immorality?"

MARK TWAIN AND JOAN OF ARC.

In the first chapter of the Life of Mark Twain from the pen of Mr. A. Bigelow Paine, which has been commenced in *Harper's Magazine*, an incident, seemingly trifling, is narrated which shows how the imagination of the American humorist was stirred by the history of the heroine of France in his boyhood. "He was on his way from the office to his home when he saw flying along the pavement a square of paper, a leaf from a book. . . . He caught the flying scrap and examined it. It was a leaf from some history of Joan of Arc. . . . He had never heard of the subject before. He had never read any history. Now, however, there arose within him a deep compassion for the gentle Maid of Orleans, a burning resentment towards her captors, a powerful and indestructible interest in her sad history. It was an interest that would grow steadily for more than half a lifetime, and culminate at last in that crowning work, the *Recollections*, the loveliest story ever told of that martyred girl."

The Writing on the Wall



If you are dissatisfied with your present work, your present rate of pay, if you want to improve your position, then "The Writing on the Wall" means something for you; but without investigation you will not be a step further towards materialising your ideals.

When in competition for a good job the battle is half won if you are an I.C.S. man. The simple fact that you have had an I.C.S. training tells employers that you know your business technically, theoretically, practically. I.C.S. men have their heads in their work—and employers know it.

Example:—

"At my first interview with the Manager I informed him I was a student of the I.C.S. and he replied: 'Yes, you mentioned that fact in your letter or you would not be here now'; which clearly shows the value of C.I.S. training."

(Signed) D. J. BETHELL, Nottingham.

Salary Increased 100 per cent.

"It gives me great pleasure to thank you for your kindness in obtaining for me a position. I applied to your Students' Aid Department, with the result that in a very short time you obtained for me a position carrying with it an increase of 100 per cent. in wages."

(Signed) H. ELTON, Royton, Lancs.

Let us refer you to I.C.S. students in your district.

When a man is I.C.S. trained he has become a master of his work, and he wants the best possible price for his brains and skill. In this connection the value of the work of the I.C.S. Students' Aid Department, acting hand-in-hand with over 1,000 personal representatives all over the United Kingdom and throughout the Colonies, cannot be over-estimated.

During twelve months the average increase of earnings reported by I.C.S. students reached the remarkable figure of 54 per cent. in Great Britain alone!

The I.C.S. will train you without interruption to your daily work at a cost to suit your pocket. All books free. No classes to attend. No restrictions, no extras. All preliminary information given free.

Inquire into the Facts to-day.

"The way to Better Pay is the I.C.S. way"—over 100,000 I.C.S. students affirm it is so.

SALARY-RAISING COUPON

International Correspondence Schools, Ltd.
Dept. 108/B45, International Buildings,
Kingsway, London, W.C.

Please explain, without any obligation on my part, how I can qualify to enter, or to obtain a larger salary in, the occupation or profession before which I have marked x (or in the one stated here.....)

Engineering (state which)	Advertising
Analytical Chemistry	Book-keeping
Modern Languages	Business Training
Architecture	Motor — Aviation
Machine Shop Practice	Civil Service
Applied Art	Opportunities for Women
Univ'ty & Professional Preliminary Exams.	Over 100 other courses.

Name.....
Address.....

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LADY, having wide experience, desires to establish (as a means of living) School of Household Management for the daughters of Gentlepeople. Will any lady or gentlemen leaving inexpensive house with garden let same for the purpose?—Address, SMITH, c/o Rhind & Jutt, Little Sussex-place, London, W.

NOW READY FOR JANUARY.

Price 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Builders' Song (Poem). J. Lonsdale Cox.
The Sense of Obligation. George A. Gordon, D.D.
Building up a School. Charles Roper, B.A.
Discipline. Mary Francis.
Scraps from Memory's Diary. John E. Hoyle.
A Sunday School in Sioux City, U.S.A.
Manley B. Townsend.
The Sunday School and Citizenship. A. Ernest Parry.
The Highway, or—The Byway. Rupert Holloway.
Heroes of Faith, Richard Baxter. Albert Thornhill, M.A.
Notes for Teachers.—XLVI.—LXVI.
W. Tudor Jones, Ph.D.
T. M. Falconer, B.Litt.
F. J. Gould.
Somebody and Everybody. J. Lionel Taylor.
Those Children Again. A.V.F.
The Sunday School Association—A Forward Movement.
By the Way. (Ion Pritchard.

London

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

THE SURGICAL AID SOCIETY.

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in every case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

39,743 Appliances given in year ending
September, 1911.

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

	£	s.	d.
Annual Subscription of ...	0	10	6
Life Subscription of ...	5	5	0

Entitles to Two Recommendations per annum.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs Barclay & Co., Limited, Lombard Street, or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

REMNANT SALE!—Genuine White Art Irish Linen, suitable for D'oyles, Teacloths, Traycloths, &c. Big pieces, only 2s. 6d. per bundle, postage 4d. Sale catalogue FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

SALE!—Irish Linen Cream Damask Breakfast Cloth; ornamental design; Shamrock centre; borders matching; 42 inches square, 1s., postage 3d. extra. Patterns, Sale Catalogue, FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

COOPER & CO., Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,
Regent Street, W.

Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, January 20, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3631.
NEW SERIES, No. 735.]

LONDON, SATURDAY, JANUARY 27, 1912.

[ONE PENNY.

PAUL

His Life and Teaching.

By JAMES DRUMMOND,

M.A., LL.D., Hon. D.Litt., D.D.

Cloth 1/6 net. Postage 3d.

This little volume is intended to introduce teachers and elder scholars in Sunday Schools to the writings and teachings of the Apostle Paul, and especially to bring home some of his lofty spiritual ideas to their hearts and minds. . . . It is adapted only to classes which have reached some maturity of thought and religious experience. Though there are chapters in the Epistles which may benefit a child, the discussions contained in them can, as a rule, appeal only to adults. Among these discussions I have endeavoured to select those which express most clearly the religious principles which ought to guide our daily conduct.—From Preface.

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER:—

Waiting to Grow.
Heroes and Heroines of History: JOAN OF ARC. (Illustrated.)
Shopping in Goblin Town.
The Boy Next Door.
Temperance Ideas.
Mrs. Goblin's Nursemaid.
Puzzles and Puzzlers.
Editor's Chat, &c.
The Little New Year and We.
A New Year's Tree.
New Year's Gifts.
We wish You a Happy New Year. (Full-Page Picture.)
Their Own Way to Make. (Ch. I.-II.)
Young Days' Guild Work.
Mother Nature's Children. (Illustrated.)

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

A specimen copy will be sent post free to any address on receipt of a post card.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE BIRTH, WORK, AND PROGRESS OF THE SOUL."

By J. P. W. 1/- net.

Published by HORACE MARSHALL & SON,
Temple House, London, E.C.

Home University Library of . . . Modern Knowledge

— Editors —

HERBERT FISHER, M.A., F.B.A.
PROF. GILBERT MURRAY, D.Litt., LL.D., F.B.A.
PROF. J. ARTHUR THOMSON.
PROF. WM. T. BREWSTER.

Cloth, 1/- net. Leather, 2/6 net.

The New Volumes Just Ready are:

33. **THE HISTORY OF ENGLAND:** A Study in Political Evolution. By A. F. POLLARD, M.A.
34. **CANADA.** By A. G. BRADLEY.
35. **LANDMARKS IN FRENCH LITERATURE.** By G. L. STRACHEY.
36. **CLIMATE AND WEATHER.** By H. N. DICKSON, M.A., D.Sc.
37. **PEOPLES AND PROBLEMS OF INDIA.** By Sir T. W. HOLDERNESSE, K.C.S.I.
38. **THE SCHOOL:** An Introduction to the Study of Education. By J. J. FINDLAY, M.A., Ph.D.
39. **ARCHITECTURE.** Fully Illustrated. By Prof. W. R. LETHABY.
40. **THE PROBLEMS OF PHILOSOPHY.** By the Hon. BERTRAND RUSSELL, M.A., F.R.S.
41. **ANTHROPOLOGY.** By R. B. MARETT, M.A.
42. **ROME.** By W. WARDE-FOWLER, M.A.

Write for a complete detailed
prospectus to I. Department.

A Detailed List of 40 Volumes ready, as well as full particulars of a large number of volumes in active preparation. Post Free on application.

WILLIAMS & NORGATE, 14, Henrietta St.,
Covent Garden, London, W.C.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, January 28, at 11 a.m.

Mr. A. C. F. MORGAN.

Maeterlinck's "Life of the Bee."

„ at 7 p.m.

Mr. HORACE J. BRIDGES.

"Prof. Haeckel's Materialistic Fatalism."

Wednesday, January 31, at 8.30 p.m.

Mr. A. E. CLOAKE.

"The Mystery of Hamlet."

Thursday, February 1, at 5.30 p.m.

(Service for Bible Study.)

Mr. H. J. BRIDGES.

"The Idea of God in the Old Testament."

ALL SEATS FREE.

ESSEX HALL HYMNAL, Old
Edition. Offers required for 100 copies,
good condition.—Apply, Mr. PINDER, Village-
street, Normanton-by-Derby.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

New Term, Saturday, January 20.

LEITCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

BOOKS

EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE.

And for all other Exams.

Second-Hand at Half Prices.

New at 25 per cent Discount. Send for Catalogue
184 (post free) and state wants. Books bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE,

135, Charing Cross Road, LONDON, W.C.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

January 28, Rev. J. H. WEATHERALL, M.A.
(of Bolton).

February 4, Rev. R. N. CROSS, M.A. (of
Southport).

February 11, Mr. FREDERICK MADDISON.

February 18, Rev. R. TRAVERS HERFORD,
B.A. (of Stand).

February 25, Rev. Dr. S. H. MELLONE, M.A.
Principal of the Home Missionary Col-
lege, Manchester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 28.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Soul's, Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. T. P. SPEDDING.
 Forest Gate, Upton-lane, 11, Mr. J. W. GALE; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. J. W. GALE.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. H. WEATHERAIL, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. J. F. PARMITER.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. J. A. PEARSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. B. C. CONSTABLE.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. JOHN EVANS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Mr. H. G. CHANCELLOR, M.P.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. Dr. MELLOR.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. McMULLAN.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

DEATHS.

GREEN.—On January 23, Robert Green, late of Hare-street, Woolwich, in his 93rd year. No cards, no flowers.

LIVENS.—On January 17, Wilfrid Herbert, elder son of Herbert Mann and Kate Livens, aged 23. Accidentally shot at Te Kuiti, Auckland, N.Z. (By cable.)

SMITH.—On January 22, at his residence, Charnley House, Hyde, Edmund Wilde Smith, in his 75th year.

Situations

VACANT AND WANTED.

A LADY living in one of the suburbs of London would be glad to hear of a Companion. She must be an excellent reader and possess a slight knowledge of nursing.—Address, A. Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY requires post quickly, as Nurse-Companion to lady, in or around London. Not a mental case, no night duty.—A. B., 60, Brownhill-road, Catford, S.E.

USEFUL, active, middle-aged Lady desires post as HOUSEKEEPER. Good cook, well recommended. Could manage small house or flat.—E. P., c/o Mrs. COZENS, 102, Heath-road, Twickenham.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	51	BOOKS AND REVIEWS :—		MEMORIAL NOTICE :—	
THE SECRET OF PERSONALITY	53	The New Sociology	56	Mr. William Lewis	59
LIFE, RELIGION AND AFFAIRS :—		Literary Notes	57	MEETINGS AND SOCIETIES :	
Bergson on Laughter	54	Publications Received	58	Sheffield Association of Liberal Churches	60
American Cities.—I.	55			The Social Movement	60
CORRESPONDENCE :—		FOR THE CHILDREN :—		NEWS OF THE CHURCHES	61
Simplified Spelling.	56	Alfred the Great (871-901)	58	NOTES AND JOTTINGS	62

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

ON Tuesday, Lord Grey was presented with the freedom of the City of London in recognition of his distinguished services as Governor-General of Canada. The speech which he made in reply was marked by an unusual breadth of political vision, and a spirit of confident optimism. "The day," he said, "is approaching when Canadians will be ready, as self-governing subjects of the Crown, to assume the full status of partners in the responsibilities and obligations as well as in the privileges of Empire. The desire to acquire as soon as possible the fullest measure of Imperial citizenship is growing among many of the most thoughtful of the people of Canada, and I rejoice, as we must all rejoice, in the evidence of the strengthening self-respect of an adult, no longer an adolescent, nation. It is my happy conviction that the people of the United Kingdom will welcome the people of Canada and the people of the other self-governing Dominions as soon as they are ready with open arms to the counsels of the Empire, where the grave matters which affect us all alike are settled. The demand for a due share in those counsels, once made, will be responded to in no spirit of grudging exclusiveness or insular prejudice, but with the generous welcome of a people hailing a growth of their own strength in the young and growing vigour of their sons. The spirit of exclusiveness is happily buried in the limbo of past errors."

"The belief that exists throughout the whole of Canada," he continued, "that no obstacle will be offered by the peoples of the United Kingdom to the assumption by Canada of her fair share of the Imperial

privilege, as soon as she is ready to claim the full responsibility of her Imperial growth, has already attached her loyalty to the Crown and to the British connection, with roots too deep ever to be removed, except by such folly as no one can for a moment imagine ever to be possible. But the problem of combining the unimpaired enjoyment of autonomous rights by each self-governing portion of the Empire in its own local affairs with the duty of sharing in the burdens and the privilege of taking part in the deliberation of matters common to the whole still remains to be solved. The solution of it is perhaps the highest of all the duties that lie before the present and rising generations of statesmen throughout the British world, and in my belief the task cannot be undertaken too soon."

THE British visit to Russia has been the subject of a good deal of unfavourable comment in the press. Greater publicity in the arrangements would have inspired stronger confidence that there will be no attempt to cultivate friendship by an unreal suppression of points of difference. It is noteworthy that the religious feeling of the country is to be represented officially by four bishops. There are no representatives from the ministry of the large Nonconformist bodies or the Church of Scotland.

PERHAPS one reason for this omission is to be found in the following words of Professor Bernard Pares, who appears to have been the organising genius of the party. After claiming that the visit was national and not merely parliamentary, he said: "A feature of the visit promises to be the discussion of the possibility of union between the Russian Orthodox Church and the Anglican Church. The chairman of the Society for the Union of the two Churches, though not a member of the British party, will be present in

St. Petersburg during the visit, and will take part in ecclesiastical meetings and ceremonies." It is ludicrous, to say the least, that this ecclesiastical fad should be spoken of gravely as part of the important business of a national visit. National feeling is quite indifferent to it, but there can be little doubt that it would be actively hostile if a policy of this kind were at any time to become aggressive, for it would tend inevitably to sink the Church of England into an inert clerical formalism and to widen the breach with Nonconformity.

THE Home Secretary received an important deputation on Demoralising Literature on Tuesday. It was introduced by Mr. St. Loe Strachey. Among those present were several, like Mr. John Murray, connected directly with publishing or the press. Mr. Strachey, speaking for the deputation, laid stress upon the importance of a healthy public opinion to check the sale of improper and demoralising books, but he urged that some strengthening of the law was needed in order to meet the case of magistrates or judges who felt themselves bound by a technical definition of the word "obscene." He also asked that the Home Office and the police should be more vigilant and active in the matter of prosecutions; even an unsuccessful prosecution acted as a powerful deterrent. The police should be allowed to give evidence that a particular newspaper or periodical devoted itself to depraving public morals. In view of the objection that this might involve a police censorship, he suggested that the police should be willing to receive from societies or individuals complaints as to specific books and then to refer such books to a competent adviser.

MR. McKENNA made a most sympathetic reply. It showed, he said, what a really

healthy public spirit there must be in the country when such a deputation came forward to press on the police and the Home Office the duty of interfering in their own trade. He expressed himself as favourable to a policy of taking more risks in endeavouring to secure more vigilant enforcement of the law, and held out hopes of a consolidating Bill ending Bill on the lines suggested by the deputation. At the same time he emphasised the difficulty of dealing with an evil of this kind by legislation. It was impossible to lay down a hard-and-fast line, and the success or failure of legislation must depend to a great extent upon public opinion.

* * *

MR. McKENNA spoke of the evil itself in the strongest possible terms, describing it as a loathsome disease. Many people, he said, were disposed to believe, because they never, or hardly ever, saw literature of this kind themselves, that the alleged presence of the evil in our midst was more or less of a mare's nest. The records of Scotland Yard showed that this was not so. The police knew from experience that a very large quantity of indecent literature circulated in the most improper manner possible in schools among young boys and girls. Of course, the authors, publishers, and distributors hoped that a readier market would be found for it among those who were least able to protect themselves. He was entirely a supporter of freedom of trade provided freedom of trade was for the public good. This was not trading for the public good, and no mere general support of freedom of trade in another connection would deter him from endeavouring to put an end to a trade of this kind.

* * *

OF the general objects of the deputation and the tenor of Mr. McKenna's answer, we believe there will be general and hearty approval. But it must not be forgotten that the subject is one that bristles with difficulties. The moral atmosphere of a newspaper may be more dangerous and corrupting than the cruder and more repulsive methods of a writer who exposes himself to prosecution by the police. The Sunday press, with a few exceptions, can hardly be described as healthy or clean. It lies under grave suspicion of publishing many things not in the public interest, but because they are suggestive and help to sell the paper; but interference by law would be very difficult in cases of this kind just because it would be almost impossible to prove a technical offence, and punishment must depend upon definite law-breaking.

* * *

THE suggestion that individuals or societies should be encouraged to make complaints to the police does not strike us as a very happy one. And for this reason.

It would probably result in some private society setting itself up as the guardian and censor of public morals in this matter. Its members, unless they were endowed with an unusual amount of moral breadth and sanity, would degenerate into a disagreeable and pharisaic type of person, suspicious of evil where it does not exist, and eager to prove their value to society by a persistent policy of prying. We are anxious to do everything in our power to encourage a strong and widespread public opinion, but we see a real danger of reaction against the policy of vigilance committees or small coteries of men and women who constitute themselves into specialists upon certain forms of moral evil.

* * *

A "clerical matinée" seems to be one of the latest forms of theatrical advertisement. Four thousand clergy attended an afternoon performance of "The Miracle" at Olympia last week. A correspondent in the *Manchester Guardian* has described the scene. "The published aim was to strike the note of worship. The cathedral was more quiet than most cathedrals. The men took off their hats, no one talked above a whisper, even the programme-sellers imitated the nun and the Spielmann and sold their wares in pantomime. There was some loose talk beforehand of imitating the spirit of Oberammergau, which would be about as easy as it would be to enact a mystery play in Piccadilly Circus. One quite missed the homely excitement of 'God Save the King' at the end. Some people saw a concession to the occasion in the behaviour of the knight, who instead of plucking up the nun in his arms and striding with her out into the darkness, merely strolled away by her side." After this touch of melodrama we are not surprised that the clergy present were invited to send in suggested improvements so as "to deepen the religious impression."

* * *

BUT, seriously, we are inclined to ask ourselves whether this sort of thing does a greater wrong to dramatic art or to religion. Mediæval pageantry woven round the conventional motives of mediæval religion does not make a play religious or give it any special suitability for clerical patronage. We do not insult the deep human significance of "Hamlet" or "King Lear" or a play by Sophocles by stage tricks and false appeals to sentiment of this kind. The man of the world will treat this elaborately contrived scene at Olympia with good-humoured laughter as the latest thing in advertisements, and probably the man of the world will be right.

* * *

THE chief literary event of the week has been the publication of the *Life of Cardinal*

Newman by Mr. Wilfrid Ward. Mr. Ward has had access to private letters and papers which throw a great deal of fresh light upon the controversies of Newman's later years. But his practised literary skill has had to grapple with two difficulties. The most deeply interesting part of Newman's life has been told in the *Apologia*, and he has been too wise to try to gild its fine gold. Accordingly, the greater part of his two large volumes is devoted to the Roman Catholic period, and it is not his fault if Newman in controversy fails to exercise the spell of Newman in his confessions. In addition to this, in spite of the deep and abiding fascination of his subject for many minds, the appeal of Newman is not what it was. The world of the Oxford Movement and of Anglo-Catholic theology has contracted into something much smaller than it once appeared. On many of the abiding problems of the soul Newman will always speak with power, but for our special difficulties he has little illumination. For these reasons Mr. Wilfrid Ward cannot assume the deep and widespread interest which existed a few years ago, and it is doubtful whether even the unusual excellence of his biographical workmanship will be able to recreate it.

* * *

MR. C. G. MONTEFIORE has addressed a letter to the *Westminster Gazette* in order to correct some inaccuracies in a recent article on the Liberal Jewish Synagogue. We refer to it here because it reveals a growing tolerance and sympathy for the liberal movement within English Judaism. "It is happily not the case," he writes, "that the more orthodox of the community lose no opportunity of denouncing reform of any kind in Judaism. I am very glad to say that a very large number of 'more orthodox' Jews, though they may not agree with the principles and practices of the new Liberal Jewish Synagogue, are far too charitable and broad-minded, far too convinced of the inevitability of different views in matters of religion, to 'denounce' any kind of 'reform.'"

* * *

THE Council of the Churchmen's Union have passed the following resolution, of which a copy has been forwarded to the Prime Minister:—

"The Council of the Churchmen's Union, without expressing any opinion on the question of Welsh Disestablishment, wish to express their strong conviction that whatever legislation is adopted with reference to the Established Church in Wales, that Church should be left in a Constitutional and financial position which will permit of its carrying on its work freely and efficiently. They are also of the opinion that the provisions of the Bill of 1909 fail in this respect."

THE SECRET OF PERSONALITY.

AMONG the crowd of books which have appeared during the recent publishing season there are two which seem to stand apart in distinction and impressiveness. We refer to Mr. G. M. TREVELYAN'S "Garibaldi and the Making of Italy," and "The Life of Ruskin" by Mr. E. T. COOK. They are both written with fine literary art, and they both appeal to sentiments and loyalties which are among the deepest and most sacred we know, the impassioned love of country and the dedicated service of the common good. But we bring them together here for another reason. They have in them the rare quality of revelation. Each in its own way brings us face to face with the mystery of personality, and if it does not explain its secret makes us feel its power.

MR. TREVELYAN'S volume must be taken in connection with the two which have preceded it. It is the third movement of his trilogy in praise of Italy's great liberator. The praise, we must add, has in no way injured the candour of the historian. Every available source of evidence has been used to the full, and even the casual reader must be impressed by the vast labour of research which lies behind those glowing pages. But if Mr. TREVELYAN'S work is fine as history it is even finer as portraiture. GARIBALDI looms before us like some mythical figure of romance. He is the hero of a hundred hair-breadth escapes, and bears a charmed life through the hottest battles. At his command the spectres of cowardice and despair flee away. He lays the spell of his own courage on men, and suddenly they are strong as with the strength of ten. His enemies might easily have outwitted him in tactics, but they were powerless against the crusader of patriotism. As a political thinker he may have had little importance, but as a leader of men he was invincible. Nothing could illustrate this superb quality of personal magnetism better than the following account by the late Rev. H. R. HAWES of a young Milanese noble whom he met at the siege of Capua, which is quoted by Mr. TREVELYAN.

"He was poorly equipped and almost in rags; he had nothing but a sword and pistol. 'What induced you,' I said, 'to give up ease and luxury for this life of a dog, in a camp without commissariat, pay, or rations?' 'You may well ask,' he said. 'I tell you a fortnight ago I was in despair myself, and thought of giving up the whole thing. I was setting on a hillock, as might be here.' GARIBALDI came by. He stopped, I don't know why. I had never spoken to him. I am sure he did not know me, but he stopped. Perhaps I looked very dejected, and

indeed I was. Well, he laid his hand on my shoulder and simply said, with that low, strange, smothered voice that seemed almost like a spirit speaking inside me, 'Courage, courage! We are going to fight for our country.' Do you think I could ever turn back after that? The next day we fought the battle of the Volturmo."

It was just the same at the battle of Milazzo. The words *Coraggio, uomini*, spoken in a quiet thrilling voice amid the rain of the enemy's bullets, turned his raw recruits into heroes. They did not ask, and we cannot tell, why it was. This personal power of life over life, the energy which communicates itself in quickening power, is part of the secret of personality in which all men share, though it may be so limited in its range that we hardly perceive it. But in a few elect souls like GARIBALDI it makes itself felt as an authentic revelation of the spiritual forces which rule the world.

When we pass from GARIBALDI to RUSKIN we are conscious of many startling contrasts and incompatibilities, and the reader may be excused if he wonders for a moment what possible connection except a common love of Italy there can be between the two; and yet, when Mr. COOK comes to the task of trying to sum up the meaning of RUSKIN and his message, he tells us in words that might be used with equal justice of GARIBALDI, that he had "the attraction of joy, of fervour, of life." Mrs. MEYNELL wrote of him in a similar strain not long ago: "One thing RUSKIN never lacks, never flags in, and that is an invincible vitality. Compared with his great vitality, the vivacity of other authors is little more than an insignificant or ineffectual agitation." Words like these are meant to express the elusive secret of personality which charms, and arrests and compels. They may be disappointing to those who are concerned chiefly with abstract theories of art or paper theories of reform; but they convey exactly the impression which these two volumes of biography leave with us as a joy for ever. Mr. COOK does not describe RUSKIN, he reveals him. Slowly the portrait emerges from the mass of detail like the "Pensée" of Rodin from the rough-hewn marble, and in the end we know RUSKIN as we never knew him before, and see deeper into the secret of his marvellous influence. He summoned all the powers of heart and mind to his aid, and poured the whole of his personality like living fire into every task. Seldom has there been such perfect fusion between the vital forces of personality and the work accomplished in the eyes of the world. RUSKIN never studied or spoke or wrought with half his mind, and it is hard to think of any book or drawing or social enterprise of his apart from its creator. The following vignette from a walking tour in Switzerland will perhaps take us

as near to the heart of his secret as it is possible for us to go:—

"First I had a hot march among the vines, and between their dead stone walls; once or twice I flagged a little, and began to think it tiresome; then I put my *mind* into the scene, instead of suffering the body only to make report of it, and looked at it with the possession—taking grasp of the imagination—the true one; it gilded all the dead walls, and I felt a charm in every vine tendril that hung over them. It required an effort to maintain the feeling; it was poetry while it lasted, and I felt that it was only while under it that one could draw, or invent, or give glory to any part of such landscape. I repeated 'I am in Switzerland' over and over again, till the name brought back the true group of associations, and I felt I had a soul, like my boy's soul, once again. I have not insisted enough on this source of all great contemplative art. The whole scene without it was but sticks and stones, and steep dusty road."

There is unfortunately very little writing or teaching or service of human need, in which the soul has entered in this way into its kingdom. For most men "the sticks and stones and steep dusty road" remain, and create a sense of discord and futility at the heart of life. Even in our best moments we love God with half our mind, and then we try to justify the failure of the books that are written or the sermons that are preached or the services that are rendered in this mood by railing against the inattention or scepticism of the world. It would be wiser for us to remember that our first business is to make inattention impossible, not by the external and bizarre methods of self-advertisement, but by putting more of ourselves into our task.

There is nothing in human life which depends for its power so entirely upon these hidden forces of personality as religion, and by a strange irony there are few of the deeper interests of men which fall such an easy prey to the passion for abstract ideas. But it is through the obedience of the consecrated will and the illumination of sacrificial love that the soul comes to the knowledge of God. Religious advance does not consist in detachment from persons and allegiance to ideas. It is only on the lower levels that the philosopher can take the place of the saint or teaching about sacrifice usurp the authority of the Cross. It is for this reason that the noblest and most religious minds have always felt that a Christianity without personal devotion to JESUS CHRIST is impossible. When it is dissolved into an abstract system of spiritual principles and moral precepts it becomes in the process something weaker and lower than the personified and conquering Love, which prompted its greatest interpreter to say "The Word became flesh and we beheld his glory." It is as

true to-day as it was when these words were written that the loyalties of discipleship are its unchanging language, and CHRIST in the heart is the secret of its power.

Religion often finds its best helpers in its unofficial allies. The two biographies we have named will do it a notable service if they rescue some minds from the mirage of abstractions and enrich them with clearer insight into the spiritual significance of personality.

LIFE, RELIGION & AFFAIRS.

BERGSON ON LAUGHTER.

MY first impression on reading M. Bergson's treatise on Laughter* was that another contribution had been made to the "still, sad music of humanity." As some men are said to be cheered by reading the "Anatomy of Melancholy," so there are others on whom the analysis of laughter will have this sobering effect. M. Bergson utters a warning in that sense in the last sentence of his book. "The philosopher who gathers a handful [of the comic foam] may find that the substance is scanty and the after-taste bitter."

For the book reveals the extent to which we men are deceived by that very instrument on which we rely in order to protect ourselves from deception—the Intelligence. We are reminded of a saying of M. Bergson's great countryman, Condillac, that the most intelligent people are precisely those who deceive themselves most readily. Fortunately for them and for us, they do so at the cost of making themselves objects of laughter, thereby setting in motion a process which warns them of their error and brings them to their senses by a touch of the whip. The comic is an effect produced by pure intelligence seeking to represent a reality which requires more than intelligence to comprehend it. That reality is Life. Whenever Life is thus apprehended it is misapprehended, it becomes empty, abstract, unreal, and, as such, a subject for mirth. The prevalence of such misapprehension in regard to all the matters that concern us most is the tragedy as well as the comedy of our life. The very thing at which we laugh when seen in detail should make us weep when grasped in its totality. Hence M. Bergson's treatise on laughter may be said to have a tragic background and to produce a sobering effect.

The clown on the stage can make us laugh by pretending to strut like a wooden mannikin. But there is a subtler comedy which lies in the strutting of ideas, of habits, of formulæ, and all copybook maxims of life. The awkwardness, the stiffness, the unbending rigidity, the certainty of a humiliating fall at which we laugh in the strutting clown, are reproduced in finer, and often far more deeply comic forms in

the strutting intelligence, the strutting character, the strutting personality—and, we must add, the strutting philosophy. It has been the mission of M. Bergson to deliver us from these strutting habits—to teach us, in fact, to walk on the stage of life and thought with the freedom of living men, and not like mechanically operated marionettes. And he fitly opens his mission by revealing to us the secret of laughter. Incidentally M. Bergson shows us the extent to which we make ourselves ridiculous; but the humiliation which this involves is a cheap price to pay for the lesson he has to teach.

Huxley's famous comparison of life to a game of chess may be used for throwing light on Bergson's philosophy of the Comic. If we imagine a chess-player obsessed by a fixed idea of a particular final arrangement of pieces on the board and trying to produce that arrangement *without any reference to the counter moves of his opponent*, it is easy to see that such a player would be defeated in every game. Each player is determined to win, and this determination represents what we call the "inflexibility" of his purpose. But if we ask what "winning" means for either of them, we see at once that it does not mean a foreknowledge from start to finish of the exact state of the board at the moment when victory is declared. For if it meant that for A who thinks *he* is going to win, what does it mean for B, who, on this hypothesis, is equally determined to win by producing *another* arrangement of the board? To provide the conditions of a genuine game, before all else it is necessary that neither of them should know in advance the exact state of the board which constitutes check-mate for one of them. The game continues only so long as the final state of the board is genuinely indeterminate. We may say, of course, that it is determinate in the sense that one of them is certain to win. But *which*? And *how*? If we could answer these questions the game would have no interest or meaning, either for us or them, and would, of course, never be played.

Thus it would appear that the more inflexible a man is in his determination to win, the more flexible he must be in regard to his ideas of the particular arrangement of pieces that will give him the victory. His ideas on this latter subject must be ready to adapt themselves at every moment to the changes of situation created by the moves of his opponent. A *fixed* idea of a particular arrangement will be his ruin. Rigidly tied down to a mental picture of King here, Queen there, Knight somewhere else, and going at it like a bull at a gate, he would be check-mated by a skilled opponent in four moves. This would be chess *pour rire*.

Such a chess-player, in bondage to a fixed idea, illustrates M. Bergson's conception of a comic personality. The difference between the man whom we laugh at and the man whom we take seriously is that the former is the victim of a mechanical habit as to his body or an equally mechanical formula as to his mind, while the latter has acquired the elasticity of motion which saves his body from being broken, and the elasticity of thought which follows and adapts itself to the ever fluid life

of the world. In short, a person becomes comic or ridiculous just in so far as he divests himself of the proper attribute of personality, which is incessant adaptiveness, and becomes a mere *thing*, impelled, shoved, knocked and pushed about by the force of his mechanical habits or his mechanical ideas—his prepossessions, his prejudices, his bigotries, as they are more commonly called. Everywhere comedy arises from the same conditions—from *mechanism* seeking to do duty for life; whence it follows that the rigid system of thought, when it claims to be commensurate with life, like the rigid body or the rigid mind, is not without its comic character—we are impelled to smile at the *awkwardness* of it.

All this may be clearly seen in the coarser forms of comedy. M. Bergson cites the case of two clowns on the stage who put themselves in the attitude of wooden dummies and belabour one another with cudgels; the blows fall on their heads with the thud of enormous mallets and the two men fall prone like a pair of oaken beams. Roars of laughter greet the performance. In the same way was Don Quixote belaboured by his fixed ideas, the blows he received from the windmill or the sticks of the shepherds being but symbols of what was going on in his mind. In the same way will two contentious persons, each in bondage to a rigid system, belabour one another with arguments, "the blows of the mallets on the wooden skulls resounding through the silent house," until at the end of the performance the two disputants lie outstretched in the arena "like oaken beams." The living mind, as well as the living body, may stiffen itself into a mechanical dummy. When it does so, we laugh.

But why do we laugh? The late Charles Carroll Everett, Dean of the Harvard Divinity School—a man whose sense of humour might be compared with Dr. Martineau's—once said that his studies of the Philosophy of the Comic, in Kant, Herbert Spencer, and others, left upon his mind the impression that a joke was about the most serious thing in the world. Dr. Everett's impression would have been deepened had he lived to read M. Bergson's contribution to the Philosophy of the Comic. According to M. Bergson, we laugh for a serious reason—though, fortunately for our laughter, it is a reason we seldom make explicit to ourselves. Rigid mechanism, whether of mind or body, is *dangerous*—dangerous to the mechanical person in the first instance, dangerous to the society of which he is a member in the second. In this world of flowing life, whatever *stiffens* itself is doomed, sooner or later, to be *broken*. And Nature, ever on her guard against mechanism as the thing most fatal to her designs, has devised an instrument which serves the double purpose of a signal to warn the victims of mechanism, and of a lash to punish them for their mistake. That instrument is laughter—a beneficent invention! Habits which resist modification under change of environment, ideas which refuse to grow with the general growth of life, prejudices which close our eyes to new light, moral canons which have crystallised into the scribe's rule of thumb, characters which are

* Laughter. An Essay on the Meaning of the Comic. Authorised Translation by Cloudestley Brereton and Fred Rothwell. Macmillan.

wedded to abstract formulæ—these are the harmful things against which Nature warns us by making them ridiculous. She weans the fool from his folly, and cures the bigot of his narrow-mindedness—by a laugh. And certainly we must admit that if we were deprived of laughter, and allowed to deal with our own and other people's follies only by way of argument, the prospects of wisdom in this world would be extremely unpromising.

Thus it will be seen that M. Bergson's "Laughter" is no mere *excursus* into an isolated region apart from the general scope of philosophy. It is a serious contribution to the comprehension of life, and may even be regarded as fundamental to M. Bergson's teaching; in any case, an admirable introduction to his work as a whole. In the final chapter it expands into a philosophy of art, a thing hard to distinguish from a philosophy of life. After reading the book as a whole no doubt will be left in a candid mind that any philosophy which regards the comic as beneath or outside the circle of its concerns is making a most serious mistake. Some will even think, and not without reason, that a consideration of the comic is essential to any sane view of life. The reader may be left to himself to judge whether or no M. Bergson's philosophy gains or loses in value by making provision for laughter within the ambit of its principles. Certain it is that some philosophers make no such provision—as others make none for Beauty—and they do not seem to the present writer to gain by the omission. For laughter, and all that it implies, covers a pretty wide range of human life, and they surely reckon ill who leave it out. M. Bergson's treatise, indeed, throws light in many things besides laughter—on the theory of knowledge, on ethics, and, perhaps, on religion; and any reader who turns to this book merely in the hope that it will amuse him is not unlikely to find himself at the end in the position of Saul of Israel, who went out to seek his father's asses and found a kingdom. No doubt moral stalwarts will find something in this book, as they do in all M. Bergson's works, to arouse their suspicions. They will not like his constant insistence on "flexibility." That, they will say, is French, not English. But unless moral stalwartness means moral woodenness—and, of course, it should mean nothing of the kind—these suspicions are wholly without cause. The only type of moral stalwart M. Bergson really offends is the type we usually class—though perhaps mistakenly—under the "Scribes and Pharisees," and such an offence is no betrayal of morality. It is not the inflexibility which is the mark of all great minds that M. Bergson attacks; it is the inflexibility of little minds, or rather of all minds when they contract into machines. It is not the inflexibility of the chess-player who is determined to win, but the inflexibility of the chess-player who has doomed himself to lose.

M. Bergson has been fortunate in his English translators. Mr. Cloudesley Brereton and Mr. Fred Rothwell may be congratulated on having preserved in the English version the charm as well as the wisdom of M. Bergson's work.

L. P. JACKS.

AMERICAN CITIES.

I.

To anyone who has sufficiently emancipated himself from the tyranny of the past to study the present with genuine interest and enthusiasm, New York presents itself as a city of almost incredible fascination. It is, to begin with, quite beautiful in its own strange and extravagant way—not as a result of any collective civic intention, perhaps, but by reason of the haphazard grouping of buildings of all heights and shapes and sizes in the comparatively limited space between two broad rivers—buildings which form wonderful sky-lines such as you will not see in any other city in the world. Then, too, there is all the cosmopolitan variety and colour of its street-life, the spaciousness of its avenues and the splendour of its houses, the vistas of Central Park, and that broad sweep of the Hudson seen from Riverside Drive, the beauty of the harbour, and the green slopes of Staten Island which are such a welcome sight to the homecoming American as he surveys them from the deck of an ocean liner; above all, the delicious exhilaration communicated by a clear dry atmosphere which contributes much to the cheerfulness and gaiety of its inhabitants.

There is, inevitably, a good deal that must jar on sensitive nerves. It is impossible to make a single journey on the elevated railway from Broadway to Battery Park without realising that here, too, are all those contrasts between poverty and wealth, those signs of economic pressure and crass materialism which are not absent from any of the great centres of commerce. But in spite of its East side and its tenement houses, in spite even of its flaring advertisements, New York weaves a spell of enchantment which the visitor from the old world tries in vain to resist. After vigorously asserting that nothing on earth could ever induce you to say a good word for a sky-scraper, you find yourself turning, again and again, as you cross Madison Square, to look up at the slender campanile of the Metropolitan Building soaring up to the blue sky in all the pride of its alleged 50 stories, or to stare in fearful amazement at the Flat Iron, thrusting itself, like the hull of some monstrous Atlantic liner, into the traffic of one of the busiest thoroughfares in the city. The Americans are immensely proud of their tall buildings, and tell you smilingly that "there is nothing like them in all Europe."

The obvious answer, and one which enables you to avoid making invidious comparisons is that there is nothing like them in the whole world. But, indeed, even a sky-scraper may become a noble and dignified erection, when it is designed with due regard not only to the accommodation it is to provide and to the light it must not shut out, but to the æsthetic effect it is to produce on the man in the street; and the new style of architecture which has been evolved to meet the needs of a city so cramped for space that it *must* grow upwards, because its expansion has been stopped in every other direction, deserves more than a word of praise. The artists, at all events, have begun to see some beauty in those towers and ramparts of

stone or marble, encasing solid steel, which are continually being raised from the rocky foundations of Manhattan to gleam in the sunlight by day, and flash their myriad globes of fire across the river after dark. For some of them, as a writer in *Harper's* recently reminded us, the inspiration of New York is inexhaustible, and they seem to rejoice that commerce and the inventive spirit of a new country, rich in possibilities undreamed of on this side of the Atlantic, have resulted in the rearing of buildings as sumptuous with marble as Genoese palaces, and crowned with cupolas and minarets at dizzy heights which strike you with something like terror when you see them for the first time.

The sinister thing about New York is not, after all, its sky-scrapers, monstrous and fantastic as they frequently are; for these speak of the achievements of men, of the civilisation that advances, although it is devoutly to be hoped that a time will never come when, in the words of an enthusiastic American, even the Flat Iron may seem a hut "from other and higher floors." The fact which troubles a thinking man or woman most about New York is its passionate devotion to wealth and pleasure, and if the traveller really believed what he is told in England, that America is solely dominated by the power of the "almighty dollar," and the craving to have "a good time," he would scarcely think it necessary to journey beyond Fifth Avenue in order to gather information as to the aims and pursuits of this astonishing nation. But although Americans give the greater part of their time and attention to money-making, and are constantly talking about the present and future prosperity of their country, the plutocrats are by no means typical of the people as a whole. They belong to that denationalised class to be found alike in London and Paris, in Monte Carlo and Cairo, on the Champs Elysées or in Park Lane; a class characterised by the same luxurious habits, shibboleths, love of gambling, fashionable apparel, and ambitions (if you can call them ambitions) wherever two or three are gathered together. In the United States, as elsewhere, they set a false standard of living which the envious millions vainly strive to emulate, and in the consequent irritation engendered by the feverish attempt to acquire enough money to squander on meaningless pleasures, the higher aims, the true spirit of patriotism, and the sense of personal responsibility which can alone save a nation from decay are forgotten.

Chicago, although it has an unenviable reputation for rampant materialism which New York cannot surpass, impresses the traveller more quickly with its civic pride and social activities. The evils which it has yet to abolish have been mitigated to a remarkable extent by public-spirited men and women who are responsible for its university buildings, charitable institutions, settlements, and "Park system"; and, in spite of its ugliness as one surveys it from the roof of the 24-story Masonic Building, this city, too, is seen to be not devoid of beauty as you drive through its broad boulevards (there are 35 miles of them!) along the sunny Midway Plaisance, down that magnificent avenue which is bordered on one side by the blue waters

of Lake Michigan, and out through leafy suburbs with charming names which indicate the character of the stretches of woodland they are gradually attaching to the city. Surely there are no finer parks anywhere! And surely in no other country is so much done to make of these great open spaces really popular resorts for the people where wholesome exercise, food, and instruction may be obtained at a nominal cost. Here are to be found refectories, free libraries, natural history museums, tennis courts, swimming pools, reading-rooms, gymnasias, and playing grounds in abundance. Everywhere there are signs of the coming of a new era in which the labouring classes shall, at least, have every opportunity out of working hours to develop sound minds in sound bodies. But all this must be linked, as we have reason to believe it is, to a very large extent, to equally strenuous efforts to raise the ethical standard, so that the next generation may bring something more than fevered imagination and undisciplined thoughts to bear upon the grave problems which are already exercising the minds of religious thinkers, sociologists, and employers of labour. It is of these problems that one is constantly being reminded in America, for the old order is changing rapidly, and the New World has now become involved in that terrible tangle of economic difficulties with which the older countries of Europe are attempting to deal.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the sender.

SIMPLIFIED SPELLING.

SIR,—Certain comments on the proposals of the Simplified Spelling Society appeared in your issue of the 6th inst.

I ask the privilege of making a somewhat belated reply. The brief and hurried exposition is inaccurate and unjust. "Nothing seems to be gained even from the point of view of the child, in whose interests it would certainly be desirable to make spelling easier"—so runs the verdict. Illustrations follow: "In the word 'simplified,' for instance, the letter 'e' is still retained for no particular reason that we can see, while it is added to the first syllable of 'society' (soeciety) for no obvious purpose." Every jot and tittle of this criticism bears witness to a cursory glance, and that alone, as though the inquirer were impatient and would not stay for deeper looking.

Take the last syllable of the word 'simplified,' the vowel sound is long. In the middle syllable it is short. How are we to distinguish? The long 'i' sound shall be written down as 'ie,' for the sake of distinction, say the reformers. Surely the reason is sufficient. Similarly, the 'oe' in 'soeciety'—the word is incorrectly copied in your note, which, if the printer be not to blame, is another

instance of careless judgment—is to distinguish the long vowel from the short, 'noet' from 'not.' Is not the purpose obvious, after all? This is the place to remark upon the difficulties of representing forty sounds or so with twenty-two letters, k, q, x being redundant. It is true that some words may have to be enlarged under the new régime. I can quite understand the disappointment of the man who regards a shrunken shape as the only sure sign of simplification. But his idea is mistaken. The essence of the matter is to give one symbol one unvarying value; and the authors of the new scheme have tried to do this within the narrow limits of the present alphabet. Is it not calculated to help the child, puzzled to death by the curiously changing wardrobe of English speech, by 'nay' and 'neigh,' 'wait' and 'weight,' 'move' and 'love,' 'great' and 'grate' and 'grail,' and a hundred others? A precious year of educational life is wasted in seeking to capture this Proteus of a boundless sea. I say a year on the best authority; Professor Max Müller puts it at three years. Think of the total national loss. And think, too, of the injury wrought upon the young fragile mind by a training in the unreason of the current spelling. No one would take up the cause of spelling reform and knock importunately at the brazen doors of prejudice and indifference, did he not feel, and feel strongly, that his efforts are for the morrow, for generations yet unborn. Must we hand down a millstone as our legacy?

Take the examples you snatched at random from the booklet issued by the Simplified Spelling Society, and quoted in your criticism: "We cannot help sharing the prejudice which exists in the minds of those who think that 'haist' looks uglier than 'haste,' and 'mien' and 'dien' more foreign and eccentric than 'mine' and 'dine.'" Then, Sir, having chosen 'haste' as your standard, you must go forth to beautify 'waist' and 'pail' and 'tail,' and—need I quote more? They are numerous as pebbles. And, perhaps, one may say here, in a kind of parenthesis, that in Anglo-Saxon and Early Modern English the words 'weigh' (woeg) and 'way' (waeg) were identical. Which is the more foreign and eccentric? Which the more ugly?

Your alchemy is complete, we shall say, and "waist," and "pail," and "tail," and all their kindred, stand before us with their dross purged away; lovely and lustrous are they as "waste," and "pale," and "tale." Sir, you have been simplifying; you have been seeking to reduce the number of variations. And you need not fear the philologists. The most eminent of them, Sir James Murray, Professor Skeat, and others, all with one accord cry out for spelling reform. Actually, they are members of the Simplified Spelling Society. I need not speak of "mien" and "dien" as against "mine" and "dine," save to ask why, if the "ie" be unlovely, you endure words like "die" and "pie," "cries" and "tries"—and their brethren whose name is legion. How "foreign and eccentric" they look! Are they English words? I sadly answer, yes.

You, Sir (I am assuming that the comments were editorial), have not thought out your position. You wrote in journalistic haste: I dare not write "haist." For the truth is, there is neither beauty nor ugliness in a mere marriage of letters; familiarity may blind us into the belief. It is a false guide. We take up a book written in a language we have never studied, a language we now see for the first time in printed word before us. "How ugly!" we are tempted to explode, even as you exclaimed on January 6.

Consider a moment. Is it not the uncouthness (which strictly means the unfamiliarity) that distresses us? Seen for the hundredth time, the strange script has won, it may be, a welcome from the eye.

I recall the cobblestone pavement in a Northern town. "Ugly" I should have called it at the bidding of a first impulse, but not so now. "Subtle laws of memory and association"—to borrow your words—have transfigured the old rough stones, and somehow I regard them as a golden pavement, for it is the path home. So with words as they are written. Their beauty is imputed, not inherent. For, if we ask a friend to write down twelve of the most "beautiful" words, he will give us a list of words which are beautiful to him. They may not be our shrines; but in his mind they are consecrated forever as the windows of remembrance and of vision. So far are the authors of the new scheme from doing violence to this feeling of reverence for the old forms of written expression, that they have followed the line of least disturbance; have, indeed, preserved the present alphabet—though phoneticians condemn it—and have sought, simply and sincerely, to lighten the labour of learning to spell by bringing together, so far as may be, sound and symbol. The children cry out for reform; so, too, our foreign subjects, and with them the foreigner who seeks entrance into this noble language and literature of ours. For some of your readers the subject may have more than a passing interest. They can secure further information from the offices of the Simplified Spelling Society, 44, Great Russell-street, W.C. My closing word must be one of thanks for your courtesy in printing this reply.—Yours, &c.,

SYDNEY WALTON.

BOOKS AND REVIEWS.

THE NEW SOCIOLOGY.

Historical Sociology, a Textbook of Politics. Professor Frank Granger. Methuen. 3s. 6d. net.

A SENSE of exhilaration and expansiveness seems to be the characteristic of scientific writers at the present moment. There is everywhere the note of a new hopefulness. Old limitations to our knowledge are visibly breaking down, hard and fast distinctions between Spiritual Man and Material Nature are seen to be illu-

sory. Writings like those of Prof. J. Arthur Thomson give an entirely new notion of what the world may come to understand by "Science." And part of this change is due to the abandonment of doctrinaire approaches to the old questions, for there is no dogmatist so hopeless as that kind of physical scientist who refuses to let the underlying assumptions of his physics be criticised, and regards his first principles as the purest data of Right Reason.

Sociology, in particular, stands to gain in the greatest degree by this new determination to re-open and face all questions afresh. The doctrinaire paths have been traversed by it so thoroughly and so often, that a more concrete and historical method was sure to be taken, even if only for a diversion. Evolutionism had been represented by Herbert Spencer in its earlier form, and in its later form by Prof. Giddings. Hegelian lines had been followed by Prof. Mackenzie and Prof. Bosanquet, and all these efforts were extremely interesting and helpful as preliminary experiments. In the meantime, however, a vast accumulation of new knowledge of folklore, anthropology, savage life and customs and religion, as well as of modern social experience, inevitably pressed upon the student the importance of employing induction as well as deduction, and treating his subject as matter for scientific classification and investigation rather than for the evolution of philosophical conceptions. Just as the abstractions of the classical economists had to give way to the observations of the historical school, Sociology, too, finds that its really fruitful line is in the detailed examination of what actually takes place among men as they live in social relations with each other, are grouped into various societies, and progress or degenerate according to the way in which they interpret the life they are called to live upon the earth. For, as Prof. Granger remarks, abstract notions have chiefly a negative value. This has been made abundantly plain of late in Economics, where the work done, however engrossing as a delightful intellectual pastime, is upon the whole a demonstration of the unsoundness of most previous doctrines on the subject. And Sociology is disposed to echo Huxley's "Feed me on facts."

This is why Prof. Granger's "textbook of politics" is so delightful, if at times so abruptly unsatisfying. We want his paragraphs to go on a line or two more. He suddenly develops from the most harmless truism to an astonishing dictum that tumbles down a half-trusted philosophy about our ears. One touch is sufficient—but we are left "unclothed upon," and would like to have him near to answer our questions. The questions that he asks us (placed at the end of the book) are of a kind we should like to hear put to candidates for Parliament *before* polling-day as a condition of their being allowed to stand, e.g., "Examine the statement that only the degenerate classes in England are destitute"; "How far do the inhabitants of the British Isles sustain life by hunting"; "How would you proceed to collect the most important social numbers for the locality in which you live?" All of which will give readers

(and not only beginners) furiously to think. Prof. Granger uses with fine effect that instrument of precision, the epigram: "I have read a good many books which offered to explain social things in general. But in all of them there is a surprising gap between the beginning of things and the Coronation of George the Fifth." How much modern history is packed into the following:—"Ruskin's dreams, with their subtle appeal to English prejudice (he vilified the renaissance, and his readers thought he was denouncing the Pope), completed what the industrial revolution began. For it was Ruskin who taught the architects of the Gothic revival to sweep out of our churches the delightful renaissance woodwork which, with all its limitations, brought down to the present a living tradition of design and craftsmanship." We are taught by this method to be on the look-out for all sorts of fact, and call none of them common or unclear for the purpose of sociological study. The danger of it is, of course, that we may get snippets instead of a well-ordered system and a significant body of ideas. As Prof. Granger's book stands, some will think that it presents a little bit of everything, something about anthropology, something about the history of religious development, something about the "physiological" (? physical) degeneracy of modern Europeans; and the reader must decide for himself whether he would rather have had more broad generalisations. Thus, e.g., we miss the great doctrine of the General Will as it was taught by Rousseau, and as Mr. Bosanquet has explained it to us to-day. (By the way, the reference on p. 195 should be to Chap. VII. not VI.) It seems plausible, no doubt, to say that the popular will, so far as we can speak of it at all, "consists in universally shared feelings which seek expression in a definite form of corporate action." It is easy then to show that the popular will is often wayward and deserves to have no sort of authority; and then the whole theory of democracy is in the melting-pot. Is there any sort of meaning, then, or continuous purpose, in social evolution? Concrete facts are very well, and the more the better, but unless they are interpreted they are a heap rather than a science. The ways of bushmen and the fashions of totems are extremely interesting, but their relevance and illustrative power are not always conspicuous when we are trying to understand the modern state, and such things as socialism. The ambitious explanations of Marx, no doubt, have gone down the wind along with the economics of Ricardo; but Prof. Granger's special method of overthrowing Marx is not convincing. He says (more than once in this book) that the Marxian interpretation of the English Industrial Revolution went astray because it took the Revolution as a type of economic evolution and neglected the special circumstances of the period. "Had it not been for the violent reaction of the English people against the French Revolution (and absorption in the conflict with Napoleon) it is possible that remedial legislation would have anticipated Lord Shaftesbury and the Factory Acts by a generation or more." Now, this is a particularly unfortunate example of the

reconstruction of history on the method of the might-have-been. If the country had been less war-like and Tory it would have been more Whig and Liberal. It was the Whig and Liberal manufacturers who were against Factory Acts. It was the superb doctrinaire Macaulay who so heavily belaboured poor Southey for his suggestions towards social reform. John Bright's little finger would have been thicker against social reform in this sense than the body of the elder Sir Robert Peel, who passed an early Factory Act.

But, upon the whole, there is no doubt that Prof. Granger is in harmony with the best tendencies of our time when he leans away from ambitious formulations that attempt to express whole periods in nut-shell generalities. Concrete fact and growing life are the reality. This remark is worth pondering:—"What is apparently the decay of an old state of things is in reality the beginning of a fresh era in which the past is born again; *an era in which intellectual forms are replaced by living intuitions.*" We take leave to italicise the last clause.

W. W.

LITERARY NOTES.

A SELECTION of Meredith Letters, edited by Lord Morley, is expected to appear in the autumn, Messrs. Constable, in England, and Scribners, in America, being the publishers. The book will not be in any sense of the word a biography, and the letters will be simply arranged with such notes as are necessary.

* * *

MR. CLEMENT SHORTER is about to write a "Life of George Borrow," which will be the fifth attempt to write the life of the author of "Lavengro" since his death. Two other biographies of George Borrow are announced, but Mr. Shorter is able to give the public the privilege of reading many of Borrow's letters which have not been previously published, as he possesses a great mass of manuscript and private correspondence which he has had the good fortune to acquire from the lady who was sole executor of George Borrow's daughter, Mrs. MacOubrey.

* * *

MRS. HAVELOCK ELLIS is preparing a "Life of James Hinton," in which she aims at presenting the man as his friends rather than as the world knew him. Mrs. Ellis has had the assistance of many intimate friends in the work, together with access to private papers which will enable her to treat the subject with greater fulness than was possible to those who have preceded her. The book will be published by Messrs. Stanley Paul & Co.

* * *

WE learn from the *Book Monthly* that the London County Council is re-christening certain old streets with literary names, which have not hitherto figured very largely in this connection. Waterloo-street, in Hammersmith, is to be renamed Marryat-street, in memory of Captain Marryat's association with that district, while George-yard, off St. George-street, is to be re-

christened Drood-street, because it was associated with the plot of "The Mystery of Edwin Drood."

* * *

A NEW biography of Isaac Watts, by Mr. Thomas Wright, of Olney, is almost completed. Isaac Watts should have a sure place in English literary history, not only as a famous hymn-writer, but on account of his treatises on "Logic" and "The Improvement of the Mind," which were for a long time in constant use as handbooks. Johnson and Southey both wrote "Lives" of Watts, and they were followed in 1875 by Mr. E. Paxton Hood.

* * *

DOSTOIEFFSKY is the subject of a new work by Mr. J. A. T. Lloyd, the author of "Two Russian Reformers." Dostoevsky's novels are based largely upon the record of his own experiences first as a political prisoner in Siberia, and afterwards as a lieutenant in the Army, and the story of his life should provide material for a very interesting book. Mr. Stanley Paul is the publisher.

* * *

MR. LLOYD GEORGE's speech on "The Relation of the Churches to Social Questions" at Cardiff, on December 29, has been reprinted as a penny pamphlet by the *Christian Commonwealth*, Salisbury-square, E.C.

* * *

The *Book Monthly* has made the interesting discovery that Japan, if rumour be true, publishes something like 20,000 volumes every year. Germany is said to come next, though the figures are not given; France publishes about 13,000, America from 8,000 to 9,000, while our output is between 9,000 and 10,000. Japan, therefore, is quite eclipsing other civilised nations, and has the glory of being the largest book producer; though it must be remembered that many Japanese books, like a good many German books, are only pamphlets, after all.

* * *

THE University of London Press will publish immediately "London Theological Essays," edited by the Rev. Professor A. Caldecott, D.D. Since the reorganisation of the University in London, in 1900, the teachers at the six Theological Colleges in London have been organised by the University into a Faculty. They have been closely associated in this way, and ten of their number offer in this volume some results of their study and reflection in their several branches of theology.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SONS:—Temple Cyclopædic Primers, *The Renaissance*: J. Basil Oldham. 1s. net.

THE GARDEN CITY PRESS:—*The Kingdom of God for Practical Men*. 2s. net.

MESSRS. LONGMAN & Co.:—*Heredity and Society*: William Cecil Dampier Whetham, M.A., F.R.S., and Catherine Durning Whetham. 6s. net.

THE OXFORD UNIVERSITY PRESS:—*The Divina Commedia of Dante*: Translated by Sir S. W. Griffiths. 6s. net.

MESSRS. JAMES PARKER & Co.:—*Through Evolution to the Living God*: The Rev. J. R. Cohn. 3s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Home University Library, 1s. net. *The History of England*: Professor A. F. Pollard, M.A.; *Canada*: A. G. Bradley; *French Literature*: G. L. Strachey, M.A.; *Climate and Weather*: Professor N. Dickson, D.Sc.; *Peoples and Problems of India*: Sir T. W. Holderness; *The School*: Professor J. J. Findlay, Ph.D.; *Architecture*: Professor W. R. Lethaby; *The Problems of Philosophy*: The Hon. Bertrand Russell, F.R.S.; *Anthropology*: R. R. Marett, M.A.; *Rome*: W. Warde Fowler, M.A.

FOR THE CHILDREN.

ALFRED THE GREAT (871-901).

"The son of man whom Thou madest so strong for Thine own self."—Ps. lxxx. 17.

THIS time we are going to talk about a great man who was a king also. Alfred the Great lived about two hundred years later than Cædmon. You remember how unsettled England was in Cædmon's time, what wars and fights there were, and then, too, how few people knew anything about books. Well, when Alfred was made king, things were not much better. There was even more fighting than before, because the Danes were always coming over in their ships and landing on the coast of England, where they did great harm, burning people's houses, and robbing and murdering. They had been doing this for nearly a hundred years, and those that settled in England lived in war with their neighbours, and were always trying to get more and more land. And if you think a little, you will see what must have followed from all these wars. The monasteries, where, as I told you, the monks lived quietly, writing books and helping the poor people round them, were many of them burnt and robbed by the Danes, who were heathens, and had no respect for the monks in the same way that Christians had. And so what little learning there was in England was like to be snuffed out like a candle by these savage Northmen, whom the Anglo-Saxons were becoming afraid of. They wanted a leader to cheer them on, and that leader was Alfred. During his reign, which lasted only 30 years, he fought 56 battles by sea and land against the Danes, and in the end he left the country more settled than before, though the kings who came after him had still to do a great deal of fighting before the Danes settled down quietly. So, you see, Alfred had no easy time of it, and we are told that he was very unwilling to be made king, as he was very fond of learning, and would much rather have spent his time reading and writing Anglo-Saxon, which he had taught himself from hearing poems recited (as you remember, from the story of Cædmon, the Saxons used to be fond of doing), and translating books from Latin into Anglo-Saxon.

But when he was made king he gave all his mind to his kingdom, and the first years of his reign were spent mostly in fighting the Danes. In one single year he fought eight battles against them,

but just when he thought they had agreed to settle peaceably in England and do no more harm, some others landed from Denmark, and took Chippenham. The Anglo-Saxons quite lost their pluck at this; some left the country and went to live in Wales, and some went over the sea for safety. Alfred himself was obliged to give up his Court and disguise himself like a poor man. He lived for some time in the house of a cowherd, and there it was that he was set to watch the cakes, and scolded by the cowherd's wife because he let them burn. He was thinking of other things, you see, most likely of how he could collect his scattered people round him again, and make England, which he loved so much, a place of peace and learning once more. But, all the same, he deserved the scolding, and I daresay he thought so, for though he was so much more learned and great than the poor cowherd's wife, that ought only to have made him more careful to do his best in small things. After a time, when the Danes had given up looking for him, he collected a few of his people round him and built a fortress on the Isle of Athelney, in Somersetshire. From here he used to march out suddenly upon the Danes, and got the better of them in several battles, and they never could find out where he lived, because the way to Athelney was through so many forests and bogs.

All these were small battles, and Alfred decided to fight a larger one which should make the Danes acknowledge him as king; but before doing so, he thought of a plan which would help him to see how strong the Danes were, and whether there was good order among them. He dressed himself as a harper and boldly went into the Danish camp, where he amused them by singing ballads, so that the Danish king himself invited Alfred into his tent, and he lived there several days. Alfred saw that his enemies were weak in many ways, which came from their feeling sure that they had beaten the English. They felt sure too soon, as we shall see, for Alfred, after these few days in the Danish camp, sent round messengers to all his bravest subjects and invited them to meet him on the borders of Selwood Forest. His people came and met him with much joy, for they had been afraid that he was dead. He led them to a place called Eddington, where the Danes had a camp, and there he fought a great battle, and the Danes acknowledged him their king. He was very good to them, and instead of killing those who were left alive, as used to be the custom in wars, he allowed them to settle in East Anglia and Northumbria on condition that they should look on themselves as English people, and become Christians. They agreed to this, and the great piece of country where they settled was called the Danelagh; many of them also settled in the five towns of Derby, Leicester, Stamford, Lincoln and Nottingham. You see how wise it was of Alfred to get the Danes to settle in this way, because when once they looked on themselves as English subjects, they could help in driving back the other Danes who tried to land on the East coast. After this battle of Eddington there was peace in England for a while, and Alfred was very busy in settling the

country, giving the same laws to the Danes as to the English (so that they might be contented), building up towns again, which had been destroyed by the enemy, building fortresses all over the country, and building more ships to drive back the Danes before they could try to land.

Alfred was the first English king who saw that England ought to have a fleet to protect her from enemies, and for several years he succeeded in keeping the Danes out by his fleet of 120 ships. They came back again in 893, however, and Alfred again had a great deal of fighting before he could get the country into order. One of the commanders of the Danes had built larger ships than Alfred's, but Alfred soon found this out, and built bigger ones still, so that he won the battle. He took 20 of their ships, and then he saw that the only thing to do was to hang all the prisoners as pirates—that is to say, sea-robbers. After this England settled down into quietness again. Now Alfred had about four years of peace before he died (901), and he made the most of them and worked very hard for the good of his people. Perhaps you think a king must have an easy time of it, and have nothing to do but to amuse himself and let people wait on him. But a good king has to work as hard or harder than any of his subjects, and Alfred knew this, as we can tell by some of his writings which have been kept. "Hardship and sorrow," he says in one of these books, "not a king but would wish to be without these if he could. But I know that he cannot." For him, as well as fighting battles against his enemies, there was always a battle against himself to fight, and this is the hardest battle of all. You know that often each one of us seems to be two people; there is a naughty self in us and a good self, and the naughty self is always trying to persuade the good self that we needn't do the things we know we ought to do. Well, with Alfred it was very hard for the good self to work so busily, because he was always more or less poorly, all through his life, and you know that when one is poorly one just wants to be lazy and do nothing at all. So that Alfred was a really great man as well as a great king in getting the better of this lazy self, and doing more by the time he was 50, when he died, than most men do by the time they are 70.

I will tell you a few of the things Alfred did for the good of England. First of all, he translated good and wise books from Latin into Anglo-Saxon, so that those of his people who had only time to learn their own language might be able to read them. Then, so that better order might be kept, he divided England into counties, and the counties into hundreds, and the hundreds into tithings. Ten families made a tithing, and every tithing had one of the older men to look after it, and see that no one belonging to it did harm to their neighbors by fighting or stealing. This older man would call together all the people in his tithing to help him to decide what should be done to anyone who broke the laws, and so everybody felt that everyone had a hand in keeping order. If it was a very bad thing that had happened, the hundred—that is to say, ten tithings or a hundred families—

would be called together to decide it, and out of these hundred families, twelve men would be chosen to help the judge or *hundareder*, as he was called) what to settle. When you hear of trials nowadays, you hear of a *jury* of twelve men who help the judge to decide. Well, you see, it was Alfred who first thought of that plan, and it has been found such a good one that it has lasted ever since. These meetings of the hundred were held every month, and besides these, the county court met once a year, and in this the bishop and alderman were the judges, and here any quarrel between two of the hundreds used to be decided. You see what a clear head Alfred must have had to think all this out so plainly, and his wise plans brought so much order into the country that we are told that he used to hang up golden bracelets near the high-roads, just to see if anyone would touch them, and no one did. Then, as order is chiefly useful in a country because it allows people to live in peace and to improve their ways of life by reading and knowing about things, Alfred set himself to make the people less ignorant by building schools where they could both be taught themselves and send their children; he asked the cleverest people from all parts of Europe to come over and help in the teaching; he built up the monasteries again (you remember they had been burnt and pulled down by the Danes), and he chose only those people who were clever scholars as well as good men to help him in governing. And all the time, while he thought it right to oblige people to send their children to school, just as you are sent now, he was himself working hard at his books.

Perhaps you wonder sometimes whether the people who make the laws now, and decide that you shall go to school every morning, bother themselves about geography and arithmetic and grammar. Well, you may be sure they are all busy in some way, though it may not be over books, but if you had lived in the time of Alfred, and had been able to look in on him in his palace, you would certainly have found him working hard at his books during eight hours of the day. For this was how he used to divide his time. There were no clocks at that time, so Alfred used to fix candles of an equal length inside lanterns. Each of these candles would burn eight hours, so that the 24 hours were divided into three parts of eight hours each. One of these parts he used to spend in sleeping, eating, and exercising; another he spent in attending to all the work of his kingdom, and the third he spent in reading and writing and praying. And in this way he got through more work than you would have thought possible when you remember that he was generally ill. Among the books that he wrote were many stories and parables in Anglo-Saxon, and he translated the Fables of *Æsop*—about the first book that English children could understand as well as grown-up people. Then he set trade going again; he invited industrious people from abroad to come and settle in England and teach us their trades, and he gave a seventh part of his own money to pay a number of workmen for rebuilding the towns and castles and palaces and monasteries which had

been pulled down by the Danes. And all these things he did in twenty-nine and a half years—not quite thirty.

Why do you suppose he did them? He might much more easily have gone and hidden himself from the Danes, and then have crossed the sea to some foreign country where he could have lived peacefully reading his books and writing his stories. But that would have been selfish and lazy. Alfred said to his lazy self, "God has called me to be king, and I am going to do the best I can all my life for the English people, and it's no use your trying to make me a coward," and so the lazy self was beaten, like the Danes. And the only way for all of us to beat the lazy self is to love something else very much, better even than we love ourselves. If Alfred had not loved God and the English people better than himself, he could not have been the great king and great man that he was. That is why I want you to remember him by the verse which I have written out for you: "The son of man whom Thou madest so strong for Thine own self." Because Alfred loved God and tried with all his might and main to make England into a place where people could grow to love God and keep His commandments better, God made him strong enough to do all the work I have told you of, and to leave England in a better state when he died than it had ever been in before.

DOROTHEA HOLLINS.

MEMORIAL NOTICE.

MR. WILLIAM LEWIS.

THE late Mr. William Lewis, of Nottingham, must not pass from our midst with the bare intimation of his death. A member of a family which has been connected with the High Pavement Chapel for several generations and considerably upwards of a century, he was, until ill-health laid him aside, a leader among North Midland Unitarians, and a greater help than he perhaps ever knew by reason of his enthusiasm and never failing cordiality. Though an invalid for a very long time, and confined to the house for the last two years, his interest in the High Pavement Chapel and the work of the district never flagged, and the cheeriness and optimism with which he rose superior to his ailments were alike a lesson and an encouragement to those who had the privilege of his friendship. Every struggling congregation had his sympathy, and while his health permitted he was always ready to give his active assistance. He was one of the wardens of High Pavement Chapel when the new building was first proposed, and during its erection devoted much time and energy to the successful carrying out of the work. He was a trustee of the High Pavement and of Christ Church, and also of the chapels at Ilkeston, Newark, and Belper. Perhaps, however, it was to the work of the Sunday school that he gave the deepest devotion. He was for many years an enthusiastic and much beloved teacher in the High

Pavement school, and it is only recently that he retired from its presidency. He was proud to be able to say that for nearly one hundred years there had never been a period in its history when a member of his family was not connected with it.

MEETINGS AND SOCIETIES

SHEFFIELD ASSOCIATION OF LIBERAL CHURCHES.

AN important step in the religious life of Sheffield and district has been taken by the formation of an Association to link up the Unitarian Free Christian and Free Congregational churches in the district. The Association was inaugurated on Thursday, January 18, at a meeting at the Channing Hall, Sheffield. The churches in question have previously been connected with the Yorkshire Association, centred at Leeds, but for some time it has been felt that this plan is not satisfactory, and that Sheffield and district should form an Association of its own.

The objects of the new Association are:—(1) The encouragement and support of the congregations by uniting them more closely in a common work; (2) the assistance of necessitous congregations by grants in aid of their work, and by any other means thought desirable; (3) the promotion of missionary work, and the spread of the principles and faith of liberal religion.

The Lord Mayor of Sheffield (Councillor A. J. Hobson), who is president of the Association, presided at the meeting, and explained that Leeds was the centre of so large a district that delegates from the churches in the Sheffield district had found that the attention of the greater number of delegates assembled was concentrated on matters more particularly affecting congregations in the neighbourhood of Leeds. That had tended against united action among the congregations in Sheffield and district. He recollected when the churches in Sheffield had belonged to the Midland Association, centred at Nottingham, as well as being connected with the Yorkshire Association, and the result had been some confusion. "We have tried various methods of association," he said, "and have finally adopted the truly English solution of doing the thing for ourselves." There was no doubt that in some of the more orthodox forms of the dissenting churches there was a great movement towards freedom in religion. So long as there was resistance and persecution, Unitarians grew and thrived, but when their ideas began to permeate other religious bodies there was no great increase of the Unitarian body as such; for these other churches had now become liberalised sufficiently to wish to retain those in their congregations whose views did not run in a particular groove. The position, therefore, was that the liberal religious movement was becoming widespread throughout the orthodox churches, and

was less concentrated in their own body. It was very desirable that that fact should be recognised, and that they should try to draw together all those who held liberal views.

Mr. Edward Bramley said there was a great movement towards freedom among the churches generally, and he hoped that this Association might be the beginning of a true Free Church Union.

"The union of all who love in the service of all who suffer," was the description applied to the Association by the Rev. C. J. Street. It was to be an association of free churches, constituted of free souls uniting for friendly counsel and mutual support, and having a Divine mandate to carry the glad message of spiritual emancipation to the thousands who stood in need of it. It was not proposed that the Association should have any ecclesiastical powers, or that there should be the slightest implication that those who joined it were required to hold certain doctrinal belief.

"We are the leaders of the Christian Church," he declared. They had led the Christian Church in the past, and many of the churches were now standing on the ground which Unitarians had occupied a short time ago. They had a great ally in the spirit of modernism which was abroad in the churches, not excluding the Roman Catholic Church. "The future," he added, "is ours."

Dr. Mellor (Rotherham) said that on every side the cry was going up for more freedom—intellectual and spiritual freedom. The day was coming when Unitarians would see the realisation of that which had been their dream from the first moment of their history, the dream of a free communion, freely united to worship God in Spirit and in Truth. It was with this ideal in mind that the Association had been formed, and that ideal would be the power to carry it forward to a tremendous victory.

Other speeches followed, and a musical programme was provided by Mrs. A. King, Mrs. W. R. Stevenson, Mr. C. H. Dolphin, and Mr. H. R. Bramley.

At the inaugural business meeting, held in the afternoon, the whole of the following churches comprising the Association were represented:—Upper Chapel, Uppertorpe Unitarian, Attercliffe Unitarian, Stannington, Rotherham, Doncaster Free Christian Church, Barnsley Unitarian, Bolton-on-Dearne Free Congregational Church, Great Hucklow Unitarian, and Bradwell.

The Rev. C. J. Street and Mr. E. Bramley were elected vice-presidents, Mr. T. Beaumont treasurer, and the Rev. A. H. Dolphin secretary.

THE SOCIAL MOVEMENT.

THE DEANSGATE LECTURES.

MR. RICHARD ROBINSON presided over the third lecture at the Milton Hall, Deansgate, Manchester, on Tuesday evening last, when Professor H. T. Andrews gave an address on "Historical Christianity and Social Reform." The lecturer dealt

mainly with the question whether modern civilisation as exemplified in great cities of to-day was happier than that of the great centres of population in pre-Christian times. "To what extent," he asked (says the abstract of his address in the *Manchester Guardian*), "had Christianity during the centuries of its existence succeeded in removing social wrongs and abuses and in raising the general level of human happiness? Some people said not at all, and he was willing to take up that challenge, pointing out, however, first of all, that real Christianity—the true embodiment of the spirit and teaching of Jesus Christ—had not been in operation, as was currently said, for nineteen centuries. For centuries Jesus was eclipsed—a theological phrase, an ecclesiastical symbol. Nevertheless, the general mass of society was, in fact, happier than in pre-Christian times." Legal slavery and the amphitheatre had disappeared and there was more care for children and the sick. Christianity had played a great part in every forward movement of Christian times, and was the one unifying force in the dark ages. "Democracy was the child of the Reformation, for religious liberty was the mother of civil liberty." The social side of the evangelical revival of the eighteenth century, "the crusade against slavery, prison reform, the amendment of the penal code, and the Shaftesbury Factory Acts were all movements pushed on by the power of Christianity, and the temper of New Testament teaching was in the social gospels of Kingsley, Maurice, Carlyle, Ruskin and Arnold Toynbee. In the present social unrest Christianity would find the great opportunity of its history."

THE BRITISH INSTITUTE OF SOCIAL SERVICE.

The Institute has suffered a sad loss in the death of the Rev. A. H. Byles, who first suggested the idea of its official magazine, *Progress*, and was its honorary editor from the beginning—six years ago. His labours in this direction did not exhaust his energy, for he was a member of the Council and Executive Committee of the Institute, was a pioneer in the foundation of the Brotherhood Movement and Guilds of Help, and gave active assistance to many other useful social causes. On behalf of the Institute he made frequent journeys to the Continent to visit social institutions and to collect valuable information which was afterwards published in *Progress*. A pathetic interest attaches to the current number, which opens with an interesting and informing article by the late Mr. Byles on "Germany's Fight for Infant Life."

A CHILDREN'S GARDEN CITY.

To the same number of *Progress* we are indebted for a brief account of a Children's Garden City, organised by a Social Settlement in Worcester (Mass.), in the very midst of the worst and roughest part of the town. "Five acres of what had hitherto been used as a dumping ground for broken glass and crocks, meat tins, &c., has been cleared and its soil prepared mainly by the labour of the boys and girls of the district. Roads and lanes have been laid out, and 700 children have each

received their own plot to cultivate. For each plot there is a charge of 2½d., but tools are lent and seeds given. The results have been marvellous. The 'City' has been organised into a self-governing community of young gardeners. They have their own mayor and other officers. The young urchins, who, before they became property owners themselves, thought nothing of appropriating that of others, have now learned to respect the laws of *meum et tuum*." The plan adopted at first was that of "set a thief to catch a thief," but now they have done better, they have converted him, and honesty rules throughout the community. *Juvenile crime has been reduced by one half.* (Italics ours.)

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bury: Bank-street Chapel.—In referring to the events of the past year in the Bank-street Chapel Calendar, the Rev. E. D. Priestley Evans says: "It has been the first time that any great united effort has been made by Bank-street congregation on behalf of the weaker churches, and the churches that are yet to be, in our North-East Lancashire district. The congregation is congratulated by all concerned upon the splendid results of their efforts, as well as on the magnificent spirit revealed; and, if I may be allowed to do so, I should like to thank you all most heartily for the fine manner in which you took the work up and carried it through. It is now a memory, but one that you will always cherish, of which you may always well be proud."

Chelmsford.—Under the auspices of the Southern Provincial Assembly a series of popular services has been arranged in a cinematograph hall, kindly placed at the disposal of the Legg-street congregation for the purpose by Mr. A. R. P. Hickley. The first service was held last Sunday evening. The Rev. J. Morgan Whiteman, of Chatham, was the preacher, and there were over 200 people present. The Revs. J. A. Pearson, T. P. Spedding, C. Roper, A. H. Biggs, and W. H. Drummond are announced to take the other services of the series.

Clifton: Oakfield-road Church.—At the annual meeting of the congregation of Oakfield-road Church on Saturday, Jan. 20, a presentation was made to the treasurer, Mr. Charles Cole, and Mrs. Cole, in recognition of their services during the past four years. In the unavoidable absence of Mr. P. J. Worsley, Dr. Beckh presented the gifts for which the members of the church had subscribed.

Hounslow.—Services have been carried on at Hounslow by the London District Unitarian Society on Sunday evenings since November 19. The preachers have been the Rev. George Critchley, B.A., the Rev. T. P. Spedding, Messrs. E. Capleton, W. T. Colyer, and the District Minister. In spite of extensive advertising by means of handbills, cards, and personal visits the attendances have been very small, and, for the present, the services have been suspended. If there is any effort on the part of the people on the spot to organise services the District Minister, the Rev. J. Arthur Pearson, will be glad to help to find preachers and himself take part in the work.

Lewisham.—At the invitation of the Lewisham congregation, of which the Rev. W. W. C. Pope is minister, the congregations of Woolwich, Brixton, Peckham, and Bermondsey were represented at an inter-congregational gathering in the fine new school in the High-street on Friday, January 19. After a social half-hour, during which visitors were introduced to each other and to their hosts, the chair was taken by Dr. W. Blake Odgers, President of the London District Unitarian Society. In his usual happy vein he opened the proceedings, and expressed the hope that this would be the first of many such meetings. They wanted more churches south of the Thames. The other speakers were the Revs. W. W. C. Pope, W. C. Bowie, and Douglas Robson, Mr. Caley (Bermondsey), and Mr. Elsdon (Woolwich). Solos were sung by Mr. Paton, Mrs. Griffin, and Mrs. Carrington from the Lewisham Church; and Mr. Clarence Davis of the Peckham Church. The weather was not favourable, but there was a good attendance.

Manchester: Lower Mosley-street Schools.—At the annual meeting of the congregation, which was held at the close of the evening service on Sunday, Jan. 21, reference was made to the resignation of the minister, the Rev. A. Cobden Smith, and a resolution was passed expressing the regret of the congregation, and their appreciation of the work he had done as minister of the church and superintendent of the Sunday school. Mr. Cobden Smith, who presided, thanked the members for this expression of their goodwill, and for the encouragement and inspiration which they had continually given him. A letter was read from Mr. A. E. Steinthal, the hon. secretary of the schools, containing suggestions which were being considered for bringing the congregation into closer union with Cross-street Chapel. The members would be asked to decide whether they would prefer to attend the evening services of the chapel, as it was proposed that the new minister to be appointed at Cross-street should become the minister of both chapel and schools, and thus return to the custom of former years.

National Unitarian Temperance Association.—Owing to the pressure of other work, Mr. W. R. Marshall has been compelled to send in his resignation of the position of Organising Secretary of the National Unitarian Temperance Association. During the ten years that Mr. Marshall filled the office he carried out his duties faithfully and well, and the Committee are very sorry to have to accept his resignation. The honorary secretary, Mr. E. F. Cowlin, has been appointed secretary of the Association as from the 1st inst.

Poole (Resignation).—The Rev. H. Shaen Solly, M.A. has resigned the pulpit of the Hill-street Unitarian Church, which he has held for the past four years, and is retiring, on grounds of ill-health, from the active work of the ministry. The resignation is to take effect at midsummer. Mr. Solly first entered on the work of the ministry at Padiham, in 1874, and subsequently held charges at the Beaufort-street Domestic Mission in Liverpool (now the Mill-street Mission), at Southampton and at Bridport, which was the scene of his longest ministry. He intends still to reside at Parkstone, and as an occasional preacher, as his strength permits, and a member of the Southern Unitarian Association, of which he is now President, he will still be able to render welcome services to the cause of liberal religion in the district.

Southern Unitarian Association.—In connection with the quarterly meeting of the Executive of the Southern Unitarian Association at Southampton, on Wednesday, January 17, an address was given in the Church of the Saviour by the Rev. Henry Gow, of Hampstead, on "Is Liberal Christianity a Failure?"

The Rev. H. S. Solly, President of the Association, took the chair, and after an opening hymn, congratulated the congregation on the successful effort they had made for the renovation and redecoration of their church. The church was worthy of such efforts, and they had there a fine tradition to maintain. It was a great satisfaction that the work was not only done, with the happy result they saw, but was paid for. Mr. Gow, at the opening of his address, said that the subject had been suggested by a brilliant pamphlet by Professor Burkitt, of Cambridge, on "The Failure of Liberal Christianity," which was a question-begging phrase. He quoted a saying of Darwin's, "Great is the power of steady misrepresentation," and said that if a thing was often enough repeated, thousands of people would be found to believe it, without any reason. Burkitt's pamphlet was inspired by Schweitzer's work, which gave an account of the successive studies of the life of Jesus, and in his own conclusions he strongly emphasised the eschatological element in the belief and teaching of Jesus. Schweitzer's representation, Mr. Gow held, set before them a person utterly incapable of producing the effect which the life of Jesus had actually produced; his teaching as a whole could not be forced into the eschatological mould. The real Jesus, like all the great things of the world, might evade their grasp, but that was not because he was a mere phantom, it was because his life was in relation to the divine and the eternal, which they apprehended, if they could not altogether comprehend. A cordial vote of thanks, moved by the Rev. V. D. Davis, and seconded by the Rev. A. R. Andreae, was accorded to Mr. Gow for his address.

West Bromwich: The late Rev. J. Harrison.—The tablet erected in Lodge-road Unitarian Church, West Bromwich, in memory of the late Rev. John Harrison was unveiled on Sunday morning, January 21, by the Mayor (Councillor J. Archibald Kenrick), who was accompanied by the Mayoress (Mrs. Kenrick). There was a large congregation. The sermon was preached by the pastor (the Rev. F. A. Homer) on the words "We ought to obey God rather than men." Towards the end of his discourse Mr. Homer remarked that the man whose memory they were honouring that day felt, like many another, the force of new thought working within him, and he also felt that it would be dishonouring God, it would be dishonouring his own nature, if he stifled the thoughts. Cost what it might, he must say good-bye to the church in which he had been reared, and in which he had worked, and find a new spiritual home among strangers. And so John Harrison definitely ranged himself on the side of those who in all ages had felt that they must obey God rather than man, and that God demanded of all his children absolute loyalty to the voice within. And his reward for standing fast to truth was an ever-increasing vision of truth, and an ever-increasing respect, influence, esteem in the hearts of all who knew him; and in the distant parts of the world to-day there were those who thanked God that John Harrison ever lived, and had touched their lives. They met there to do honour to one who laid himself out to be of use to all the citizens in their town, and to those in the country generally. And in so doing they must remember that the fight which John Harrison had was a much more severe fight than perhaps they realised at the present time. He was keenly interested in the raising of the working classes, and in his association with the Working Men's Club he did invaluable work. As a member of the old School Board he was ever for the uplifting of the masses, for increasing the volume of education, and for teaching people to be strong and moral. In addition to that, there was no greater supporter in West Bromwich than John Harrison of the higher education of the

people. The tablet is of hammered copper, with a medallion head of Mr. Harrison in the centre. The inscription runs: "Erected to the memory of the Rev. John Harrison, the first and for 21 years pastor of this church, from 1874 to 1895. His interests, unflinching devotion to duty, loyalty to conscience, his earnest public work and kindly nature endeared him to all."

Christ calls us not to come by creed
But by the truthful faith of deed."

The Mayor mentioned that the whole of the work with regard to the tablet had been carried out in West Bromwich.

Woolwich: Carmel Chapel.—The annual meeting of the Fellowship took place on Tuesday evening. A report of the work of the Fellowship was given by the secretary, Mr. F. Elsdon. There are signs of renewed activity and interest on the part of the members, and a bright outlook for the coming year is anticipated. The Rev. J. A. Pearson was present, having been invited to address the meeting, and gave a very encouraging address.

NOTES AND JOTTINGS.

THE RECORD OF A BEAUTIFUL LIFE.

A little book, published for private circulation, which contains the beautiful record of Mrs. Ramsay Macdonald's life, has already been noticed in the press, and therefore it is no intrusion on the privacy of a grief that gives pathos to every line to quote some passages from this tender memorial of the dead. It is the story, simply told, of a woman's life which was devoted to public service, yet not in such a way as to deprive her home, her husband, and her children of the love and sympathy which she was always ready to bestow abundantly. She was particularly interested in securing the free development of her children's personalities, and sought to surround them "with warmth and light and the nourishment of her own example as a faithful working and believing woman," so that they might grow in grace and strength as naturally as the flowers.

* * *

Her Socialism was "no wrathful resentment of class. It was a dream of the City of God wrapt in peace, with its open gates rising upon the horizon. It was a part of her religion. At fifteen she said that she wanted to live the Sermon on the Mount." In this spirit she entered upon the special work with which her name will always be associated. "No drudgery was too great or unpleasant for her. In all weathers she trudged up and down mean streets, winning the confidence of the people, . . . going out when the world was sleeping to see the women unprotected by factory legislation labouring in the dead hours of the night, entering public-houses so that she might come into touch with something of the life both before and behind the bars, searching along labyrinthine stairs and passages for someone who she had heard was in distress. She founded the Women's Labour League in the same spirit as the pure knight rode out to free damsels cursed under evil spells."

* * *

We may, perhaps, be pardoned for quoting at length a passage which reveals the deep longing in the hearts of two

strenuous workers for the well-earned rest they were destined never to reach together:—"On the edge of the moor at Lossiemouth, on a ridge overlooking the sea, and commanding wide views of wood and field and distant hill, we built the habitation upon the walls of which we were to hang the swords and spears of our conflicts, and where in peace we were to end our days. She was particularly fond of the simple peasant songs of Scotland, with their romantic love, glad some lilt, and domestic felicity. They are standing shelf upon shelf waiting for us, gathered from many bookstalls, and selected from many catalogues. Everything is ready for our homecoming—for that evening of rest. There we were to bid adieu to each other when the time came, and under the shadow of the old grey castle on the hill of Spynie, where my people sleep, we were to be joined through the long night of waiting. But there was no twilight in her day. Noonday suddenly failed in night. Though she is here in every room of the place we built her step will never again sound within it, and her voice will never again welcome her children to its hearthstones."

SHIPBUILDING IN GREAT BRITAIN.

The annual summary issued by Lloyd's shows how the boom in trade has been reflected in the shipyards. The following tonnage totals give some idea as to the way in which the output of the United Kingdom compares with foreign countries: United Kingdom 1,803,844, Germany 255,532, America 171,569, France 125,472, Holland, 93,050, Japan 44,359, Austria-Hungary 37,836, Norway 35,435. The United Kingdom's tonnage represents 772 vessels, exclusive of warships. The latter, numbering fifty, add 230,786 tons to the aggregate, and thus show the total output of this country to have reached the vast figure of 2,034,830 tons.

THE VILLAGE WEAVER IN INDIA.

When so much is being said in many quarters about the noble work of Empire-building, the efforts made by the Salvation Army to promote village industries in India should not be overlooked, for they have an important bearing on national development. Commissioner Booth-Tucker, or Fakir Singh, who has recently arrived in England for a short visit with his wife, has given some details to a *Times* representative. "If the weavers went down before the competition of Manchester and Bombay mills," he said, "the whole village community would suffer from the lack of help at ripening time when the crops have to be watched night and day. So we not only help the weaver by getting cotton and silk and wool for him at bottom prices, but supply him with an improved rapid hand-loom of our own invention, which enables him to compete with the mills."

* * *

"We carry on nineteen weaving schools of our own, and we have organised about twenty for other people. In the Punjab, the Government asked us to start a school, and lent us the disused fort in Ludhiana, besides giving us a monthly grant. In the past year 97 students have passed through the school and gone out to teach others. The chief Government weaving schools

have adopted our loom. We are now making spinning-wheels, so that the weavers can get better yarn than they can buy from the mills." It may be added that the influence of this movement extends as far as Central Africa. "A missionary lady," according to a report on the Ludhiana Weaving School, "was sent by her bishop from Uganda to spend six weeks with us studying our methods, and has since sent us excellent samples of cotton grown, spun, and woven in Uganda."

GROWTH OF THE PLAY-CENTRE MOVEMENT.

Mrs. Humphry Ward has again appealed, through the columns of the *Times*, on behalf of the Evening Play-Centres Committee, which is greatly in need of funds owing to the fact that its work is steadily increasing and that it has a deficit of nearly £400 on last year's working. In the course of an interesting letter she states that the attendances at eighteen play-centres (including the Tavistock-place Recreation School) and at fifty organised playgrounds opened during the holiday month of August, have amounted in round numbers to 1,650,000, as compared with 200,000 five years ago. This means that about 18,000 elementary school children have been in regular attendance at the eighteen play-centres, and that from 20,000 to 25,000 other children attended the organised playgrounds during the holiday month. There is no need to emphasise the value of Mrs. Humphry Ward's efforts on behalf of thousands of children in London who would otherwise have no other place to play in than the gutter. It is an admirable attempt to bring some brightness into their lives, and save them from some of the worst influences of the street or alley, which deserves the most generous support.

THE PROTECTION OF INDIAN CATTLE.

At a recent meeting of the Committee of the British Association for the Protection of Indian Cattle, an influential body lately formed in London, the following aims and objects were framed:—(1) To prevent the unnecessary slaughter of cattle in India with the view of increasing the number and improving the breed of the animals employed for the cultivation of the land. (2) By this means to encourage the agricultural development of the country and so render the United Kingdom less dependent upon foreign countries for her raw material. (3) To improve the general condition and promote the more humane treatment of cattle in India. Membership (which is free) is invited by the President, Mr. K. S. Jassawalla, and those interested in this humane cause are requested to write to him at 45, Courthope-road, Hampstead, N.W.

EIGHTH NATIONAL PEACE CONGRESS.

The National Peace Council has made arrangements for the Eighth National Peace Congress to be held in London on May 15, 16, 17, and 18 next. The Council is desirous of securing as large an attendance as possible at the Congress, which is meeting for the first time in London. Representatives are cordially invited from every organisation in sympathy with the aims and objects of the International Peace Movement.

A NEW INNOVATION.

THE HOME TYPEWRITER.

ONE TO BE LOANED TO EVERY
BRITISH HOME FOR A ONE
WEEK'S FREE TRIAL.

It was Mr. Norman Angell, the author of "The Great Illusion," who said in a recent interview:

"The progress of any nation depends entirely upon the rapidity with which the general community can absorb new ideas."

This is especially applicable to the subject dealt with here, inasmuch as it applies to the general community rather than the few, and as, apart from its usefulness and necessity, it possesses possibilities of an educative value to the younger generation which cannot be over-estimated.

No one can discredit the importance of the typewriter in the home, a problem which has lately been solved by the Blick Co., Ltd., of Cheapside, London, with branches in all large towns and cities. A durable, sound, and in every respect a



This illustration at once demonstrates the usefulness of the Typewriter in the Home.

practical writing machine capable of hardest and roughest usage; in fact, a perfect typewriter has been produced for the home, and at a price within the reach of all, £5 17s. 6d. complete in case.

It is, therefore, safe to say that the real usefulness of the writing machine (hitherto associated for the greater part with offices) has only now commenced to dawn upon us, just as the importance of the first typewriter dawned upon our fathers about fifty years ago.

To quote from an article appearing on October 23, headed "Too Young at Sixty": "When Jobson" (whoever he may have been) "first heard the click of the typewriter he said: 'Take that confounded thing away.'" To-day the office in which the happy and busy click—click of the typewriter is not heard is a sure indication that there is little if any business going on.

KEEP ABREAST OF THE TIMES.

The one and great idea of the present generation is to keep abreast of the times, and it can be a foregone conclusion that the important necessity of the typewriter in the home will be as generally realised as that of the sewing machine.

Firstly, because of its manifold advan-

tages to the grown-ups, and secondly, because of its great educative value to children of the house, whether boys or girls.

Once in every little while comes some new aid to the progressive—every little while some new idea crops up for the advancement of the present and future generation; those who grasp them keep abreast with the times, while those who turn a "deaf ear"—or should we say a "blind eye?"—to these new and important innovations lose opportunities that vanish with passing years, never to return.

At present we have a "Lord Mayor of London" whose years number 81. And how is it? Simply because he has kept abreast of the times, absorbing and utilising all that makes for progress, instead of, Jobsonlike, scorning new innovations and inventions which lay the cornerstones of great successes, if accepted, or otherwise become the tombstones of our defeat.

The advent of the practical hometype-writer has long been considered inevitable. It was only left to those sufficiently enterprising to bring the price of this valuable writing machine within reach of the masses, and, at the same time, a machine calculated to withstand the hardest usage and do the most perfect work—one that could be offered with the same guarantee of reliability and durability as the most expensive typewriters.

THE GROWING UPS AND THE GROWN.

Hundreds of instances could be cited where the practical necessity of the writing machine in the home is strongly manifested; space does not permit us to dwell at length upon the subject. We may mention two, however, as striking examples.

One—the father whose business or profession may or may not call him to his office daily, yet who wisely keeps in touch with his affairs; there stands the ever-ready typewriter to communicate his wishes and record his thoughts simply by touching its obedient and never-failing keys. He may use it himself or take example from the photo reproduced and dictate to his son, the triple usefulness of the typewriter to the boy is at once apparent.

A. Every letter dictated to his son who puts it on paper clearly and concisely gives the boy a knowledge that every lad should possess, viz., the writing of business letters, concise, unmistakable, and to the point;

B. He keeps his son, who may some day be called upon to take his father's place in the battle of life, *au fait* with his affairs;

C. It affords the youngster a knowledge that, should he be destined for a business career, gives him an early start—a great advantage over his younger rivals, and therefore a more rapid progress in the walk of life. The same may be applied to girls.

The second instance may be said to concern children in general, and with this in mind the manufacturers have built the Home Model Blick, recognising that delicate and tiny hands "hit hard" when the recipient of the blow is a typewriter requiring only the merest touch.

In no quicker way can a child be taught its lessons and the alphabet than on a type-

writer, and as soon as he or she has learned to spell, compose words and sentences, practice is only then needed to develop a practical use of the machine.

EVERYONE TO KNOW HOW TO USE A
TYPEWRITER.

EVERY HOME TO POSSESS ONE.

Feeling that once the general public recognises the value of a typewriter in the home its adoption will be universal, the Blick Co., Ltd., of 9 and 10, Cheapside London, E.C., and 369, Oxford-street, W., offers to send a Home Model Blick to any and every British home at their own expense for one week's free trial, carriage paid both ways, and at the end of the week, if you do not want to retain it, send it back by your local carrier or by post and no questions will be asked, nor will you be bothered by agents or canvassers. You'll only be classed as "Jobson's," who said, "Take the confounded thing away."

But suppose you are more progressive, and whilst desiring its possession, do not want to pay for it cash down. Then you can purchase it on the easy-payment system. Send for your free week's trial of the Home Typewriter to-day. It will be sent to you by return, all packed in its neat, polished chestnut wood case. A beautifully illustrated booklet, No. 92, telling you all about it, and how the idea came about, will be sent with the machine. So easy it is to use the Home Model Blick that the company will teach every purchaser how to operate it in half an hour.

The Peace Year-Book for 1912 (1s. net), which is edited by Mr. Carl Heath, and published by the National Peace Council, 167, St. Stephen's House, Westminster, is a very welcome addition to the reference book-shelf. It contains much valuable information about various peace and arbitration organisations, a Pacifist Peace Directory, Bibliography, facts relating to the preparations for war, extracts from notable speeches in 1911, and details of congresses and conferences (including the First Universal Races Congress, dealt with by Mr. G. Spiller), also a number of instructive articles by such well-known advocates of peace as Mr. Norman Angell, Mr. J. M. Robertson, M.P., Lord Weardale, Sir John Macdonnell, Mr. G. H. Perris, M. Jacques Dumas, Pastor Umfrid and others. We are glad that a plea has been put in for the horses who are mutilated and killed in war by Mr. H. S. Salt, the hon. secretary of the Humanitarian League. He reminds us that in time of war more injuries are inflicted on horses in a week than those recorded in the lists of the R.S.P.C.A. in a year, and it may be recalled that during the South African war over 400,000 horses were killed and wounded. The editor, in his interesting summary of the progress of the Peace Movement in 1911, refers to the unhappy fact that a year which began with the encouraging hope that three great nations, at least, were prepared for the abolition of war, ended in a gathering of the war-clouds in Southern Europe. Nevertheless, the cause of peace is advancing, and the various central and local organisations throughout the country have grown in size and influence.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER.

**Appeal and Bazaar Fund, 1911-12.
Special Effort to Raise £1,250.**

*The Bazaar to be held
November 6, 7, 8 and 9.*

In submitting our appeal we have the following objects in view:—

(1) LIQUIDATION OF DEBT.—On certain property belonging to the Church there is a mortgage of £550, the balance of an original mortgage of £850.

(2) A NEW ORGAN.—We have hitherto struggled to maintain a good musical standard in our services. To this end we have been generously and effectively helped by an unpaid choir and organist. For the continuance of a reasonable efficiency we now require a new organ. The old organ has done splendid service; but it was not new when bought by us, and it has served us 28 years.

(3) RENOVATION AND REPAIRS.—The Church and Schools stand in real need of renovation. They are a splendid and substantial block of buildings, and attention paid to them now will be a genuine economy, likely to be felt for many years to come. Since the appeal was drafted the Sanitary Committee of the Corporation have given notice that the drainage requires certain alterations which will involve considerable outlay.

FOR THESE PURPOSES WE DESIRE TO RAISE £1,250.

The Congregation and Elder Scholars of the Sunday School have already promised donations amounting to the sum of £275.

For those in a position to consider our claims in another aspect, a word or two further may not be unwelcome.

The property already referred to represents the first effort of our Church to secure premises suitable to its growing needs, and to the dignity of its aim. The site on which it stands was bought with the intention of building a Church upon it. However, the site on which the Church now stands was thought a better one and the earlier site was turned to what would by now have been an excellent investment, had not the financial needs of the Church postponed the full liquidation of the mortgage. That the scheme was a sound one from the beginning is testified by the fact that the late Mr. R. D. Darbishire supported it heartily, and advanced the first mortgage upon it. The foresight which determined the change has been almost strangely justified. Town developments have made our present situation an ideal one. On the other hand, the old site would by now have been almost entirely unsuitable for Church purposes.

Another feature of our past we may venture to name as bearing upon the spirit of our appeal:—The Church has struggled hard to avoid becoming a burden to denominational funds. Official records dealing with its beginnings show this in words other than our own. Begun in 1866 on the initiative of a few earnest souls, without wealth or social influence, it has all along striven to be self-supporting, and has been for more than 20 years entirely independent of outside aid. This condition of things we aspire to maintain. We believe our aspiration will command your active sympathy.

At the present moment we stand at what we believe is a fruitful crisis in our Church life. The labours and sacrifices of the past have earned for us a great opportunity. This opportunity may either be frittered away or utilised decisively. We have fine Church and School premises worth about £7,000. We have a growing congregation, consisting to a remarkable extent of men and women not hitherto connected with liberal Christianity. We have, too, an able and willing staff of workers. In short, we can pledge ourselves to an effort worthy of your generous support.

Our future is a promising one. Unlike many city Churches, our position will assure rather than threaten our prosperity for many years to come. The neighbourhood is a residential one, offering a fine field for enlightened progressive religious work. So far as can be seen, adequate assistance at this crisis of our Church life would set us free for purely spiritual work for another generation.

In conclusion, we humbly pledge ourselves to do all that earnest and prayerful effort and sacrifice can do to justify any consideration and practical aid you may extend to our undertaking.

The appeal has received the endorsement and commendation of the following:—The British and Foreign Unitarian Association and a donation of £50 conditional upon £1,200 being raised; The Manchester District Association of Presbyterian and Unitarian Churches and donation of £30; and the Rev. H. E. Dowson, B.A., President of the National Conference.

We are, yours faithfully,

JOHN HEYS, *President.*

DAN BAXTER, *Vice-President.*

HARRY ANGUS, *Chairman of Bazaar Committee.*

JOHN CHORLTON, *Treasurer*, 2, Beresford-road, Longsight, Manchester.

OLIVER H. HEYS, 8, Sunny Bank-road, Longsight, Manchester, *Secretary.*

C. H. CHORLTON, 38, Ashfield-road, Rusholme, Manchester, *Secretary.*

Contributions in money or goods, &c., may be sent to the Treasurer or to the Secretaries.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

NOW READY FOR JANUARY.

Price 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Builders' Song (Poem). J. Lonsdale Cox.
The Sense of Obligation. George A. Gordon, D.D.
Building up a School. Charles Roper, B.A.
Discipline. Mary Francis.
Scraps from Memory's Diary. John E. Hoyle.
A Sunday School in Sioux City, U.S.A. Manley B. Townsend.
The Sunday School and Citizenship. A. Ernest Parry.
The Highway, or—The Byway. Rupert Holloway.
Heroes of Faith, Richard Baxter. Albert Thornhill, M.A.
Notes for Teachers.—XLVI.—LXVI.
W. Tudor Jones, Ph.D.
T. M. Falconer, B.Litt.
F. J. Gould.

Somebody and Everybody. J. Lionel Tayler.
Those Children Again. A.V.F.
The Sunday School Association—A Forward Movement.
By the Way. [Ion Pritchard.]

London

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

REMnant SALE!—Genuine White Art Irish Linen, suitable for D'oyleys, Teacloths, Traycloths, &c. Big pieces, only 2s. 6d. per bundle, postage 4d. Sale catalogue FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

SALE!—Irish Linen Cream Damask Breakfast Cloth; ornamental design; Shamrock centre; borders matching; 42 inches square, 1s., postage 3d. extra. Patterns, Sale Catalogue, FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

BLAIN & HANKINSON,
Pharmaceutical Chemists,
69, Market Street, MANCHESTER.

Continuing **WOOLLEY'S** Dispensing and Retail Establishment.

COOPER & CO.,
Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

**3, Maddox Street,
Regent Street, W.**

Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, January 27, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3632.
NEW SERIES, No. 736.]

LONDON, SATURDAY, FEBRUARY 3, 1912.

[ONE PENNY.

PAUL

His Life and Teaching.

By JAMES DRUMMOND,
M.A., LL.D., Hon. D.Litt., D.D.

Cloth 1/6 net. Postage 3d.

This little volume is intended to introduce teachers and elder scholars in Sunday Schools to the writings and teachings of the Apostle Paul, and especially to bring home some of his lofty spiritual ideas to their hearts and minds. . . . It is adapted only to classes which have reached some maturity of thought and religious experience. Though there are chapters in the Epistles which may benefit a child, the discussions contained in them can, as a rule, appeal only to adults. Among these discussions I have endeavoured to select those which express most clearly the religious principles which ought to guide our daily conduct.—From Preface.

London:
THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

BOOKS

EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE.

And for all other Exams.

Second-Hand at Half Prices.

New at 25 per cent Discount. Send for Catalogue
184 (post free) and state wants. Books bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE,
133, Charing Cross Road, LONDON, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE BIRTH, WORK, AND
PROGRESS OF THE SOUL."

By J. P. W. 1/- net.

Published by HORACE MARSHALL & SON,
Temple House, London, E.C.

SUSTENTATION FUND

For the Augmentation
of Ministers' Stipends.

THE ANNUAL GENERAL MEETING of
the Contributors and Friends will be held
at Dr. Williams' Library, Gordon-square,
London, W.C., at 12.30 p.m., on Wednesday,
February 14, 1912, to receive the Report and
Accounts, elect six Managers, appoint Officers,
and transact other business.

FRANK PRESTON, Hon. Sec.,
Meadowcroft, North Finchley, London, N.

RECENT PUBLICATIONS

Fcap. 8vo, with Portrait, 52 pp. 1s. net.
Religion and Life. By Prof. RUDOLF
EUKEN.

Crown 8vo, 232 pp. 3s. 6d. net.
**The Historical Jesus and the Theo-
logical Christ.** By J. ESTLIN CAR-
PENTER, M.A., D.D.

Fcap. 8vo, 84 pp. 1s. net.
**Did Jesus Really Live? A Reply to the
"Christ Myth."** By H. J. ROSSINGTON,
M.A., B.D.

Crown 8vo, 150 pp. 2s. net.
**The Jewish Religion in the Time of
Jesus.** By Dr. G. HOLLMANN, of Halle.

Crown 8vo, 176 pp. 2s. net.
**The Sources of our Knowledge of
the Life of Jesus.** By Prof. PAUL
WERNLE, D.Th., of Basle.

Crown 8vo, 200 pp. 2s. net.
**Paul: Study of his Life and
Thought.** By Prof. Dr. W. WREDE.
Preface by J. ESTLIN CARPENTER, M.A.,
D.D.

Crown 8vo, 144 pp. 2s. net.
The Apostolic Age. By Prof. E. VON
DORSCHUTZ, of Strassburg.

Crown 8vo, 180 pp. 2s. net.
Christ: the Beginnings of Dogma.
By Prof. JOHANNES WEISS, of Heidelberg.
Translated by V. D. DAVIS, B.A.

Crown 8vo, 76 pp. 1s. 6d. net.
Whose Son is Christ? Two Lectures
on Progress in Religion. By Prof. FRIED-
RICH DELITZSCH, of Berlin.

Fcap. 8vo, 104 pp. 1s. net.
**The Story and Significance of the
Unitarian Movement.** By W. G.
TARRANT, B.A.

Fcap. 8vo, 64 pp. 1s. net.
Evolution and Religious Progress.
By F. E. WEISS, D.Sc., F.L.S.

Crown 8vo, 152 pp. 2s. net.
**Church Councils and their
Decrees.** By AMBROSE N. BLATCHFORD,
B.A.

BOOK ROOM, ESSEX HALL, ESSEX STREET,
STRAND, W.C.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, February 4, at 11 a.m.

MRS. H. W. NEVINSON.

"Women and Social Regeneration."

" at 7 p.m.

MISS MILLICENT MURPHY.

"The Religion of the Future."

Wednesday, February 7, at 8.30 p.m.

MR. HARRY SNELL.

"Charles Dickens: Humanist and Reformer."

Thursday, February 7, at 5.30 p.m.

MR. H. J. BRIDGES.

"The Idea of God in the Old Testament."

ALL SEATS FREE.

ESSEX HALL HYMNAL, Old
Edition. Offers required for 100 copies,
good condition.—Apply, Mr. PINDER, Village-
street, Normanton-by-Derby.

Schools.

**WILLASTON SCHOOL,
NANTWICH, CHESHIRE.**

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

**CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N.** Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

New Term, Saturday, January 20.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

NORTH GERMAN (State Diploma)
open for morning engagement or visiting
lessons. Very successful with junior boys.
Exceptional references.—F. P., Hopkinson
House, Vincent-square, S.W.

The Inquirer.

Jan. 27th contains the following Articles:—

"Bergson on Laughter." By Rev. L.
P. JACKS.

"Alfred the Great." By DOROTHEA
HOLLINS.

"The Secret of Personality."

January 20th.

"Where Saints have trod." By Rev.
J. M. LLOYD THOMAS.

"The Unpardonable Sin." By Rev. R.
T. HERFORD.

"The American People."

January 13th.

"The Dialogues of Saint Gregory the
Great." By Rev. P. H. WICKSTEED.

"The Uses of Legend." By F. J.
GOULD.

"Egoist and Altruist."

January 6th.

"The Religion of The Spirit." By
MAURICE ADAMS.

"The Meaning and Purpose of the
Adult School Movement." By C. E.
H. CARRINGTON.

Any of the above numbers, post free, 1½d.
3, ESSEX STREET, STRAND.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Soul's, Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. T. E. M. EDWARDS.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Miss AMY WITTHALL, B.A.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BEETRAM LESTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Mr. F. E. PEARCE. Subject, "Re-incarnation."
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. BAART DE LA FAILLE.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. F. HINTON, B.A.; 6.30, Rev. R. K. DAVIS, B.A.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. R. N. CROSS, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, Churchgate-street (Free Christian), 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 { DEAN ROW, 10.45, and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. DAWTREY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREA, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

SCHULTZ—TWIGG.—On January 27, at the Parish Church, Northwood, by the Rev. E. A. Backhouse, vicar, assisted by the Rev. A. W. Hands, vicar of Nevenden, George Christopher, only son of G. A. Schultz, J.P., and Mrs. Schultz, of Upland Court, Northwood, and grandson of the late Christopher Thomas, J.P., of Bristol, to Elma Mary, only daughter of Mr. Joseph Twigg, of Northwood.

DEATH.

HALL.—On January 29, at Uplands, Alton, Hants., Maria Treacher, eldest daughter of the late Thomas Henry Hall, aged 85 years.

Situations

VACANT AND WANTED.

A LADY living in one of the suburbs of London would be glad to hear of a Companion. She must be an excellent reader and possess a slight knowledge of nursing.—Address, A. Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY (29) desires post as Useful Companion where servant kept. Domesticated, needlewoman, cooking.—C. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

BASS WANTED, for services at University Hall, Gordon-square. Two services Sunday. Practice Friday evenings. £10 yearly.—Apply, A. F. JONES, The Cottage, Station-road, Hendon, N.W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	67	The German Lyric	72	The Bunyan Memorial	75
THE CHURCH AND THE AGE	68	Citizenship and Religion	72	The Brahmo Samaj Anniversary	75
A FRIEND OF THE PEOPLE	69	Literary Notes	73	Memorial to Dr. Everett Hale	76
CORRESPONDENCE :—		Publications Received	73	National Conference of Unitarian and Liberal Christian Churches	76
Bergson on Laughter	70	FOR THE CHILDREN :—		Announcements	77
Religion and Personality	71	Geoffrey Chaucer (1340-1400.).—I.	73	NEWS OF THE CHURCHES	77
BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—		NOTES AND JOTTINGS	78
Assyrian and Babylonian Religion	72	The Spirit of Nationality	74		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE condition of affairs in Persia and our own share of responsibility for them continues to be a matter of supreme moment. The speech which Mr. Shuster made in London on Monday was remarkably calm and judicial in tone, and quite free from the note of personal resentment, and has evidently made a deep impression. It is no doubt very inconvenient from the point of view of official diplomacy that small nationalities should claim some consideration in international bargains, and that Persia should have chosen this particular moment for a serious effort to obtain constitutional liberties and financial reform. But people who cannot divorce political convenience from the claims of justice will read the following description with painful interest: "They are a Mahometan people, yet in matters of government they have done something which no other nation could have done. They have adopted the wholesome ethical code of the most enlightened peoples. They know in general terms that we believe in the Ten Commandments. In their simple child-like minds they cannot understand how a people believing in the Ten Commandments could treat them in the way in which they have been treated. They don't understand that international politics have not time for the Ten Commandments."

In an interview which was published in the *Manchester Guardian* on Thursday Mr. Shuster answered some criticisms of himself, and some aspersions of the Mejliss, which have appeared in the press. The *Times*, for instance, has done its best to belittle the representative character of the

Mejliss and its constitutional importance. To this Mr. Shuster replies that it was the most representative Governmental body that had ever existed in Persia. It was as representative as it could be under the circumstances, and for a young and struggling Parliament it was marked by courage and independence. "No one who has not been in Persia," he says, "can realise the absolute dread in which the heavy hand of Russia is held there, or can realise how powerful the motive must have been which inspired these men to stand out day after day and week after week, and resist the demand, backed by bribery and intimidation, that they should surrender their independence."

THE announcement, which we make in another column, of the proposal to form an International League for the protection of the rights and liberties of the smaller nationalities, is one of unusual interest and importance at the present time. The preliminary list of names, representative not of official politics or organised religious opinion but of many of the most serious elements in the intellectual life of Europe, will command respect. The first object of the League will be to organise a bureau of information in regard to all small nationalities which are threatened with loss of liberty or any encroachment upon their independence by their more powerful neighbours. At present there is too much reason to believe that the information which is supplied to the European press on these subjects comes, as a rule, from tainted sources. Further, it is hoped that the League will be an important agency in organising an international moral sentiment, which politicians may dislike but cannot ignore, as an important factor in every conflict between the strong and the weak.

WITH Mr. McKenna's speech last week, in which he gave an outline of the Govern-

ment's proposals, Welsh Disestablishment has again entered the arena of acute and earnest controversy. The crux of the situation is that Disestablishment must be accompanied by some measure of Disendowment, and it is around this question that the real conflict will be joined. Few people at the present day are much affected by the plea that it is the national recognition of Christianity which is at stake, or that the spiritual efficiency of the Church as a bulwark against the secularisation of the State depends upon its establishment.

THE Government proposal is to disendow the Church in Wales, subject to existing life interests, of an income of £181,000 a year, and to restore it to definitely national purposes. The greater part of this sum is derived from tithes, and tithes in Wales, Mr. McKenna contended, were not the offspring of piety, but the creation of law. They were a tax appropriated to the use of a Church at a time when it was national. When the Church ceased to be national it was not merely within the jurisdiction, but it was the duty of Parliament to appropriate the proceeds of the tax to national purposes. It is the intention to leave the churches and parsonage houses in the possession of the disestablished Church. These with the endowments and other public sources of income which remain will still leave the Church of England the most richly endowed church in Wales.

AFTER Disestablishment, Mr. McKenna asked, what would be the position of the English Church in Wales? It would be the same as that of the Irish Church. It would be the same as that of the eight other Churches in Scotland, the United States, our Dominions, and our Colonies, no one of which was established and all of which enjoyed inter-communion and close ecclesiastical relations with the Estab-

lished Church in England. It would be reverting to the position in which the Welsh Church stood in relation to the English prior to the twelfth century. The regulations for the general management and good government of the Church in Wales and her property would be in the hands of a representative body with whose freedom of action and choice of means nobody would desire to interfere. The spiritual entity of the Church need not be touched. He believed the fears of Churchmen as to the loss of influence and vitality were devoid of all foundation. The very same forebodings were expressed with regard to the Disestablishment of the Irish Church in 1869, and they had proved to be utterly groundless. A little courage, a little faith, and they would see the Church of England in Wales taking her rightful place in a sisterhood of free Churches.

* * *

AN announcement was made in the *Osservatore Romano* on Monday, that Mgr. Duchesne's "*L'Histoire Ancienne de l'Eglise*" has been placed on the Index. This is the end of a controversy which has been hanging in the balance for a considerable time and marks another stage in the campaign of the bureaucracy at the Vatican against scholarship. A book which was commended by the Pope himself on its first appearance and has been used widely as a text-book in the French seminaries is thus banned officially as dangerous to faith. It seems probable that the Pope's advisers never made acquaintance with it till it appeared in an Italian translation. There will be a good deal of curiosity about Mgr. Duchesne's attitude. It will be hard for him to retain his high ecclesiastical dignity without a formal act of submission, but as Director of the French School in Rome and a recent member of the Académie Française, he stands to lose a good deal in reputation and esteem if he yields to intellectual tyranny.

* * *

THERE seems to be no reason to doubt the statement, which has been communicated to a Belgian paper, that the Supreme (Civil) Court of Madrid has declared Francisco Ferrer to be innocent of the charges of conspiracy, riot, and insurrection for which he was condemned and shot. On the ground of his innocence, his confiscated property is to be restored to his heirs. It is a tardy act of reparation, which does nothing to mitigate the injustice of his execution. But it affords a remarkable and unexpected justification of the attitude of those organs of public opinion—we are glad to think that we were of the number—who made a strong protest against this act of barbarism at the time, with its hideous paraphernalia of a hasty and secret military trial.

THE unveiling of the Bunyan Memorial in Westminster Abbey has been made the occasion of a chorus of approval of the happy and fraternal relations between the Church of England clergy and the Non-conformist ministers who were present. It is considered to be almost a spectacle for angels that the Archbishop of Canterbury and Dr. Clifford should walk together in the Abbey. We wish that we could take these things more naturally and simply, or reserve our surprise for the occasions when ministers of the Gospel do not treat one another with mutual sympathy, courtesy, and goodwill. But we may take it as an illustration of the power of a common homage to a great personality to create an atmosphere of mutual understanding. The secret of Bunyan's enduring fascination could not be put more aptly or tersely than was done on Thursday by a writer in *The Times*: "The Pilgrim's Progress" produces as strong an illusion of reality as any realistic novel because its allegorical form is only a means of relating things that had really happened to Bunyan himself."

* * *

A LETTER on "Filial Impiety," which Miss Violet Markham has sent to *The Times* will be welcomed by all friends of clear and tolerant thinking. It is often assumed that any change either in politics or religion is lacking in reverence for our ancestry. Loyalty is supposed to involve a certain stationariness of mind, or a parrot-like repetition of inherited phrases. Against this use of the "dead hand," either in controversy or our daily habits, the assumption that true loyalty to the dead consists "in putting up mental shutters round the house of life and dwelling therein in a stultifying imperviousness to new ideas," Miss Markham makes her protest. "The living principle of one generation," she says, "unless constantly tested in the light of new conditions, may become with fatal ease the moribund prejudice of the next. Our daily sacrifice on the altar of memory should be that of a present faith building up new forms of life, not an offering of dried husks from which the spirit has long since fled. The man who boasts with conscious pride that he has never changed his mind is probably in that happy position because he has no mind worth speaking of to change."

* * *

THE annual meeting of the Unitarian Home Missionary College was held in Manchester on Wednesday, and encouraging reports were presented of its progress and usefulness. A special welcome was given to Dr. Mellone and the Rev. H. D. McLachlan on their assuming the duties of "Principal" and "Tutor and Warden" respectively. We hope to give some account of the proceedings next week.

THE CHURCH AND THE AGE.

WE think that the Dean of St. Paul's has a just ground of complaint against the newspaper reporter on the prowl for copy. It will be remembered that he gave a course of lectures at Sion College a short time ago to a small society of ladies. His recent accession to his high dignity in London put the newspapers on the alert, but instead of publishing careful abstracts of the lectures they scattered broadcast a few striking sentences or unconventional judgments torn from their context, and straightway denounced him as a pessimist and labelled him "the gloomy dean." In deference to a strongly expressed desire, Dr. INGE has now published his lectures,* though he is careful to tell us that they were not written with a view to publication. Anyone who will take the trouble to read them will be bound to pay a tribute to their vigour of thought, their plainness of speech, and their deep spiritual convictions, however much some of the statements and conclusions may provoke him to dissent.

Dr. INGE makes a shrewd guess at the reason of the chorus of public disapproval. He did not say what he was expected to say. He retailed none of the platitudes of the facile optimist. He refused to be a prophet of smooth things. Believing as he does that in our enlightened age, which scatters flowers every day at the shrine of progress, men are still capable of self-deception, and that "there is much in the prevailing tone and temper of modern thought which is a standing menace to the Christian spirit," he has the courage to say so. For ourselves, we are grateful for the warning that the newest catchwords are not necessarily of divine authority, though some of them may have less alloy in them than Dr. INGE thinks he has discovered. If we have a ground of complaint at all it is not against his trenchant *obiter dicta* about democracy or modernism, though we disagree with them profoundly. We can do without complacent echoes of our own opinions, but we seem to miss the enrichment of mind by deep human sympathy even for the failures and the fools, without which there is danger that the wholeness of truth may be sacrificed to intellectual clearness and critical subtlety, or it may be to the angularities of a purely individual judgment.

The newspapers are probably tired of rending the Dean of St. Paul's by this time. It will now be the turn of the ecclesiastics and of all well-mannered religious people who walk in the strict ways of party

* *The Church and the Age.* By William Ralph Inge, D.D. Longmans, Green & Co. 2s. net.

loyalty and sectarian zeal. For he reveals himself on almost every page of this book as impatient of all the fashionable ways of making religion popular. "The living Spirit of CHRIST," he says, "is plainly no respecter of persons or of denominations; and it is this living Spirit which must be the guide and teacher of the Church of the future." His object is to prove that "the Spirit of the Ages is a much better Spirit to co-operate with than the Spirits of this particular Age." He reminds us that God is "infinitely prodigal of time," and that civilisation is probably still only in its childhood. In face of our impatience to see the Millennium next year he tells us that the Church "has only begun to crawl and babble. Her life lies before her, not behind her. The 'traditions of the first six centuries' are the traditions of the rattle and the feeding bottle." Nor does he show himself any more tender towards the dominant ambitions and ideals of the Catholic party in the Church of England.

"Our own Church is a characteristically insular institution, which evades all classification. In its present shape it was the product of a political compromise which was so framed as to include Catholics who would renounce the Pope, and Puritans who were not anarchists on principle. It is officially Protestant, and dislikes the name. It has framed tests of Catholicity which separate it from the non-Episcopalian Churches, and which are scornfully rejected by all other Catholics. It has been, in a word, the Church of the honestest and most illogical nation on the face of the globe."

Here again is his trenchant description of the scheme for fraternal union between the Church of England and the Greek Church, which a few people are trying to revive at the present moment in connection with the English visit to Russia.

"We do not hear so much now of a *rapprochement* with the Eastern Church, a very pleasing and romantic idea, especially to those who, like myself, very much prefer the Greek Fathers and their theology to the Latin. . . . I cannot think that we should gain much by associating with the State-Church of a semi-barbarous autocracy, sunk in intellectual torpor and gross superstition. The notion almost reminds us of the cruel jest of Mezentius, who bound the living bodies of his enemies to corpses."

We have not quoted these passages in order to try to find another label for the Dean of St. Paul's, but simply to illustrate the trenchant candour with which he seeks to dethrone the idols of the Church as well as those of the market-place. If they have in them some of the zeal of the iconoclast and the almost uncanny dread of any form of self-deception which is often the lot of the lonely thinker, it must not be forgotten that behind

them there is the glow of a noble spiritual passion. He desires above everything else "to hold up the Christian view of life, the Christian standard of values, steadily before the eyes of our generation." Christ for him "has transformed all values in the light of our divine sonship and heavenly citizenship." The thought of this heavenly citizenship reminds him how the divisions in the Church of CHRIST disappear in the chambers where men shut their door and pray to their Father who is in secret. "The mystics all tell the same tale. They have climbed the same mountain, and their witness agrees together." "No Church that can produce saints is spiritually dead or morally bankrupt." It is in the light of this purpose and conviction, and not by its occasional lapses into exaggeration or provocative phrasing that the value of his message must be judged. Even in religion we cannot dispense with the acid of thought when it bites deep into the earthly dross and reveals the bright gold of the Gospel.

A FRIEND OF THE PEOPLE.

CHARLES DICKENS,
BORN FEBRUARY 7, 1812.

IN my last year at Trinity Hall, Charles Dickens came down to Cambridge and read portions of his works at the Guildhall. It was in the spring of 1870. He read with intense tragic power the story of the murder of Nancy; then, with irresistible humour, the account of Mr. Pecksniff's visit to Kingsgate-street, High Holborn, where Mrs. Gamp resided, and the conversation of that lady with Betsy Prigg. Last came "Boots at the Holly Tree Inn." No child of eight in the present day would ever talk as Master Harry Walmers, jun., does in this story. Yet it is a charming little idyll, and Dickens dwelt with special affection on the women "seven deep at the key-hole," and the soft-hearted chambermaid who cried out, "'Tis a shame to part them!" At this time there was at Trinity Hall with me Henry Fielding Dickens (now a brother K.C.), the youngest son of the great novelist. He kindly lent me the parts of "The Mystery of Edwin Drood" as they came out in their paper covers; to the pictures on these covers some critics attach great importance. I read these parts with great interest, and formed the opinion, to which I have ever since adhered, that Mr. Datchery, who came to Cloisterham in a white wig in Chapter xviii, was not Edwin Drood, but Mr. Grewgious' clerk, Bazzard, in disguise.

On June 9, 1870, I came down to town from Cambridge. Early the next morning, as I walked from my hotel in Queen-square, Bloomsbury, towards Gray's Inn, I was startled by the newspaper placards which announced the "Death of Charles Dickens." This was a shock to me, as it was to all London. Next I noticed a

little stationer's shop—in Lamb's Conduit-street, I think—where a sheet of black-edged note paper was placed in the window with a photograph of Charles Dickens stuck into it by the four corners—a quiet note of grief. Further on, I wandered into Staple Inn, and there stopped in surprise before a doorway over which was written, "P. J. T., 1747." This I recognised at once as the staircase leading to Mr. Grewgious' chambers. Just about the same hour that morning my friend Harry Dickens, as I afterwards learnt, was driving from Cannon-street to the office of *All the Year Round*, and when he paid his fare, the cabman noticing his mourning, asked if he was "any relative of the late deceased," and hearing that he was, said, "Ah, sir, we have all lost a friend."

The cabman was right. Dickens was essentially a friend of the people. He understood them, and, with all their failings and their eccentricities, he loved them. He could paint the courage and the patient sufferings of the poor far better than the conventionalities of polite society. Dickens always had the truest and most tender sympathy with the joys and the sorrows of simple folk. He could not have depicted for us a "verray parfit gentil knight" like Colonel Newcome. But, on the other hand, Thackeray could not have given us Mark Tapley or Dick Swiveller—still less Tiny Tim, Little Nell or Joe. His description of the "cold swarry" which Sam Weller attended at Bath, raised Dickens at once to the rank of a first-class humourist. But he was permanently enshrined in the hearts of the people by his Christmas Carol, in which he vehemently preached the doctrine that it was the duty of everyone to be radiantly happy on one day at least in the year.

Dickens was the only Londoner I ever saw who really loved London and was proud of being a Londoner. He was especially fond of the Inns of Court and the neighbourhood which surrounds them, and rightly so, for in his young days they were even more picturesque than they are now. It is true that he was not born in London. His father was a clerk in the Navy Pay Office, stationed at Portsmouth, and resided at Landport, where Dickens was born on February 7, 1812. But the family removed to London when Charles was very young, and lived first in Gower-street and then in Camden Town. He was a singularly observant child, with a keen sense of humour; and from his early boyhood he noted the peculiarities of the persons whom he met in all ranks of life, and used them later as material for his books. He was apparently allowed when a boy of seven or eight years old to study the works of Fielding, Smollett, and Mrs. Inchbald. When he was eleven years old he was sent to school in Mornington-place, in the Camden-road, and at the early age of fifteen he started in life as office boy to Mr. Blackmore, a solicitor in Gray's Inn-square. Here he learnt a little law and a great deal about the Marshalsea prison—knowledge which helped him to write "Pickwick," and, later, "Little Dorrit." In his evenings he studied shorthand, and so, after nearly three years' work in Gray's Inn-square, gained a position as reporter in Doctors'

Commons. His acquaintance with Doctors' Commons appears from "David Copperfield." At the age of nineteen he obtained a post in the Parliamentary gallery, where his father was already also a reporter; and he continued writing reports of political speeches for the *True Sun*, the *Mirror of Parliament*, and the *Morning Chronicle* till 1836.

His first original composition was entitled "A Dinner at Poplar"; it appeared in the *Monthly Magazine* for January, 1834. This formed the first of the series subsequently published in two volumes under the name of "Sketches by Boz." "Boz" was really the family name for one of his brothers, but Dickens adopted it as his *nom de plume*. The children had nicknamed their eldest brother Moses, and this was soon corrupted into Boses, and then into Boz.

The "Pickwick Papers," the first of which appeared in 1834, were also published by Dickens under the quaint name of Boz. They were published in parts—a method of publication which Miss Jenkyns considered "vulgar, and below the dignity of literature." But it had one great advantage. Everybody read each part at the same time, and, therefore, everybody talked about it—even in the quiet homes of Cranford. Tom Brown and Harry East read them in their study at Rugby though Flashman was roaring for a fag; Captain Brown—"poor dear infatuated man"—was reading the newest part when he gallantly met his death at Cranford Railway station. "Dombey and Son" was also published in parts, and the grief of the nation at the death of little Paul was thus quite as widespread and almost as genuine as its grief had been at the death of the Princess Charlotte; for Dickens was a mighty master of pathos.

In 1838 Dickens, who was then living at 48, Doughty-street, close to Gray's Inn, produced the "Memoirs of Grimaldi." This was, I believe, the last book which appeared under his *nom de plume* of Boz.

Who the dickens Boz could be
Puzzled many a learned elf,
Till Time unsolved the mystery
And Boz appeared as Dickens' self.

These memoirs were originally written by Grimaldi himself; his friend, Mr. Wilks, subsequently expunged much that was neither amusing nor interesting to the public; then Dickens re-wrote large portions, improving the manner in which the facts were narrated "without any departure from the facts themselves." The value of the book was enhanced by several excellent and amusing pictures drawn by George Cruickshank, who had illustrated the later portion of the "Pickwick Papers," the earlier parts having been illustrated by Seymour. "Nicholas Nickleby" and many of Dickens' later works were illustrated by Phiz (Hablot K. Browne); "Our Mutual Friend," by Marcus Stone; and his last unfinished work, "Edwin Drood," by Luke Fildes.

Charles Dickens was admitted a student of the Middle Temple on December 6, 1839. He had at this date written "Oliver Twist" and "Nicholas Nickleby" in addition to "Sketches by Boz" and

"The Pickwick Papers." It is said that he joined the Middle Temple because he wished to follow the example of his great predecessor, Fielding, and to become a police magistrate; but this is by no means certain. He was never called to the Bar, nor did he ever occupy chambers in the Temple. Yet the Temple and its surroundings were very familiar to him, and strongly appealed to his imagination. He makes many references to them in his later writings: see, for instance, the description in "Barnaby Rudge" of Sir John Chester in his chambers in Paper Buildings, and of Eugene Wrayburn's chambers there, in "Our Mutual Friend." The fountain in the Middle Temple is always associated with the name of Ruth Pinch, in the mind of everyone who has read "Martin Chuzzlewit."

In 1842 Dickens went to the United States, where he was most cordially welcomed, and on his return he wrote the "American Notes." In the following year appeared "Martin Chuzzlewit," a large portion of which is drawn from his experiences in America. He regularly attended services at Little Portland-street Chapel when Mr. Taggart was minister there, and he was probably familiar with some of the works of the Rev. James Martineau. Indeed, it has been said that Dickens parodied the style of Dr. Martineau in the famous speech addressed by one of the Literary Ladies to Martin Chuzzlewit on his return from Eden: "Mind and matter glide swift into the vortex of immensity. Howls the sublime, and softly sleeps the calm Ideal in the whispering chambers of Imagination. To hear it, sweet it is. But then, outlaughs the stern philosopher and saith to the Grotesque: 'What ho, arrest for me that agency; go, bring it here!' And so the vision fadeth." But this, again, is by no means certain.

Everything that Dickens wrote was morally sound. No harm can follow from the study of his books, and, indeed, much good has followed from the perusal of them. The revelations contained in "Oliver Twist" directly contributed to reforms in the management of our work-houses; his description of the Marshalsea accelerated the abolition of imprisonment for debt. In "Nicholas Nickleby" he exposed the abuses then existing in Yorkshire schools, with the result that he was threatened with three actions of libel. The Circumlocution Office is still with us, in spite of the satire which Dickens levelled at it in "Little Dorrit"; but its absurdities are somewhat abated. Even his satire was always kindly. And, oh, the humour of the man! It is as rich and genuine in his later works as in his earlier, though there is less of it, and the fun is not quite so rollicking. And, in the midst of this humour, there is always a serious moral purpose in what he writes.

Yet our young people say that they cannot read Dickens; they have no time; his books are too long, his plots too intricate, and the number of his minor characters bewildering. It is true, no doubt, that his story does not gallop on at the pace familiar to readers of Rider Haggard and Stanley Weyman. It is true, too, that from his boyhood Dickens' powers of observation and memory had accumu-

lated an abundance of material out of which his ever active imagination constructed a great variety of incidents and an amazing number of extraordinary characters. Very possibly these characters were not so extraordinary when he first depicted them as they seem to us now. The facilities of intercourse afforded by the railway, the bicycle, and the motor car, and the scattering of Londoners all over the country, have effaced many of the picturesque eccentricities of the old local life. Moreover, it is the fact that the plots of some of Dickens' novels are involved, and in others the climax is surprising, not to say far fetched. Thus, every circumstance narrated in "Bleak House" seems to point to the conclusion that it was Lady Dedlock who murdered Mr. Tulkynghorne, but suddenly we are told without any warning that the crime was for no sufficient reason committed by her French maid. Again, it is almost impossible to believe that simple Mr. Boffin could have acted the part of a miser so well as to deceive the sharp-eyed young lady who was then staying in his house. And in this novel, "Our Mutual Friend," we have two distinct main plots—the respective love affairs of Bella and Rokesmith and of Lizzie and Eugene; while all around these characters circle Mr. and Mrs. Veneering and their semi-detached friends, who act as the chorus in a Greek tragedy and criticise the conduct of the principal actors. Dickens' best plot is, undoubtedly, that of "The Tale of Two Cities"; and what a grand story it is! Sidney Carton's pure love for Lucie Manette converts him from a drunken, dissolute dog into a true hero, who was willing to lay down his life for her sake. This is, I think, the noblest of all Dickens' works; though I must accord a very high rank to "David Copperfield," in which the author gives us so beautiful and homely a picture of quiet English life, founded largely upon the incidents of his own early days.

Dickens is very dear to us old folk who read his tales as they came out, and we trust that many of our young folk, too, will join heartily in the commemoration of his birthday which all English-speaking nations will celebrate next week.

W. B. O.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BERGSON ON LAUGHTER.

SIR,—Towards the close of his most able and entertaining article in your last issue, Professor Jacks most truly says: "M. Bergson's treatise throws light on many things besides laughter—on the theory of knowledge, on ethics, and, perhaps, on religion." I have lately been studying M. Bergson's work on "Time and Free Will," in which he en-

deavours (it seems to me quite unsuccessfully) to prove that whoever thinks that, in the moral crises of his life, it is possible for him to make any other choice than that which he actually makes, does so because he is the victim of spatial and mechanical conceptions. As I was reading the book it occurred to me that it was, perhaps, fortunate that in my student days Bergson had not appeared; for had one or two of us at college become enthusiastic Bergsonians we might have been tempted to smile, if not to laugh, as we saw our teacher, in the midst of his grand appeal to our moral consciousness, struggling helplessly and comically in the meshes of delusive spatial metaphors; for we should have remembered that, according to M. Bergson all who make such appeals in favour of Libertarianism are unconsciously misled, and utterly deluded by false spatial and mechanical ideas. But if, after the lecture, one of us had endeavoured to make clear to our professor M. Bergson's novel doctrine, I can well imagine Martineau indignantly exclaiming: "Have I ever in my lectures on Free Will given the slightest indication that I was in the faintest degree influenced by these spatial conceptions which you say have deluded me? My own firm conviction is that no such mechanical ideas ever enter into and affect any man's conviction; that in moments of temptation it is open to him to freely choose between what he feels to be the right and what he feels to be the wrong course of action; and I believe that the whole story of these mechanical conceptions is a fictitious creation by Bergson in order to harmonise ethics with his fundamental doctrine that reality is ever-flowing duration."

Certainly such "moral stalwarts" as Martineau, Channing, and the Newmans would have been "wooden" enough to feel assured that the brilliant and clever Frenchman's views were destructive of much which they regarded as most precious both in Ethics and in Religion. But it may be asked: "Why appeal to these antiquated authorities? What we have to do with is the living thought of the dwellers in the new mental world of the twentieth century." Well, if you turn to the last July number of our foremost philosophical journal, *Mind*, and look through a powerful article on "The Meaning of Human Freedom," you will find the writer, Mr. G. C. Field, saying: "Our self-knowledge tells us that the way in which our action is connected with its antecedent conditions is different in kind from what we call necessary connection. And its unique quality is what we mean by freedom. Thus, when we are faced with two alternatives we say with confidence that we 'can' take either of them. And if we are asked in what sense we 'can,' we reply that it is in the only true and original sense which it is possible for the word to bear. This sense is really familiar to all of us, but we cannot describe it further." (P. 390.)

It is, of-course, possible that Mr. Jacks may be right when he says: "In this world of flowing life, whatever *stiffens* itself is doomed, sooner or later, to be *broken*." Martineau and F. W. Newman were, no doubt, uncommonly stiff on the

question of libertarianism; and the latter felt assured that, if you once gave up your hold on free-will, your faith in a God with whom you can hold spiritual communion, and also your belief in personal immortality, would also ere long desert you.

As I believe that this firm faith in man's power of free choice between alternatives is in no way connected with mechanical ideas, so I have no fear that it will ever be permanently broken. But my main object in writing this letter is to protest against some of the statements in Professor Jacks' last paragraph; and to assure him that it is quite possible to take the most serious exception to M. Bergson's ethical views, and at the same time to be neither "wooden" nor within the category of "Scribes and Pharisees." In a recent article in *THE INQUIRER* on "Religious Experience To-day," Mr. Whitaker well says: "When you come to the modern conscience you are in the very throes, in the actual pit of the contest that is deciding for the world its future religion." So it seems to me; and I believe that our highly-gifted Bergsonian professor is destined to take an important and helpful part in this momentous discussion, on which both ethics and religion depend; but to take this part most effectually it is necessary that he should not underrate those who are on the other side in the great controversy.—Yours, &c.,

CHARLES B. UPTON.

St. George's, Littlemore.

RELIGION AND PERSONALITY.

SIR,—No man, outside a desert island, can deny, or if he be sane can desire to deny, the power and influence of human personality. We are all persons: God is personal, or so much more than personal. Nor will any observer of our human world be disposed to contradict the statement that most people dearly love a hero, and are strongly moved by the sense of the heroic. The influence of personality is as potent among persons as the twelve loaves and the few small fishes were in the feeding of the 5,000. Hero worship of the Carlyle or any other order has been instructive; but it has its dangers. The writer of the leading article on "The Secret of Personality," in your last issue, is a pertinent example. He not only (1) rebuts his own most positive assertion concerning personality, but (2) is guiltless of logical consequence. In the first place, we are reminded of "the appeal to sentiments and loyalties which are among the deepest and most sacred we know, the impassioned love of country and the dedicated service of the common good." I venture to assert that "the love of country," and certainly "the dedicated service of the common good," stand possessed of a more intense loyalty and devotion than can ever be evoked by a person. The cry of "The King" or "The Throne" always betokens a passion for the abstract sentiment rather than for any present occupant of the throne. William James has brought this out with his unequalled powers of elucidation. And further, I submit that "spiritual principles and moral precepts," however low their

level be on the "philosophic" plane, also extend their far-reaching influence immeasurably farther than devotion to any one person can possibly do. It is even disputable whether it was "country" or "Garibaldi" that exerted the more subtle influence upon the young Milanese noble. The suggestion can further be made that "Love" is greater than its personification in any one person: just as "the Party" in politics wields an authority that no one leader ever pretended to wield. "Tariff Reform" looms larger than Mr. Bonar Law.

If I seem to labour this point as against the writer, I trust he will forgive me, when I tell him I am speaking my own deepest conviction. Thus, if I have a right as a person to my own instincts and sentiments, the influence of "spiritual principles" as put in the scale against any personal exponent of these principles is triumphantly assured. And, intuitively, I believe this to be true of Jesus of Nazareth. For what person existed who could legitimately claim his "personal devotion" in the sense of "The Secret of Personality"? Though, indeed, his unswerving allegiance to his principles and his God constituted him the friend of the poor and needy.

And before venturing ahead, let us say secondly that because Garibaldi and Ruskin were two great personalities—and here the abstract word "personality" is more suggestive than "person"—it is not in the way of logic to declare that, therefore (the leader-writer does not use the phrase), "the Religion of a Person" is unquestionably indispensable. Nor is it permissible to deny of other men, what is declared of Garibaldi and Ruskin, that these others also may be moved by "the attraction of joy, of fervour, and of life."

The upshot so far is that one person at least is moved more by principle than by persons: and for the simple reason that the ideal is more attractive than any limited personification of it.

We may now enter upon some of the implications of the Religion of a Person.

Mr. Emmet in his appeal for "Liberty of Criticism in the Church of England" in the October number of the *Nineteenth Century*, stated that "Christianity is the Religion of a Person." In his case the phrase intimates a loosening of certain bonds: and he believes in a passionate devotion to a Person; but that Person is a God. What more natural devotion? It is that of religious men in general. But what if the Person be not ranked as God? There lies the immense difficulty. And those devout believers who speak of "God in Christ" as the only belief for Christians are in similar case. The only tenable assumption is that the one way of communion with God is through his historical manifestation in Jesus Christ, that the revelation of God in Jesus (one cannot attribute to these the notion that this is the only revelation) is not only unique, but whole and perfect. What is likely to happen if by any chance the reverent scepticism of certain religious men relative to the very historicity of Jesus were confirmed? What in our recollection was the answer of Dr. James Drummond, whose own fervour awakes in devotion to a Person, when asked his

opinion as to the possible effect upon Religion? The reply was that Theodore Parker and the left wing assert their religion would not be affected one whit, if it were proved Jesus never lived. That is to say, the left wing was made to answer for the centre and right wings of religious believers, which had no answer, and could not possibly have an answer, ready. One must submit again, and in all gravity, the immensity of the assumptions underlying this religion of a Person. There must be a perfect revelation of God in humanity: this human being must rightly claim the exercise of spiritual supremacy over the world—at least of Christians. In the words of an orthodox writer, "Ought any being to have the religious value of God to us, who is not personally and essentially God?" My own answer, with his, emphatically is No!

If the manifestation of "God in Christ" is less than has been assumed, then the theory of this "sole, perfect" access of God to man must be abandoned, and the "Religion of a Person" rejected as a narrowing, sectarian cry, confounded in fact, injurious in principle, and dishonouring to all the other prophets of God of all ages and climes. And with the disallowance of this "Godmanhood" must likewise depart the proud and exclusive claim of Christianity as a "final religion."

There can be no further need of amplification if my reasoning is sound. Questions of criticism, questions of the originality of Jesus, questions of the place of Jesus as a religious revealer, questions of his superiority in all points over his followers, questions of the relative merits of the New Testament to the newly discovered literature of the day, *e.g.*, "The Odes of Solomon," questions of the value or defects of other religions, need not detain us. But the sad fact remains, that religious men calling themselves by the name of Liberal Christians constitute Jesus as the champion and the cause of religious aloofness.

I confess myself an ardent believer in "The Secret of Personality," but it is as an advocate of the influence of all personalities, and not in an exclusive and, however noble, "unique" person. And do we ever endeavour to catch the attitude of Jesus himself in this respect? "None is good, save One, God." Here is no trace of oligarchic, aristocratic superiority in this arresting human assertion, but rather the avowed proclamation of a spiritual democracy from which the very publican is not excluded. There are orders of personality, and the kingdom of God calls for each and all.—Yours, &c.,

H. D. ROBERTS.

Liverpool, January 30, 1912.

BOOKS AND REVIEWS.

ASSYRIAN AND BABYLONIAN RELIGION.

Religious Belief in Babylonia and Assyria. M. Jastrow, jun., Ph.D. New York and London: Putnam. 9s. net.

THIS is the latest volume of the American Lectures on the History of Religions, a

series having much the same object as the old Hibbert Lectures of twenty to thirty years ago. There is need of a fresh treatment of some of the subjects formerly dealt with, owing to the amount of new material brought to light in the interval; and nowhere, perhaps, is this more true than in the case of Assyrian and Babylonian religion. The work of deciphering and interpreting the cuneiform texts has been carried far beyond the point reached when Sayce gave his Hibbert Lectures in 1887; and the knowledge thus gained upon particular points goes to form a general conception of the whole more consistent and reliable than was then possible. Dr. Jastrow has produced an admirable book, so far as one can judge who, in regard to Assyriology, is merely the man in the street. I am in no way competent to criticise his statements; but, after all, it is the man in the street who needs some expert to tell him what is being done in the expert's own field of study, what conclusions have been reached, what main facts have been established. I approached Dr. Jastrow's book with the recollection of having read, or tried to read, Jeremiah's recent work on "The Old Testament in the light of the Ancient East"; and I expected to find myself again overwhelmed by a mass of bewildering names, and an astronomical theory almost incredible. But I soon found that Dr. Jastrow, with no less learning, presented his subject in a very different manner; and I read his book through with deep interest, and the sense of really being helped to understand the subject. Of course, the fact that the contents of the book were delivered as lectures (though not exactly popular lectures) accounts to some extent for its clearness and readableness. Jeremiah's book seemed to be rather a collection of notes by an expert for experts, too technical for the ordinary reader. If anyone has, as I have, wondered what to make of Jeremiah's book, and where he was at the end of it, he will find in Jastrow a most welcome friend and teacher. I was very much struck with the absence of extravagance in the theories advanced, the clearness and self-control of a man who does not lose sight of his subject as a whole by burying himself in a heap of details. I was also struck by the fact that Jeremiah's portentous astronomical theory is hardly mentioned, and is allowed no such dominating position as had been claimed for it. The chronology, too, in Dr. Jastrow's hands, is more modest in its range; and the reader is not invited to rely upon dates previous to 3,000 B.C.

The lectures are only six in number; but, as printed, they must contain far more than what was spoken, unless the American capacity for listening be almost inexhaustible. The subjects are:—(1) Culture and Religion, (2) The Pantheon (3) Divination, (4) Astrology, (5) The Temples and the Cults, (6) Ethics and Life after Death. It would be easy to name points of interest in every chapter; but to do so would be almost to summarise the whole book. I would rather commend it to the general reader; and will add, for his encouragement, that its style is pleasant and free from American turns of expression which sometimes jar upon the English ear. Those who wish to learn

some more about one of the oldest known forms of religion, and what it meant to its adherents, cannot do better than read Dr. Jastrow's admirable book.

R. T. H.

THE GERMAN LYRIC.

The Oxford Book of German Verse. At the Clarendon Press. 6s. net.

THERE are no more delightful anthologies either in form or contents than the "Oxford Books of Verse." We offer a hearty and grateful welcome to the new volume which has come to keep company with its predecessors in the international friendship of good poetry. To some readers, who first entered the paradise of German lyrical poetry through the gateway of Buchheim's "Deutsche Lyrik," it will perhaps be something of a shock to hear that the Golden Treasury volume is in danger of being superseded; but the spirit of poetry is ever at work, and there was no "finis" to the matchless charm of the German lyric when Heine was consigned to his grave at Montmartre or Goethe found a more honoured resting-place in Weimar. Our old favourite and our new friend have much in common; but the book which Professor H. G. Fiedler has edited for the Clarendon Press contains selections from the work of Liliencron, and Gerhart Hauptmann and Richard Dehmel and other modern poets, which will be as welcome as they are unfamiliar. It has also its own special note of distinction in a German introduction from the pen of Gerhart Hauptmann himself.

CITIZENSHIP AND RELIGION.

The Nation in Judgment. By A. L. Lilley. London: Francis Griffiths. 3s. 6d. net.

THIS collection of sermons on some national questions and occasions has the individuality, the fine mental balance, and the spiritual suggestiveness of all Mr. Lilley's work. Those who read it will realise afresh the serious loss which his recent appointment to a canonry in Hereford Cathedral involves to the forces of breadth and idealism in the religious life of London. The "special" sermon is one of the surest tests of a preacher's power. If the occasion arises out of some striking national event or has a close connection with burning questions of public policy or social reform, it is fatally easy to take refuge in the language of complacent moralising or to lapse into the rhetoric of the partisan. No sermon of the kind can be said to be successful unless it helps to purge the soul of all base passion in face of the great duties of life and illumines it with a fresh vision of the loveliness of the Divine Kingdom. "To make our citizenship religious," Mr. Lilley reminds us, "we must meditate much upon the nature of its duties and the means of accomplishing them. It will not do to shout with the party of reform any more than to shout against it. We must bring something to it, something original and indivi-

dual, gained in long pondering over the difficulties to be overcome. I know of no duty which is more sternly forced upon the Christian of to-day than that of study and experiment in the matter of the human problems he has to face. That is the new sphere of Christian meditation. For the Christian meditation has always meant the discussion of his difficulties with God, the retirement, if it be possible, into those hidden depths of a man's self where the disturbance of superficial passions and prejudices is no longer felt, where God dwells and speaks to him in the silence. And there we have got to discuss these things and find the orientation of our duty. And again: "Religion does not solve things automatically, as if it were a compact and abstract theory. It fills men with the power of solving them, because it is life and the true spirit of life." These words illustrate far better than any descriptive or critical remarks of our own could do the spirit and temper in which Mr. Lilley deals with the difficult issues of national and social life, and the quality of the religious help and guidance which the reader will find in these pages. Among the subjects treated are "The Uses of National Emotion," "The Responsibilities of National Power," "Citizenship and Justice," "The Spiritual Sources of Social Unrest," and "The Unity of Christendom."

LITERARY NOTES.

WE regret to learn that Mr. James Allen, editor of the *Epoch*, has just died at Ilfracombe. Of his books perhaps "Above Life's Turmoil," "The Master of Destiny," and "As a Man Thinketh," are the best known and have had the largest circulation. His philosophy of life was based upon the teaching which has been made familiar to English people in "The Light of Asia," and he was never weary of trying to make his readers perceive the beauty of "the infinite and eternal law of causation" of which Emerson was thinking when he said: "Justice is not postponed; a perfect equity adjusts the balance in all parts of life." We understand that Mrs. Allen, who has helped her husband in editing the *Epoch*, will carry on his work.

* * *

AMONG their spring publications Messrs. Macmillan announce the first series of Mrs. Bosanquet's "Social Conditions in Provincial Towns."

* * *

"THE Beginnings of Quakerism," by William Braithwaite, which has just been issued by Messrs. Macmillan, is a companion volume to the recently published book on "The Quakers in the American Colonies," by Professor Rufus M. Jones, who also writes an introduction to the present work. It forms one of a series designed to give a full history of the Quaker movement in England and the Colonies, and it treats of Quakerism from its earliest

sources in the reign of Elizabeth, carrying on the story to the year of the Restoration.

* * *

THE new volume by R. L. Stevenson announced by Messrs. Chatto & Windus, "Records of a Family of Engineers," contains material which has not hitherto been printed in book form, except in the "Edinburgh" and "Pentland" editions of Stevenson's works. It deals with the early history of the Stevensons in Scotland, and contains a biography of Robert Stevenson, the constructor of the Bell Rock and many other lighthouses. The extracts given from his grandfather's diary are of special importance as bearing upon the origin of Stevenson's literary gift.

PUBLICATIONS RECEIVED.

MR. A. C. FIFIELD:—Democracy and the Control of Foreign Affairs: Arthur Ponsonby, M.P. 3d. net.

MR. FRANCIS GRIFFITHS:—The Sermon on the Mount and Practical Politics: A. E. Fletcher. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Higher Criticism: S. R. Driver, D.D., and A. F. Kirkpatrick, D.D. 1s. net.

MESSRS. LONGMANS & CO.:—Christian Ethics and Modern Thought: C. F. D'Arcy, D.D. 1s. net. The Church and the Age: W. R. Inge, D.D. 2s. net. The Life of a Dissenting Minister: Charles Lloyd. 10s. 6d. net. A Peasant Sage of Japan: Tadasu Yoshimoto. 4s. 6d. net.

MESSRS. LUZAC & CO.:—The Teachings of Islam: Mirza Ghulam Ahmad. 1s. 6d.

MESSRS. G. P. PUTNAM'S SONS:—Blücher: Ernest F. Henderson. 5s. net. The Master of Destiny: James Allen. 2s. 6d. net. Above Life's Turmoil: James Allen. 2s. 6d. net.

MR. T. FISHER UNWIN:—The Early Literary Career of Robert Browning: T. R. Lounsbury, LL.D., L.H.D. 4s. 6d. net.

MISCELLANEOUS.

The Utopian, January, 1912; *The International Theosophical Chronicle*, January, 1912; *The Vineyard*, February, 1912; *The Nineteenth Century*, February, 1912; *The Cornhill Magazine*, February, 1912; *The Contemporary Review*, February, 1912.

FOR THE CHILDREN.

GEOFFREY CHAUCER.

(1340-1400.)

"For Thou, Lord, hast made me glad through Thy works, and I will rejoice in giving praise for the operations of Thy hands.—PSALM xcii.

I.

TO-DAY we will talk of another poet, but a very different kind of poet from Cædmon. You know Cædmon was a poor man, who lived a lonely life far away from towns and courts.

Chaucer was a man who had travelled about a good deal, and had seen other countries besides his own; he had also lived with princes and nobles, and had heard them talk of all that was going on in the world, and as he could read very well he was always studying, and knew all that

was to be known from the books people had then—far fewer than we have, of course, but perhaps folks were none the worse for that, for the books they had were few and good. Chaucer's father lived in London, and so he was brought up there. We don't know whether he went to school or college, but in whatever way he got his learning he must have worked hard at his books, for his poetry shows us that he knew a great deal about many things,—Classics, that is to say all the old stories written in Greek and Latin about the Greeks and Romans, and their gods and goddesses; divinity, that is to say all the Bible history and what good and religious men have said and thought about it; philosophy, which means all that the wisest people have written about life and death, and what we ought to do in the world to spend our short life as well as we can; astronomy, which means knowing how the stars move, how large they are compared to each other, and the distances they are apart; chemistry, that is, knowing what things are made of; and many sciences besides. (A science is anything which people know, arranged in a way in which it may be learnt.) And he knew French and Latin as well as English, for gentlefolks then used these languages more than English—French for speaking and writing, and Latin for writing.

So, you see, Chaucer must have worked very hard at his books to get so much into his head by the time he was grown up and began to write his poetry. But all through his life he never left off reading and studying, except when he was a soldier, and when he travelled to Italy and France as the King's envoy. Often when he was among many people all talking and laughing, he would not say a word, for he was thinking of his books at home and of what he should write next, and in one of his poems he tells how they would joke him, and say, "Thou lookest as thou wouldest find a hare, and ever on the ground I see thee stare." But though he may not have talked much, he knew how to use his eyes, as we shall see from his poetry.

If you could see Chaucer sitting in his house, writing poetry, how funny you would think it! Everything was so different then to what it is now. I'll begin with the house. First of all, there were no carpets on the floors, nothing but rushes which people strewed over the boards or stone to make it warmer for their feet. Then very few people could afford to have glass windows. I think a kind of thick stuff like horn was used, which let through the light, but which you could not see through; or else the windows had nothing but wooden shutters to close at night. There were no sofas or armchairs, nothing but straight benches to set against the wall. There was no paper on the walls, and no pictures, but sometimes there would be curtains like large pictures made of needlework and called tapestry. Now suppose Chaucer were hungry and wanted his dinner, he would not go to sit at a table as you do; the table would be brought to him. Two trestles and a board were carried in, and on this board were put all the things that people ate then, and it was different from our food. There was no such thing as tea or coffee; everyone had beer or wine

and meat, for breakfast and dinner and supper all alike. There were no knives and forks, so people ate with their fingers, and if you wanted to be polite you had to take care to have very clean hands and nails. And there were no plates, so instead of them people used flat cakes of bread, and after the meat had been eaten off them, they were often given to the poor, because they were soaked with gravy. When the meal was finished, servants came and carried away the table.

You would think Chaucer's clothes very funny, too, but they were much prettier than what people wear now. Then, everyone, men and women alike, dressed in bright colours—green, and red, and blue; and it must have looked much nicer to see them walking about in the streets than it does to see people in dingy coats and trousers. In his pictures Chaucer usually wears a grey tunic, with bright red stockings and a dark hood, with a long tail hanging down behind which was twisted round his head when he went out, to keep the hood on. When he was going to Court and wanted to be grander than usual, he would wear a tunic of some brighter colour, a shining belt and buckle, a dagger, and perhaps a piece of gold round his hair. When he was 16, he was sent to be page in the household of the Duke of Lancaster. A page did not then mean a little boy in buttons who cleans the boots and knives. It was like a sort of "finishing school" for gentlemen's sons; living with these great ladies and gentlemen taught them to behave nicely, to sing and play (if they had any cleverness for it), to know what was going on in the world; and if there were any wars at the time, and the master of the house went to fight, he would take the pages with him, so that they would learn how to carry arms and to be brave in battle. After this, Chaucer is supposed to have been a lawyer, and he is said to have been fined two shillings (that would be about sixteen shillings nowadays) for beating a Franciscan friar in Fleet-street. Chaucer did not like the friars; he thought that many of them were hypocrites—that is to say, they did not always *act* up to what they *said*, which is a bad thing. In 1339 he became a soldier, and in one of the wars with France he was taken prisoner, and kept there for a year. When he came back he married a lady called Philippa, who came from France. Perhaps you would like to know what she looked like. Well, she would have a curious head-dress, and a very long gown, perhaps of green, with fur round the edge, and a splendid belt of jewels, and shoes with long points—they were made like that in order that ladies should not trip over their long skirts. When she went out or crossed the street, she would wear tall clogs, to keep her pretty shoes out of the mud. She was a great friend of Queen Philippa (do you remember how Queen Philippa begged the lives of the twelve citizens of Calais from King Edward III.?). Through her, and also because he was a friend of John of Gaunt, King Edward's son, Chaucer came to be a great deal at Court, and so he lived most of his life in London; but I must tell you more about that in another article.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

THE SPIRIT OF NATIONALITY.

A New International League.

For some time a movement has been in progress which may be of far-reaching benefit to the smaller nationalities, whose rights and liberties are often placed in jeopardy by the encroachments or the autocratic methods of their more powerful neighbours. It is no secret that the movement owes its inception to the international conferences which have been held at Pontigny under the large-hearted guidance of M. Paul Desjardins. A preliminary appeal has just been issued in French, German and English as the first step towards the foundation of an International League. It is in the following terms:—

APPEAL.

We propose to form an Association composed of private individuals of different nations with the object of organising international opinion in order to give moral support to those peoples who are struggling against infringements of their rights. We ask you to join us in this effort.

(1) Even in Europe there are many peoples thus oppressed. Some are suffering from special legal disabilities, others from the violation of guarantees given by formal undertakings. In other cases there is a systematic attempt to exterminate a language or a national form of civilisation, while in others the fundamental right that no people shall be incorporated in a state without its free consent is ignored and set aside.

(2) We feel that their injuries are ours. It is our intention that the questions raised by their abnormal position shall neither be evaded nor burked, that they shall continue to be pressed on the public attention until they are solved in conformity with justice.

(3) We are well aware that the principles on which we base our demand are of comparatively modern origin. That which was generally accepted in Europe four generations ago as right and lawful, we hold to be unacceptable to-day. We take our stand upon the traditions of the French and American Revolutions, and in our eyes the Declarations of Rights enunciated at that time by freely elected Assemblies are monuments of popular rights common to all civilised peoples. It is possible to go beyond them, but they must be taken as a starting point. Arbitrary methods, the confusion of the executive and legislative powers absorbed in the hands of the police, the supposed right of conquest, in fact the whole system of the "*raison d'Etat*" by which the possession of man by man is supposed to be justified, all this is, in our opinion, an anachronism which stands condemned.

It is our wish that the greatest possible number of our contemporaries should pass from the condition of subjects to the dignity of citizens.

(4) We know how stubborn and painful has been the conflict which has rendered possible and brought into being these new demands of the public conscience. Men

of all the nations of Europe and of the civilised world have contributed to this conquest. It is their common possession. They ought to unite in order to safeguard, to preserve and to extend it. To make clear and familiar this modern idea of right, to defend and to develop it by following it to its logical conclusions, to make it in fact a living principle is the main object of the International Association which we intend to form.

(5) The Association will be composed of private individuals, whose adhesion commits nobody but themselves and whose action is quite independent of their respective Governments.

Our Association does not mask any ulterior design either deliberately hostile or deliberately favourable to any nation whatsoever. While neither reproving sentiments of national self-respect nor ignoring the necessity of admitting in times of peril the passionate expression of national sentiment, our Association will not regard the questions at issue from the standpoint of merely national interests. It will hold up to public reprobation every violation of right brought to its notice, in whatever country it may have been committed and whatever interests it may serve. We know how men's heads are turned by power and how easily a change of circumstances may convert the oppressed into oppressors.

We count, therefore, on the sympathy and co-operation of thoughtful men in all countries. If their patriotism is reasonable and generous it cannot make them distrustful of our efforts.

(6) We shall, then, attempt to organise the public opinion of the civilised nations, and it is by that means that we hope to take effective action. Public opinion, as the most cursory observation of facts proves, is not a force to be despised. In the times of the Tudors rulers might ignore it or set it at defiance, but the Governments of to-day, by the care that they take to mislead it, prove that they realise its force. They begin to see that the reprobation of some thousands of disinterested witnesses strikes a blow at their credit and impairs their strength.

(7) The history of recent years has shown that public opinion can be aroused by some glaring iniquity, which may lead to the formation of sundry leagues, the presenting of petitions, campaigns in the press and public demonstrations. But such manifestations of public feeling, being provoked by apparently isolated events, are only of a temporary character, and the claims of a right that has been violated are too often mixed up with political passion or prejudice which weaken the force of the protest. On the other hand, these intermittent outbursts squander and exhaust, for a time at least, the force of the reaction against such acts of injustice, which should always be on the alert and be ready at all times to manifest itself. The force which sets it in motion should be continually prepared for action.

(8) Public opinion, then, should be so organised that its manifestations may gain in weight and its reserves of strength, still feeble and hesitating, may be better regulated. Our Association is an attempt in this direction.

There is nothing utopian about such a

project provided that it is clearly realised that our task involves a prolonged and patient effort of education. We should take courage, too, from the thought that our effort tends in the direction towards which modern society is visibly moving. So much so, that in a sense our Association is already in existence, and all that is necessary is to put it into concrete form.

(9) It would seem that our first means of action should be an international organ for the supply of regular information under the exclusive control of the Association.

Its information will bear on all acts of Governments that are contrary to popular rights, such as we declare them to be. We shall deal primarily with questions which affect the civilised peoples, but even beyond their limits no appeal to the public conscience will be excluded as being outside the scope of our Association.

Information will be obtained in the different countries by correspondents capable of sifting the evidence. It will always be precise, objective, and capable of verification.

The information will be collected under general headings so as to demonstrate the ubiquity of despotic methods and the ubiquity of the demand for equal rights.

(10) Although we are not compatriots, we regard ourselves in a certain sense as fellow-citizens. This common title binds us together; we feel that it confers a dignity upon us, and that, if need be, it calls for sacrifices on our part. We consider that it commands us to-day to found this Association.

If you consent, or rather, if you feel yourself obliged to co-operate with us, we invite you to join us in our deliberations as to the best means of putting our plan into execution.

This appeal has been signed among others by:—

Professor Baldensperger, of Giessen; Dr. Hermann Beck, of Berlin; Mr. Wilfrid Scawen Blunt, Dr. George Brandes, M. Ferdinand Buisson, Mr. Robert Dell, Mr. Paul Discours, M. Paul Desjardins, Mr. N. F. Dryhurst, M. Anatole France, Professor Charles Gide, of Paris; Mr. R. B. Cunningham-Graham, Miss Emily Hobhouse, Mr. L. T. Hobhouse, M. Paul Hyacinthe Loyson, Mr. C. E. Maurice, M. Gabriel Monod, Mr. H. W. Nevins, M. Frédéric Passy, Professor Reuter, of Helsingfors; M. Emile Vandervelde, M. Emile Verhaeren, and Madame Emile Zola.

The general secretary of the "Droit des Peuples" is Mr. Austin Meade, 1, Place Saint-François-Xavier, Paris. Those who are interested in its objects in England should write to Mr. Dryhurst, 40, Outer Temple, London, E.C. "Les Droits des Hommes," the weekly journal edited by M. Paul Hyacinthe Loyson, will be the organ of the League, and information will be supplied regularly through its columns.

THE BUNYAN MEMORIAL.

JOHN BUNYAN had a considerable sense of humour, as discerning readers of "The Pilgrim's Progress" will be well aware, and one can imagine that he would have had it more than usually aroused had he been

able to foresee the evolution of his fame. That his biography would be written in the nineteenth century by an Oxford professor would probably have seemed incredible to him, although maybe any joy he would have had in the prospect would have been chastened had he known that his biographer would be an Agnostic (a "ranter," I suppose he would have said) who had already written a book entitled "The Nemesis of Faith." The height of his fame, however, was surely reached on Thursday, January 25, when a memorial window in Westminster Abbey, executed at a cost of £1,500, contributed by thousands of admirers of all kinds of creeds, some of whom he would probably have consigned to what, by a curious contradiction of terms, he would have called "the bottomless pit," was formally handed over to the Dean.

The fund was inaugurated as a result of the World's Baptist Congress in 1905, an American delegate not unnaturally remarking on the absence of any appropriate national memorial to the genius of the Bedford tinker. A committee, delightfully catholic, including men of such varied views as the late George Meredith, A. C. Benson, Frederic Harrison, Stopford Brooke, Dr. Clifford, Dr. Alexander Whyte, Dr. Fairbairn, Sir Oliver Lodge, John Morley, Edmund Gosse, and Canon Scott Holland was formed to carry out the project, and the result of their labours was seen at the very impressive service held at the Abbey.

The liturgy, customary at the afternoon service, was used, but a special prayer was introduced expressing thanks for "the singular gifts" bestowed on Bunyan, and the scripture readings were most appropriately chosen from a passage in the life of Jeremiah, and Paul's defence before Agrippa. The Dean preached an admirable sermon in tribute to Bunyan, taking as his text Hebrews xii. 22 to 24. After a very short epitome of Bunyan's life the preacher eulogised his style, quoting Macaulay's famous tribute and praising the way in which "the genius of his style served the genius of his imagination." The Dean quoted Bunyan's defence of himself, in the introduction to "The Holy War," against the charges of plagiarism, and confessed his own belief that those attempts had failed, his sources of inspiration being, he thought, nothing but his own long-drawn spiritual conflict, his assiduous study of the Bible, and his careful scrutiny of his fellow-men. The Dean gloried in the fact that Bunyan was a bond of unity, praised his great charity, and remarked that although he was imprisoned under a most intolerant Act, which he described "as a blot on the statute book of our country of which history is ashamed," he never expressed anger, and if Judge Hategood was a picture of Judge Jeffries he made no denunciations or tried to "make things more bitter in an age of bitterness." Referring to the generous appreciation of Bunyan which his predecessor, Stanley, had delivered, the preacher related two personal experiences. He recalled a little parsonage in Suffolk, and five children, himself among them, sitting round the fire, each with a copy of "The Pilgrim's Progress," reading with interest and discussing the

incidents. Some years later, he said, he participated, as Bishop of Winchester, in a Bishops' Retreat at Lambeth Palace, for which the devotional book chosen for reading at meal times was the same volume. He particularly remembered the emotion with which the Bishops rose and read the closing scenes of Christiana's pilgrimage and the crossing of the bridgeless river. There was depicted, said the Dean, in Bunyan's book a wonderful variety of Christian character and diversity of Christian experience, and the author was "one of the most illustrious of English writers, and one of the most faithful servants of Jesus Christ."

At the conclusion of the sermon a procession was formed, consisting, in addition to the Dean, of the Archbishop of Canterbury, Dr. Clifford, Rev. F. B. Meyer, Dr. Monro Gibson, Professor Garvie, Mr. Frederic Harrison, Mr. Austin Dobson, and Mr. Edmund Gosse, and proceeded to the window which is situated in the north transept. In a few words, Dr. Clifford, as chairman of the committee, formally handed the window over to the care of the Dean, who more briefly accepted it.

The window depicts a number of scenes from "The Pilgrim's Progress," and includes a portrait of Bunyan asleep, after the familiar picture. It has been admirably executed by Mr. J. N. Comper, and through his skill and the offerings of numerous admirers, John Bunyan, 220 years late, receives some recognition of his great genius.

THE BRAHMO SAMAJ ANNIVERSARY.

THE 82nd anniversary of the Brahmo Samaj was celebrated by the members in London last week. It was on the 11th day of *Magh* (corresponding this year with January 25) in the year 1830 that the Church of the Brahmo Samaj was formally established in Calcutta by Raja Ram-mohun Roy. From the first it has represented a wide and Catholic faith, and it has expanded in spirituality and liberality of thought. On the anniversary day, January 25, divine service was conducted in the evening at Essex Hall, Strand, by Dr. J. Estlin Carpenter. Many members and friends of the Brahmo Samaj were present. In his address Dr. Carpenter urged the members of the Samaj, many of whom are students here, to realise the high ideals of the Samaj, to look on life as a trust from God, to take up actively the work of social and other reforms, and not to be satisfied with a religion of contemplation merely. He quoted the beautiful Sanskrit prayer, "Lead me from falsehood to truth, lead me from darkness to light, lead me from death to the deathless," which has been incorporated as a part of the Brahmo Samaj service.

He also read an extract from the autobiography of Maharshi Devendranath Tagore, one of the revered founders of the Samaj, and cited the lives of Keshab Chandra Sen, Pratap Chandra Majumdar, and Ananda Mohun Bose.

On Friday, January 26, the members of the Brahmo Samaj gave an "At Home" to their friends and sympathisers with the

movement at the Waldorf Hotel. About 200 guests were present, and most of the Brahmos living in London attended and acted as hosts. It may be of interest to note that they wore a badge with the Bengali letters "Om," the well-known Vedic syllable meaning the Supreme Being. This has been adopted as a motto by the Brahmo Samaj, and it is said that Raja Rammohun Roy expired at Bristol in 1833 with this word on his lips.

In welcoming the guests, Sir K. G. Gupta alluded to the work of the Brahmo Samaj, and the great advantage India had received by coming in contact with the West. Mr. J. Harrison, a former President of the Unitarian Association, responded on behalf of the guests. The following Sunday, divine service in Bengali was conducted at the Emerson Club in the morning by Mr. S. C. Roy, the assistant secretary of the Samaj.

The members of the Samaj in London in thus celebrating their anniversary have felt very much the absence of Dr. P. K. Ray, who had been their minister and guiding spirit all along, but who had suddenly been called away to India. It had been his earnest wish, as it is the wish of other members of the Samaj, that the work and principles of the Brahmo Samaj may be more widely known in England, as they were a generation ago. It is a religion of harmony, and endeavours to assimilate the spirituality of the East with the social progressiveness of the West. The Fatherhood of God and the brotherhood of man are its cardinal principles; and, as such, it is at one with Unitarianism. It does not merely represent certain intellectual convictions, and, apart from its spiritual side, it has carried out social reforms of the highest importance to India. In fact, it may be regarded as the pioneer and the life-giving force of all such movements. It has abolished *suttee*, broken down arbitrary caste restrictions, greatly improved the position of women, removed infant marriage, polygamy, and a host of attendant evils. In short, it has tried to make life purer and brighter in India, and it has sought truth from whatever source this may come. It does not recognise the infallibility of any Scripture, or the exclusive leadership or divinity of any particular person. Its chief characteristics may be regarded as universality, spirituality, sociality, independence, immediacy, and catholicity.

The secretary of the Brahmo Samaj in London at present is Mr. S. C. Mukerjee (of the Indian Civil Service, on leave), 51, Cornwall-gardens, S.W.

MEMORIAL TO DR. EVERETT HALE.

A BEAUTIFUL bronze tablet in memory of Dr. Edward Everett Hale was placed in the South Congregational Church, Boston, U.S.A., at the close of the Old Year, by the Welcome and Correspondence Club, which used to meet Dr. Hale every Thursday morning. The duties of this Club were to welcome such strangers as might come for any reason to the study of a popular minister of a prosperous church, and also to attend to such corre-

spondence and work as were placed by him in its hands. Mr. Edwin D. Mead, in giving the memorial address, explained that the members had asked for the co-operation of those whom Dr. Hale had baptised or married, or to whom he had ministered in times of sorrow, in preparing this welcome gift for the church, the walls and windows of which were already memorials of him whose message delivered so often from its pulpit through the years was, "In God we live and move and have our being." The words upon the tablet are as follows:—"In loving memory of Edward Everett Hale, Minister of the South Congregational Church, 1856-1909. 'That they might have life more abundantly.' " Mr. Mead said:—"I am glad that this particular text was chosen for the tablet, this motto which he himself chose for our church seal. I have read somewhere an impressive account of President Faunce's first address to the students of Brown University, when he came to the administration of that historic institution, in which Dr. Hale always took a peculiar interest, in the city of Providence which he loved so well. Dr. Faunce said, to the great gathering of students assembled to welcome him, that he had heard within a short period before, in two religious conventions, two striking addresses. One was by Phillips Brooks, the other was by Edward Everett Hale. Phillips Brooks, he said, was constantly emphasising in his address one word, the word 'life.' Dr. Hale was constantly emphasising in his address one word, the word 'together.' 'Now,' said Dr. Faunce to the students, 'let us here in the period now opening unite those words, and consecrate ourselves to a noble *life together*.' We all here remember well how constantly the word 'together' was upon Dr. Hale's tongue. Yet it is not that word, but the other, the word 'life' which this new memorial tablet of ours places at the front—"That they might have life more abundantly." You know what kind of life is meant. It is the divine life, the life of God in the soul of man. Our tablet has for us the same message which the windows have—the message of God in whom we live, who is to be worshipped in spirit and in truth, whose way it is our business to prepare, whose life in our own souls it is our highest privilege and duty to make ever more and more abundant.

"The evening of this day is New Year's Eve. That always was an occasion of peculiar significance and service to Dr. Hale. You know the place he so long made it fill in our church life. I think upon this last day of the year of the most significant of New Year's Eves in his own life. It was the new century's eve—the night in which we passed from the nineteenth century into the twentieth. You all remember that memorable night—the great gathering of twenty thousand people before the State House, the chorus on the balcony, the sound of the trumpets, the answering of the church bell, the solemn service led by Dr. Hale. He has himself left us the most picturesque and impressive story of it all. There was nothing in the service more impressive than his reading of the Ninetieth Psalm. In such full and powerful tones he read it that the

words were plainly heard by the thousands on the Common and even in the streets beyond.

"Let the words of that Psalm be our thought, our prayer, our new consecration as a congregation, as we here dedicate this new memorial."

NATIONAL CONFERENCE OF UNITARIAN AND LIBERAL CHRISTIAN CHURCHES.

A MEETING of the Committee was held in Manchester on January 25, at which there were present the Revs. H. Enfield Dowson (President), D. Agate, J. H. Bibby, B. C. Constable, Rudolf Davis, A. H. Dolphin, E. D. P. Evans, C. Hargrove, W. H. Lambelle, W. W. C. Pope, H. D. Roberts, C. Roper, C. J. Street, F. H. Vaughan, Joseph Wood, J. J. Wright, Sir J. W. Scott (treasurer), Messrs. H. P. Grey, C. Sydney Jones, W. B. Kenrick, Jno. Lawson, G. H. Leigh, T. F. Robinson, Grosvenor Talbot, A. S. Thew, G. W. R. Wood, and the secretary (Rev. Jas. Harwood). Apologies for absence were received from the Revs. A. Golland, H. Gow, A. Hall, J. A. Kelly, C. Peach, H. J. Rossington, T. P. Spedding, W. G. Tarrant, J. H. Weatherall, Sir W. B. Bowring, Miss Lee, Messrs. Harold Baily and Jno. Harrison.

Among other items of business the following were dealt with:—

A resolution of regret and sympathy on the death of the Rev. A. J. Marchant, a representative member of the Committee, was passed.

The resignation of the Treasurer on grounds of health and the pressure of engagements was received with much regret. Sir Jas. Scott was cordially thanked for his services during the last six years, and it was agreed to nominate Mr. John Harrison as his successor.

The Treasurer's statement was read.

Applications to be placed on the roll by the congregations at Finchley and Bolton-on-Deane (Free Congregational Church) and the Sheffield and District Association of Churches were agreed to, and it was further resolved to recommend the Conference to include the last named among the list of Societies in rule 7, entitled to send a representative to the Committee.

The report of the Joint Committee on Ministerial Stipends was received, and, with a minor modification, adopted as a recommendation to the Conference. The report of the Joint Committee on the Revision of the list of Ministers in the Essex Hall Year Book was received, and the re-considered report of the Sub-Committee on Rules was adopted with some amendments. The triennial report of the Committee was agreed to.

It was resolved that the several Advisory Committees be requested confidentially to notify the Secretary of the Conference not only of the ministers to whom they grant certificates, but also of those to whom they decline to grant them.

The programme of the Triennial Meetings and the general arrangements were approved.

ANNOUNCEMENTS.

The fourth annual general meeting of the Moral Education League will be held at the Royal Society of Arts, John-street, Adelphi, on Tuesday, February 13, at 8.15 p.m., Mr. G. P. Gooch, M.P., in the chair. Mrs. Sophie Bryant, D.Sc., Litt.D., will deliver the annual address, her subject being "The Many-sidedness of Moral Education."

THE Secretary of the Penal Reform League will be glad to send cards to any members and friends who wish to attend a Conference on "Juvenile Courts and Probation," which will be held, by kind permission of Lady Brassey, at 24, Park-lane, W., on Thursday, February 15, at 3.30 p.m. Earl Grey will preside, and Mr. Courtenay Lord will open the discussion. Sir John Gorst, Mr. G. A. Aitken, M.V.O., Mr. Cecil Chapman, Mr. C. E. B. Russell, and others are expected to be present.

MR. J. A. HOBSON, M.A., will deliver the Dunkin Lectures at Manchester College this term, his subject being "A Human Valuation of Modern Industry." Professor Sir Henry Jones, L.L.D., Hibbert Lecturer on Metaphysics, will give a special course during February and March on "Spiritual Realism."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Acton: Creffield-road Church.—On Tuesday, January 30, Dr. Tudor Jones gave an interesting lecture on New Zealand to the members and friends of the Creffield-road Church. The lecture was illustrated by a series of lantern views. Mr. J. A. Baines presided.

Ballyhemlin.—On Tuesday, January 30, a successful concert and entertainment was held in connection with the meeting-house. The Rev. John Barron presided. The proceeds were on behalf of the general fund of the church, and amounted to about £11.

Birmingham: Waverley-road.—The annual meeting of the congregation of Waverley-road Church was held on Saturday, January 27, Mr. W. H. Nightingale presiding. The first year's ministry of the Rev. Gertrude von Petzold has just been completed, and it has been eminently successful in every way, although there have been certain difficulties to contend with. One very encouraging feature of the report is that it records the addition of 64 new subscribers to the church. The financial statement presented by the treasurer was also highly satisfactory, showing a substantial balance in hand. The collections have been more than doubled, and amount to £140. The lack of room and accommodation make it impossible, unfortunately, for the Sunday school to take any more children. The teachers have to work under very trying conditions, and at least four classes are held in the church each Sunday.

Liverpool: Ullet-road Church.—As a result of the renewed interest in Cardinal Newman which has been awakened by the publication

of his biography by Mr. Wilfrid Ward, the Rev. J. Collins Odgers will deal with the great questions which divide Free Churchmen from the Roman Catholic Church on the first three Sunday mornings in February. The first address of the series, on the "Life and Character of Newman," was delivered on January 28.

Maidstone: Death of Mr. William Haynes, J.P.—On Saturday, January 20, the death took place of Mr. William Haynes, J.P. (known to many as Major Haynes) as the result of heart failure, at the age of 76. Mr. Haynes was the chairman of one of the largest firms of ironmongers in the South of England, and had rendered many valuable services to his native town of Maidstone in various public capacities. He first entered the corporation as far back as 1865, when he was elected for the King-street Ward, his father at that time being an Alderman of the Council. Subsequently he filled the office of Mayor on three occasions. He was always interested in the Volunteer movement, and after serving for several years in a local regiment he received his commission, and quickly made a name for himself as a company officer. He was a staunch Liberal, and spoke effectively on the public platform both on political and educational subjects. Mr. Haynes was also chairman of the Governors of the Girls' Grammar School, and the senior magistrate in Maidstone. In these and other ways he rendered valuable service to the public, and in June of last year he received the honorary freedom of the borough. The funeral took place on Friday, January 26, and was attended by the Mayor and Corporation and the borough magistrates, together with representatives of many other public bodies with which Mr. Haynes had been connected. The service was conducted by the Rev. A. Farquharson, minister of the Unitarian Church, who said, in the course of his address, that the friend whose loss they mourned did not outlive his time, but was always in touch with it. Tolerant, rational, and independent, he was at once one of the most modest, yet one of the most courageous of men. A convinced lover of civil and religious liberty, his passion for Justice, Progress, and Truth was abiding and strong. One who seldom thought of self, save for the welfare of the many public and private causes he so nobly served, he was a gracious and sweet personality and his generosity was unwearied, far-reaching and sure. Like the Master he loved, he lived not to be ministered unto, but to minister. It was this quality of service, with his genial spirit, his practical aims, and his clear intellectual insight into men and affairs which brought him the trust, the confidence, and the affection of so many friends, and which gave him his commanding place in the town, on different public boards, and in his own special church which he so long, so faithfully, and so generously served. Mr. Haynes leaves no children, and his wife died four years ago.

Manchester: Longsight Free Christian Church.—A special appeal has been issued in aid of a Bazaar Fund in connection with the Free Christian Church, at Longsight, for the purpose of raising £1,250. This money is required to liquidate a mortgage of £550, the balance of an original mortgage of £850, on the church property; to replace the old organ, which was not new when originally bought, and which has served 28 years, by a new one; and to effect the necessary repairs of church and schools, which stand in real need of renovation. Since the appeal was drafted the Sanitary Committee of the Corporation have given notice that the drainage requires certain alterations which will involve considerable outlay. The writers of the appeal point out that the church has struggled hard to avoid becoming a burden to denominational funds, as official records dealing with its beginnings show. Begun in 1866 on the initiative of a few earnest souls,

without wealth or social influence, it has all along striven to be self-supporting, and has been for more than 20 years entirely independent of outside aid. This condition of things the members desire to maintain. At the present moment they stand at what they believe is a fruitful crisis in their church life. The labours and sacrifices of the past have earned for them a great opportunity. They have fine church and school premises worth about £7,000, a growing congregation, consisting to a remarkable extent of men and women not hitherto connected with liberal Christianity, and an able and willing staff of workers. The future is promising. The position of the church will assure rather than threaten its prosperity for many years to come. The neighbourhood is a residential one, offering a fine field for enlightened progressive religious work, and so far as can be seen adequate assistance at this crisis of the life of the church would set its members free for purely spiritual work for another generation. The treasurer is Mr. John Chorlton, 2, Beresford-road, Longsight, Manchester.

Middlesborough: Christ Church Guild.—The Guild of Christ Church celebrated its 11th anniversary on Thursday, January 25, when a conversazione was held. The Rev. W. Rosling, of Bradford, gave an interesting address and several friends contributed items to a musical programme.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting of the Union was held at Boston Mills School, Hyde, on Saturday last. About 90 persons were present from twelve of the schools in the Union. After tea, a meeting of the Committee was held, when it was decided to hold a musical festival in October, and other necessary business was transacted. The President, Mr. Radcliffe Firth, of Mossley, presided at this and at the evening meeting. At the latter, the Rev. Herbert E. Perry, of Stockport, read an interesting paper on "Systematic Teaching in Sunday Schools." A good discussion followed, taken part in by the Revs. A. Thornhill, E. H. Pickering, Walter Short, and Messrs. G. Cocks, J. E. Williamson, and W. Woodall.

Sheffield and District Association of Churches.—The Rev. A. H. Dolphin, hon. secretary of the Sheffield and District Association of Churches, writes:—"Will you kindly allow me to supplement your notice of the formation of the new Sheffield and District Association of Churches, by stating that the separation from the Yorkshire Unitarian Union of several of the churches contained in the Association has been effected with the utmost goodwill on both sides. It is regarded as a necessary condition for the doing of better work in South Yorkshire. I regret that when sending the notice I did not state that as part of the inaugural proceedings the Rev. Chas. Hargrove, M.A., of Leeds, conducted the service and reached an excellent missionary sermon in the Upper Chapel, and that several times in the sermon he referred to the good feeling existing between the Yorkshire Union and the new Association."

Shrewsbury: Free Christian Church.—On Thursday, the 25th ult., in connection with the High-street Free Christian Church Sunday school, the annual tea party and entertainment were held. The Rev. W. Stephens presided, and Miss Tounley presented the prizes. Four scholars were awarded special prizes by Mrs. Myers for never having missed a single attendance, two for nine years, one for three years, and another for one year.

Stratford and Forest Gate.—The Guild at Stratford held a social evening on January 10. The President (Rev. John Ellis) and Mrs. Ellis sent out invitations to the members of both congregations, teachers, elder scholars, and other friends to join with them in the celebration of their silver wedding. A large company assembled, and a very enjoyable evening was spent. Congratulations were offered on behalf of the congregations by

Messrs. B. V. Storr, W. J. Noel, and Geo. Edwards, and a presentation of a handsome silver fruit bowl, suitably inscribed, was made to Mr. and Mrs. Ellis, as a token of affection and esteem. The annual scholars' party took place at Stratford on Saturday, January 13. After tea, the children gave an entertainment. In the absence of Mr. and Mrs. Ellis, through family bereavement, Mr. W. J. Noel presided, and Mrs. Noel distributed the prizes. The annual scholars' party was held at Forest Gate on Friday, January 19. After tea, parents and friends were invited to an entertainment given by the children, under the direction of Mrs. Brown and Miss Bolden. The Rev. John Ellis presided, and spoke on the work of the Sunday school. Addresses were also given by Mrs. Brown and Mr. E. N. Waterson.

Swansea.—The anniversary services were held on January 21, and were conducted by the Rev. J. M. Lloyd Thomas, of Nottingham, who preached morning and evening to large congregations. The annual meeting of the congregation was held on the 25th ult. The report was presented by Mr. C. H. Perkins, the hon. secretary. Mrs. Reid gave a report of the Postal Mission work in which allusion was made to the extensive correspondence in connection with it and the many appreciative letters received. The Sunday school report was presented by Mr. Burchell.

NOTES AND JOTTINGS.

PRESENT CONDITIONS IN THE CONGO.

The recently published report of the Rev. John H. Harris, organising secretary to the committee of the Anti-Slavery and Aborigines Protection Society, on the result of his latest investigations in the Congo, is very reassuring up to a certain point. The question of enforcing taxation, however, is one which raises many important issues, and there still seems to be some possibility of a return to the reactionary methods of the former *régime*. "It is probable," says Mr. Harris, "that under the old *régime* atrocities of the most revolting nature were daily occurrences in one part or another of this extensive area; moreover, it is an established fact that within fifteen years many thousands of men, women, and even children were murdered in order to extort rubber from these distant regions. We are glad to be able to report that throughout our inquiries we have not as yet discovered any outrages upon the persons of the natives, nor have any been reported to us. This is, we feel, a unique tribute to British diplomacy, to the forces of public opinion, and the persistent efforts of reformers both in this country and in Belgium; for it is beyond question that this changed condition of affairs has been brought about solely by these mediums."

Mr. Harris continues: "Whilst we are privileged to chronicle so great an improvement we regret to find that much of the old *régime* still remains, and what is of graver moment the greater part of the *personnel* appear to be wedded to the corrupting principles of Leopoldianism. Nor is this surprising when it is remembered that the authorities in Brussels are selecting or allowing to be selected for prominent positions many of the old officials, not

a few of whom so thoroughly believed in the principles of the old *régime* that the administrative centres, Basankusu, Lisala and Coquihatville, became notorious throughout the civilised world for the horrors which were committed under the very eyes of these men, who are to-day returning to the Congo with increasing power and position, and this in spite of the confirmed stories attaching to Yandjali, Baringa, Wangata and Bokakata. These men are unfortunately impregnating younger and more inexperienced minds with their views. There is reason to fear that the high water mark of reform has been attained, and that a reaction may soon begin; should this fear be realised the presence of this reactionary *personnel* may bring about a state of affairs but little removed from that of former days."

THE LATE HENRY YOUNG, OF LIVERPOOL.

The death, at the advanced age of 90, of Mr. Henry Young, senior partner of the firm of Henry Young & Sons, Liverpool, destroys one of the last links connecting the present time with the Liverpool of Dr. Martineau's day. Mr. Young was one of the most interesting figures in the book-selling trade. He was widely read, especially in theology, mathematics, and science, a strenuous and untiring worker, a great believer in exercise and fresh air, and deeply interested in the future of the human race. He was for many years a member of Hope-street Church, and was essentially a man of liberal ideas. His devotion to work was extraordinary, and it is said that he was fifty-four years of age before he had an unbroken fortnight's holiday. He had visited France, Switzerland, and Madeira, and was in the United States of America during the Civil War. From the age of sixty until his death Mr. Young was a most enthusiastic cyclist, and covered many thousands of miles in this way in almost every county in England, Scotland and Wales.

THE CHINESE AND THE OPIUM QUESTION.

Dr. Wu Lien-Teh, better known in England as Dr. Tuck, said, in addressing a meeting of Friends in London last week, that although the suppression of the opium habit is proceeding, morphine and cocaine are being secretly introduced into China in such large quantities as to constitute a new and formidable evil. The hope of the future, however, as he has pointed out to a representative of the *Daily News*, lies in the earnest desire of the Chinese people themselves to root out the disease, and equip themselves for the part they are destined to play in the history of the world. "The sense of nationhood," he said, "is far keener than Europe generally supposes. True, the provinces are largely independent of one another, but the bond of a common written language is wonderfully strong. At the bottom of the great upheaval that is now going on there lies a realisation of nationality—a realisation that China, as a whole, has been left behind, particularly by Japan, whose people we regard as in many respects inferior. 'Why is this?' the proud Chinese have been asking. They have formed certain opinions as to the reason, and the present political disturbances are the result."

LONDON UNIVERSITY.

The Senate of the London University has accepted the offer of an anonymous donor to provide at University College for the teaching of architecture, sculpture, and eugenics at a cost of £30,000. A scheme for the endowment of the teaching of home science and economics in connection with King's College for Women, for which £50,000 has been promised, is also being arranged, while a sum of £614, raised by Mrs. J. R. Green for the endowment of Celtic, is gratefully accepted.

COMPULSORY MILITARY TRAINING IN NEW ZEALAND.

The National Peace Council has received letters recently from the National Peace and Anti-Militarist Council of New Zealand, which show that the attempt to enforce compulsory military training in the Dominion under the Defence Act has met with the strongest opposition, and has, for the time being, practically broken down. The following facts are of no little interest:—The Anti-Militarist Council has succeeded in making the agitation against the scheme so strong that the Government have not enforced it. Several lads were prosecuted for non-registration at the outset, and two were imprisoned for three weeks each. Then the Council decided to defend a case that was brought on against a lad of the city of Christchurch. This came to the ears of the Minister of Defence, and when the Council appeared in court with their lawyer, and the case was called on, it was withdrawn by order of the Defence Department. And since then there have been no further prosecutions. The boys have ignored all notices to come to parades, and now the whole thing has been practically abandoned for the time being. It is understood that the Government are disposed to modify the scheme, but the military men still say that with the New Year it will be rigidly enforced. But it would be harder for them to do it now, after showing weakness, than it would have been if they had been firm from the start.

* * *

The Anti-Militarist Council now fears that the Act will be allowed to become a dead letter, and will be left on the Statute Book, and, at some future time a scare will be engineered and the scheme enforced. Accordingly they have determined not to let the matter rest until the measure is repealed. The Prime Minister has promised that there will be no more prosecutions, the camps have been abandoned, military instruction will not be given, but only physical instruction to boys in the Public Schools; at the same time he pleads for a fair trial of a year or two to be given to the scheme. The Peace and Anti-Militarist Movement is gaining ground every day, and there are now over 11,000 in the city of Christchurch who have signed the Council's protest, the population of the city being between 60,000 and 70,000. The movement is also making headway in other centres, and Anti-Militarist Leagues are being formed wherever possible. There are sixteen such leagues working under the direction of the National Peace and Anti-Militarist Council, and thirty others are in process of formation.

ANNUITIES AND THEIR USES.

SOME INTERESTING EXAMPLES.

INCOMES INCREASED FOURFOLD.

Although a good deal has been written of late about Annuities, there is still a great lack of information on the part of many regarding this very convenient and useful form of investment. For example, Annuities are associated in the minds of most people with old age, and while many are ready to admit that a purchase of an Annuity is a very excellent thing in the evening of life, it occurs to comparatively few that the easiest way to secure a good Annuity for one's declining years is to begin earlier in life by paying the purchase money in comparatively small annual instalments.

Many Contingencies.

The contingencies that may be provided for by Annuities and the methods of making these provisions are almost innumerable, and yet are very simple and easily understood. Perhaps the clearest way of illustrating some of them is to give a few examples selected from the registers of one of the great companies making a speciality of this class of business.

Example, a retired solicitor with impaired health, aged 74, deposits £6,000, and receives an Annuity of £1,000 payable for life, thus increasing his income fourfold.

Joint Life and Survivorship.

Four sisters, aged 35, 37, 43, and 44, paid £2,000 and are guaranteed an Annuity of £114 per year, payable quarterly, reducing by £25 per year on the first, second and third death.

Three sisters, aged 62, 69, and 72, deposit £1,500 and receive a joint Annuity of £135, payable half-yearly until the death of the last survivor.

A husband, aged 75, and wife, aged 70, whose total worldly possessions amount to £2,000, on which they were realising £80 per annum, invested the whole in an Annuity, realising at once a joint income of £239, paid half-yearly during their joint lives, to be reduced to £179 after the death of the first.

Thirty per cent. to an Invalid.

An invalid lady, aged 59, having £3,000 capital invested at $3\frac{1}{2}$ per cent., was thus limited to an income of £105 a year, out of which she had to pay heavy doctor's bills and the salary of her nurse. She invested one half (£1,500) in an immediate annuity with the Sun of Canada. Her health was so seriously impaired that she was granted £450 per annum, payable quarterly, though ordinarily she would only have been entitled to £123 6s. 6d. if in good health. She thus at once increased her income to £450 annually and still has £1,500 capital to leave to her estate.

Best Use for the Remnant of a Fortune.

A lady aged 52, possessing only £800, the remnant of a fortune of over £10,000, which has been frittered away in bad investments, learned for the first time about Annuities from a friend, and, acting on his advice, purchased with this small remnant an Annuity. As she was in poor health, the Company, as its custom

is, gave her specially favourable terms, and allowed her an Annuity of £120, as against the mere £30 she had been drawing in dividends on her £800. Had she met her friend sooner and brought her whole fortune of £10,000, she would have had a sure income for life of £1,500 a year.

A Little at a Time.

Twelve years ago a gentleman, when aged 52, occupying an official position in London, but contemplating retirement on attaining 60, decided whenever he found himself with £50 or £100 and upwards, to purchase Annuities. This he did over a period of six or eight years, sometimes making two or three purchases at short intervals.

He now finds himself with no less than 42 Annuity Bonds, and his income from the total savings brings him in some £50 per month, payable for the remainder of his life.

Husband and Wife.

A gentleman, 54, with a delicate wife, aged 49, and no children, buys an Annuity of £800 a year costing £10,100. The Company guarantees that even if he should die to-morrow the payments will be continued for ten years. In order that the wife shall absolutely be provided for, if she is still alive at the end of the ten years she has the privilege of paying another £1,500 and having the £800 yearly continued throughout the remainder of life.

Saving Up for a Rainy Day.

All of these examples refer to immediate Annuities. We will now give examples of deferred Annuities:—

A young man, 26, by depositing £13 2s. yearly, secures an income of £100 a year, beginning at 60.

A nurse aged 30, pays £10 5s. yearly, and secures an Old Age Pension of £50, beginning at 60.

A man aged 28, feeling sure of his present income for at least ten years, pays ten annual payments of £75 each, and secures £200 a year, beginning at age 65.

Prince A., aged 31, deposited £6,814 for a deferred Annuity of £600 per annum, to begin at age 41.

Wife and Children.

The examples provide for the purchaser only. Here are a few providing for the wife and children or for parents.

A. J., aged 25, secures £100 a year for his mother, aged 65, should she survive him, at the small annual cost of £7 8s.

J. F., aged 36, wife, 34, having two children, secures an income of £200 a year for his wife should she survive him. So that the children may not be left unprovided for should the wife also die, the Company guarantees to keep up the Annuity until at least 20 annual instalments have been paid. The youngest child will therefore be of age before the payments have ceased, while, on the other hand, they never cease during the wife's life though she may attain a very advanced age. This seems a better provision than leaving a capital sum, which may be lost through poor investments. The annual cost in this case is £78 12s., which, it must be admitted, seems a very moderate sum for such an ample provision.

Provision for the Whole Family.

R. L. S., aged 40, wife the same age, makes a provision similar to the last, but for a different amount, combining with it an Old Age Pension

for himself and wife. Should both live to age 60, the Company will pay an Annuity of £100 a year so long as either may live. If the husband should die before reaching 60, even if this should occur during the first few weeks or days after making his first deposit, the company will pay the wife £100 at once, and continue to pay £100 yearly throughout her life. That the children may not be left out, 20 yearly instalments are provided for in any case. This is almost as perfect a family provision as it is possible to make, for it provides for everyone, the wife, children, and self. The annual deposit in this case is £73 12s. Larger or smaller Annuities in all these examples would cost pro rata.

F. M., an accountant, aged 35, single, secures an annuity of £91 16s., half yearly, beginning at age 60. In event of his not reaching that age, his deposits are all returned. The annual deposit for this is £25 3s. It is, however, provided that, should he marry, he may from that date increase the annual deposit by £9 4s., and in addition to the other benefits secure for his wife £1,000 at his death if he should not reach 60.

Educational Annuities.

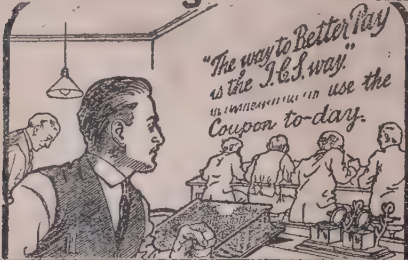
What are known as Educational Annuities for children interest almost every parent. Here are a few examples:—

G. H. J., aged 37, has a baby boy and another son aged two. He foresees that when they reach 15 their education will be getting expensive. He secures a five year Annuity of £100 for each, beginning at 15 and continuing until 19. For the first he pays 15 annual instalments of £28 4s. each, and for the second 13 instalments of £32 18s. In the event of the father's death, no further instalments will be required, and the Annuities will be paid just as if he had lived. Moreover the Company will at once begin to pay £32 19s. yearly to assist in the elementary education of the boys until they reach 15, when the Annuities of £100 to each begin.

Dr. J. L., aged 39, has one son, aged one, also set apart for the medical profession. He has provided for him five Annuities of £100 each beginning at 16, then five of £200 each for his University training, and a lump sum of £500 when he is 26 to assist in setting him up in practice. For this he pays £88 12s. 6d. yearly for the first 15 years; £60 8s. 6d. for the next five; and £17 18s. 6d. for the last five years. In the event of the father's death, no further deposits are required, and, in addition to paying the sums above mentioned on the dates arranged for, the Company will, from the day the father dies, begin to pay about £60 a year for the boy's elementary education.

These examples illustrate only a few of the contingencies of life that may be provided for more conveniently and more safely by Annuities than in any other manner. They are all taken from the records of one of the strongest financial institutions in the British Empire, the Sun Life Assurance Company of Canada, whose head office for the United Kingdom is 34, Canada House, Norfolk Street, Strand, W.C. Mr. J. F. Junkin, the manager, explains that it would require a large volume to deal adequately with all the different kinds of Annuities and Old Age Pensions granted by the Sun of Canada, so that inquirers should mention their age and give some idea of the nature of the provision they wish to make. All such communications will be treated as confidential. While all correspondence will receive prompt and courteous attention and will not be regarded as committing the correspondent to anything, it is requested that no one will, merely through curiosity, make inquiries which necessarily involve intricate calculations and detailed explanations.

The Writing on the Wall



If you are dissatisfied with your present work, your present rate of pay, if you want to improve your position, then "The Writing on the Wall" means something for you; but without investigation you will not be a step further towards materialising your ideals.

When in competition for a good job the battle is half won if you are an I.C.S. man. The simple fact that you have had an I.C.S. training tells employers that you know your business technically, theoretically, practically. I.C.S. men have their heads in their work—and employers know it.

Example:—

"At my first interview with the Manager I informed him I was a student of the I.C.S. and he replied: 'Yes, you mentioned that fact in your letter or you would not be here now'; which clearly shows the value of I.C.S. training."

(Signed) D. J. BETHELL, Nottingham.

Salary Increased 100 per cent.

"It gives me great pleasure to thank you for your kindness in obtaining for me a position. I applied to your Students' Aid Department, with the result that in a very short time you obtained for me a position carrying with it an increase of 100 per cent. in wages."

(Signed) H. ELTON, Royton, Lancs.

Let us refer you to I.C.S. students in your district.

When a man is I.C.S. trained he has become a master of his work, and he wants the best possible price for his brains and skill. In this connection the value of the work of the I.C.S. Students' Aid Department, acting hand-in-hand with over 1,000 personal representatives all over the United Kingdom and throughout the Colonies, cannot be over-estimated.

During twelve months the average increase of earnings reported by I.C.S. students reached the remarkable figure of 54 per cent. in Great Britain alone!

The I.C.S. will train you without interruption to your daily work at a cost to suit your pocket. All books free. No classes to attend. No restrictions, no extras. All preliminary information given free.

Inquire into the Facts to-day.

"The way to Better Pay is the I.C.S. way"—over 100,000 I.C.S. students affirm it is so.

SALARY-RAISING COUPON

International Correspondence Schools, Ltd.
Dept. 105/845, International Buildings,
Kingsway, London, W.C.

Please explain, without any obligation on my part, how I can qualify to enter, or to obtain a larger salary in, the occupation or profession before which I have marked x (or in the one stated here.....)

Engineering (state which)	Advertising
Analytical Chemistry	Book-keeping
Modern Languages	Business Training
Architecture	Motor
Machine Shop Practice	Civil Service
Applied Art	Opportunities for Women
Univ'ty & Professional Preliminary Exams.	Over 160 other courses.

Name.....

Address.....

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

February 4, Rev. R. N. CROSS, M.A. (of Southport).

February 11, Mr. FRED MADDISON.

February 18, Rev. R. TRAVERS HERFORD, B.A. (of Stand).

February 25, Rev. Dr. S. H. MELLONE, M.A., Principal of the Home Missionary College, Manchester.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

NOW READY FOR JANUARY.

Price 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Builders' Song (Poem). J. Lonsdale Cox.
The Sense of Obligation. George A. Gordon, D.D.
Building up a School. Charles Roper, B.A.
Discipline. Mary Francis.
Scraps from Memory's Diary. John E. Hoyle.
A Sunday School in Sioux City, U.S.A.
Manley B. Townsend.
The Sunday School and Citizenship. A. Ernest Parry.
The Highway, or—The Byway. Rupert Holloway.
Heroes of Faith, Richard Baxter. Albert Thornhill, M.A.
Notes for Teachers.—XLVI.—LXVI.
W. Tudor Jones, Ph.D.
T. M. Falconer, B.Litt.
F. J. Gould.
Somebody and Everybody. J. Lionel Tayler.
Those Children Again. A.V.F.
The Sunday School Association—A Forward Movement.
By the Way. [Ion Pritchard.]

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Board and Residence, &c.

S.T. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

EAST GRINSTEAD.—Lady living alone in comfortably furnished cottage with pleasant surroundings, wishes to receive a Lady. Every care and attention would be given.—S. T., INQUIRER Office, 3, Essex-street, Strand, W.C.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3d, 1/6d. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

FREE Over 200 Novel Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxzella." Wide range of fascinating colours and designs. Washable, colours fast, looks smart for years.—HUTTON'S, 5, Larne, Ireland.

REMNANTS! Genuine White Art Irish Linen for making Teacloths, Tray-cloths, D'Oyleys, &c. Big pieces, 2/6 per bundle, postage 4d. Illustrated Irish Linen Catalogue FREE. Write to-day.—HUTTON'S, 5, Larne, Ireland.

DELICIOUS COFFEE.

RED WHITE & BLUE

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

COOPER & CO.,

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,
Regent Street, W.

Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HAYWOOD, Deansgate.—Saturday, February 3, 1912.

* Regarding Advertisement Rates see inside Frost Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3633.
NEW SERIES, No. 737.]

LONDON, SATURDAY, FEBRUARY 10, 1912.

[ONE PENNY.

WORKS BY THE LATE WILLIAM JAMES.

THE VARIETIES OF RELIGIOUS EXPERIENCE: A Study in Human Nature. 8vo, 12s. net.

PRAGMATISM: A New Name for Some Old Ways of Thinking. 8vo, 4s. 6d. net.

THE MEANING OF TRUTH: A Sequel to "Pragmatism." 8vo, 4s. 6d. net.

A PLURALISTIC UNIVERSE: Lectures on the Present Situation of Philosophy. 8vo, 5s. 6d. net.

THE WILL TO BELIEVE, and other Essays. Crown 8vo, 7s. 6d.

TALKS TO TEACHERS ON PSYCHOLOGY, and TO STUDENTS ON SOME OF LIFE'S IDEALS. Crown 8vo, 4s. 6d.

MEMORIES AND STUDIES: A Selection of Essays and Addresses. 8vo, 6s. 6d. net.

SOME PROBLEMS OF PHILOSOPHY: A Beginning of an Introduction to Philosophy. 8vo, 4s. 6d. net.

WILLIAM JAMES. By EMILE BOUTROUX, Membre de l'Institut. Authorised Translation by ARCHIBALD and BARBARA HENDERSON. 8vo, 3s. 6d. net.

Beginning with a sketch of the career and works of William James, the author proceeds to outline the various phases of his philosophy as they unroll in his psychology, the point of departure for James, through the psychology of religion, on to the pragmatism of his method and the suggestions of his metaphysical views of a radical empiricism.

LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE BIRTH, WORK, AND PROGRESS OF THE SOUL."

By J. P. W. 1/- net.

Published by HORACE MARSHALL & SON,
Temple House, London, E.C.

SUSTENTATION FUND

For the Augmentation
of Ministers' Stipends.

THE ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. Williams' Library, Gordon-square, London, W.C., at 12.30 p.m., on Wednesday, February 14, 1912, to receive the Report and Accounts, elect six Managers, appoint Officers, and transact other business.

FRANK PRESTON, Hon. Sec.,
Meadowcroft, North Finchley, London, N.

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE FEBRUARY NUMBER:—

Their Own Way to Make.
Going to Make a Speech. (Full-Page Picture.)
When Harry was a Girl.
The Best Time of the Year. (Poetry.)
Heroes and Heroines of History:
OLIVER CROMWELL. (Illustrated.)
Young Days' Gull Work.
I Know. (Poetry.)
What Does Christmas Really Mean. (Illustrated.)
The Lame Boy.
Mother Earth's Bedquits. (Poetry.)
Mother Nature's Children. (Illustrated.)
Temperance Ideas.
Winifred House. (Aunt Amy's Corner.)
Sewing on a Button.
The Sunshine Girl.
Elephants Attacking a Granary.
Puzzles and Puzzlers.
Editor's Chat, &c.

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

A specimen copy will be sent post free to any address on receipt of a post card.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

BOOKS

EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE.

And for all other Exams.

Second-Hand at Half Prices.

New at 25 per cent discount. Send for Catalogue 184 (post free) and State wants. Books bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE,

135, Charing Cross Road, LONDON, W.C.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, February 11, at 11 a.m.

Mr. HORACE J. BRIDGES.

"Nietzsche's *Beyond Good and Evil*."

" at 7 p.m.

Dr. JOHN OAKSMITH.

"The Death of Pan and the Birth of Christ."

Wednesday, February 14, at 8.30 p.m.

Rev. HUGH B. CHAPMAN

(Chapel Royal, Savoy).

"The Relation of the Church to the Labour Problem."

Thursday, February 15, at 5.30 p.m.

(Service for Bible Study.)

Mr. H. J. BRIDGES.

"The Idea of God in the Old Testament:

III. The Deuteronomic Law."

ALL SEATS FREE.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.
New Term, Saturday, January 20.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

HALF RENT and RATES.—Princi-

pals, with overflowing Day School, wish to take house next door for Preparatory Forms during morning only. Excellent opportunity for lady with few boarders to share house. Boarders could attend Day School and share playing field. Good open neighbourhood.—Write, Miss COGSWELL, Bestreben, Brondesbury, N.W.

PROFESSOR TITIUS, of Göttingen,

requires for his Nieceposition as Governess in English Family from April 1. Certificated Teacher. — Prof. D. TITIUS, Göttingen, Germany.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

February 11, Mr. FRED MADDISON (formerly M.P. for Burnley). Morning, "Preachers and Public Affairs"; Evening, "Has Liberal Christianity a Message for the Workers?"

February 18, Rev. R. TRAVERS HERFORD, B.A. (of Stand).

February 25, Rev. Dr. S. H. MELLONE, M.A., Principal of the Home Missionary College, Manchester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 11.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Soul's, Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. F. K. FREESTON.
 Forest Gate, Upton-lane, 11, Mr. C. F. HINTON, B.A.; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. LIONEL TAYLOR, M.R.C.S. Subject, "The Religious Significance of Heredity."
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. C. ROPER, B.A.; 7, Rev. W. H. DRUMMOND.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLOR; and 7.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. E. R. FYSON.
 University Hall, Gordon-square, W.C., 11.15 and 7, Mr. F. MADDISON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. C. HARGROVE, M.A.
 Wimbledon, 27b, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROOKWAY.
 ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. C. ROPER, B.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 { DEAN ROW, 10.45, and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. DENDY AGATE.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. F. HEMING VAUGHAN, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 14d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

DEATHS.

CONWAY.—On February 6, at Christchurch-street, Ringwood, Anna Baker Conway, aged 60.

COYSH.—On January 30, at 39, Bruce-road, Harlesden, William Edmunds Coysh, formerly of Newcastle-upon-Tyne, in his 79th year.

The Inquirer.

Feb. 3rd contains the following Articles:—

"A Friend of the People: Charles Dickens." By W. BLAKE ODGERS, K.C.
 "The Church and the Age."

Jan. 27th.

"Bergson on Laughter." By Rev. L. P. JACKS.

"Alfred the Great." By DOROTHEA HOLLINS.

"The Secret of Personality."

January 20th.

"Where Saints have trod." By Rev. J. M. LLOYD THOMAS.

"The Unpardonable Sin." By Rev. R. T. HERFORD.

"The American People."

January 13th.

"The Dialogues of Saint Gregory the Great." By Rev. P. H. WICKSTEED.

"The Uses of Legend." By F. J. GOULD.

"Egoist and Altruist."

Any of the above numbers, post free, 14d.
 3, ESSEX STREET, STRAND.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	83	The Charles Dickens Centenary	88	MEETINGS AND SOCIETIES :—	
THE CHURCH AND SOCIAL REFORM	85	The Anglo-German Friendship Society	89	Unitarian Home Missionary College	92
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		Airships in War	93
American Cities.—II.	85	The Personality of Socrates	89	Anglo-German Understanding	93
Gregory the Great	87	Tolstoy	90	The Social Movement	94
CORRESPONDENCE :—		Literary Notes	90	NEWS OF THE CHURCHES	94
Bergson and Martineau	87	FOR THE CHILDREN :—		NOTES AND JOTTINGS	95
Religion and Personality	88	Geoffrey Chaucer (1340-1400).—II.	91		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE week has been one of national thanksgiving and congratulation on the safe return of the King from his mission to India. We use the word mission advisedly, for behind the pageantry there was a serious purpose of government. The human touch works wonders where official manners and despatches often fail. A sympathetic atmosphere is the surest guarantee of a good understanding. For these and other reasons, those who have watched the progress of Indian affairs rather anxiously in the past, and deplored the slowness of Indian reforms, have viewed the King's visit with deep satisfaction. When he landed at Portsmouth on Monday the King used the following words: "We have been profoundly touched by the expressions of affection and loyalty which we have received both in India and in other parts of our dominions, and we shall greatly rejoice if our presence in India shall in any way contribute to the welfare of the country, and strengthen the bonds which bind it to the Empire."

* * *

THE Prime Minister has received the following message from the Viceroy of India, who has transmitted it on behalf of the ruling princes and chiefs of India on the one hand, and the non-official members of the Legislative Council, as representing the people of British India, on the other :—

"The princes and people of India desire to take the opportunity afforded by the conclusion of the Royal visit to convey to the great English nation the expression of their cordial goodwill and fellowship, also the assurance of their warm attach-

ment to the world-wide Empire of which they form part, and with which their destinies are now indissolubly linked. Their Imperial Majesties' visit to India, so happily conceived and so successfully completed, has produced a profound and ineffaceable impression throughout the country. Their Imperial Majesties by their gracious demeanour, their unfailing sympathy, and their deep solicitude for the welfare of all classes, have drawn closer the bonds that unite England and India, and have deepened and intensified the traditional feeling of loyalty and devotion to the Throne and person of the Sovereign which has always characterised the Indian people. Conscious of the many blessings which India has derived from the connection with England, princes and people rejoiced to tender in person their loyal and loving homage to their Imperial Majesties. They are confident that the great and historic event marks the beginning of a new era, ensuring greater happiness, prosperity, and progress to the people of India under the ægis of the Crown."

* * *

THE ease and rapidity with which the Royal visit to India has been accomplished will perhaps do something to infuse a little freshness of method into our diplomacy, which still finds the etiquette of the Court of Louis XIV. more congenial than the common-sense of the modern world. The question may readily occur, If the King can go to India, why should not the Secretary of State follow his example, and the Minister for Foreign Affairs make personal visits to Paris or Berlin? A close personal acquaintance with other countries on the part of those who hold high and responsible office would do a great deal to remove causes of friction and misunderstanding, and to cement the ties of international friendship. At present we rely far too much upon official communications and the technicalities of a traditional art of diplomacy. The difficulty is that they do not

fit the modern mind, with its more human and personal way of doing things.

* * *

WE print to-day the text of a most significant protest against the use of Airships in War. We are always glad to help forward any movement which has for its object the promotion of peace and goodwill on a basis of general agreement. The signatories of this memorial point out with convincing force that "all civilisation protests its desire for peace and goodwill; protests its wish to reduce the already grievous burden of armaments. Unless its protestations be those of a hopeless hypocrite, it cannot stand and watch the conquest of the air, that most glorious of man's mechanical achievements, callously turned to the usages of destruction; it cannot idly acquiesce in a new departure that must heavily increase this burden of armaments."

* * *

IT has been pleaded that a distinction between the translation of a work and its original text is sometimes the reason why the Roman Catholic authorities are led to condemn a book and place it on the Index, though it was formerly approved. The Rev. Alfred Fawkes has explained in a letter to the *Times* that this excuse cannot be pleaded in the case of Mgr. Duchesne and his "*Histoire ancienne de l'Eglise*." Under the title "*Intorno alla 'Storia Antica della Chiesa,'*" the *Rivista Mensile* for November, 1911, publishes a communication from Mgr. Duchesne in which he deals by anticipation with this pretext :—

"On December 8 (1910), P. Lepidi informed me that he had received instructions to make no difficulty as to the French text, and also to authorise the Italian. The latter, for greater security, was subjected to a special revision, being placed under the inspection of Mgr. Faloci Pulignani, Vicar-General of Spoleto, a prelate who has not the reputation of being

lenient towards novelties. While reserving to himself the right of criticism with regard to certain historical conclusions of my book, he declared clearly that he raised no difficulty from the side of theology or orthodoxy."

* * *

LAST Sunday was observed as Ecumenical Sunday by churches of the Methodist connection throughout the world. A common Message was read from the pulpit to the assembled congregations, which contains an earnest plea for closer fellowship and fuller co-operation among all Christian people. "We recognise," it says, "that the unity of the Church is a prime condition of its spiritual well-being. Yet we are convinced that within the universal communion of the Church, and as a means of its full realisation, there is, at least for the present, both a place and a need for denominations, provided they so bear themselves in relation to others as to hold the truth they have received in trust not only for their own adherents but for the Catholic Church."

* * *

ON the subject of social and national obligations the Message speaks with clearness and emphasis, showing that a movement which has its roots in an intensely individual experience can adjust itself to larger duties and new points of view. "Side by side with the endeavour after a world-embracing evangelism must go the ceaseless effort to establish a Christian civilisation in every land. The salvation of Christ must find its complete manifestation in collective as well as in individual life. The witness of Christianity to the world must be fulfilled in its social aspects and ideals. As citizens we must seek to secure in righteousness, wisdom, and complete unselfishness a truly Christian—and therefore humane—character for all law, administration, and public policy. This governing principle supplies practical guidance as to the objects that must be pursued by both our personal and collective, our private and public influence."

* * *

ENTERING into more practical details the Message continues:—"We must labour ceaselessly so to transform the material environment of the peoples that it may promote and not hamper the possibilities of a completely Christian life—with all its moral, intellectual, and even physical implications—for the weakest members of the community. We must put forth our utmost efforts to destroy the organised inducements to intemperance and impurity that bring mammon-worship and self-indulgence into devastating alliance. We must strive with all our might to protect the Christian integrity of marriage and of the home. We must

uphold Christian standards of morality and humanity in the production, distribution, and use of material wealth. We must direct our utmost endeavours to secure the truly Christian education of the young. We must welcome and seek to extend the influence of women in the counsels of the Church and in the service of the community. We must guard, in all wisdom, the sanctity of the Lord's Day, showing that its due observance is as precious to all the higher needs of personal character, home life, and human efficiency as it is to the fulfilment of religious service."

* * *

At a meeting of the Christian Social Union held at Caxton Hall last week, the Bishop of Oxford made a startling indictment of the prevailing apathy of the mass of Churchpeople in regard to their social duties, and their slowness to promote practical measures of reform. Incidentally, he paid a tribute to the greater readiness of the Nonconformist to come forward with practical help. He confessed himself completely baffled when he asked himself what it was that produced this strange blindness of heart and mind among people of his own communion. We have dealt elsewhere with some aspects of this address, so deeply sincere in its confession of bewilderment, so passionate in its sympathy for the miseries of the poor.

* * *

In a subsequent letter, Dr. Gore explained that the speech was in substance as well considered as anything he could say on any subject, though its verbal expression was almost entirely extemporary. "Of course I recognise," he adds, "that there is a considerable body of Churchmen who are zealous on these subjects, but I think that what I said about the mass of our communicants is true. At the same time, I must recognise that it is quite possible, if I were a Nonconformist minister, I should still feel the same about the mass of my fellow-members."

* * *

THE Charity Organisation Society has issued an interesting report on the present condition of the poor in London. It is, on the whole, of a hopeful character. There is an absence of signs of exceptional distress; the improvement in the condition of the labour market has reached the lower classes of casual workers; in almost all cases the applications for free meals for school children have visibly diminished. At the same time, new causes of poverty are continually arising. The substitution of mechanical for horse traction has thrown out of work a large number of drivers and others employed in the care of horses. An increasing difficulty is being felt everywhere owing to the rise in prices of coal,

food, and other necessities of life. As a general conclusion, the report says, "the chronic poverty of a portion of the population of London remains a hard fact to be borne constantly in remembrance."

* * *

EVERYONE will wish well to the new central buildings of the Y.M.C.A. in London. The recent campaign for subscriptions to the building fund resulted in £80,000 out of the £100,000 required. It is, however, in some danger of getting into the rough waters of controversy between old and new ideals of policy. Its new allies would like to see it conducted on lines which have been very successful in the United States and Canada, without any theological test for membership and the chilling influence of the ghost of Exeter Hall upon its social activities; whereas its old friends, who still supply most of the money, are strongly opposed to any real broadening of the basis. From a forecast which appeared in the *Westminster Gazette* this week, it seems likely that the ban may be withdrawn from smoking and billiards, but not from theological heresy. The spirit which once tried to exclude *Punch*, because it was "contemptuous of religious influences," is too strongly entrenched to yield without a vigorous struggle.

* * *

THE recent deputation to the Home Secretary on Demoralising Literature has called forth some vigorous protests on the side of authorship from Mr. Gosse, Mr. Clement Shorter and Mr. Lowes Dickinson. We have pointed out on more than one occasion the grave difficulties and dangers surrounding any attempted censorship of books. It is well to remember that Socrates was condemned for blasphemy, and that official opinion as represented by the police is generally prejudiced against what is unconventional and is prone to stigmatise it with opprobrious names.

* * *

"THERE is one thing no Government can be trusted to do," Mr. Lowes Dickinson writes in the *Nation*, "—and a democratic Government perhaps least of all—and that is, to censor books, directly or indirectly, by prohibition before publication, or by prosecution after it. Mr. McKenna remarked to the deputation that 'every man of common sense knows when he sees a book or a picture of a particular kind, whether the intention was artistic or whether it was mere obscenity.' If that be true, men of common sense are very rare, and are not often likely to come together on a jury. No, sir: if we are to have freedom we must take the risk of it; and if we do not take the risk we shall have no freedom."

THE CHURCH AND SOCIAL REFORM.

IN the small book on "The Church and the Age" to which we referred last week the DEAN of ST. PAUL'S utters an emphatic warning against any attempt to identify the Church with a particular party or scheme of social reform. He views almost with alarm the tendency to try to win victories for religion by entering into any sort of alliance with organised Labour, or angling in the troubled waters of human misery with social reform as a bait. In spiritual work there must be no bargaining about material advantages. The Christian must remember that his Master said, "My kingdom is not of this world," and all that this strange and unpopular statement implies. "I can conceive of nothing more fatal," he says, "than the policy of enlisting the organised forces of the Church on the side of militant labour. I can recall no instance of a Church which has gone into politics and has not come out badly smirched." And again, "The main work of the Church must always be to influence the character of individuals." In striking contrast to the mental attitude which is disclosed by these words, and in apparent contradiction to it, is the strong indictment by the BISHOP of OXFORD of the prevailing apathy of members of his own communion in face of the glaring social evils of our time. "I have constantly sat down bewildered," he said in an address to the Christian Social Union at Caxton Hall last week, "before the blank and, as it seems to me, simply stupid refusal of the mass of Churchpeople, to recognise their social duties. Why on earth is it? What produces this strange blindness of heart and mind? Often have I tortured my mind trying to find an answer to these questions, and tortured it in vain. I simply recognise the fact; it stares you in the face." Dr. GORE went on to speak in burning words of our LORD's sayings about poverty and wealth, and the effect which would be produced in an ordinary congregation if anyone were to use similar language to-day.

"Look at our Lord's awful and tremendous words about wealth, words which none of us who are rich in income to-day can hear without trembling through and through. The 'poor,' whom He called 'blessed,' were they like the poor of our slums? Not a bit of it; they were men like the Apostles, of the well-to-do artisan class. Remembering what He said about the rich and the poor, and then remembering the state of our society to-day, I dare any one of you to say that what He preached was not a 'revolutionary' doctrine, which we have got over again to digest and make our own.

"Do you say He was not a social reformer? What did He do? He

founded the Church—the brotherhood. If you say to me, 'I don't want to go mixing up with your dirty politics; I want to follow pure religion,' I say, 'Go and do it; that is the most revolutionary thing you can do; that is what turned the world upside down.'"

It is no doubt disconcerting to a good many people to find two of the ablest and sincerest minds in the Church of England apparently at such odds with one another upon a matter of supreme importance. The radical difference of temperament and outlook cannot be denied. The DEAN with his finely trained critical intelligence is not of the stuff of which enthusiasts are made. But he is not blind or unmoved in presence of the things which make the BISHOP's heart hot within him. "The present distribution of wealth," he affirms, "is absurd." "All human beings are essentially equal in this sense, that the moral personality is inviolable. No man or woman is to be merely used, used up, or dishonoured. So far, democracy is reminding us of one of the most original and important parts of the Christian message, and we may 'co-operate' without hesitation." Further, he is deeply impressed by the moral dangers of great wealth, and maintains that "the Church should set its face against luxury. Luxury destroys every class or nation that practises it. Nothing fails like success; it kills off families more surely than any oppression that falls short of slavery." It is a different angle of vision, certainly, but there is a fundamental agreement which it is worth while to try to put into words.

Dr. GORE is roused, so that he cries out in deep distress of spirit, by the apathy and self-satisfaction of conventional Christianity. The DEAN is concerned to preserve the deep inwardness of the Gospel in face of attempts to reduce it to the shibboleth of a party or a programme of reform. In different ways, and in face of somewhat dissimilar dangers, they are both pleading for a recovery of the mind of CHRIST. Both would agree that what is needed is the power of a new life, a life of clearer vision and more consecrated effort, and that this must come from one and the same source. The essential relation of Christianity to social reform is to be found, not in any economic doctrine or finished programme of duties, but in the new character which creates the new world. Christianity in its simplest and deepest personal expression is discipleship, and discipleship involves first of all self-surrender and self-committal to the lordship and sacrifice of love, as men have seen them and felt their power in JESUS CHRIST. All men who profess and call themselves Christians need above everything else to realise that they are committed in irrevocable honour and loyalty to a certain type of love and goodness, which is to live and work within them, and transform them

into lovers of God and servants of human need.

There is here nothing which may be dismissed as vague and unpractical spirituality. Love when it is kindled to a white heat and guided by a deep personal loyalty is the most practical thing in the world. It gives the mind a new keenness as it grapples with all the details of government and reform. It sustains the heart with a cheerful courage in the dark days of disappointment and apparent defeat. It makes men glad to surrender what is precious to themselves for the common good, able to suffer and rejoice when suffering is the price of others' gain. There is nothing in the whole range of human experience, not even hot indignation against wrong or the spectacle of the hopeless miseries of the disinherited and the lost, which is so fatal to complacent comfort or so productive of practical agreements. Social reform drags slowly and heavily along, chiefly for lack of spiritual power. Its supreme need is the recovery over wide areas of life of the creativeness of the Christian character with its splendid hopefulness and its deep reserves of strength. The priceless contribution of Christianity to social reform in this and every age is not a plan of society, but the revolutionary power of a new type of character and the spirit of the Cross.

LIFE, RELIGION & AFFAIRS.

AMERICAN CITIES.

II.

Two hours' journey from Chicago is the prosperous and handsome city of Milwaukee, also on the borders of Lake Michigan, which is at this point 83 miles across. Milwaukee is a typical American city, and its steady growth can be traced back over 70 years to the time when the first settlers erected their cabins beside the tamarack swamps, and ousted the Indians from the banks of the Menomonee River. It has, however, achieved a certain notoriety of late which it did not formerly possess, owing to its having put the Socialists in power at the last municipal election. All America is now waiting to see what Milwaukee, built upon the individualist system, and proud of having held its own in competition with Chicago, less than 100 miles away, will gain as a result of this new experiment. People express their opinion on the subject with a certain amount of caution, but even the more conservative-minded go so far as to say that the Socialist mayor is a

conscientious man, though lacking in "statesmanlike qualities" (an accusation which is sometimes brought against Cabinet Ministers!), and that the administration is entirely honest and free from the taint of "graft." Milwaukee, as a matter of fact, is a very progressive city belonging to a very progressive State, and does not join in the doubtful sport of stoning the prophets even when they come in the guise of Single Taxers with Henry George's persuasive son for their mouthpiece. In the fifties it had a population of 7,000, equalling that of Chicago; at the present time it is the twelfth largest city in the United States, with a population of something like 370,000. And it is still growing, if one may judge by the size of the buildings that are being erected, and the way its borders are extending in every direction.

Here, as elsewhere, in addition to the coloured people, a very large number of the inhabitants are foreigners; Germans (the larger proportion), Italians, Poles, Swedes and the like. A Presbyterian minister told the writer that his son was in a class at school which consisted of 20 American and 40 other boys representing various European nationalities, and this tale is repeated everywhere throughout the country, until you begin to realise in some small measure the difficulties which the constant influx of foreigners is preparing for legislators in the future. The marvellous way in which these aliens are assimilated has often been commented upon, but it is not quite true that America absorbs them all without any sense of strain and insecurity. They soon acquire a semblance of that self-assertive spirit, springing from a constant insistence on the liberty of the individual, which has always been the keynote of American progress, and their children join together with a fervour unequalled in our own country in the singing of such patriotic songs as "The Star-Spangled Banner," and "My Country, 'tis of thee." It must be remembered, however, that the immigrants who are continually streaming into this vast continent, to the extent of hundreds of thousands every year, belong to the poorest and most illiterate class, and, as H. G. Wells has pointed out, they are ill-prepared to play the independent rôle which America forces upon her citizens. Consequently, they are exploited by the saloon-keeper and the professional politician, who easily influence their votes; they "weaken and confuse the counsels of labour," and "retard enormously the development of that national consciousness and will upon which the hope of the future depends."

But it is difficult to feel pessimistic even when confronted with the immigration problem in the Cream City, which is still full of the buoyancy of youth, surrounded with delightful homes set amidst green lawns and wide piazzas, and purified by the invigorating breezes which sweep across a glorious stretch of water as blue as the Mediterranean. The story of its progress naturally fills its energetic inhabitants with pride; and here, as in all flourishing American cities, many fine buildings, including the Layton Art Gallery, library, hospitals, orphanages, parks and colleges, bear testimony to the public spirit of men whose fortunes have

grown as street was added to street, and who believe in enriching the community with the fruit of their labours. This is not Socialism, and the numerous philanthropists who act upon this principle throughout the United States defend the theory of individualism as strongly as Mr. Roosevelt; but it is one step towards Socialism, as that word seems likely to be interpreted in the future. Indeed, some of these liberal givers set an example, in the simplicity of their habits, the modesty of their homes, and the unselfish way in which they devote their time and money to promoting the public welfare, which many champions of the people's cause would do well to follow. It is not true that the rich are invariably selfish, while the poor are in possession of all the virtues; and if, in the days to come, the State collectively is made more and more responsible for the happiness and well-being of its citizens, it would be ungracious not to remember how often the individual has shown the State its duty by building such splendid institutions as Milwaukee, among other cities, can boast.

And then there is Boston, the proud city of the three peaks on the broad and beautiful Charles River; the one-time "hub of the universe," the home of many historical memories; the shrine to which enthusiastic pilgrims come from all parts of the world to tread the streets where famous Abolitionists were mobbed, or gaze up at the windows of old-fashioned houses which once sheltered such men as Emerson, Longfellow, Oliver Wendell Holmes, Theodore Parker, Lloyd Garrison, or William Ellery Channing. But it does not do to visit Boston fresh from a perusal of the "Breakfast Table" series, or Miss Crawford's delightful studies of the lovable old town in days that seem, in many respects, as remote as the age of Pericles. For you are confronted, as you leave the station, not by quaint buildings and picturesque churches, but by tall factories and the elevated railway; and although there is a certain charm about the narrow, crooked streets after the rectangular lines of Chicago or New York, they impress you first of all chiefly with the fact that they are dirty and overcrowded. Even the historical Common is overshadowed by huge hotels and other high buildings, and gashed by the yawning mouth of the useful but disfiguring Subway. In fact, you have to dig out the ancient landmarks from amidst the welter and commercialism of a modern city, forming in your mind as well as you can, and as often as possible with closed eyes, the picture of old Boston as it must have looked when the daring promoters of the *Liberator* were advocating the immediate emancipation of the slave, and Wendell Phillips was making the walls of the "Cradle of Liberty" echo to his impassioned eloquence.

Boston has, indeed, become a hustling centre of commerce, with fine shops and beautiful suburbs, which preserves its traditions of ancient culture and the memory of its literary men in certain quiet nooks and pleasant homes, while it moves on with the tide of progress in a go-ahead manner entirely alien to the spirit of the Brook Farmers or the philosophers of Concord. Nothing could have impressed this upon one's mind more forcibly than

the recent procession on Columbus Day (a new State holiday), when over 30,000 citizens joined in a monster parade which took three hours to pass a given point. It was a wonderful and bewildering show, saved from monotony (although the men who took part in it were, for the most part, dressed in conventional modern garb) by a lavish display of banners and pennons rich with every possible combination of colour, and by the really picturesque tableaux arranged on huge "floats" which broke up the procession at intervals. Then there were detachments of troops, sailors, Indians, and young cadets in white uniforms laced with crimson; but the significant thing about the whole display was the enormous preponderance of Roman Catholics representing various societies of the Holy Name and the Knights of Columbus. The Catholic missions were very much to the fore, even Chinese "converts" having turned out to add the music of their native instruments to the blare of over 100 bands; and the number of Italians, Poles, and Portuguese who took part in the parade must have made some of the spectators feel as if they were witnessing a great religious demonstration in one of the mediæval cities of Europe, rather than a procession intended to stimulate patriotic pride and enterprise in the birth-place of American independence.

Thus the old and the new mingle, and if a more significant sign of the times were needed, it is only necessary to climb to the top of Chestnut or Curey Hill, and look out over the city lying below with the Charles River threading its way majestically under the leafy slopes of Brookline. From there you see the imposing dome of the huge Christian Science Church, which puts even the gilded cupola of the State House to shame. It dominates the scene as the Duomo dominates the city of Florence when you look down upon it from the heights above San Miniato, and the sight is apt to depress the liberal religious thinker who has just paid a visit to the King's Chapel, with its decorous family pews, and reflected proudly on the noble part which such fearless champions of freedom as Emerson, Channing, and Theodore Parker have displayed in the history of Boston. But the Christian Scientists have to be taken into account, for they, too, are contributing no small share to the upbuilding of a mighty nation, and it no longer seems strange, when you have spent a few weeks in America, that this new religious cult should have sprung up in the heart of a people solely absorbed, to all intents and purposes, in the development of a marvellously fertile country and the acquisition of great wealth. It is, after all, the direct outcome of that spirit of optimism which seems to possess everyone in the United States, from Luther Burbank, doubling the bounties of nature, and producing fruits which nature would never have thought of among his vines and orchards in California, to the humblest Italian mechanic laying trolley-lines in Pennsylvania. It is also a testimony to the force and persistence of those eternal needs and aspirations of the soul which have made man an easy prey in times past to consoling superstitions, and may do so again, until he has learnt that soothing

dogmas are far less important than those daily and hourly acts which are fraught with such irreparable consequences for himself and humanity.

GREGORY THE GREAT.

WE have all of us read in our school histories Bede's story of Gregory seeing the fair-haired Saxon slaves in the market-place, and saying that they were not Angles but angels, and determining to save the inhabitants of Deira "de ira Dei." It is pleasant to have our own history thus directly linked with the most characteristic figure in the Christian world of the last half of the sixth century. Such Gregory undoubtedly was. His most striking characteristics are a superstitious credulity, which in any other age would have been puerile, and a shrewd common sense which would be virile in any age. He says in one of his prefaces that he wonders that anyone who has Augustine and Ambrose should want him to write anything. There was good ground for the wonder, yet Gregory became more popular than either of the others.

His "Pastoral Care," the manual which Alfred translated for the use of his clergy, shows a knowledge of human nature not easily surpassed. His huge Commentary on Job, the "Magna Moralia," is the most stupendous monument to the futility of allegorical exegesis when regarded as a means of reaching the mind of the writer, and its amazing effectiveness, in the hands of a master, when regarded as a means of reaching the conscience of the reader. What are you to make of the system of interpretation of which the following is a fair specimen?

"In sacred Scripture the name of the horse sometimes expresses the lubricious life of the depraved, sometimes temporal dignity, sometimes this present age, sometimes the preparation of a righteous purpose, and sometimes the holy preacher." ("Magna Moralia," xxxi. 43.)

In the magnificent description of the war horse in the Book of Job it is the "holy preacher" that the beast represents. Parsons are hardly accustomed to such compliments! Close upon this follows the great passage in which Gregory elaborates the scheme of the seven Capital Vices (generally but incorrectly known as the seven deadly sins), from the grip of which the practical conscience of Europe has never since been able to free itself. These pages are as full as they can hold of keen observation and practical wisdom. Take a single specimen. In his enumeration Avarice comes next after "Dismalness," "Depression," or "Don't Careness" (subsequently enfeebled into "Sloth" or "Slackness"), and Gregory explains that there is a natural affinity between them, because those in whom the inward sources of joy have ceased to flow are all the more restless in their desire to cling to the outward signs and supports of the happiness which they cannot feed from within.

He was no theologian, yet the first distinct formulating of the doctrine of Purgatory, which saved the whole scheme

of Catholic belief concerning the future life from patent absurdity, is traced by the theologians to him. Neither was he a great philosopher or a great mystic, yet his matter-of-fact way of dealing with some of the problems of philosophy and some of the experiences of the mystic carry us into regions to which his common-sense seldom attains. His quiet explanation of the experience of the saint who saw the whole world in a single ray of light is worth a good deal of artificial mystic analysis, and the case of the "idealist" was never more convincingly put than in the few words wherein Gregory meets the statement that it is hard to believe in the invisible by the counter-statement that it is only the invisible that can see anything at all. We cannot, it is true, see the soul going out of the body that dies. Very well. Then it is only an invisible something that makes the difference between a live and a dead body, and as the dead body cannot see, it is only the invisible part of the living man that sees. In other words, it is only to the invisible mind that there can be any evidence at all that visible matter so much as exists.

Gregory's age was one of profound superstition. Augustine, some two centuries before, believed in miracles, indeed, but it is difficult to conceive of the miraculous legends growing around his name which encompass that of Gregory, and equally difficult to conceive of his collecting such a group of stories as we find in Gregory's "Dialogues," some account of which appeared recently in these columns. Here miracles, from the re-uniting of a broken kitchen utensil to the raising of the dead, are told with the easiest and most unquestioning faith, and yet Gregory's common sense is never more conspicuous than in relation to this very love of the marvellous, for he steadfastly refuses to take miraculous power as a conclusive test of character. Was not Paul the equal of Peter? Yet Peter walked upon the water and Paul suffered shipwreck. We are not to neglect human precautions or neglect human calculations in our zeal for souls or our trust in divine help. Did not Paul provide himself with a rope and a basket and look out for a suitable window when Damascus seemed an undesirable place in which to stay and a difficult place from which to escape? And you must not be too sure that events are miraculous. A certain man foresaw that he was to be buried in a particular church on the Apian Way. No one had any intention of burying him there, yet by a pure accident it came about. But this man was a worldly person. We are to conclude, therefore, that although men when drawing nigh to death often foresee the future by divine revelation, the soul sometimes sees it by its own subtlety as it comes near to its separation from the body, for this man was not good enough to have been favoured with a revelation. And, after all, was not Paul's conversion a more marvellous thing than the raising of Lazarus from the dead; and is not Scripture justified in attaching supreme importance to the career of one who had experienced the miracle of a changed inner life, and leaving untold that of the other who had but experienced a renewal of the material life?

P. H. W.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BERGSON AND MARTINEAU.

SIR,—I am beginning to fear that it may be a dangerous thing to call attention in the columns of THE INQUIRER to the work of a new constructive thinker. The person who does so exposes himself to the risk of being suspected of disloyalty to Dr. Martineau. I have not been lucky in this respect. Applying the word "wooden" to a class of minds which is very common in the world at large, but to which Dr. Martineau's is essentially in direct antithesis, Professor Upton immediately suspects me of unfairness and disrespect to his own and to his great master's philosophy. Mr. Editor, it is a little hard—especially on one like myself who does not yield, even to Professor Upton himself, in my estimate of the value of Dr. Martineau's work.

If there are any among us, and I sometimes suspect there may be, who hold that any teaching which agrees with Martineau's is unnecessary and that any teaching which differs from it is false, I am sure that Martineau himself, could he still speak, would have something very severe to say to them. And Professor Upton would be quick to second his rebuke. All the more pity, therefore, that he should inadvertently say anything which, even by indirection, could be construed into approval of this ridiculous and most disloyal form of discipleship.

Now it so happens that Bergson and Martineau follow the same road sufficiently far to reach agreement in most of the matters which are dearest to Professor Upton. In Martineau's chapter on "Hedonism and Evolution" (and elsewhere) there is a most remarkable, though incidental, anticipation of Bergson's doctrine of *Evolution créatrice*. Both thinkers are Intuitionists, though not in precisely the same forms; both are pledged through and through to the doctrine of Freedom. The main difference is, that in regard to Intuition and Freedom Bergson goes much further than Martineau. Bergson's Intuitionism has a wider sweep, and his Freedom is more deeply pervasive of the structure of the universe. Seeing this agreement clearly, as I do, or believing that I see it; repeating it constantly to my class and whenever I have an opportunity of writing or speaking on the subject, it is inconceivable that I should make use of Bergson's doctrines for pouring scorn on the doctrines of Dr. Martineau.

Were I, then, to name the thinkers I had in mind when I used the word "wooden," not only would Dr. Martineau's name be absent from the list, but the names in the list would be precisely those which Professor Upton himself might recognise as deserving the epithet. I do not withdraw the word. I emphasise it. "Wooden" thinking is prevalent, especially in Morals; it is highly mischievous, and it affords an excellent illustration of Bergson's Philosophy of the Comic. That

is why I alluded to it in attempting to explain Bergson's answer to the question, "why do we laugh?"—Yours, &c.,

L. P. JACKS.

Manchester College, Oxford,
February 3, 1912.

RELIGION AND PERSONALITY.

SIR,—As Mr. Roberts has thought fit, very needlessly, to drag me into his letter, and has allowed his controversial zeal to turn his own imaginings into "recollections," I must crave space for a few words on a matter of fact. The question which Mr. Roberts says I was asked was never put to me; therefore I never answered it, and consequently am not responsible for a helpless and foolish reply on behalf of right, centre, and left (whatever these may be) which is attributed to me. I have little doubt that Mr. Roberts must have been thinking, in a confused way, of a statement which I once had occasion to make, that, even if the mythological hypothesis of the origin of Christianity were established, it would not destroy "liberal Christianity," because one form of "liberal Christianity" had long regarded the religion as "a system of spiritual truth, which, when once the world has acquired it, is wholly independent of its historical origin." At the same time I intimated that that view did "not appear to me adequate or satisfying." The connection in which the statement was made did not require me to do more. The passage referred to is in THE INQUIRER of December 24, 1910.

Of course, I am convinced that Mr. Roberts would not for a moment make a wilful misrepresentation; but, knowing the errors of memory, and the ease of misrepresentation, I think it is always safest to verify one's facts. I have myself followed this rule, and have found that in the present instance my memory was perfectly correct.—Yours, &c.,

JAMES DRUMMOND.

Oxford, February 5.

SIR,—Most of us will probably be in sympathy with the point of view which the Rev. H. D. Roberts has so ably presented. No finite form can stand to us for God. We feel that He transcends all forms; that there is a beyond where He must be in all His fulness, and yet He girts us about so that we feel He is not far from any one of us. And yet all forms must contain Him, otherwise we create that gulf between God and man which we are told is the bane of some theological thinking. If we think of God as above all forms, we get only an abstract conception which lacks reality for most people, consequently they are thrown back on themselves and become coldly individualistic. If, on the other hand, we regard Him as manifested in one unique human form, then the vision, though clear cut and supplying attractive warmth, is limited. Only the mystic rises above these difficulties and sees the divine within and without. But he is regarded with disfavour in quarters where common sense is supposed to prevail; nevertheless, I side with the mystics.

But we do not escape anthropomorphism even if Christ does not stand to us for God. Dr. Martineau pointed out that the Father, as the Unitarian conceives Him, stands in almost the same relation to the worshipper as the Christ does to the Trinitarian. The attributes of fatherhood are projected in thought into an ideal person who is worshipped as God. Christ is also an ideal man, clothed with the attributes of the Gospel figure of Jesus, whose real lineaments are unknown. Both conceptions are anthropomorphic, as may be shown by the fact that Unitarians often use hymns, originally inspired by the worship of Jesus, in which the word Father has simply been substituted for Jesus. The subject is tempting, but must not be followed.

The question raised is not merely academic. Only last week, in a society over which I have the privilege to preside, where religious questions are freely discussed, a young man said, "I find it very hard to think of God apart from Jesus. He appears only as a cloud which soon vanishes away." And a few years ago a man of ripe years, a constant attendant at one of our churches, remarked to me, "I find it very difficult to realise God. He seems so far off." Probably most of our preaching is uneducative, and conversational classes would be far more helpful. Anyhow, it is clear that without the idea of God imaged in man, the sense of the divine grows very dim in some. On the other hand, we meet people to-day, not all of one Church, who testify to "a God consciousness." This seems to me to be quite a new testimony.

It may be helpful to mention that Eucken, in his "Truth of Religion," points out that though we make God and not Christ the centre of our religion, "yet such a man as Jesus is not the mere bearer of doctrines or of a special frame of mind, but is a convincing act and proof of the Divine Life. . . . Such a life, with its incomparable nature and mysterious depths, does not exhaust itself through historical effects, but humanity can from hence ever return afresh to its inmost essence, and strengthen itself ever anew through the certainty of a new pure and spiritual world in contrast to the meaningless aspects of nature and the vulgar mechanism of a purely human culture."

Mr. Roberts makes a reference to Liberal Christians which is not quite clear. Liberal Christianity has a history of nearly one hundred years, and must not be identified with any one phase of thought. In the Liberal Christian or Free Christian attitude (I can discover no difference in the meaning of these two terms) I venture to think lies the promise of the future. If I may attempt to define that attitude, I should say that it recognises the essence of Christianity to lie, not in doctrine, but in a principle of life. "By this shall all men know that ye are my disciples, if ye have love one to another." "Every one that loveth is born of God, and knoweth God." "Her sins are forgiven, for she loved much"—here is the inmost essence of the Gospel. But intellectually, Liberal Christianity sees the need of changing forms of thought with advancing knowledge. It therefore welcomes all believers who hold their creeds undogmatically,

seeing that the essence of Christianity lies elsewhere.

This, I venture to say, is the latest aspect of Liberal Christianity, and it is working. In small societies members of the various sects are coalescing and rising to the consciousness of a common spiritual life beyond their differences. Thus, again, it is proved that "the letter killeth, but the spirit giveth life." Ought not this principle to find its true field in our Open Trust Churches?

I agree with every word of Mr. Roberts' last paragraph, but to create a kingdom of personalities there must be some unifying principle, and if that principle be love, he will be greatest who loves most.—Yours, &c.,

E. CAPLETON

London, February 5, 1912.

* * A CORRECTION.—The Rev. H. D. Roberts writes:—"The phrase in 'Religion and Personality' which reads 'confounded in fact' is really more descriptive than my own which was 'unfounded in fact.'"

THE CHARLES DICKENS CENTENARY.

SIR,—Perhaps you will allow me to point out one or two slight errors in the pleasant paper on Charles Dickens by W. B. O. George "Cruikshank" (*sic*)—is not the "c" superfluous?—is said to have "illustrated the later portion of the 'Pickwick Papers.'" This is a mistake. George Cruikshank had nothing to do with illustrating "Pickwick."

An early impression of the first edition of that work is before me as I write. It contains the suppressed Buss plates. Turning to page 47, I find poor Seymour's last plate—Winkle trying to lead the refractory stud. Seymour's suicide made a difficulty for author and publisher. R. W. Buss, an artist famous for theatrical subjects, was applied to. He submitted two designs, "The Cricket Match," to face p. 69, and the "fat boy" discovering Mr. Tupman and Miss Wardle, p. 74. These did not suit Dickens, and they were suppressed in all but the early impression of the first edition. Hablot K. Browne or "Phiz" illustrated the rest of the work. W. B. O. is mistaken in believing that the "Memoirs of Grimaldi," produced 1838, was "the last book which appeared under the *nom de plume* of Boz." "Sketches of Young Couples, &c.," 1840, and later, appear under the same *nom de plume*.

It is well, perhaps, that these trifling inaccuracies should be pointed out. They do not diminish the charm of a delightful paper.—Yours, &c.,

CLEMENT E. PIKE.

Bridgwater, February 5, 1912.

SIR,—Surely Dr. Blake Odgers, in his interesting article in your issue of the 3rd inst., is wrong in saying that "The Memoirs of Grimaldi" was the last book for which Dickens used his pseudonym. It would, I think, be more correct to say that after this, either "Boz," or "Charles

Dickens" appeared on the title-page, just as suited the fancy of his publishers or himself. Take, for instance, "the extensive and peculiar" title-page of "Martin Chuzzlewit"—I quote from memory;—"Martin Chuzzlewit, a complete record of his Wills and his Ways; what he did and what he didn't; showing, moreover, who came in for the silver spoons and who for the wooden ladles, the whole forming a complete key to the House of Chuzzlewit, edited by Boz."

Again, is it not an understatement of the case to say that Dickens learned a little law? It is true that he made slips in dealing with legal matters, *e.g.*, in "Bardell v. Pickwick," where he allows Serjeant Buzfuz to cross-examine his own witnesses without first obtaining the leave of the Court, which even Mr. Justice Stareleigh would not have allowed; but for a layman his knowledge of law was wonderful, and did we know as little about the personality of the author of "David Copperfield" as we do about that of the author of "Hamlet," there can be but little doubt that, just as some critics attribute the authorship of Shakespeare's plays to Bacon because, they say, only a lawyer could have been so accurate on matters of law, so others would for the like reason assert that the novels of Dickens were written by Mr. Justice Talfourd or some other distinguished literary lawyer of the first half of the Victorian era. Is not the date of "Pickwick" 1836, not 1834?—Yours, &c.,

FREDK. G. JACKSON.

8, Park-lane, Leeds, February 6.

[Mr. Jackson is right about his main fact, but the full title of "Martin Chuzzlewit" was as follows:—"The Life and Adventures of Martin Chuzzlewit, his Relatives, Friends, and Enemies, comprising all his Wills and his Ways: with an historical record of what he did, and what he didn't: showing, moreover, who inherited the family plate, who came in for the silver spoons, and who for the wooden ladles. The whole forming a complete key to the House of Chuzzlewit. Edited by Boz." "The Posthumous Papers of the Pickwick Club" began to appear in illustrated numbers on March 31, 1836.—ED. OF INQ.]

THE ANGLO-GERMAN FRIENDSHIP SOCIETY.

APPEAL FOR £5,000.

SIR,—We venture to beg the hospitality of your columns for an appeal for funds on behalf of the Anglo-German Friendship Society. This Society was inaugurated on May 1, 1911, with the main object of making a determined effort to establish a better feeling between Great Britain and Germany. It is believed that only by persistent effort on cautious and tactful lines can any important influence be brought to bear upon public opinion, and a real and permanent change in sentiment be effected; wherefore under the guidance of those with experience and knowledge of the relations between Great Britain and Germany we propose to take active steps to this end.

The object which the Society has in view will, we believe, meet with the

sympathy of the overwhelming majority of the British people irrespective of political party, for we believe that only by a cordial understanding between Great Britain and Germany can the peace of the world be fairly secured, and in order to carry out our proposals it is necessary for us to make a strong appeal for financial assistance.

We shall gratefully accept any assistance from whomsoever it may come, but our object can only be successfully attained by the substantial contributions of wealthy sympathisers, thus enabling us to inaugurate an active policy of enlightenment and conciliation which may have decisive effect upon public sentiment in both countries. It is estimated that each public meeting costs about £50; it would, therefore, be unwise to rest satisfied with a sum less than £5,000; and those who have little or no opportunity for active personal service may feel assured that their donations are equally essential to the vitality and progress of as good a cause as ever was placed before the public. We have the honour to remain—Yours obediently,

AVEBURY, President.

FRANK C. LASCELLES, Chairman.

CYRIL RHODES, Honorary Secretary.

16A, John-st., Adelphi, London, W.C.,

February 1, 1912.

BOOKS AND REVIEWS.

THE PERSONALITY OF SOCRATES.

Varia Socratica. By Professor A. E. Taylor.

THE personality of Socrates, if less important to the modern world, is yet as full of a haunting fascination as that of Jesus; and one may also add that, in spite of all the treatises written upon it, it is just as elusive. Both alike are enveloped in the dust of controversy as to the relative objectivity and value of the delineations of nearly contemporary authorities, and both are obscured by what may very appropriately be called the cloud of witnesses.

In the case of Socrates the four primary ancient authorities are Xenophon, Plato, Aristotle, and Aristophanes; but modern scholars are altogether at loggerheads as to the worth of their testimony. Adam, in his "Religious Teachers of Greece," still pins his faith to the hardly entreated Xenophon; while Joël, in his great work, "Der echte und der Xenophontische Sokrates," is inclined to treat him as an old woman babbling of things beyond the reach of her domestic intelligence. Gomperz, like Joël, swears by Aristotle; while Döring proves conclusively, I think, in his "Lehre des Sokrates" that Aristotle gets all he has to say from Plato, and that as a first-hand authority he is little good. As for Xenophon, Döring regards him as a very decent, well-intentioned incompetent. Plato he takes as good in parts. And now comes Professor Taylor, in his recent volume, "Varia Socratica," who swallows Plato *holus bolus*, tosses Xenophon into the air, re-proves Aristotle's entire dependence on Plato, after Döring, but apparently

without knowing this, and, to add to the interest of the comedy, reinstates Aristophanes as a first-rate authority on the philosopher of the den.

It is the novelty in Taylor's investigations that he finds Plato and Aristophanes in profound agreement on the facts of Socrates' teaching and pursuits, however different in their method and intention. Thus the "Apology" and "Phædo," in regard to the former of which Döring says that it cannot be said to have the character of a historical document, are, according to Taylor, confirmed as historical by the indications to be found in the "Clouds." And, if we do not, and I don't think we do, misapprehend him, the Socrates of the Platonic Dialogues generally, the Socrates who argues for the transcendental reality, and not a mere conceptual reality of the Ideas, the Absolute Idealist, is none other than the Socrates who married Xanthippe and drank the hemlock. Mr. Taylor writes as follows:—"Either the Platonic dialogues faithfully preserved the genuine tradition about the person and doctrine of Socrates or the tradition has not been preserved at all, and we have no material whatever for the reconstitution of the most influential personality in the history of Greek thought except the burlesque of the 'Clouds,' and Socrates must take his place by the side of Pythagoras as one of the great unknown of history." This is nothing less than a revolution in the prevailing view of the matter, and if we may presume to offer an opinion, much more proof will have to be forthcoming than Professor Taylor has so far furnished, ere we can accept it.

Nor, while admiring his skill and ingenuity, are we convinced when, out of the "Clouds" of Aristophanes, he presents us with a Socrates who is the head of a little Pythagorean community, that leads an ascetic life, eats at a common table, studies abstruse mathematics and physics, and cherishes a mystic religion. Socrates was condemned as a heretic and innovator in religion, who paid no respect to the gods worshipped by the city, and introduced strange gods of his own. This has generally been believed to refer to the Daimonion, which Socrates claimed to possess, a Spirit within which counselled him in the critical junctures of his life. Professor Taylor rejects this view, and holds that it was his membership of this little mystical Pythagorean community—a *religio illicita* in Athens—which drew upon him the distrust and odium of his fellow citizens.

But does not this suggestion involve, with the asceticism it attributes to Socrates, not only the rejection of Xenophon's "Banquet" and "Memorabilia," but also of Plato's "Symposium," as justified by the character of Socrates? Socrates attained complete mastery over the appetites and passions, he was capable of extraordinary endurance and self-denial; but the gist of the evidence seems to show clearly that he was not, in the active pedagogic years of his life, an ascetic in the ordinary sense of the word. If he was, then Xenophon's camera and some of Plato's films were hopelessly bad at their work; unless, of course, he was like the divine who, when asked by a gloomy evangelical if he were a serious Christian, replied, "No,

I am a jocose one." Banquets are hardly a fit place for any but jolly ascetics. Diogenes Laertius relates that he said of Antisthenes, the head and front of the ascetic tribe, that "he could see Antisthenes' pride through the holes in his coat." Socrates did not believe in rags for the sake of rags, and the casual reader of Xenophon knows that he believed in hunger partly for the sake of appetite.

Döring holds with pretty good reason, I think, that Socrates believed in cutting down bodily wants that he might be able to live independently and choose his friends and divine pursuits freely; he wanted to be above the restraint of what Bernard Shaw calls the greatest need of man, viz., money, and he succeeded. If he had been sold up lock, stock, and barrel, he would have fetched on an estimate of his own £24 odd. His motive, like Thoreau's, was independence and liberty. But accepting this theory of it, we must regard parts of the "Phædo" as Plato's own rather than Socrates' views, and that is contrary to Professor Taylor's position; for, of course, in the "Phædo" soul and body are terms of an essential idealism. They flourish in inverse ratio one to the other.

The Higher Criticism of Socrates and of his teaching has not brought us to clear definition of the man, and especially of his message, any more than the Higher Criticism of the Gospels has yet placed Jesus and his teaching beyond the range of interesting dispute. But through it all, in both cases, we believe there is something there to dispute, and something worth dispute—without end.

R. NICOL CROSS.

TOLSTOY.

Tolstoy. By Romain Rolland. Translated by Bernard Miall. T. Fisher Unwin. 5s. net.
The Religion and Ethics of Tolstoy. By the Rev. Alexander Craufurd, M.A. T. Fisher Unwin. 3s. 6d. net.

MONSIEUR ROLLAND in his Preface tells how a common love of Tolstoy united a number of scholars of the Normal College in Paris, widely divergent in opinions, and each attracted to him for different reasons, but all finding in him a revelation of life. This is an example of the way in which the great Russian roused interest and enthusiasm among active minds and hearts in every civilised land, imperfect as the translations were in which he was presented to them.

In his book on Tolstoy, Monsieur Rolland carries us to the heart of his subject; he is not merely critical, though not uncritical in his appreciation. In small compass he gives us a great deal of Tolstoy. He is much less diffuse than his master, and quotes him wisely and well, bringing out the depths of his meaning rather than the doubtful points of his consistency.

The crisis in Tolstoy's career when, past fifty years of age, he found a religious meaning in life which delivered him from the haunting impulse to suicide, was not a sudden change into a new world of ideas and purposes; it was a concentration of many influences which had been in him for many years, whose connection and

unity were now revealed and were for the time being centred round the precepts of the Sermon on the Mount. The vivid pictures given in "Sevastopol" contain more than a germ of his later teaching of the evils of war, leading to his doctrine of non-resistance; and, even earlier, at 24 years of age, he wrote in "The Invasion":—"Is it impossible, then, for men to live in peace, in this world so full of beauty, under this immeasurable starry sky? How is it they are able, here, to retain their feelings of hostility and vengeance, and the lust of destroying their fellows?" Levin, in "Anna Karenina," is a revelation of Tolstoy's own feelings, his love of nature, his sympathy with the peasants, his delight in hard work in the fields in their company, and his sense of the healthy beneficence of physical labour.

The later Tolstoy is thus a true and sincere development of the earlier Tolstoy. Always impulsive, always sincere and truthful, his unsystematised feelings are powerfully expressed in his earlier works, together with his keen insight into character and motive. The later Tolstoy has not co-ordinated all into a theory or scheme of action by intellectual effort, but has found a satisfying unity in his religious life; and therefore expresses that, and the contradictions of circumstance to its actual realisation. As Monsieur Rolland writes, "In him life and art are one." "With Tolstoy theory and creation are always hand in hand, like faith and action." He must express what he feels in some form of art, and his unflinching revelation of himself is without parallel in literature. The exaggeration of his own evil deeds is a true representation of his feeling about them, with the desire that nothing shall be hid.

Tolstoy's great influence is due to his utter truthfulness of intention. Not only in art must his conception of reality find expression, but also in life: his art must be one with life; and his life and art one with his conviction of truth, so far as he can make them. "When I come to understand a matter on which I have reflected, I cannot do otherwise than as I have understood." So these are revelations to his burning soul, and his efforts are unceasing to make his life accord with them. Monsieur Rolland substantiates his claim that Tolstoy's literary and artistic power was greater and more concentrated after his "conversion" than before, by reference to "Resurrection," the popular tales, and a number of stories now being published. It appears that the art-impulse resulted in a large number of works which were not issued in the author's lifetime.

In the chapter named "Art and Conscience," he gives with effective brevity the record of the long thirty years' domestic conflict of the great soul, bound by love and duty to those who were antagonistic to the principles which were the light and warmth of his life, and who were opposed to the way of life which was for him the only way of truth. Take, for example, these extracts from the letters of Countess Tolstoy: "He is wasting his energies in foolishness. I cannot conceal my impatience," when her husband was studying Hebrew to get to understand the Bible thoroughly. "It can only sadden

me that such intellectual energies should spend themselves in chopping wood, heating the samovar, and cobbling boots." And this from Tolstoy himself to his wife: "Do not be vexed, as you so often are when I mention God; I cannot help it, for He is the very basis of my thought."

Mr. Craufurd's book is a more critical discussion of Tolstoy's Ethics and Religion, with interesting expressions of the author's own opinions on subjects suggested by Tolstoy, full of comparison and contrast with other great teachers. In so vast a field of criticism of many men and many subjects we remain in the realm of opinion, and do not get taken into communion with Tolstoy or anyone else. We are apt to dislike negative criticism when the grounds of it are not stated as in the reference "to the insecure optimism of Emerson." But the discussions are thoughtful and suggestive.

P. P.

LITERARY NOTES.

THE concluding part of Sir George Trevelyan's "American Revolution" will be published next week by Messrs. Longmans, Green & Co., under the title of "George the Third and Charles Fox." The same publishers also announce "Civilisation at the Cross Roads," the Noble Lectures, delivered at Harvard University in 1911, by Dr. J. N. Figgis, and a translation of Johannes Joergensen's biography of Saint Francis of Assisi, by Mr. T. O'Connor Sloane.

* * *

A NEW "Life of Saint Patrick," by the Abbé Riguët, is announced for publication early in February by Messrs. Duckworth. The volume is included in the new series of "Lives of the Saints."

* * *

QUITE apart from the political controversies of the hour, it will be of interest to many to hear that a "Home Rule Edition" of Mr. Bernard Shaw's "John Bull's Other Island" has been published in Constable's sixpenny series. The "Preface to Politicians" is reprinted with the play, but a new preface is added, written in Bernard Shaw's characteristically vigorous and challenging style.

* * *

MESSRS. SMITH, ELDER & Co. make the interesting announcement that they are publishing a centenary edition of Browning's poems in ten volumes, with bibliographical and other notices from the pen of Dr. F. G. Kenyon, who edited, in collaboration with Mr. Augustine Birrell, the familiar two-volume edition of Browning. The new edition will be a limited one, and the volumes will be sold in sets only. The poems will be arranged in chronological order, and several portraits of Browning, which have not previously appeared, will be included as frontispieces.

* * *

A GILBERT WHITE EXHIBITION, consisting of relics and manuscripts belonging to the writer of the "Natural History of Selborne," is being arranged, and will be open to members of the Selborne Society

on February 16, and to the public on the following day. There have been many editions of the famous "Natural History," but certainly one of the most delightful is that published by Mr. John Lane, edited by Grant Allen, and illustrated by Mr. Edmund H. New.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD :—The Saints' Appeal. The Rev. S. A. Alexander, M.A. 2s. net. The Old Testament : The Rev. H. C. O. Lanchester, M.A. 2s. 6d. net. Introduction to the Synoptic Problem : The Rev. E. R. Buckley, M.A. 5s. net.

THE CAMBRIDGE UNIVERSITY PRESS :—Cambridge County Geographies—Northamptonshire : M. W. Brown, M.A. 1s. 6d. Prehistoric Man : W. L. H. Duckworth, M.A., M.D., Sc.D. 1s. net.

MESSRS. CHATTO & WINDUS :—Records of a Family of Engineers : R. Louis Stevenson.

MESSRS. HEADLEY BROS. :—A Book of the Home : Catherine C. Osler.

MESSRS. HODDER & STROUGHTON :—John the Loyal : A. T. Robertson, M.A., D.D. 5s.

MESSRS. LONGMANS & Co. :—William James : Emile Boutroux. 3s. 6d. net.

MESSRS. WILLIAM RIDER & SON, LTD. :—Creative Thought : W. J. Colville. 3s. 6d. net.

MR. T. FISHER UNWIN :—The Earth and Her Children : Herbert M. Livens. 5s. net.

MISCELLANEOUS.

Review of Theology and Philosophy Young Days.

FOR THE CHILDREN.

GEOFFREY CHAUCER.

(1340-1400.)

II.

LONDON in Chaucer's time was not a bit like what it is now. The houses were pointed in front—more like some of the foreign towns, and between them here and there one would see gardens and green fields. It was easy to get out into the country, and Chaucer tells us how he used to like to get up quite early in the morning and go into the fields to see the daisies open. (He was always very fond of daisies, and has written beautiful things about them.) On the first of May, everyone used to get up very early to gather hawthorn and laurel to put in all the doorways of the streets to welcome the spring. That was a very pretty custom, and I wish we had it now, only London is such a big place that people can't get out into the country and back again in an hour or two. It was not nearly such a noisy place then, either, as there were no cabs or carriages, and only a cart passed now and then. People had to walk unless they were rich enough to ride, or if they lived near the river they used to go in boats on the Thames to and from their houses.

Well, Chaucer lived a very busy life in London for a good many years, and now and then the king sent him abroad, to Italy and France, to arrange things with the Courts there. It needed a wise and clever man to do this, and these journeys show us how much the king trusted Chaucer. When the king died, things began to go worse with Chaucer. The king's son was a little boy too young to reign, so his three uncles governed the

country for him. John of Gaunt was one of these uncles, and the people did not like him, so when his back was turned (for he had to take an army into Portugal) they began to find fault with everything he had done.

There was a kind of Court of Justice held, and among the things it decided was this :—Chaucer was to be turned out of his business in the Customs' Office, because they declared he had neglected his work. It is not likely that he had, but, you see, because he was a friend of John of Gaunt, they were ready to believe any harm of him. Losing his work in this way made Chaucer very poor, and he must have gone through real hardships in this last part of his life. But he never lost his courage, he stayed true to his old friends, and it was at this time that he wrote his best poems, called the "Canterbury Tales." This shows us what a brave and patient man he must have been, and that he was able to forgive his enemies—one of the hardest things to do. No one with angry thoughts in his heart could have written about the birds in the medlar trees, and the soft rain on "the small sweet grass," and "the lily on her stalk green," as Chaucer has done. Just a year before he died the new King, Henry VI., came to the throne, and he tried to help Chaucer because he had been his father's old friend, and because he himself was fond of him. So Henry gave him £26 13s. 4d. a year, which made Chaucer no longer a poor man, but he only lived a year after Henry came to the throne. When he died he was buried in Westminster Abbey, and if you ever go there you can see the place.

Before we stop, I will try just to tell you a little about the "Canterbury Tales"—the best of Chaucer's poems. It is a great thing that we have them, because as well as the beautiful stories in them they tell us so much about all the different kinds of people who lived in England then. In those days, when people wanted to do what they thought would please God, they used to leave their homes, and go on pilgrimages—that is to say, they would go and pray to some good man who was dead (called a saint), at the church where either he was buried or which was called after him. At Canterbury the saint to whom people prayed was Thomas à Becket. He had been Archbishop of Canterbury, and was murdered by servants of King Henry II. in 1170. He was good to the poor people, and they were fond of him, so after his death the Pope made him a saint, and people used to travel from all parts of England to pray to him in his own cathedral. At the beginning of the "Canterbury Tales," Chaucer tells us how a number of people met together at the Tabard Inn, in Southwark, to sleep there on their way to Canterbury, and how the landlord of the inn put it into their heads to tell each other tales as they rode along the next day, so that the road should seem shorter. "For," said he, "it is small fun riding along as dumb as a stone." These tales were told in very different English from what we speak now, and it was also very different from the English which Cædmon spoke. You remember that I told you that this was Anglo-Saxon, but in Chaucer's time there

had come a great change in the language, because of the Norman conquest, so that we had got a great many French words mixed up with the Anglo-Saxon. Chaucer's poetry sounds much prettier if you read it in the old-fashioned English, and if the words look so queerly spelt that you don't know what they mean, you have only to say them out loud to yourselves, and the sound will generally tell you. People then had more time than we have nowadays, and evidently they did not hurry so much over their speaking.

The first person that Chaucer describes among the pilgrims is a *Knight*. The next is a *Squire*, who attended on him. Then comes a *Yeoman*, and you know we have yeomen still, though not dressed quite as Chaucer's yeoman was, like Robin Hood. Then there was a *Prioress*, or nun, called Madame Eglantine, and a *Monk*, at whom Chaucer has a joke, for you remember I told you that he was never fond of the friars. A *Friar* was there too, a hypocrite, like those that Chaucer hated. After him came a *Merchant*, a rich man, and then a poor *Scholar* from Oxford. A *Sergeant of Law* came next—a very busy man; and after him a *Franklin*, a sort of rich country gentleman. Then there was a *Doctor of Physic*, a *Shipman*, a *Carpenter*, a *Haberdasher*, a *Webber* and a *Dyer*, and a "worthy woman" called the *Wife of Bath*, because she lived near Bath. She thought a great deal of herself, and had plenty of money, as one could see by her gay dress. She had had five husbands, and they had all died because she scolded and talked so much. Then there was a *Country Parson*, a good man, whom Chaucer does not mock at as he does at the friars, because he really tried to do his best, and to take care of all the poor and sick people in his parish. And there was a *Ploughman* also, a good, honest man; a *Summoner*, a man whose business it was to summon or call people before the Court of Justice, and he was bad and deceitful; and a *Pardoner*, who was his friend and rode alongside of him. The host of the inn and Chaucer himself are the two last whom he describes; the host was very jolly and merry, and made them all laugh with his jokes. Next day they all set off at daybreak and rode to a place where they drew lots who was to tell the first story. These stories all show how Chaucer loved to notice the things around him—the spring time, the birds, the daisies, and the brave and faithful deeds of the men and women he knew. They show that he was just as religious a poet as Cædmon, though in a different way. Being religious, you know, does not mean only going to church and singing hymns, it means being kind and good, and loving God and your neighbour. Cædmon sang about things you might think more religious than Chaucer's tales, as they had to do with what we are taught in the Bible, and Chaucer's poetry had only to do with the common things we see all round us every day in the world. But God has made the world and all the common things in it, and has given us eyes that we may see how beautiful it all is. Chaucer saw this, and he loved the beautiful things in the world so much that he makes us love them better than before when we read his poetry, and so

we are more grateful to God for the world He has put us into. And when you remember how good and patient Chaucer was when he became so poor and had to go through hardships in his old age, you will see that he must have loved God and his neighbour not to write angry and hard things about them. He was too much taken up with all the beautiful things round him in the world to have an angry heart. It is a great thing to be a good man, and do one's duty, in spite of what happens to oneself, but it is better still if as well as being good one can keep a kind and merry heart, and this was what Chaucer had. That is why I want you to think of him by the verse which I have put at the beginning of this article:—

"For Thou, Lord, hast made me glad through Thy works, and I will rejoice in giving praise for the operations (i.e. works) of Thy hands."

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

UNITARIAN HOME MISSIONARY COLLEGE.

Annual Business Meeting and Welcome Soirée.

THE annual business meeting of the college was held in the Memorial Hall, Albert-square, Manchester, on Wednesday, January 31, at 4.30 p.m., the President, Sir Edwin Durning-Lawrence in the chair. The business was quite straightforward. There were no burning questions, and but few comments. The annual report of the committee was read, the treasurer's statement was presented, and the Rev. Charles Peach gave a most interesting final report of the Jubilee Memorial Fund. These were adopted for printing and circulation. Sir Edwin Durning-Lawrence was re-elected President, and the officers and committee were also re-elected.

The annual report justly describes the year 1911 as "one of the most eventful in the history of the College." The Tutor, the Rev. J. E. Manning, M.A., passed away; the Principal retired after twenty-one years' service, and the Matron relinquished her post, which she had held since the Residence was first opened. These losses were keenly felt, but new appointments were made, and there is every confidence that past traditions will be maintained under the new order. The Rev. S. H. Mellone, M.A., D.Sc., accepted the office of Principal, and the Rev. H. McLachlan, M.A., B.D., became Resident Tutor and Warden, Mrs. McLachlan taking the post of Matron. The election of Dr. Mellone to the Principalship made it necessary for him to resign his post of Visitor, and the Rev. W. G. Tarrant, B.A., kindly consented to fill this place. "For the first time in its history," the report tells us, "the College now has one of its own *alumni* on its tutorial staff, and both visitorships filled from the same source." It is further noted in the report that Principal Mellone has been appointed Lecturer on "The History of Christian

Doctrine" at the University of Manchester. During the session, 1910-11, there were ten students of the College in residence. The number for the present session is eight, two students having completed their course and entered the ministry. There were three applications received for admission to the College, but two were declined, and one has been withdrawn with a view to fuller preparation. Another matter of interest mentioned in the report is the establishment of a new scholarship and the reconstitution of an existing one. Miss Emily Sharpe has generously founded a scholarship of the annual value of £110, for Hungarian students, and the trust for the Tate Scholarship has been transferred to the College, and by the generous consideration of the trustees will now be able to be increased from 65 guineas to £70 per annum.

The report read by Mr. Peach of the Jubilee Memorial Fund was a fine record of a fine achievement. Summerville stands now a College splendidly equipped, and taking its place in every respect worthily among the other theological colleges of this district. And not the least of its distinctions is that it is a memorial of the affection and gratitude of the students of the Unitarian Home Missionary College for their *alma mater*. With them, the idea of Summerville originated, and with them lay the initiative in carrying it out. £20,000 were required, and the students themselves, inspired by the spirit of comradeship, raised £1,000 as their part of the total. It need not be said that this sum represents real sacrifice and devotion on their part. The enterprise thus inaugurated was carried through successfully under the leadership of Principal Gordon and Colonel Pilcher. Mr. Peach, in telling his story, might have sung "*Quorum pars magna fui*," but modestly left himself out. Those of us who were in the district during the campaign will know that he was one of the foremost leaders, and it is inevitable that his name should be associated with the annals of the Jubilee Fund.

In the evening, at 7 o'clock, a *soirée* was held to welcome Dr. and Mrs. Mellone and the Rev. H. and Mrs. McLachlan. There was a good gathering, and the chair was taken by the President, Sir Edwin Durning-Lawrence. In his address of welcome, the President remarked that they were entering their fifty-eighth year as an institution with brighter hopes and sunnier prospects than ever before. The purchase of Summerville had been brought about by the men educated there. That was a lesson to them all to try and do something to set it joyously and prosperously on its way. Proceeding in breezy metaphors of the sea he compared the College to a ship, and heartily welcomed the new captain, Principal Mellone. He was an ideal captain. He had his heart in the work. You might get the finest man that ever was, but if he did not love his work he was but as a tinkling cymbal. They all recognised and were glad that the University had recognised Dr. Mellone's ability and repute. It was all to the good of the College. Their new Principal was blessed with a wife, and they rejoiced to welcome her also amongst them. There was another man, Mr. McLachlan.

He was flag-lieutenant, or Tutor. They looked up to him as one of their most successful students, and were grateful to him for accepting their invitation. His wife would be "stewardess." It would be a real advantage to have Mr. McLachlan living in the College as Warden and his wife as Matron, and he welcomed them both most heartily. So the College started on its new way like a ship. It was well officered. A good crew was all that was wanted. They wanted more students, and it would be their aim to turn out men who had the power as well as the wish to do their duty. In welcoming Dr. and Mrs. Mellone, and the Rev. H. and Mrs. McLachlan, they were confident that under their guidance the good ship would carry its crew safely to port.

Mr. F. W. Monks, J.P., next offered a welcome on behalf of the Committee, and in doing so read letters expressing good wishes from Mr. E. C. Harding, the Rev. Philemon Moore, and the Rev. Alexander Gordon.

In his response, Dr. Mellone said that he came to the Unitarian Home Missionary College as an *alumnus* of the other College. Both institutions were at bottom working on the same principle. There was work for both to do, and both had, he believed, a great future. Although representing a sister College, he was none the less glad and proud to be associated with the Unitarian Home Missionary College. Both served the same cause, and had in view the same ideals. He trusted that there would be friendly sympathy and co-operation between them. He did not come to them quite as a new hand. He had been associated with the work of the College as visitor for several years. In the view of the students this office was a kind of inspectorship. The visitor had a lynx-like eye for their weak points and pet little defects, and noted them to report to the Committee. Such was the legend! During his term of office he had had some opportunity of understanding what the work was that the institution was doing. He had been impressed by the profound love and loyalty felt for the College by the old students. In this respect they were unexcelled. He had seen the place marked out for the College in Manchester, and in connection with the University, and he had felt what a great work there was to do. He, for one, had been in heartiest sympathy with the movement from the beginning. He was impressed by the enlightened policy of the University in founding a Theological Faculty on a basis scouted as an impossibility by many. It was incredible to many; yet it had been realised. Although he had not formed the ideal of being Principal of the College, he had formed the ideal of influencing and teaching young men some of the greater things on which life's real interests depend. The College served a group of churches that he was glad to give his life's work to serve. He was aware of the difficulties of their churches, and hence of the College. He was not one to be led by visionary ideals to ignore plain facts. The difficulties referred to would not grow less for a long time to come. They would have to grapple with them; hence the need of strong men who did not know

what it was to be discouraged. They wanted men who would not allow circumstances to depress them. He trusted that the right men would be forthcoming. They would do their best to fit them and inspire them for their work. Concluding, Dr. Mellone expressed his great pleasure in having Mr. McLachlan as colleague, and thanked the President and friends for their kind words and wishes.

Mr. McLachlan also responded in a few words to the welcome. He found it somewhat embarrassing to reply. Dr. Mellone's case and his own were not parallel in the matter of appointment. Dr. Mellone had already justified his appointment by his published works and his power as a preacher. In his own case he had still to justify the confidence reposed in him by the Committee and officers. He would endeavour to the best of his ability to impress on the minds and hearts of the students a love of the principles they held dear. Amongst the most pleasant features of his appointment had been the number of letters of congratulation he had received from old students, and from Professors of the University. He was pleased to return to Manchester and to renew old friendships. On behalf of his wife, he promised that she would do what she could to promote the interests—physical and spiritual—of the students. Lastly, he wished to say what a pleasure he found it to co-operate with the Principal. They worked together in perfect harmony, and that was a happy augury for the future. He would be content to follow the lead of Dr. Mellone. He hoped those present would support the College and so lighten their tasks.

At intervals during the evening music, consisting of part songs and songs, was provided by Mr. Oliver H. Heys and other friends.

AIRSHIPS IN WAR.

A MEMORIAL has been drawn up, and signed by a number of well-known people protesting against the use of airships in war. The signatories say:—

"We appeal to all Governments to foster by every means in their power an international understanding which shall preserve the world from what will add a new hideousness to the present hideousness of warfare.

"Without universal agreement, no single Power can stay its hand—every day of ingenuity and every pound of money spent diminishes the chance of such agreement.

"The occasion is unique. The civilised world is now alive to the ghastliness and economic waste of war; the Hague Conference is an established fact. For the first time, in the face of a new development of the arts of fighting, nations possess both the conscience and the machinery necessary to check that development effectually.

"All civilisation protests its desire for peace and goodwill; protests its wish to reduce the already grievous burden of armaments. Unless its protestations be those of a hopeless hypocrite, it cannot stand and watch the conquest of the air,

that most glorious of men's mechanical achievements, callously turned to the usages of destruction; it cannot idly acquiesce in a new departure that must heavily increase this burden of armaments.

"There are many who believe that aerial warfare, by reason of its sheer horror, must prove a blessing in disguise, frightening men from war. To those we say: Civilisation does not sanction the ravages of a new and arrestable form of disease, in order that men through horror may be the more eager to join hands in stamping out all forms of sickness. And further, you under-rate the fortitude and adaptability of human nature, which has long proved that it can endure all forms of terror.

"There are some who insist that the art of flying will never reach full development without the stimulus of war. To such we suggest that the story of mankind does not leave us without hope that where there is demand, even when only for the purposes of peaceful life, there will also be supply. If the art of flying be delayed a few years by the resolve of men to use that art for mutual help, and not for mutual destruction, the world will be no loser.

"There are many who argue that because men fight on earth and water, they may just as well fight in the air. To these we answer: There has never yet been a moment when it was practically possible to ban the war machines of earth or water. There is a moment when it is practically possible to ban those of the air. That moment is now—before the use of these machines is proved; before great vested interests have formed.

"Governments are trustees not only of the present but of the future of mankind. Fortune has placed this moment in the hands of the Governments of to-day. We pray of them to use it wisely."

Among the signatories to this memorial are the following:—Arthur H. Dyke Acland, Sir C. Thomas Dyke Acland, Dr. Walter F. Adeney, Principal Lancashire Independent College; William Archer, Professor W. J. Ashley, University of Birmingham; Professor Granville Bantock, Birmingham University; Dr. W. T. A. Barber, D.D., Head Master the Leys School, Cambridge; Sir Thomas Barclay, H. Granville Barker, Canon S. A. Barnett, Bishop of Bath and Wells, Wilfrid Scawen Blunt, W. Bramwell Booth, Professor A. C. Bradley, Oxford University; Sir John Brunner, Professor J. B. Bury, Cambridge University; George Cadbury, the Rev. R. J. Campbell, Dr. J. Estlin Carpenter, Dr. John Clifford, Lord Coleridge, Sir William J. Collins, W. L. Courtney, Walter Crane, Professor T. W. Rhys Davids, William De Morgan, Sir A. Conan Doyle, Dr. James Drummond, ex-Principal Manchester College, Oxford; Sir Edward Elgar, Bishop of Ely, Sir George Frampton, R.A., John Galsworthy, the Rev. James Gow, Head Master of Westminster School; Sir H. Rider Haggard, Thomas Hardy, Frederic Harrison, Canon H. H. Henson, Dean of Hereford, Maurice Hewlett, J. A. Hobson, Dr. Robert F. Horton, Sir Victor Horsley, Selwyn Image, Professor L. P. Jacks, Manchester College, Oxford; Jerome K. Jerome, Professor William Knight, St. Andrews University; Sir Ray Lankester, Dr. J. Scott Lidgett, Bishop of

Lichfield, Bishop of Lincoln, Dean of Lincoln, Lord Lister, Sir Oliver Lodge, Sidney Low, the Rev. Hon. Edward Lyttelton, Head Master of Eton; Sir Charles W. Macara, Sir John Macdonell, Professor J. W. Mackail, the Dean of Manchester, Sir William Markby, Principal J. T. Marshall, Baptist College, Manchester; John Masefield, Sir William Mather, Aylmer Maude, the Rev. F. B. Meyer, the Right Rev. John Mitchinson, Master of Pembroke College, Oxford; Dr. G. Campbell Morgan, the Rev. Professor James Hope Moulton, Professor Gilbert Murray, W. Blake Odgers, K.C., Sir Sidney Olivier, Professor William Osler, Oxford University; Bishop of Oxford, Professor A. S. Pringle Pattison, Edinburgh University; John Lewis Paton, High Master, Manchester Grammar School; Professor Arthur S. Peake, Manchester; Dean of Peterborough, Sir Arthur Pinero, Eden Phillpotts, Professor A. F. Pollard, University of London; Sir Arthur Quiller-Couch, Sir William Ramsay, Sir W. M. Ramsay, Canon H. Rashdall, Canon H. D. Rawnsley, Bishop of Rochester, Joseph Rowntree, Seeborn Rowntree, Bishop of Ross, William M. Rossetti, Sir Edward Russell, the Hon. Rollo Russell, Dean of St. Paul's, Sir John Edwin Sandys, Professor M. E. Sadler, Manchester; Bishop of Salford, John S. Sargent, R.A., the Rev. J. H. Shakespeare, Bishop of Sheffield, Clement K. Shorter, Venerable Archdeacon Sinclair, Professor William Smart, University of Glasgow; Bishop of Sodor and Man, Professor Alexander Souter, University of Aberdeen; the Rev. Thomas Spurgeon, Bishop of Stepney, the Rev. William Temple, Head Master, Repton School; Professor Silvanus P. Thompson, Anthony Traill, Provost of Trinity College, Dublin; Herbert Trench, Major-General Sir Alfred Turner, Sir George Otto Trevelyan, Dr. Alfred Russel Wallace, Sir William Wedderburn, H. G. Wells, Professor J. Westlake, the Rev. Philip H. Wicksteed, Bishop of Winchester, Forbes Winslow, Professor G. Sims Woodhead, Bishop of Woolwich, Dean of Worcester, and Israel Zangwill.

Invitations to sign were not sent to members of either House of Parliament.

ANGLO-GERMAN UNDERSTANDING.

THE campaign initiated by the National Peace Council in December last, in favour of a National and Diplomatic Understanding with Germany, has made good progress. Circular letters were addressed before Christmas to every Chamber of Commerce, Trade Council, Trade Union, and Co-operative Society, inviting support for the movement and asking for suggestions. Similar letters have been sent to members of Parliament, mayors of boroughs, and some 2,000 political organisations. Affirmative and entirely sympathetic replies have since been rapidly flowing in, those from a number of leading Chambers, including London, Edinburgh, Manchester, Bradford, Newcastle, &c., appearing in the Press on January 10.

Further replies have now been received from Chambers at Bath, Barrow, Bolton, Camborne, Cheltenham, Croydon, Dundee, Dunfermline, Glasgow, Halifax, Leicester, Newport, Torquay, Walsall, and Waterford.

The German Peace Society has commenced a similar campaign in respect of German Commercial and Trade Councils. The replies should prove equally instructive.

Similar replies of an even more hearty nature have been received from over fifty Trade Councils, and many hundreds of Labour organisations.

The Newcastle Chamber of Commerce is making its annual dinner on February 27 an Anglo-German Understanding Meeting, and Sir Frank Lascelles will then be its guest and address the leading representatives of the commercial world of North-East England.

Support has been received from a number of organisations, including the National Free Church Council, Co-operative Union, &c.

A large number of meetings have been held or are being organised both by the Council and also by the Anglo-German Friendship Society.

With a view to a frank exchange of opinions as to the causes of estrangement and the lines to be pursued to further an understanding, the Council has arranged for an Anglo-German Conference on May 14 to 15, at the Caxton Hall, when Lord Courtney of Penwith has consented to preside. It is hoped that a number of representative Germans will attend. Unofficial demonstrations, however important, cannot immediately alter the relations of the two countries, but the attitude of public opinion in this country may materially influence the views of the British Government. The aim of the Council's campaign is to crystallise public opinion in the direction of an *entente* with Germany.

THE SOCIAL MOVEMENT.

INTER-DENOMINATIONAL CONFERENCE OF SOCIAL SERVICE UNIONS.

A MEETING of the Inter-Denominational Conference of Social Service Unions, held recently at University College, Oxford, afforded gratifying proof that a real beginning of co-operation in social work has been made by the different religious bodies represented at the Conference. A pamphlet will shortly be prepared and issued setting forth the aims and present work of the various unions, with lists of their publications, syllabuses of study, and plans for future study and work. It is proposed to issue this annually, with such enlargements and alterations as may from time to time be found necessary. The first issue will have an introduction by the Bishop of Oxford, who presided at the morning session, and who has been keenly interested in the work of the Conference since its inception.

A UNITED SUMMER SCHOOL.

Perhaps the chief item in an interesting agenda was the completion of the programme of a United Summer School, which is to be held at "The Hayes," Swanwick, Derbyshire, the new hostel of the Student Christian Movement, from June 22 to 30. Nine social service unions including the National Conference Union

for Social Service) are co-operating in the school, for which an admirable programme has been arranged. The sessions will be devoted half to lectures by experts on social questions, and half to questions and discussion following the lectures. The afternoons are left entirely free for social intercourse and recreation, for which the tennis courts, lawns, and orchards will afford abundant opportunity.

At the opening meeting on Saturday evening, June 22, Rev. W. Temple, headmaster of Repton, will preside, and Professor J. H. Muirhead will speak on "Problems and Prospects of Social Reform." The Bishop of Oxford will preside at a meeting on Sunday afternoon, June 23, at which the other speakers will be Canon Scott Holland, Monsignor Parkinson, and Rev. J. Scott Lidgett.

* * *

The general subject for consideration at the school proper will be "The Life of the Industrial Worker," considered under the sub-headings "The Child," "The Youth," "The Adult Worker," "The Non-Worker." The speakers are to be Mrs. Margaret Alden, Mr. C. E. B. Russell, Mr. R. A. Bray, Mr. Seebohm Rowntree, Mr. Geo. Shann, Miss Gertrude Tuckwell, Mrs. Philip Gibbs, Miss Mary Simmons, Miss Towers, Mr. Will Reason, Dr. A. J. Carlyle, and others.

Each session will have as chairman a representative of one of the constituent Unions, but the lecturers have been chosen for their competence to speak on a specific subject and not as belonging to a particular religious communion. Detailed programmes are now printed, and will shortly be distributed among their members by the participating unions. Others who may not be reached in this way can obtain full information on application to Mr. J. J. Stark, Ashmead, Orleans-road, Upper Norwood, S.E. It is to be hoped that in this the first thoroughly representative combined attempt to focus the attention of the Christian churches upon the problems of present-day society, and to articulate the Christian consciousness upon them, that a large number will avail themselves of this unique opportunity of conference with social workers of most of the existing Christian communions.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Accrington: Oxford-street Unitarian Free Church.

—The annual congregational meeting in connection with the Oxford-street Church was held on Saturday, January 27, presided over by Mr. A. Webster, the newly appointed President. Reports of the various institutions connected with the church were given, all of which showed that much active work was being done. Mr. Webster referred to the loss which the church had sustained through the resignation of Mr. Bradshaw, the former President, and Councillor Cameron referred sympathetically to the continued illness of

Mrs. Topping. The Rev. W. G. Topping also spoke, and after these proceedings an entertainment was given by the choir and other friends.

Bournemouth.—At the meeting of the Social Society on Wednesday evening, in the lecture hall of the West Hill-road Church, in commemoration of the Dickens Centenary, a lecture was given by the Rev. C. C. Coe, F.R.G.S., on "Pickwick." In addition to the character of Pickwick himself Mr. Coe singled out that of Sam Weller for special delineation, and by means of readings of delightful humour and dramatic force took his hearers into the very heart of the story. In the course of the lecture Russell's song, "Ivy Green," from Pickwick, was sung by Mr. Davis, a member of the church choir. The Rev. V. D. Davis, who presided, expressed at the close on behalf of those present their warm gratitude to Mr. Coe for his lecture, which they felt it a privilege to have heard; and at the same time their most cordial and affectionate congratulations on his eighty-second birthday, on the eve of which the lecture had been given. Considering the weather, which unfortunately was stormy, there was a fair attendance, and certainly a very appreciative audience.

Holywood, Co. Down: The late Mr. Omar C. Nelson.—The congregation of the Non-Subscribing Presbyterian Church has lost a devoted member of long standing by the death of Mr. Omar C. Nelson, which took place very suddenly on February 3. Both as treasurer, and in many other ways, he had for many years rendered invaluable service to the congregation. Mr. Omar Collingwood Nelson was the youngest son of the late Rev. Samuel Craig Nelson, Unitarian minister at Downpatrick, and was born in that town on February 19, 1854, so that he had almost completed his fifty-eighth year. He was educated at Carrickmacross Grammar School, and subsequently he served his time with Messrs. Nelson & Gardner, Downpatrick, being admitted a solicitor in 1878. Shortly afterwards he took up his residence in Belfast, where thirty-two years ago he joined, as junior partner, the firm of Messrs. G. L. MacLaine & Co. A man of kindly and genial disposition, who was ever ready to lend a helping hand to every good cause, he gained the respect and confidence of all who were brought in contact with him, and those who knew him more intimately found in him a true and constant friend. One of his favourite hobbies was yachting, and he was a member of the Royal North of Ireland Yacht Club, Cultra, taking a practical interest in the management of that institution, and the day before his death he attended a meeting of the committee. Mr. Nelson married the youngest daughter of the late Mr. Wm. Pirrie, of Rockferry, Cheshire, who survives him, together with one daughter and one son.

Ilford.—The quarterly meeting of the congregation of the Unitarian Christian Church was held last week, under the presidency of Mr. E. R. Fyson, who stated that six months had now elapsed since the settlement of the Rev. A. H. Biggs among them, and as they surveyed the work of the church during that period it became evident that the experiment had been a marked success. They had added to their roll of membership; the average attendances at the morning and evening services were higher than they had ever been; the Sunday school had materially increased and was now a live institution; a guild of young people had been organised and was doing good service, notably the orchestral section of it; the Literary Society was stronger than ever; and the Women's League, with its sewing circle, rendered valuable aid. The girls' guild continued its labours on behalf of John Pound's Home, and the adult conference on Sunday afternoons had great educational possibilities before it. The whole-hearted

manner in which Mr. Biggs had devoted himself to the church had won the admiration of the congregation, and his personal qualities had endeared him to them all. Reports were given by various officers and workers connected with the various institutions, and by the Secretary (Mr. A. H. Laws). Mr. J. G. Foster (Treasurer) presented the financial statement, which was of a satisfactory character, and Mr. Biggs added a few encouraging words.

London Lay Preachers' Union.—The usual monthly meeting of the Lay Preachers' Union was held at Essex Hall on January 29, 1912. The Reading Circle met at 7 p.m., and the subsequent service was conducted and the sermon preached by Mr. J. W. Gale. The Union then turned its attention to the question "What to avoid in preaching." The subject was admirably introduced by Mr. J. Kinsman, who laid special stress upon the danger of (1) affectation and self-display in the pulpit, (2) wholesale condemnation of religious convictions other than our own, (3) servile imitation even of the best models, and (4) the use of "orthodox" phraseology with mental reservations. An interesting letter from Dr. A. D. Tyssen, who was unable to be present, was read by the secretary (Mr. W. T. Colyer), who agreed generally with Mr. Kinsman, but thought it was also very desirable that the individual should try to discover and remedy any mannerisms which might prejudice his audience. Mr. E. R. Fyson and Mr. A. M. Stables respectively emphasised the evils of undue length, and of introducing personal feeling into sermons. Mr. Fyson also considered that preachers should avoid extra-Biblical readings, but Mr. Stables vigorously advocated the opposite view. The discussion closed, as usual, with words of advice from the Vice-Presidents (the Revs. W. H. Drummond and J. Arthur Pearson). Mr. Pearson especially deprecated an apologetic attitude in the pulpit, and reminded the preachers that in matters of the conduct of services and of readings, the customs and feelings of individual congregations were of first importance. Mr. Drummond, while not personally disposed to advocate the use of an extended lectionary, pointed out that if extra-Biblical readings were chosen, it was essential that the selection should be made from works of proved value, and with the greatest care. It must be remembered that the Bible had been canonized not only by the Church but also by human experience.

Manchester Circuit Church.—The congregations comprising the First Circuit Church at Manchester (Upper Brook-street, Broughton, Chorlton and Urmston) held a united service in the Broughton Church on Sunday evening, February 3. Although the weather was bitterly cold, there was a large congregation, many of whom travelled by train and tram from Urmston, Chorlton, and Brook-street. During the two years of the Circuit Church united services have been held occasionally, but this service was of an experimental nature. The Rev. Ed. W. Sealy, M.A., suggested to the Circuit Committee that instead of the "ordinary" service, with its sermon, readings, &c., a series of short addresses should be given by three laymen attached to the Circuit Church, interspersed by anthems sung by the combined choirs of the four churches. This suggestion was adopted. All present were impressed by the deeply religious spirit which prevailed, the whole-heartedness of the singing, both of the choir and congregation, and the earnestness of the speakers, Mr. Wm. Canning, Mr. Hugh V. Herford, and Mr. Henry Pilling. The devotional part of the service was conducted by the Revs. E. W. Sealy, M.A., and H. E. Haycock.

Midland Sunday School Association.—The annual meeting was held at the Old Meeting School on February 3, the President, Mr. C. Johnson, in the chair. Reports on the work of the year both from the committee and

visitors were read. These showed that our schools are doing a very useful work, despite the fact that several of them suffer all the disadvantages of isolation from the larger body of our workers. The treasurer's statement showed a balance in hand of £4 13s. 11d. Officers for the ensuing year were elected:—President, the Rev. T. Paxton; Vice-presidents, the Rev. G. H. Smith and Mr. C. Johnson; Treasurer, Mr. E. G. Piller; Secretary, Mr. Lewis Lloyd. The sanction of the annual meeting was obtained for completing the arrangements for three rather important pieces of work; first, the issue of a magazine giving lesson notes and a record of the work of the schools. A circulation for this of 400 copies of each issue is now promised, and lessons are being written by ministers of our district. The second work is to arrange for a plan of speakers to give addresses to schools; and the third to hold a united musical festival. During the evening an address on the work of the North Cheshire Union was given by Mr. Albert Slater, its secretary.

Northumberland and Durham Association.—As the weaker churches in this district will have to depend upon lay help, an effort is being made to form a strong Lay Preachers' Union. A meeting was held on January 15, at the Church of the Divine Unity, Newcastle, when a programme of work was considered. A hearty vote of thanks was accorded to Mr. Lambelle for his kindness in acting as host. On Monday, February 5, a second meeting was held, when nineteen were present. The Rev. Alfred Hall gave an address on "Sermon Method," which was followed by questions and discussions. The meetings will be held monthly, and will be preceded by a short devotional service. Outlines of sermons will be submitted by all the members on given texts or subjects. The younger members are to accompany the older lay preachers and ministers when they supply, and will be gradually introduced to the work by taking part of the service. The members at present come from the Newcastle, Gateshead, South Shields, and Sunderland churches. The Rev. Wm. Wilson is acting as secretary pro tem.

Shrewsbury: The late Mrs. Vickery.—The High-street Church has suffered a severe loss in the death of Mrs. Hannah Rebecca Vickery, wife of Walter Vickery, J.P., which took place on February 1. Mrs. Vickery and her husband, who had been Congregationalists, became connected with the High-street Church more than 27 years ago, Mrs. Vickery being drawn by a great admiration of the personality and gospel of the late Rev. Edward Myers. Ever since she has been in every way a helper in the work of the congregation, for a time teaching in the Sunday school, and always being greatly interested in the children. Many students of the Home Missionary College remember with gratitude, and a living sense of friendship, her abounding hospitality in the house next the church. One of these old students writes, and his feelings will be shared by many present ministers: "I feel it a real privilege to have known her, and to have been allowed to enter from time to time into her home life, where I have never failed to be impressed with her gentleness and patience and sweet motherliness, often maintained under great difficulties. Her religiousness of nature also impressed me. With a keen intelligence, that always made her a most interesting companion, she combined a quiet religiousness of spirit that is all too rare, and which made one feel that she had come very near to the Great Realities." Prior to cremation the funeral service was conducted on Monday by the Rev. Joseph Wood, at Birmingham. On Tuesday a service was held in the High-street Church, which was beautifully decorated. The minister, the Rev. William Stephens, took the devotional part of the service, an address being given by the Rev. H. D. Roberts. The home, he said, was left of the helper of their

joy, the guardian and good angel of the household, the loving protector and nurse of the weak; the congregation mourned the loss of the inspiration, the affection, the never-failing help and presence and example. That church was the second home of her affections, and fulfilled itself the better because she was a part of it. "I ask you to think of one who most strenuously did her best for the corner of the world she filled, who did brightly all that was in her power to serve her fellows, whose name will be numbered among those of whom this church is lovingly proud, this church into which she and hers came to find a spiritual home, and returned spiritual strength."

Stalybridge.—The resignation of the Rev. Walter Short, B.A., who has accepted the pastorate of the Bootle Free Church, has been received with deep regret by the members of the Unitarian Church. Mr. Short will leave at the end of June, when he will have completed three years at Stalybridge. The progress of the congregation during that time has been most satisfactory. On September 30, 1909, there were 203 members, whose subscriptions amounted to £73 19s., whilst for the financial year ending September 30, 1911, there were 301 members and the subscriptions amounted to £101.

Swinton.—At a social meeting held at the Unitarian Sunday School on January 27, the Rev. W. McMullin was the recipient of a presentation on his resignation of the pastorate. It consisted of a purse of money and an autograph album, with an inscription expressing the friendship and gratitude of the donors. Mr. McMullin expressed his thanks for the gift, and the sympathy and goodwill which had prompted it.

In the recent Cambridge Senior Local Examination the following pupils of Channing House School were successful:—M. Oldland obtained third-class honours; B. Lansdown, M. Walker, and I. Davies passed.

NOTES AND JOTTINGS.

CHARLES DICKENS AND MANCHESTER.

Mr. William E. A. Axon has contributed an interesting centenary article on "Dickens and Manchester" to the *Manchester Guardian*, in which he reminds us of the intimate associations which the novelist had with that town. Here his sister, Mrs. Burnett, lived, as well as his friends the Gaskells. Mrs. Burnett was the wife of an operatic singer of distinction who relinquished the stage from conscientious motives, and she and her husband suggested the characters of Nicholas Nickleby and Mrs. Nickleby, while their little deformed and precocious son was the original of Paul Dombey, and "Tiny Tim." The brothers Cheeryble were also familiar figures in Manchester when Dickens was in his prime, in the persons of Daniel and William Grant, whom Dickens immortalised in "Nicholas Nickleby."

* * *

"When Dickens first visited Manchester, in 1838," Mr. Axon tells us, "he was armed with letters of introduction from Harrison Ainsworth to Gilbert Winter, Hugh Beaver, and James Crossley, and he was accompanied by John Forster and Hablot K. Browne, better known by his artistic name of 'Phiz.' Both Dickens and Ainsworth were invited to Manchester in January, 1839, . . . Dickens' third visit

was made in the interests of the Manchester Athenæum, which was in debt. The 'Great Literary Soirée' of 1843 was a device to place the finances in a better condition." It was suggested to him that at this soirée Mr. Cobden and Mr. James Crossley should be placed side by side, so that the public might have the spectacle of these violent political opponents for once ignoring their differences for the good of the Athenæum. Dickens regarded this as a splendid idea. "On the morning of the soirée Cobden heard that Disraeli was at the Mosley Arms Hotel, and the energetic Watkin [the present Sir Edward Watkin] managed to secure him for a speech. This gathering of October 5 was a great success. Dickens spoke on the need for national education—a problem still unsolved."

* * *

"The famous public readings fall into four series belonging to the years 1858-59, 1861-63, 1866-67, and 1868-70. A single night realised £300. Dickens writes: 'Such a prodigious demonstration last night in Manchester that I was obliged (contrary to my principle in such cases) to go back.' The readings were an enormous success, but they exacted from Dickens a heavy expenditure of his vital forces and in all probability shortened his life. His last reading in the Free-Trade Hall was on February 6, 1870. Poor Dolby, his indefatigable manager, writes: 'After we had passed an enjoyable and quiet Sunday in the Queen's Hotel, and as by a wonderful circumstance it did not rain, we drove to Alderley Edge, the fresh air reviving the Chief wonderfully.'"

THE SMALL HOLDINGS OF THE SEA.

If once the fisherman breed is allowed to die down, we are reminded in an extremely interesting article in the *Times* on the decline of the small fisheries, it can never be revived at will. "Fishermen are bred, not made; they exercise an ancient traditional craft; even ex-naval men cannot, as a rule, become proper fishermen," and modern education is making it "increasingly difficult for a fisherman's son to turn straight away from schoolroom and playground to the hardships and hazards of a fisherman's life, in face, too, of his discouraged father's advice." The small fisheries are, as a matter of fact, suffering from modern conditions which are tending to crush out many industries that were once in a vigorous and flourishing condition, and to a certain extent this is inevitable. "Unfortunately," as Mr. R. W. Crowley has remarked in his pamphlet on "State-Aid for Fishermen," "fishermen have not the organising spirit. The self-reliance that the sea breeds in them forbids that. And they have a certain pride that prevents them from airing their troubles." Then, again, to quote from the *Times* article, "capital, competition, and transport, together with the perishable nature of fish, have called into being a host of middlemen of the worst sort . . . Middlemen are wanted to handle the fish ashore; but there should be fewer of them, and they should work on behalf of, instead of against, the fishermen. At present they divide the fish-trade against itself."

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

THE SURGICAL AID SOCIETY.

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

**39,743 Appliances given in year ending
September, 1911**

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

	£	s.	d.
Annual Subscription of ...	0	10	6
Life Subscription of ...	5	5	0

Entitles to Two Recommendations per annum.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs Barclay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3d, 1/6d. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southampton.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

A LADY and GENTLEMAN can receive two or three Paying Guests in their pretty home in South Devon. House on hill, facing south; verandah, garden. Non-flesh diet if desired.—Mrs. HAYNE SMITH, Ridgway, Dartmouth.

FREE Over 200 Novel Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxzella." Wide range of fascinating colours and designs. Washable, colours fast, looks smart for years.—HUTTON'S, 5, Larne, Ireland.

REMNANTS! Genuine White Art Irish Linen for making Teacloths, Tray-cloths, D'Oyleys, &c. Big pieces, 2/6 per bundle, postage 4d. Illustrated Irish Linen Catalogue FREE. Write to-day.—HUTTON'S, 5, Larne, Ireland.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

COOPER & CO.,

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,
Regent Street, W.

Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate, Saturday, February 10, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3634.
New Series, No. 738.]

LONDON, SATURDAY, FEBRUARY 17, 1912.

[ONE PENNY.]

THE SUNDAY SCHOOL ASSOCIATION.

JUST PUBLISHED.

The Bible Literature in the Light of Modern Knowledge.

By E. SAVELL HICKS, M.A.

Crown 8vo., Cloth, 2s. net. Postage 3d.

The conclusions set forth in these pages are a matter of common knowledge to students of the most diverse religious opinions, and all that is attempted here is to set forth those conclusions in a simple and as far as possible concise form.

From Preface.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

QUEEN'S HALL, LANCHAM PLACE, W.

(Sole Lessees—Messrs. Chappell & Co., Ltd.)

FIVE LECTURES

by

Mrs. ANNIE BESANT

(President of the Theosophical Society)

SUBJECT:

The Path to Initiation and the
Perfecting of Man.

ON SUNDAY MORNINGS, 11.30 A.M.

March 3. The Man of the World: his
first steps.

" 10. Seeking the Master.

" 17. Finding the Master.

" 24. The Christ-Life.

" 31. The Christ Triumphant, and
the Work of the Hierarchy.

Seats Numbered and Reserved, 5s., 3s., 2s.
Admission, 1s. and 6d., and Free.

All applications for Tickets must be accompanied by
stamped and addressed envelope.

Apply to the Theosophical Publishing Society, 161,
New Bond-street, W.; The Theosophical Society, 19,
Tavistock-square, W.C.; Mr. Alan Leo, 42, Imperial-
buildings, Ludgate-circus, E.C.; or, The Queen's Hall,
Langham-place, W.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

RIDER'S New Publications.

JUST PUBLISHED. Crown 8vo.
455 pp. Illustrated. 4s. 6d. net.

A PSYCHIC AUTOBIOGRAPHY.

By AMANDA T. JONES, Author of "Uah,"
"Atlantis," "Rubaiyat of Solomon," etc.
With five Portraits and an Introduction
by Professor JAMES H. HYSLOP, Secretary
of the American Society for Psychical
Research.

PUBLISHER'S NOTE.—Miss Amanda T. Jones,
the author of "A Psychic Autobiography," is
well known in America by numerous volumes of
charming poetry. In addition she has achieved
distinction as an inventor along mechanical lines.
"A Psychic Autobiography" is a record of her
own psychic life, and is written at the special
request of the late Professor William James.
None of those who are interested in the ques-
tion of spirit communion and spirit identity
should fail to read this fascinating human docu-
ment.

New Volume of New Thought Library.
Just Published.

CREATIVE THOUGHT

Being Essays in the Art of
Self-Unfoldment.

By W. J. COLVILLE, Author of "Ancient
Mysteries and Modern Revelation," &c. Crown
8vo, 304 pp. Cloth gilt. 3s. 6d. net.

Other Volumes of this Popular Library
uniform with above.

The Gift of the Spirit. A Selection from the
Essays of PRENTICE MULFORD. Reprinted
from the "White Cross Library." With an In-
troduction by A. E. WAITE. Third Edition.
Price 3s. 6d. net.

The Gift of Understanding. A further
selection from the Works of PRENTICE MUL-
FORD. Price 3s. 6d. net.

Essays of Prentice Mulford. Third Series.
Price 3s. 6d. net.

Essays of Prentice Mulford. Fourth
Series. Completing the entire set of Essays
published in America under the title of "Your
Forces and How to Use Them." Price 3s. 6d.
net.

The Science of the Larger Life. A Selection
from Essays of URSULA N. GESTEFELD.
Price 3s. 6d. net.

Have You a Strong Will? How to Develop
and Strengthen Will Power, by the Easy Pro-
cess of Self Hypnotism. By CHARLES GOD-
FREY LELAND. 3s. 6d. net.

Every Man a King, or Might in Mind Mastery.
By ORISON SWETT MARDEN. 3s. 6d. net.

Mental Medicine. Some Practical Sug-
gestions from a Spiritual Standpoint. By OLIVER
HUCKEL, S.T.D. 3s. 6d. net.

Self-Control, and How to Secure it. By
Dr. PAUL DUBOIS, Professor of Neuropathology
in the University of Berne. 337 pp. 4s. 6d.
net.

**He Can who thinks He Can, and other
Essays on Success in Life.** By ORISON
SWETT MARDEN, Author of "Every Man a
King." 3s. 6d. net.

Write for Catalogue of Occult, Psychic
and New Thought Publications and
sample copy of the "Occult Review," to

WILLIAM RIDER & SON, Ltd.,

164, Aldersgate Street, London, E.C.

Schools.

**WILLASTON SCHOOL,
NANTWICH, CHESHIRE.**

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

CHANNING HOUSE HIGH SCHOOL,

C AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

HIBBERT LECTURES ON ZOROASTRIANISM.

THE SECOND COURSE of the new
series of Hibbert Lectures will be given
by the Rev. J. H. MOULTON, M.A., D.Lit.,
D.D., on Zoroastrianism.

The Lectures will be delivered in the
University of London, South Kensington,
on Tuesdays, February 27, March 5 and 12,
April 30, and May 7 and 14, at three o'clock in
the afternoon.

Admission free without ticket. Syllabus
will be sent on receipt of a postcard addressed
to the Secretary, University Hall, Gordon-
square, W.C.

FRANCIS H. JONES,
Secretary to the Trustees.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

February 18, Rev. R. TRAVERS HERFORD,
B.A. (of Stand).

February 25, Rev. Dr. S. H. MELLONE, M.A.,
Principal of the Home Missionary Col-
lege, Manchester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 18.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 BERNONSEY, Fort-road, 7, Rev. T. E. M. EDWARDS.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Rev. GORDON COOPER.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. W. H. DRUMMOND, B.A.; 6.30, Rev. JAMES HARWOOD, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. W. R. SHANKS.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Rev. GEO. CRITCHLEY, B.A.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. THOMAS ELLIOTT. Subject, "From Congregationalism to Unitarianism."
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN C. BALLANTYNE.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
 Stratford Unitarian Church, 11, Mr. W. H. SANDS; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. R. TRAVERS HERFORD, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DEAN Row, 10.45, and
 STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. J. M. CONNELL.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. S. BURROWS.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTHS.

JONES.—On February 7, at Fair View, Staines, the wife of Stephen K. Jones, of a daughter.

TAYLOR.—On February 11, at Newstead, Heaton, Bolton, to Mr. and Mrs. J. Percy Taylor, a daughter.

MARRIAGES.

GRUNDY—PRATCHITT.—On February 14, at St. Paul's Church, Carlisle, by the Rev. W. E. Strickland (vicar) assisted by the Rev. J. Harrison, M.A., R.D., vicar of Royston, Herts., Percival Henry Grundy, of 26, St. James's-street, London, S.W., and Royston, Herts., to Margaret, youngest daughter of the late William Pratchitt, of Carlisle, and of Mrs. Pratchitt, of Harker Grange, near Carlisle.

ROGERS—DARBISHIRE.—On February 10, at Essex Church, Kensington, W., by the Rev. F. K. Freeston, William Rogers, of 16, Holly-road, Edgbaston, Birmingham, youngest son of the late John Kenyon Rogers, of Liverpool, and of Mrs. Rogers, of Overhill, Letchworth, Herts., to Kathleen Maud, youngest daughter of James Edward Darbishire, of Palace Mansions, Kensington.

DEATH.

OGDEN.—On January 21, at the Nursing Home, Newera Eliya, following an operation, John Armitage Ogden, of Kirklees, Uda Pusillawa, Ceylon, son of the late John Ogden, of Dukinfield, aged 58.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	99	BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
PÈRE HYACINTHE	100	The Story of London	105	The Moral Education League	107
LIFE, RELIGION AND AFFAIRS :—		The Mind of St. Paul	106	Pioneer Work in New Zealand	108
Autumn Days in America	102	Literary Notes	106	Sustentation Fund	109
Our Paris Letter	102	Publications Received	106	Announcements	109
CORRESPONDENCE :—		FOR THE CHILDREN :—		NEWS OF THE CHURCHES	110
Bergson and Martineau	104	St. Francis of Assisi (1182-1226)	107	NOTES AND JOTTINGS	111
Religion and Personality	104				

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THERE will be universal satisfaction at the bright hopes of a better understanding with Germany which have been created by Lord Haldane's visit to Berlin, though we are at a loss to understand why the Government should have been so careful to speak of it in terms to which the euphemism "misdescription" has been applied. In the House of Commons on Wednesday, the Prime Minister not only justified the departure from conventional methods and "full-dress" diplomatic negotiation, but was able to state that the anticipations of the good results which were likely to flow from a visit of friendship have been realised.

MR. ASQUITH had no startling disclosures to make, and had in the end to resort to the familiar appeal for patience; but anyone who will weigh his carefully chosen words will agree that the small patch of blue sky in the political heavens has suddenly grown much larger.—"There was a perfect freedom of statement," he said, "and frank explanation over a wide area of discussion. The very fact of such an interchange of views under such conditions ought in itself, we think, to dispel the suspicion, wherever it still prevails, that either Government contemplates aggressive designs against the other. I venture to say to the House, and I believe I shall find an echo in all quarters, that that in itself and by itself will be a great gain. I earnestly hope, however—I think I may go further and say that I genuinely believe—that the conversations may have more than this merely negative result." Mr. Asquith went on to speak of the "unmistakable evidence of a sincere and

resolute desire upon both sides for the establishment of a better feeling." A pronouncement of this kind, spoken deliberately in the ear of the world, robs the virtue of patience of most of its difficulty.

A STARTLING proposal has been made under official sanction in Japan for the national recognition of the common elements in Shintoism, Buddhism and Christianity as a State religion. On the ground that Japan has adopted a progressive policy in politics and economics in order to share in the blessings of Western civilisation, it is urged that Christianity ought in turn to adapt itself to the national sentiments and customs, and to enter into harmonious relationship with Japanese thought and faith in the spiritual world. We are not surprised to learn that this fantastic proposal has not been able to survive even a few days of publicity. The idea of a religious amalgam of this kind has often been made the pretty plaything of an idle hour, but at the first touch of reality it is blown like dust about the world. A spiritual syncretism engineered by Government in order to increase social virtue might possibly win some measure of external obedience, but that would be the limit of its power. Life makes no terms with artificial religions.

WE think that the Bishop of Durham has been guilty of a grievous error of judgment in refusing to sanction the proposal of the Senate of Durham University to admit Nonconformists to divinity degrees on the ground that Oxford and Cambridge should lead the way. We cannot, however, agree with an Oxford correspondent in *The Times* that the opening of divinity degrees to all comers is more urgent than the removal of tests from professorships in the theological faculty. The conditions under which teaching and research are carried on, and the ability of a great

University to select the best men for its highest posts, are more essential than any reward offered in the shape of a special degree for a period of post-graduate study. In the past the divinity degrees have been taken by very few men even in the Church of England. We believe that on the whole it is a good thing that it should be so. In theology, least of all, do we want to see the studies of the more advanced student controlled by the desire for special academic rewards, and the glittering bait of a doctor's degree held up before the eyes of men, except as an uncovenanted honour reserved for scholars of mature years who have produced work of unusual excellence and power.

THE foundation stones of the new buildings of Ruskin College, Oxford, were laid last week. The College has thus emerged triumphantly out of a period of some stress. Mr. Bowerman described it as part of a movement to win back the Universities for the workers, and emphasised the fact that while they welcomed the help and the warm democratic sympathies of many distinguished teachers of the University, they intended to keep the control of the College absolutely in their own hands as a sacred trust held by the council and executive on behalf of the Labour movement.

THE first annual dinner of the Agenda Club was held in London on Monday, Mr. Owen Seaman being in the chair. During the evening the picturesque ceremony took place of the presentation to the Club by Mr. Yamaza of a Samurai sword, to be kept as a symbol of its chivalrous aims. A good many people are watching the progress of the Club in a spirit of sympathetic detachment. It started in the race of social service severely handicapped by the vastness of its professions and its readiness to criticise the wasted energy and unscientific principles of other people. That tone was not absent from the speeches on

Monday, and it requires a big record of solid achievement in order to justify it. In its endeavour to develop and extend the freemasonry of social service and its appeal to "a new spirit of chivalry and patriotism in an age of indifference" the Club will have the earnest sympathy of all social workers, but those who have been hard at work for many years, and are conscious that they have helped to do something, can hardly be accused of hyper-criticism if they ask not for more speeches but for a report of something accomplished, something done.

* * *

THE death of Lord Lister, which took place on Sunday, in his 85th year, has helped to reveal to the public a personality who was known chiefly by his works. It has been said that by his discoveries he has already helped to save more lives than were destroyed by all the wars of the last century. It is his noblest epitaph. Through him, if measured by the vast benefit of his work, the greatest of them all, suffering humanity once again becomes conscious of its inexhaustible debt to those who do battle with disease and try to lessen the sum of human pain. The writer of the obituary notice in the *Manchester Guardian* was happily inspired to quote W. E. Henley's description of him:—

His brow spreads large and placid, and
his eye
Is deep and bright with steady looks
that still;
Soft lines of tranquil thought his face
fulfil—
His face at once benign, and proud, and
shy.

Others will remember the scene in the Philharmonic Hall in Liverpool when, as President of the British Association, he told the unvarnished tale of his great discoveries. It had in it all the thrill and fascination of romance.

* * *

It is with deep regret and the sense of the disappearance of a great and impressive figure from the world of religious affairs that we have to record the death of Père Hyacinthe. A special memoir appears in our present issue. Here we would pay our deep and respectful tribute to the breadth of his sympathies, the largeness of his charity, and the sunshine of a confident faith in the Divine love and goodness, which remained undimmed through all the storms and disillusionments of a long life. He retained some of the austere simplicity of his Catholic vows to the end, and likened the plain room in his son's house in which he worked and slept to the cell of a monk. The present writer is never likely to forget the quiet friendliness of his welcome last autumn, the earnest tones in which he spoke of his own religious convictions, his alertness of mind to the difficulties of faith in the modern world, and

then the final words, which remain like a benediction—"But we must never lose hope."

* * *

DR. FAIRBAIRN has passed away after a life crowded with amazing labours. The tributes which have appeared in the press show how deeply he was honoured and loved. Even more than his books Mansfield College and its secure renown remain as his memorial. It is too soon to attempt any estimate of his future fame as a theologian, and we think that the impulsive judgments which place him among the few conspicuous thinkers of the nineteenth century will require a good deal of revision. He had vast stores of learning and great dialectical skill; but encyclopædic knowledge is seldom compatible with deep powers of thought, which require leisure and long periods of brooding meditation in contact with the simple elements of experience for their exercise. Many readers of Dr. Fairbairn's books are more impressed by their solid learning and the clever marshalling of theological arguments than by the freshness of their religious insight. But in this he probably did himself some injustice. He could lay aside the passion for knowledge and the cramping influence of an academic atmosphere, and in the village kirk among his own people speak heart to heart of the deep things of God. It is to such moments that theology owes all its vitality.

* * *

DR. FAIRBAIRN came to Oxford in 1886 to build up the fabric of Mansfield College, to which the endowments of the Spring Hill College, Birmingham, were transferred. The beautiful buildings, of which he watched the rise with so much interest, proved that Evangelical Nonconformity was not indifferent to graces of collegiate architecture; while the skill with which he surrounded himself with a group of able young tutors trained in the best methods of Oxford study, whose pupils soon began to win distinction in the schools, showed special appreciation of the best methods of securing University interest and respect. He formed intimate friendships with the leaders of very different schools of thought, and through the College pulpit secured the aid of the most distinguished preachers of the various Free Churches, who were welcomed by large undergraduate congregations. In the general broadening of theological studies, in spreading wider views of the history of religion, and enlarging the scope of academic programmes, Dr. Fairbairn took an active share. He understood and enjoyed the University life, and the place which his eminent gifts claimed for him was freely conceded to his representative character, his remarkable administrative ability, his immense range of attainment, and his strenuous faith.

PÈRE HYACINTHE.

THE death of the Abbé Charles Loyson, enshrined for ever in the love and reverence of all who cherish truth and freedom as Père Hyacinthe, has snapped the last visible link with a past which has already become both temporally and spiritually remote. What an effort of imagination is required to think ourselves back into that ferment of religious thought and hope which in the bosom of the Catholic Church preceded, perhaps more than anything else provoked, the Decrees of 1870! We recall the great and honoured names of Strossmayer and Dollinger. We remember, above all, the Liberal movement which in the mid-century enlisted the sympathy of religious Europe for the Church of France, the movement which, in its later phases, was illustrated by the names of Montalembert and Gratry. But we remember the dishonoured collapse of that movement. We have heard since then Renan's slighting judgment of Gratry. We have learned how Montalembert himself was forced to accuse the Liberal Catholics of France of a betrayal of their trust at the time of the Vatican Council. All the fair hopes of a renewed Catholicism which had for a brief moment illumined the sky of Catholic Europe proved, after all, to be but the twilight radiance which heralded the sombre and hopeless gloom of approaching night.

Of all these representatives of the Catholic Liberalism of the middle nineteenth century Père Hyacinthe alone remained obstinately true to the vision which had inspired it. Perhaps it would be still more true to say that he alone had ever seen the vision in all the breadth and clearness of its religious hope. For the others that vision had been distorted by the ecclesiastical glasses through which they saw it. It would be as unjust as it would be ungenerous to deny to the movement as a whole a deeply religious interest and motive. Its leaders dreamed of a religion which, while loyal to the vital tradition of Catholicism, and just because of that loyalty, might be equal to the demands, whether intellectual, political, or social, of a new order. But they feared to disturb the ecclesiastical tradition with which the vital religious tradition had been associated. They failed to recognise the fact that in the complete identification of the religious and ecclesiastical traditions it was the former that was bound to suffer from the inevitable heightening of the latter's pretensions. The development of ecclesiasticism, victoriously affirmed in the Vatican Decrees, was the self-prepared defeat of a Liberalism which had not the courage to be frankly religious, and to cut itself entirely loose from the entanglements of ecclesiastical politics.

This is what Père Hyacinthe did. It may have been a tragedy that he was left

to do it alone. But the tragedy was for Catholicism, as represented by the Roman Church, not for him. It is not without its significance that his real breach with the Church dates from that September 20, in the year 1869, when he left the Carmelite Order. The Catholicism in which already for many years his free spirit had increasingly found its home was not the Catholicism which was preparing a new instrument of intellectual despotism for religion. He already believed in a Catholicism in which the whole religious life of Europe might be ultimately reconciled. For the sake of that Catholicism, and for its sake alone, he was ready to resist to the death the Ultramontanism of the victorious Vatican party. Others might oppose Vaticanism in the interests of the petty vestiges of episcopal independence which still remained. It was a larger hope and a nobler aim which inspired his opposition. Even when, under the comparatively mild and tolerant rule of Leo XIII., who seemed anxious to rob the Vatican Decrees as far as possible of their sting, that Pontiff offered, through the intermediary of him who is to-day Cardinal Vivès of Tuto, to recognise Père Hyacinthe's marriage if only he would in turn recognise the doctrine of Papal infallibility, he did not hesitate to refuse the tempting bait. Not even all the ecclesiastical compromises of the most diplomatic of Popes could restore to the Roman Church that power of religious leadership which, in the late sixties, the Abbé Loyson still hoped she might prove herself to possess, but which she had deliberately abdicated once and for all in 1870.

And to the end Loyson remained magnificently true to his dream of a real religious Catholicism. He expressed the desire that if he died in Geneva (where of late years he had most of his time resided) the religious rites at his funeral might be celebrated in the cathedral church of St. Peter. "I venture," he wrote, "to ask this favour of the authorities of the Protestant Church, for which the experience of a long life has only served to deepen my sympathy and respect. I desire that representatives of the different religions existing in this city, beginning with my old and cherished colleagues of the national Catholic Church, should take part in the funeral ceremony in their ecclesiastical costume. And I specially ask the same favour of the Grand Rabbi. I wish to live and die, as far as in me lies, in the communion of all the Christian Churches, nay, in deepest communion with the universal Church of Mankind, and of the spiritual worlds beyond mankind." It matters little that it was not, after all, in his beloved Geneva that he died, but in Paris, in the home of his devoted and chivalrous son; that it was not in the Cathedral of Geneva, but in the Oratory of the Rue St. Honoré, the Protestant Cathedral of Paris, that the last

Christian rites were celebrated for this martyr of a Catholicism which is hardly struggling into life. What does matter is that his whole life was a consistent witness to the reality and the imperative religious need for this age of such a Catholicism. His witness had all the religious simplicity of the ancient Hebrew prophets. He could not endure a false or a compromising situation. When, in 1873, the Canton of Geneva expelled Mgr. Mermillod, its Catholic Bishop, and offered the succession to M. Loyson, he immediately accepted it as "Curé" of the National Catholic Church. But little more than a year afterwards he resigned his position, convinced, as he declared, by a sufficiently long experience, that that Church was neither liberal in politics nor Catholic in religion. And if his religious witness was as single-eyed as that of the Hebrew prophets, it knew also, like them, how to turn to account the imaginative appeal of an accordant symbolism. It was but the natural "geste" of his truly Catholic spirit when he asked to be visited on his death-bed by Greek and Armenian priests, and the Protestant pastor Charles Wagner. The fulfilment of that desire was the sacrament of reconciliation which comforted and blessed his parting spirit. And his Catholicism, which had thus learned through a long life to transcend every sectarianism, flashed out with authentic confidence in his last conscious words: "I can appear before God; I am in peace with my conscience and my reason."

It is impossible to overrate the significance of Père Hyacinthe's marriage in and for his religious life. Even among Protestants the marriage of a Catholic priest is sometimes viewed with suspicion and instinctive dislike. For the Catholic laity a long hereditary sentiment has made it the one unpardonable offence. But that it is not so regarded by the best and most thoughtful members of the Catholic priesthood, that the revolt against clerical celibacy is increasing in volume and intensity with the enlargement and deepening of the moral sentiment, we have recently been made aware by the campaign so ably conducted by the directors of the *Battaglie d'Oggi*. But we have hardly yet begun to realise how largely the demand for the liberty of clerical marriage dominated the Liberal Catholicism of the middle of the last century. It may, indeed, have been the knowledge of the existence of this demand that contributed most to strengthen the hands of the Ultramontanes in 1870. For there is nothing of which the "black Internationalism" is more afraid, perhaps more justly afraid, than of a clergy bound by the closest and most familiar ties to the particular national life. At any rate, in this, as in all else, M. Loyson was the idealist who could not shrink when occasion arose from honouring his ideal in practice. What his ideal of the married

state was may be learned from the last public address, so far as I know, he ever uttered, an address delivered before the "Union des Libres Penseurs et Libres Croyants" on December 3, 1911, on "The Crisis of Marriage." That noble and passionate defence of Christian marriage is, no doubt, all the more convincing that it was inspired by the actual experience of a union which had deepened and enlarged all that was best in the two partners to it during thirty-six years of storm and stress without, but of growing peace and completeness within. Père Hyacinthe at least had the right to proclaim his faith in *le couple sacerdotal*. "A man is a man, a woman a woman, intellectually, effectively, morally, only when they have become united in that noble and magnificent synthesis, the couple." For him that union, if it was real at all, was indissoluble in time and into eternity. But if actual experience had deepened and intensified this conception of marriage, it was none the less the conception which determined his union with Mrs. Merriman in 1873, and which then led him to obtain solemn, if informal, benediction upon it at the hands of his friend, Mgr. Passavatti, the titular Bishop of Iconium, as both Père Hyacinthe himself and the Comtesse de Fallois de Saint-Germain have recently told us. To the last he thrilled with a sublime emotion as he recalled the words which the Bishop had pronounced over himself and the companion of all his after life, as they knelt before him in that spring evening of 1873 in a house in the Via Rasella in Rome: *Conjungat vos Deus in charitate in perpetuum!* He knew by the event that the Church of the Eternities had uttered that blessing, unauthorised as it might be by the Church of a moment in time.

And because Charles Loyson had lived so consistently for and in the Church of the Eternities, his religious hope grew neither cold nor old. It had, indeed, a comforting and inspiring renewal in his later years. Not all the disappointments of a long life full of external religious vicissitudes sufficed to weaken his sympathy for every new effort to deepen and extend the real Catholicism of which his own life was an earnest and prophesy. He may not have hoped much from the Modernist revival in the Roman Church. Yet it did not appeal to him in vain; and in proportion as it became less academic and committed itself to a more popular and simple programme of definite religious action, it made a closer claim upon his sympathy and support. We shall not "see him any more about the world with his divine legend." But few will miss him more than that band of young enthusiasts who are fighting the battle of religious freedom and progress in the Church which he loved so well that he would not have it unequal to its divine mission, or founded less securely than on the rock-bed of conscience and reason.

A. L. LILLEY.

LIFE, RELIGION & AFFAIRS.

AUTUMN DAYS IN AMERICA.

"I HAVE never found my imagination much excited by this or any other scene of historical celebrity," says Hawthorne in his description of the Old Manse at Concord, near the battleground, which is still pointed out to the inquisitive tourist; "nor would the placid margin of the river have lost any of its charm for me had men never fought and died there." It is a relief to be able to quote such an authority for a sentiment so heterodox, it being a tradition in Boston that everyone who visits that delightful town should be taken as soon as possible to see the place where the first blood was shed in the War of Independence, and not be allowed to return until he has read the inscriptions on houses, and boulders, and statues, and garden walls, which all tell a harrowing tale and make you shiver as you drive through the sunny streets of Arlington and Lexington. "Near this spot," we are reminded at one place, "Samuel Whittemore, then eighty years old, killed three British soldiers, April 19, 1775." A little further on we are shown the site of a house where "Jason Russell and eleven others were captured, disarmed, and killed by the retreating British." Later on you arrive at the Munroe Tavern, "Earl Percy's headquarters and hospital, where the soldiers were freely supplied with liquor," and so it goes on until you reach the old, narrow bridge over the Concord, "anciently called Musketaquid, or Grass-ground river," and gaze upon the spot

"Where once the embattled farmers stood
And fired the shot heard round the world."

And all the time you cannot get it out of your head that these things matter little now; that it is not even quite so thrilling as you thought it would be to find yourself on hallowed ground once trodden by Hawthorne, and Emerson, and dear, delightful Mr. Alcott. You yourself have a life of your own to live, and a soul to develop, and Nature is speaking to you of the present with her sweet insistent voice as you pass by shady orchards, where every tree is laden with rosy fruit, or catch through the slender stems of silver beeches, fluttering their garlands of pale autumn leaves, the ripple of sunlit water or the intenser blue of the sky.

Perhaps Walden Pond is the place where you are most conscious of the delight of old memories as you tread through the tawny bracken, and come down to the edge of that still lake in a hollow of the woods which is for ever linked with the name of Thoreau. And yet, even here, there is something in the spirit of the place which fills you with "the rapture of the forward view," rather than of the past, and makes the face of October as bright as the face of April. The greenness of the grass, wherever grass is to be seen, the splendour of the sunshine on tangles of crimson dogwood or flaming sunach, the glory of the maples in their garment of fire, the freshness of the breeze that ripples the surface of the water—all

these seem less reminiscent of departed summer than prophetic of the passionate beauty of a new year. It is easy to understand how the spirit of contentment grew in the heart of Thoreau, as he breathed the fragrance of the woods that helped to clear his mind of those false notions and queer illusions which infect the brain of over-civilised men. It is easy to understand why he did not write poems in his primitive log cabin about the sadness of the "fall," or the pathos of things that must die; but, instead, of the rosebuds under the wind-piled snow, and the wood-god's mystic tale

"Of star-dust and star-pilgrimages;
Of rounded worlds, of space and time. . .
The ever old, the ever young,
And, far within these cadent pauses,
The chorus of the ancient Causes."

But, indeed, autumn treads the woods and meadows throughout New England like a splendid goddess rather than a dis-crowned queen with pensive eyes, and the trees that kindle at her coming burn like torches with a clear and unconsuming flame when her breath has touched them. In the region of the Berkshire Hills, that long range of thickly-wooded heights sloping up from green valleys that embosom many a quiet lake and peaceful river, the foliage takes on such gorgeous colours that it seems as if you are watching a world in conflagration. The maple is the glory of this beautiful country, but beeches and American oaks add their wonderful tints to the picture; and the goldenrod and wild aster make a riotous confusion of purple and yellow in the woodland clearings and ravines. Here a mountain stream, with little foam-breaks curling above its brown depths, flashes through a leafy coombe that reminds you of "glorious Devon"; there a great boulder, with trails of crimson dogwood softening its hard outline, brings back to memory the fells above Coniston or the moorlands of Cornwall in the time of purple heather. The scenery in Massachusetts is very much like English scenery in many respects. Quite *un-English*, however, though full of charm and homeliness, are the weather-beaten old farms and frame houses nestling among these wooded hills; the pleasant towns, with their grassy sidewalks and avenues of elms, dignified meeting-houses with slender spires pricking through the trees, and the vine-wreathed "summer homes" of Lenox and Great Barrington, surrounded by velvety lawns dotted with clumps of hydrangea that slope down to the banks of some shining "pool" or the Housatonic river.

But it is not only among the "Berkshires" that autumn achieves her loveliest effects; and although a visit to the United States barely lasting six weeks does not afford the opportunity of seeing more than a relatively small portion of this vast country, unless the whole time is spent in travelling, some delightful varieties of landscape and colour may be seen if a journey is taken to the Middle West. Here the tints are more subdued, the woods less dense, the hills fewer and less imposing, and the sense of space seizes upon the imagination as the eye travels over the wide plains of Illinois or Indiana, where great orange-coloured pumpkins are ripen-

ing amid sheaves of Indian corn. We remember, too, the idyllic beauty of certain villages in Connecticut, or lovely little riverside resorts on Long Island Sound; great bluffs clothed in tawny-coloured foliage overhanging the Niagara Gorge; sun-steeped vineyards and wheatfields on the shores of Lake Ontario; the ever-changing panorama of hill and dale, lake and forest, under a turquoise sky as we journeyed for nearly a whole day through the Mohawk Valley to Buffalo.

And then there is another autumn—the autumn of New York streets and Boston suburbs, of stately avenues and broad thoroughfares full of large "stores"—an autumn that is all blue sky and exhilarating sunshine, cheerful prosperity, and a sense of physical well-being. This is the autumn that may be most enjoyed, as you feast your eyes on the great bronze and gold chrysanthemums in a florist's shop, or drive in an automobile amidst the tarnished splendour of the trees in Central Park. It gives you radiant days and golden vistas, the intoxication of big cities and the contact of human beings, the delicious renewal of mental activities after a long and tropical summer. It gives you nights of starry beauty, of dazzling reflections in dark rivers; it gives you a keener zest for new books, new plays, new pictures, and new problems. In a word, it quickens you into fresh life and fruitful activity of mind and body, to which communion with our fellows contributes no less than the dreamful days we spend alone with Nature.

OUR PARIS LETTER.

MEMORIES OF PÈRE HYACINTHE.

THE FUNERAL SERVICE AT THE ORATOIRE.

I HAVE known Père Hyacinthe—one can never call him anything else—only during the last five years of his life, although, if I am not mistaken, we had previously exchanged one or two letters. Short as my friendship with him has been, it will remain a lasting memory.

What impressed one first of all—and the impression remained on further acquaintance—was the beauty of his character. No man was ever more pure in heart, more profoundly religious in spirit, more single-minded and sincere. He had a beautiful face, but to what extent it was physically beautiful one could hardly tell; what struck one most was the beauty of the soul that shone through it. But there was physical beauty as well in that massive head with its long white locks. Young people and children always loved him, as he loved them. He was devoted to his grandchildren, and his last word and thought were for his little grand-daughter of two years. My own daughters will never forget their first meeting with him, when we took a drive together in the Bois. It was delightful to see the old man so entirely at home with two girls in their teens.

One of his most striking characteristics was his youthfulness. Not merely was he physically active for his age, but his heart and mind remained young. In some respects, especially in regard to moral questions, he was very conservative, but

he was completely tolerant, and I never met a man of his age more open to new ideas. He had, moreover, that fine courtesy which springs from genuine humility; in that respect he resembled Father Tyrrell, whom he did not at all resemble intellectually, his mind being of a different type. In politics he was an ardent, but somewhat conservative, Republican; a little afraid, as was only natural, of certain contemporary developments, but always ready to hear the other side. I often discussed political and economic questions with him, and, although my opinions must have seemed to him terribly revolutionary, I do not think that he was shocked by them. He used to say that he had not studied economic questions, and that economic evolution might well take a direction which did not seem to him to be practicable.

Naturally, conversations with Père Hyacinthe turned more often on religious and moral questions. There were, in his opinion, three fundamentals, to which he adhered uncompromisingly — God, the Future Life, and the Family. Had he been an Englishman, he would, as he often told me, have joined the Anglican Church, which, perhaps, he believed to be more liberal than it really is. But in his later years, although he would never label himself, his theological position was, in fact, that of a Unitarian, rather of the old school. He had received his theological training at St. Sulpice before the neo-scholastic reaction had ousted Cartesianism from the French theological schools, but his conception of God, for instance, was rather scholastic. Although he had immense sympathy with the "modernist" movement, and a profound admiration for Father Tyrrell, in particular, he was not a "modernist." His interest in the movement was chiefly in its possible practical results as a movement for the reform of Catholicism; what appealed to him especially in Father Tyrrell was the latter's courage and sincerity. I do not think that Père Hyacinthe would ever have assimilated the "modernist" explanations of Catholic dogma, such as that which makes Christ a symbol of the divinity of humanity. For Jesus he had a profound love and veneration, but he had come to think that the dogma of his divinity impaired the sense of the unity of God.

On the question of the family Père Hyacinthe was uncompromising. The signs which he remarked of the disruption of the family as an institution caused him profound concern. His last appearance in public, only two months before his death, was to deliver to the "Union des Libres Penseurs et Libres Croyants" an address on "La Crise du Mariage." With all his old eloquence and with a vigour marvellous in a man of eighty-four, he defended the traditional conceptions of marriage and the family, hardly admitting divorce, and then only as a desperate remedy in extreme cases.

His later years were saddened by the breakdown of religion in France and in the Latin countries generally, to which he attributed the loosening of social ties, and whose cause, in his opinion, was the final triumph of Ultramontanism in the Roman Church. He had lived to see his

worst forebodings justified, and their justification was his greatest sorrow. At the end of his life he was more than ever convinced that he had been right in 1870, naturally so, since the events of the last forty years have shown that, as he anticipated, the Definition of 1870 rang the death-knell of French Catholicism. I think that he would have been glad if the events had shown him to be mistaken; but he could never have regretted that he had been true to his conscience. His life was summed up by his declaration on his death bed: "Je suis en paix avec ma conscience et ma raison."

He had never lost his love for the mother who had turned him out of doors; never did one hear from him a bitter word against the Roman Church or even against his own detractors. But it grieved him to the heart to see her becoming more and more a sect, and a political sect, estranging from her all that was best in France and losing her hold on the French people. He had known France as a Catholic country; he lived to know it as a country where the majority are outside all religious influence and where Catholicism has become to a large extent a mere political badge. What grieved him above all was the attitude of those Catholics who felt as he did about the tendencies of Ultramontanism. In the course of his long life he had seen so many movements which seemed full of promise; one after the other had been crushed, and those who had taken part in them had submitted, subscribing to dogmas in which they did not believe or taking oaths with a mental reservation. I think that it was when the "modernist" clergy, with few exceptions, took the oath of adhesion to the doctrines of the Encyclical *Pascendi* that Père Hyacinthe became finally convinced that there was no hope of the Roman Church. Nothing seemed to him more hopeless than a lack of sincerity, and he felt that the one thing needful is to be true to one's conscience at whatever cost.

But his faith never wavered. As Pastor Roberty said at his funeral, Père Hyacinthe "avait la passion de l'unité divine; le Dieu unique hantait son esprit." He had also a passion for human unity, and to the end of his days he retained his passionate belief in the Catholic Church of the future, which should be the Church of humanity. His funeral last Monday was typical of his wide catholicity. Almost every religious body, excepting official "Catholicism," was represented at it. The Anglican Church was represented by Bishop Ormsby, chaplain of the Embassy Church, in his episcopal habit. There were Greek, Armenian and "schismatic" Catholic priests, a Jewish Rabbi, French Protestant pastors, American Presbyterian and English Wesleyan ministers, and even Mohammedanism was represented by Abd-el-Hakim.

All France, with the one exception mentioned, joined in the last tribute of respect to the great orator of Notre Dame, who sacrificed to his conscience a brilliant ecclesiastical career. The Prime Minister sent a letter of condolence, the Minister of the Interior was officially represented at the Oratoire; and the President of the Chamber, M. Brisson, before going to his parliamentary duties, visited the house of

M. Paul Loyson to pay his last respects to an old adversary. For M. Brisson, as a young man, was a member of the staff of *La Morale Indépendante*, whose doctrines Père Hyacinthe combated from the pulpit of Notre Dame in the famous Advent courses, which M. Brisson regularly followed.

The sight in the Oratoire was a moving one; it was packed from floor to ceiling, and some adventurous souls were even standing on the cornice at the top of the building, unprotected by any balustrade. The street outside was filled by a huge crowd unable to obtain admission. In the centre of the church was the coffin on a simple bier, covered with a pall, on which was a bronze palm-leaf with the inscription:—"Au lutteur qui se sacrifia aux droits de la conscience, les rédacteurs des *Droits de l'Homme*." Round the bier were grouped representatives of art and literature, science and politics, of the University and the Collège de France.

The service was as simple as it was impressive; a prayer, a passage from the Bible, the Lord's Prayer, and three *cantiques* beautifully sung by the choir. One of the latter was the "Ave Verum" in Latin. The addresses were delivered by Pastors Roberty and Wagner and M. Gabriel Séailles, who spoke on behalf of the "Union des Libres Penseurs et Libres Croyants;" they will be reported in full in this week's issue of *Les Droits de l'Homme*. The address, in particular, of Pastor Roberty was of great beauty, penetrated with a sincere emotion which deeply moved the congregation. M. Séailles did not speak from the pulpit, and his address was, unfortunately, audible to only a few, but those who read it will find that it is a fine appreciation of Père Hyacinthe.

After the service at the Oratoire the body was cremated at Père-Lachaise, only M. and Madame Paul Loyson being present in the crematorium. Some two hundred persons, however, remained outside for about two hours, and accompanied M. Loyson when he deposited the urn containing his father's ashes in a niche in the cloister. Next week the ashes will be united in a single urn with those of the late Madame Loyson, whose death two years ago was a blow from which Père Hyacinthe never really recovered.

French Protestantism has honoured itself by giving hospitality to the principal Protestant church of Paris to the remains of the man whom, like Lamennais, Döllinger and Tyrrell, the Roman Church cast out. Henceforth the reproach of narrowness and sectarianism so often brought against French Protestantism must at least be modified. If only French Protestants as a body could be imbued with the spirit of Monday's ceremony and of Pastor Roberty's address, they might yet do much for the religion of their country, in which their high character and intellectual attainments already give them an influence out of all proportion to their small numbers.

Among the numerous senders of letters and telegrams of condolence were the Archbishop of Canterbury, the Queen of Roumania, and the Mayor of Rome. The Archbishop telegraphed:—"Accept our sincere sympathy in your great bereave-

ment. Your honoured father's call to rest brings back sacred memories of a great preacher's eloquence and a good man's faith." The Queen of Roumania telegraphed as follows:—"En participant votre douleur profonde et légitime, je vous trouve encore heureux d'avoir eu un tel père et, pour moi, cela restera un souvenir ineffaçable d'avoir entendu sa voix.—Elisabeth." The Mayor of Rome's telegram was as follows:—"Je partage votre deuil pour la perte de votre illustre père, Hyacinthe Loyson, qui, luttant contre la tyrannie du dogme, au cours de sa longue vie respectée, a travaillé pour l'émancipation et de la foi et de l'esprit humain.—Nathan."

It should be added that Père Hyacinthe's last act was to dictate to his son a letter thanking those English friends who, for thirty years, have subscribed to give him a pension.

ROBERT DELL.

Paris, February 14, 1912.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BERGSON AND MARTINEAU.

SIR,—I rejoice to read Professor Jacks' glowing appreciation of his, and my, great teacher, and also to learn that when my friend penned his caustic references to certain moral stalwarts, it was not Martineau and his like that he had in view. M. Bergson's genius has thrown most interesting and supremely important light on biological evolution; but my impression is that even Professor Jacks will come to recognise that the genius of Martineau has been, and will be, more helpful in the treatment of moral and religious questions.

M. Bergson admirably shows that freedom (or what Martineau would prefer to call spontaneous self-action, or life) is the property of all nature, and that this freedom culminates in the self-consciousness of man. But Martineau adds, what M. Bergson denies, that self-conscious beings can at times take either of two possible moral alternatives; and because of this, and only because of this (contends Martineau) does man become capable of righteousness and of sin.

M. Bergson is compelled by his fundamental principle, that reality is ever-flowing duration, to deny the existence in man of a real, or, what the philosophers call, a noumenal self; a self that can compare and freely decide between its own motives. According to him, the soul is an ever-flowing series of psychical states, permeating each other, and forming an organic unity. Now such an organic unity as this cannot possibly be conceived as making a free choice between equally possible alternatives. Hence when Martineau and Bergson reach that point in the evolutionary process when the anthropoid ape begins to form concepts and social and moral ideas, and thus becomes human,

these two eminent thinkers at once take divergent paths. When the dawning man begins, as Clifford says, to be conscious of a family-self or a tribal-self, as well as of his own private self; and when the claims of the other self are felt to collide with his own personal passions and desires, Martineau thinks that the germs of real moral freedom are present, and that if the new man takes the selfish course he is ashamed, and is also more or less aware that he could have taken the other. Martineau, accordingly, fills more than a hundred pages of his "Study of Religion" in establishing the existence in human nature of a power of free choice between higher and lower alternatives; and by this he means that in temptation it is open to the tempted soul to freely choose between gratifying its own personal cravings and surrendering itself to the claims of the moral ideal, i.e., the indwelling God.

M. Bergson, on the other hand, occupies about the same number of pages in "Time and Free-will" in proving by means of a diagram and some argumentation that the idea that we could have taken the other alternative is a delusion arising from the circumstance that our minds erroneously come to conceive of time under a spatial form. He contends, accordingly, that the notion of the existence of an alternative is reached by a process of false reasoning.

Now this is all utterly foreign to Martineau's conception of Moral Freedom. In his view Free-will rests entirely on an immediate and wholly unique intuition. As it does not come by reasoning, so it cannot be destroyed by reasoning. Things and ideas which grow are, to use Professor Jacks' metaphor, always liable to stiffen by age and to be finally broken. The Ptolemaic conception of the cosmos is supplanted by the Copernican; Dr. Martineau's social ideal appears to be giving place to a less individualistic one. But in regard to the ultimate intuitions of the soul, they are unchangeable and indestructible. You may doubt and deny their validity, as many persons at times do in the case of this intuition of free choice between moral alternatives, but disprove it you cannot; and finally get rid of it you cannot. Ere long it always crops up again, and the old controversy has as much vitality now as at any period of human history. As the great physiologist Du Bois-Reymond well says: "None but unconquerable problems are thus undying."

Why this belief in our free-will is often eclipsed it is not difficult to see. In the first place, it sometimes happens that for weeks or months together we are not clearly conscious of the deliberate exercise of this power of free choice. Again, if we study nature we can hardly fail to be impressed by the seemingly unbroken uniformity of sequence in the inorganic world. Further, we notice how often we can safely predict a person's conduct by our knowledge of his character. And if our own lives run for a good while on a pretty uniform moral level, and no higher ideal demanding self-sacrifice comes in to disturb our equanimity, we are apt to fancy that we never make serious choices between equally possible lines of action.

But as Martineau, Du Bois-Reymond, and many other philosophers have noted, there are serious practical issues and moral crises in all lives when it is hardly possible for even the most resolute Monist to resist the intuitive judgment that he and those with whom he has had to do could have acted otherwise than they actually did, and that it is just because of this that they are in a measure responsible for the upward or downward trend of their characters. If this belief had arisen, as M. Bergson says, from an intellectual error, it surely would, like all such false conclusions, have been long ago exploded, or at least relegated to the ignorant and unreflective classes. But we have seen that this is not the case; for free-will still holds its own in society, and is quite lively and aggressive on high-class philosophical literature.—Yours, &c.,

CHARLES B. UPTON.

St. George's, Littlemore.

RELIGION AND PERSONALITY.

SIR,—There is no man with whom I desire conflict or controversy less than Dr. James Drummond. Spontaneously and frankly, then, I apologise if, unwittingly, I have imputed to him what he neither thought nor said. But I cannot shelter under the plea of imaginative "recollections." The incriminated sentences were written of set purpose in full cognisance of what Dr. Drummond had written, but, as I now gather, under a wrong interpretation.

As a matter of fact I was right in saying "the left wing was made to answer for the centre and right wings of religious believers." Dr. Drummond used avowedly the answer of Theodore Parker. And, when a learned theologian is combating an assertion, one imagines he will give the strongest answer possible. Nor had I neglected the words that this (Parker) "view does not appear to me adequate or satisfying." What, I respectfully urge, was the object in giving an answer that was neither "adequate nor satisfying" to the very theologian who advanced it? I could only take it to mean that Dr. Drummond considered that the very suggestion of the non-historicity of Jesus could not be entertained by himself as a living question. In that case he would not be bound to give an answer; but in that case it would be correct to add "the centre and right wings had no answer, and could not possibly have an answer ready," to a question that they considered ought not to be put at all.

Further, I think Dr. Drummond does me an injustice when he says he was not asked the question as to the possible effect of the non-historicity of Jesus upon Religion? Here are his own words:—

"In view, however, of the recent cant about the destruction of liberal Christianity, it may be of advantage for some of your readers who are not technical theologians to point out that the hypothesis which Dr. Anderson champions would, if established, be far less destructive to liberal than to orthodox Christianity."

Surely "Liberal and Orthodox" Christianity are the only words applicable to the

"Religion" of Jesus, and are inclusive. There is no other kind of Christianity in the field.

The matter is so important, quite apart from my own challenged position in respect to Dr. Drummond, that I give Dr. Drummond's concluding words of December 24, 1910:—

"But the point to be emphasised at present is that the real existence and true humanity of Jesus are corner stones in the orthodox system. If there were no historical Jesus, then there was no incarnation, no crucifixion, and consequently no atonement, no saving blood, no merits, and the whole orthodox theology, whether Catholic or Protestant, becomes simply a dead mythology.

"But Liberal Christianity would not necessarily share this fate. Not one form which it has assumed represents the essence of Christianity as consisting of the truths which Jesus taught. This was expressed long ago by Theodore Parker in the startling words that, if Christianity were true at all it would be just as true if Herod or Catiline had taught it. This statement clearly implies that Christianity is a system of spiritual truth which, when once the world has acquired it, is wholly independent of its historical origin. This view does not appear to me adequate or satisfying, but it has been held by earnest and thoughtful liberal Christians, and would remain unimpaired if the whole of primitive Christianity could be resolved into Oriental myth. Of course, the orthodox also could retain this valuable portion of Christianity; but the orthodox system would have become a heap of archæological ruins."

My contention is that, if "there was no historical Jesus," then Christianity as the "Religion of a Person" also disastrously becomes "a heap of archæological ruins." The only possible point at issue is whether Dr. Drummond's argument regarding "orthodox" Christianity is or is not as valid against that form of "Liberal" Christianity that counts its Christianity as inseparable from a "Person." I consider that it is: and I confess that in my judgment "if there was no historical Jesus," the only argument for Christianity is the intrinsic worth of the principles inculcated under its name. It is open to Dr. Drummond to demonstrate the weakness of my contention; and I trust, not only for my enlightenment, but for the illumination of so interesting an issue, that he will make the attempt. The only real complaint he makes against me is that I have assumed that he has no answer. I am at his mercy if he has, and, prospectively, I apologise.

Mr. Capleton insists on the principle of "Love," as I think, rightly. With his reference to Liberal Christianity "not being identified with one phase of thought" I am also in agreement. My point was, and this is the real test of the present incursion, that some Liberal Christians do tend to identify it with their own particular phase of thought, and thus narrow the basis of any possible "Free Catholic Church." If permitted, I trust to consider this subject in some subsequent number of THE INQUIRER.—Yours, &c.,

H. D. ROBERTS.

Dr. Drummond has sent the following reply to Mr. Roberts' letter:—

Let me assure Mr. Roberts that no apology is needed for a slip such as may fall to the lot of the most careful writer. I wrote in my letter not "ease of misrepresentation" (as printed), but "ease of misinterpretation." I meant to suggest that Mr. Roberts might have quite innocently misunderstood my words when he first read them, and so have retained a wrong impression in his memory. That this was actually the case his present letter seems to show, for he still understands my original communication in a sense which was never intended. My not having been asked the question is a matter of no importance if I was in fact dealing with the subject which is still in Mr. Roberts' mind. The question what would be "the possible effect upon Religion" if the mythical view were established, and the question whether the establishment of that view would destroy liberal Christianity, seem to me to be totally different, the former having a vast and serious import which is quite absent from the latter. In speaking of a "helpless" answer to the former question, I meant that it would not be informing to say that if all but the spiritual principles of Christianity were destroyed, only the spiritual principles of Christianity would remain; and I certainly never intended to make that obvious reflection. To the latter question I gave what I believe was a sufficient answer, by pointing out the fact that there had long been in existence a form of liberal Christianity which the mythical view could not touch. This answer, involving nothing but a statement of historical fact, might have been given by the Pope as well as by me, if he happened to possess the little bit of knowledge which it required. It is no answer at all to the question "as to the possible effect upon Religion," which would involve an inquiry into the nature and basis of religious belief, the method of Divine revelation, the influence of one soul upon another, and related topics. On these the passages quoted from me by Mr. Roberts have only an incidental and extremely limited bearing. If anyone cares to know my opinion on so large a range of subjects I am afraid I must be content to refer him to my books.

I hope I have succeeded in clearing away the obscurity which seems to have rested on my former words.—Yours, &c.

JAMES DRUMMOND.

Oxford, February 13.

BOOKS AND REVIEWS.

THE STORY OF LONDON.

East London. By G. F. Bosworth, F.R.G.S. Cambridge: At the University Press. 1s. 6d.

A TIME there was when we were most lamentably indifferent to the historical significance of London, although there was never a period when the scent of violets and roses from a flower-girl's basket in Cheapside, the wheeling flight of the gulls over Blackfriars Bridge, the glint of early crocuses under the grey tower of St.

Giles's, or the enchanted barges slowly moving along the Thames in a sombre golden haze just before twilight did not give birth to strange longings and make the heart beat faster. In rain or shine we trod the streets of the great city as if in the presence of an enchantress with power over our souls for life and death. Her beauty took us unawares as we crossed old Battersea Bridge, before Whistler's *Nocturnes* were as highly prized as they are now; as we saw the ghostly dome of St. Paul's lifting itself above a sea of fog on some frosty November morning, or fared into the sunset with the crowd going westward which George Meredith has described in a memorable passage. But as yet the stones under our feet were dumb, and the old towers, spires, walls, watergates, and even the banks of "silver-footed Thamasis" that once were "painted all with variable flowers," failed to stir us with memories of the past. We had scarcely become conscious of a still more familiar aspect of London—of the variety of causes which have produced its extremes of wealth and poverty, and set an impassable gulf between the world of fashion in the West End and the children of toil in the East. All that came later, and with it a realisation of the tremendous significance of the great historical pageant enacted century after century, as Mr. G. F. Bosworth reminds us anew in the brief illustrated chronicle he has contributed to the Cambridge County Geographies, within an area that has grown "from a British village of less than half a square mile, to the present size of the Metropolis.

This little volume is one of a series of handbooks to the English counties chiefly intended for use in schools. It does not pretend, to deal exhaustively with its subject, and when it is remembered that a period of 2,000 years is covered in 250 pages, it will be obvious that the writer has not been able to do much more than summarise, and that very briefly, the principal events in the history of the greatest city in the world, the reader being left to fill in details as amply as his knowledge and imagination permit. But the amount of information which is actually given about the steady growth of London, its inhabitants, architecture, trades, customs, climate, natural history, geology, antiquities, and administration is astonishing. It must be remembered that, although only the eastern portion is here dealt with, this eastern portion has an area of 41,832 acres, comprises 16 out of the 29 boroughs into which the County of London is divided, and includes what we know as "the City," which is about one square mile in extent. We have here a certain pattern laid before us, as it were, and many parti-coloured threads are put into our hands with which to weave a wonderful tapestry before the eyes of our young citizens, telling the story of heroic achievements, of patient self-denial, of honour and valour, of labour and piety, of plague, pestilence, and sudden death followed by the purging fury of the "infinite great Fire" which destroyed, along with the picturesque but insanitary houses of wood where disease still lurked, fine monasteries, palaces, mansions, and churches to the number of 89, including Old St. Paul's.

It is a stirring record, and no child whose home is in London—or in England, for the matter of that—should be allowed to grow up without some knowledge of it.

There is a passage in this book which is to us pregnant with the romance of the past, and which links up grey old London town in the mind of an irresponsible dreamer, who likes to escape sometimes from the broad high-road of historical fact, with immortal Helen and the glory of Greece and Rome. Geoffrey of Monmouth, so we are told, gives a legend of the founding of London. "This describes how Brutus came over from Troy and formed the plan of building a city. When he came to the Thames he found a site on its banks most suitable for this purpose. There he built a city calling it Troia Nova, i.e., New Troy, which was afterwards corrupted into Trinovantum." A legend—that is all, but the words "Troia Nova" have all the music and charm of Samarcand, and Ilium, and Babylon, and Persepolis. After this, as we may remind ourselves when we are next in Ludgate Hill, "King Lud built walls and towers round the city; and when he died his body was buried by the gate which is called in the Celtic speech 'Porthlud,' but in the Saxon 'Ludesgata.'" The book is one which we can recommend to Sunday school teachers and others, who are often in need of just such material as it supplies when they wish to dwell on the responsibilities of citizenship, or the great debt which we owe to the past.

THE MIND OF ST. PAUL. By L. Goudge, D.D. London: Edward Arnold. 2s. 6d. net.

IN these lectures to clergymen Dr. Goudge attempts to expound the mind of St. Paul as illustrated in the Second Epistle to the Corinthians. He pleads for greater stress to be laid upon the Atonement rather than upon the Incarnation. "Back to the Cross, and to the resurrection which followed it. Our model is not the Christ of Galilee; it is the Christ of heaven." This doctrine will probably command the sympathies of Liberal religious thinkers less than Dr. Goudge's fine utterance on the Church and its ministry. "We think that if the outlook for the Church is menacing the Church must be made safe before we can do our work. We put our strength into getting ready for our work instead of putting our strength into doing it. We take no pleasure in infirmities, and so we try to remove them from the Church and from ourselves. We take no pleasure in reproaches, and so we think we must successfully defend the Church against all the charges made against her. We take no pleasure in necessities and persecutions, and distresses, and so we think that the Church must have all that she seems to require for the doing of her work—an established position, an adequate endowment, a sufficient body of trained clergy, and the command of the schools—and then we will begin in good earnest. Let us have these things if they come, and make the best use we can of them. But if God has given us our task, we must do it now, and do it as we are. The Church is always in a crisis, and always will be."

LITERARY NOTES.

THE Centenary of Robert Browning will be celebrated at Westminster Abbey on May 7, when an afternoon service will be held at which special music composed by Sir Hubert Parry will be sung to the lines from "Saul," ending with "See the Christ stand." Sir F. Bridge, the Abbey organist, will give the music to Mrs. Browning's poem, "He giveth his beloved sleep," which was sung at his grave 22 years ago. After the service an adjournment will be made to the College Hall, where the Marquis of Crewe will preside, and Bishop Boyd Carpenter will speak on "The Oral Interpretation of Browning." Canon Rawnsley will read four stanzas which he wrote lately for Browning's grave, following these by a part of "The Poet's Homecoming," which he composed after his death, on the removal of his remains to the Abbey. Papers will afterwards be read by Miss Emily Hickey, one of the founders of the Browning Society; Mr. Ernest H. Coleridge, grandson of S. T. Coleridge; Mr. H. C. Minchin, Mr. W. Kingsland, Dr. Hill, late Master of Downing College, Cambridge; and Professor Henry Laurie, from Melbourne, if he can arrive in time. Messrs. Smith, Elder will publish all these papers with an account of the Centenary Celebration, edited by Professor Knight, and a list of the 300 representative men and women from Britain, America, and the Continent of Europe, who have responded to the invitation.

"THE English Dissenters in the Light of Recent Research" is the title of a book by Mr. Chaplin Burrage, which has just been issued by the Cambridge University Press. It is a history of Nonconformists from 1450 to 1641, which claims to be, to some extent, an enlargement and completion of Dr. Martyn Dexter's "Collections towards a History of Congregationalism." The Cambridge University Press is also issuing a short account of Christian Epigraphy, dealing largely with the epitaphs written for the early Christians in Rome. It is a translation of the Italian work of Professor Orazio Marucchi.

MR. MURRAY announces that the second volume of Monsignor Duchesne's "Early History of the Christian Church" is nearly ready, and will be published during the spring season.

THE "Letters of Sarah Orne Jewett" have been collected for publication by Mrs. J. T. Fields, a friend of Emerson, Longfellow, Whittier, and Holmes, the biographer of Mrs. Beecher Stowe, Whittier, and her husband, J. T. Fields, the eminent publisher. The tales and sketches of New England life and Puritan character which came from her pen won many readers for Sarah Orne Jewett, and we have recently received from Messrs. Constable, a new edition of "The Country Doctor," the story of a girl who feels that she has a vocation for the medical profession which was evidently considered more extra-

ordinary at the time when the story was written than it is at the present day. Mrs. Fields' book will also be published by Messrs. Constable.

AN English translation of the "Memoirs of Francesco Crispi" is about to be published by Messrs. Hodder & Stoughton. The time has come when much that has been suppressed in connection with the part played by Crispi in the liberation and building up of modern Italy may justly be revealed. In the main these Memoirs consist of letters, pages from Crispi's Journals, and official documents that are now made public for the first time, and they are connected by a running commentary and narrative of events by Signor T. Palamenghi-Crispi.

MESSRS. JACK announce that on the 27th inst. they will issue the first twelve volumes of a series to be entitled "The People's Books." The series, which will ultimately embrace the whole field of modern knowledge, will consist of entirely new books by the best writers of the day. The publishers aim at forming a genuine library for the people, in plain language, at a price within the reach of the humblest reader. The volumes will be strongly bound in cloth, and issued at 6d. net per volume. The first twelve volumes deal with such subjects as Botany, Heredity, Chemistry, Electricity, Astronomy, Roman Catholicism, Women's Suffrage, Shakespeare, and Dante, and the list of contributors contains many eminent names. Particulars of the first sixty volumes in the series are announced on the prospectus.

MR. ANDREW MELROSE has in the press a review of recent international crises and the course of British foreign policy, by Mr. G. H. Perris, entitled "Our Foreign Policy and Sir Edward Grey's Failure." The principles of a rational foreign policy are discussed, with special reference to our relations with Germany and Russia and the competition in armaments. A chronological table of world-politics in the last forty years is added for purposes of reference.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—Catholicism and the Modern Mind: Malcolm Quin. 7s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—The Early English Dissenters (1550 to 1641): Champlin Burrage, Hon. M.A. Two vols., 20s. net each.

MESSRS. CASSELL & Co.:—National Ideals and Race Regeneration: Rev. R. T. Horton. 6d. net. Problems of Sex: Professor J. A. Thomson and Professor Patrick Geddes. 6d. net. Womanhood and Race Regeneration: Mary Scharlieb, M.D., M.S. 6d. net.

MESSRS. HODDER & STOUGHTON:—In the Hand of the Potter: Harold Begbie. 1s. net.

THE SUNDAY SCHOOL ASSOCIATION:—The Bible Literature in the Light of Modern Knowledge: E. Savell Hicks, M.A. 2s. net.

MR. T. FISHER UNWIN:—Wimbledon Common: Walter Johnson, F.R.S. 5s. net.

MISCELLANEOUS.

The International Journal of Ethics.

FOR THE CHILDREN.

ST. FRANCIS OF ASSISI.
(1182-1226.)

"Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart."—Ps. xxiv.

Do you remember how Chaucer hated the friars, and thought them bad men because they did not act up to what they said? We are going to-day to talk of another great Englishman who lived at the same time as Chaucer, and thought just as he did about the friars. But first, I don't want you to think that the friars had always been bad. If we take the trouble to find out what their name meant, to start with, we shall see that it could not have been so. "Friar" comes from the Italian word, which means "brother." Brothers, you know, are good and kind to each other (or should be so), and the first friars were so called because they made up their minds that they would live as if every man they met were their brother, and be equally good and kind to everybody—strangers and enemies alike. And to know how they came to make up their minds to this, we must leave England for a little while and go across the sea to Italy.

You will see a little place marked "Assisi" on the map, among the mountains which run north and south down the middle of Italy. Well, about 140 years before Chaucer lived, and Wyclif—that is to say, in the reign of King John in England—an Italian boy was born in the little Italian town of Assisi, who was one of the best men ever known on earth, so good that after he died he was always called Saint Francis. He had not always been so good. His father was a rich merchant, and Francis, while he was growing up, was very fond of spending a great deal of money on himself and his friends, on fine clothes and grand meals and all sorts of silly pleasures that did nobody any good. At the same time he was not altogether bad, as he was a brave knight, always ready to fight for anyone that was in trouble, and he was so merry and such "good company" that all his friends liked him. But when he was twenty-two he had a very bad illness—a fever from which he nearly died. And then he began to think, as he was getting better, could he go on living in the same sort of way as before, spending money on himself, and taking no notice of all the poor people round him, many of them so poor that they could sometimes hardly get a crust of bread? He thought to himself, "What is the good, when one comes to die, of all these things that I have been so fond of? All that matters to us *then* is whether we have lived in a way to please God, and Jesus Christ told us that we could best please God by loving and helping everyone as if they were our brothers, and not by laying up money for ourselves and living for our own comfort."

But it was not easy to change his way of life all in a moment. So he used to go often to pray in a little chapel on the top of a hill among the woods near Assisi,

and while he was praying there one day that God would show him what was right and would help him to keep to it, he thought the figure of Jesus Christ on the crucifix in front of him moved and spoke, telling him to do as He did—to go about all his life doing good to poor people and sick people, helping and comforting them by telling them that they had a Father in heaven who loved them, and that there was a better life to come. When Francis heard this he had no longer any doubt what to do. He gave all his money, his clothes, and everything that belonged to him to be divided among the poor people of Assisi, leaving himself only a gown of rough serge, and from that time forward till the end of his life he thought of nothing but of helping the poor, and treating everyone he met as if they were his brothers. He travelled about Italy with no money and no food, depending on the kindness of people for his living, and telling them how God loved them, and how, if they would try to do as Christ said, no real harm could come to them though they might often have to go through troubles in this life. He himself had great troubles and hardships to go through, especially when he first began this way of life. He was often hungry and thirsty and half frozen in winter, and very often people would think him mad, and the children would even throw stones at him, but through it all he never gave up doing what he thought was right, and at the same time was kind and gentle with everybody and everything—with animals just as much as with people. He loved the birds and called them his brothers and sisters, and once on a small island near Venice he preached a little sermon to them, and they all flocked round him to listen. Everyone loved him; when he came to a village the people used to run out of their houses to hear what he had to say. There are several pretty stories about his kindness to animals. Once a hare was brought him which had been caught in a trap. He let it out and stroked it, and the hare was so fond of him that although he set it down on the ground to run home if it liked, it always came back to him, and at last he had to take it out into the middle of the forest where it had lived and leave it there. Another day he was being rowed across a lake, when the boatman, who had been fishing, gave him a very big fish—a tench, which he had just pulled out of the water. Francis thanked him for it, but put it back directly into the water, telling it to praise God for its safety. This may sound very funny to you, as I dare say you think animals cannot know anything about God, but Francis thought differently, and perhaps he was wiser than we are. He thought that all things living were God's children, and called them all his brothers and sisters, and the creatures knew somehow that he loved them, and would never run away from him as they would from other men.

Well, perhaps now you wonder how I am ever going to get back to England. You will see soon. I have told you all this about St. Francis because I want you to realise that though he was a Roman Catholic, and the great Englishman, Wyclif, whom I shall tell you about next week, opposed,

the Roman Catholics in many ways, they were both of them good and great men. I want you to remember that there are good people in every religion, whether it is the religion which we have been taught to think right or not.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

THE MORAL EDUCATION LEAGUE.

Address by Mrs. Bryant.

THE fourteenth annual meeting of the Moral Education League was held on Tuesday evening, February 13, at the Royal Society of Arts, Mr. G. P. Gooch, M.P., presiding. An extremely interesting address on "The Many-Sidedness of Moral Education" was given by Mrs. Sophia Bryant, D.Sc., Litt.D., Head-mistress of the North London Collegiate School for Girls.

Mr. Gooch expressed regret at the unavoidable absence of Professor Mackenzie, the President. Referring to the report, he said they could look back on a year of quiet and steady progress, which was better than a too-rapid advancement which might be followed by retrogression. There had been an increase in the work, in the number of subscribers, in the interest and value of their movement all round, and he thought it sufficient proof that they were casting their net very wide when it was stated that those who supported them were not of one class, political party, or creed more than another. He believed that after a good deal of misunderstanding the national, constructive, and non-aggressive character of the society was coming to be recognised, and that they had overcome the idea which once existed that it was hostile to religion. The speaker paid a warm tribute to the work of Mr. F. J. Gould, whose labours on behalf of their cause had been untiring. The work which he did was of national importance. Not only had he delivered over 50 lectures in the British Isles during the past year, and nearly the same number in the United States, but in his book, "Youth's Noble Path," he had approached the subject of moral education from the Oriental point of view, and had been the means of extending their teaching to India. He reminded his hearers in conclusion of the Second International Moral Instruction Conference to be held at The Hague during the summer, which was being organised by a committee on which the League is represented.

Mrs. Bryant in her lecture dealt in a sympathetic and illuminating way with the moral education of the child, although, she said, she realised that in the time at her disposal she could not hope to treat so exhaustively the "many-sidedness" of her subject, as she might be expected to do by those who had read the title of her address. One of the most important aspects of moral education, she pointed out, was the training of character, the development from vagueness of motive and feebleness of purpose into a personality on

whom we could rely, determined in action, with steady purposes in life implying an ideal to which all particular desires are subordinated. Here we came upon the contrast between egoism and altruism, between the individualism of the self-regarding whose efforts were all directed to the maintenance of their own happiness and success, and the larger spirit of devotion to the common welfare which need not necessarily crush out personal initiative and self-realisation, but which resulted in the fusing of these qualities in the activities which were helping to bring about a better social order. Egoism was a force which it was impossible to ignore. It was of great value in the formation of character, therefore it must seriously be taken into account. Character tends largely to develop on egoistic lines, and we are scarcely aware how much it is so influenced until it becomes excessive, as in the case of a Sir Willoughby Patterne, or, to take a coarser type, of a Bill Sykes. Parents often unwisely foster the self-regarding qualities by emphasising the necessity for "getting on in the world," which can only be done if character is strengthened in the direction of power of will, determination, endurance, the suppression of sympathies which might get in the way of success, and the insistence on prudence and self-interest as a means of achieving material ends. Any scheme for moral education, however, must appeal in some sense that is understood by the individual to the individual's desire for his own good, since it is only when the personality has been wisely developed, and all its needs and aspirations unified and controlled, that he will be able to respond with intelligence and enthusiasm to the ideal of the common good. If any man, for instance, sacrificed his personality as an originator of ideas, he ceased to serve others and to contribute his share to the common stock.

But man, as an individual, no less than as a member of society, needs the moral appeal, the desire for what was termed in Hebraic language righteousness, cleanness of heart, purity, and singleness of purpose. This might be described in secular phraseology as the quest for self-perfection, which Plato and Aristotle knew. Every man pursues his own good, but the intelligent man pursues it wisely. He calls it the search for happiness, but he discovers that in order to achieve this he must turn away from many roads that seem to lead in the direction of happiness, only to find that, like virtue, it is the fruit of wisdom. The lecturer then drew an interesting comparison between the Way of Religion—the identification of the individual will with the purpose that rules the universe, and the identification of this divine purpose with the winning over of the human race to righteousness; and the Way of Reason—the Greek Spirit, which was also the modern scientific spirit, with its systematic ideal of personal virtue, the counterpart of the Hebrew prophet's thirst for righteousness. Men advanced along either of these paths according to impulse or inclination, but the plain man set at the back of his ethical faith a simple pragmatic philosophy conveying the assurance that he was not striving and working in vain.

It should be recognised by teachers that all minds cannot be urged along the same

lines, and that they themselves should not teach what they do not believe or understand, nor take their learners out of their depth. It was especially desirable that the way of religion which holds the field in the schools at the present time should be supplemented by such direct social teaching as would make its application universally clear. Religion should be taught as a practical way of life. In referring more particularly to the early training of children, Mrs. Bryant laid stress on the need for teaching the young to show consideration for others, a part of moral education which is sadly neglected in these days, when, in her opinion, people sacrifice themselves too much to the pleasures of the child. The family was the best of all schools for the drawing out of unselfish instincts, and the claims made by the family, particularly among the poorer classes, upon the child were of great value for the purpose of forming character. Mrs. Bryant also dealt with the influence of the school-training, which has its advantages and disadvantages, and in conclusion summarised the principal directions which ought to be taken in the development of moral character in the young:—(1) The transformation of wayward impulse into a system of steady purposes; (2) the evolution of altruism side by side with normal egoism in wholesome social life; (3) training to a sense of duty, a freely moving conscience, liberality in submitting within limits to the social will, and, last but not least, the self-training of character to independent initiative and sturdy adhesion to purposes freely chosen.

A vote of thanks to the lecturer was moved by Mr. Waldegrave, chairman of the executive committee, seconded by Mr. F. J. Gould, who urged that in the teaching of morals maxims should be avoided as much as possible. Whether they took the way of religion or the way of reason, the appeal must be made with sympathy and insight to those fundamental ideas of goodness which are so quickly awakened by example and suggestion.

PIONEER WORK IN NEW ZEALAND.

The Van Movement in the Antipodes.

AN interesting and important extension of the Van Mission movement has been successfully carried out in New Zealand under the direction of the Rev. R. J. Hall, M.A., of Auckland. Mr. Hall conducted many van meetings in England and Scotland, and went out with the intention of introducing open-air methods if opportunities offered in his new sphere of work. Plans and specifications were sent out from the Mission at home, and by the beginning of November the new van was ready for the road. The undercarriage had to be supplied, but the body of the caravan was built by Mr. Hall and eight young men.

The opening meeting of the Mission was held in Auckland by the Grey statue, on November 6. Mr. Hall delivered an address upon the Bible. "There was anxiety as well as anticipation on the part of the members of the congregation as to the reception likely to be accorded this effort, and they scattered themselves among the

audience to gather what impression was made. And they were not disappointed. The missionary pointed out that the van had been built at home, that it was going to cost £3 a week "to run," and he wanted a show of hands from those who agreed that a mission of that type was necessary in New Zealand. "That is honest dealing, at any rate," came the response, and a big majority of the hands went up to keep the meetings going. There was a call for a collection, and 12s. came in. Each evening in Auckland the attendance rose to about 400 or 450, and sympathy increased as the week wore on.

Part of the second week was spent at Pukekohe, where, however, the population was so busy with comedy companies, prohibition meetings and towns' meetings that it was only for half an hour the missionary could hold his audiences on their way to other functions. The third week, which was spent in Huntly, a coal mining town, completely justified the mission. The audiences were large, the interest was maintained, the questions were of a high order, and the sympathy of the people was marked by the fact that the week's collections covered the working expenses.

There was some misgiving about the move to Ngaruawahia, a Maori settlement, but contrary to expectation it yielded splendid meetings, and Mr. Hall lent one of his hearers a copy of the *Hibbert Journal* to satisfy his interest in liberal theology. Less success attended the meetings in Hamilton, the largest town on the route. The questions were of a poorer type, and the General Election was in progress. A six days' journey (!) brought the van to Waihi, and the meetings were largely spoiled by the intervention of a second ballot and by rain. Two exceptionally good meetings were held, however, and the gold miners asked Mr. Hall, without a dissentient, to give them a second week, and, if possible, to take the Miners' Hall for lectures. He was accordingly returning there on January 3, and hoped also to arrange a Sunday service during the Rev. William Wooding's visit to Auckland. Mr. Hall writes: "I am more than convinced that Waihi is 'our' town for a progressive church. None of the other churches have made any headway in the last ten years. They are all despondent and think that atheism is rampant. Not more than 10 per cent. of the population are churchgoers, but I know from the eagerness with which they received an attempt to combine reason with theology that they are ripe for our work. I don't intend to let Waihi drop, and you need not be surprised if in a year's time I am writing home for a goldfield missionary!"

VAN-TRAVELLING IN NEW ZEALAND.

Mr. Hall's reports contain interesting notes on differences between vanning in England and in New Zealand. Speaking of the journey from Auckland to Pukekohe he writes:—"The journey in England would be completed easily in one day, and that with one horse, save under exceptional circumstances. Here the roads are in many places clay, and for long distances. After dry weather clay gives a better surface than a metalled road, but after wet weather such as we had their con-

dition beggars description. Fortunately for the lay-missioner and myself, three of our van-builders came for a few miles, as they thought, but as it turned out for the entire journey of three days. We lost our way and stuck in the middle of a clay hill. After toiling for two hours a passing horseman informed us that we were on the wrong road. Back we started, our grey nag going so cheerfully down hill that we began to congratulate ourselves on his renewed willingness. At the next hill, however, he stopped suddenly, nearly capsizing the van. After vain efforts to persuade him into motion we sorrowfully released him from his chains, and four disgusted missionaries pushed the van uphill with the help of a willing but overworked shaft-horse. At every hill afterwards our grey refused, so that we had to camp two nights by the roadside and get farmers' plough horses as and when we could to get us into Pukekohe."

There is a vivid note about the six days' journey to Waihi. "Three days of this I was alone, then one of my lads came at the week-end when I had to return for Sunday services. As a sample of our little difficulties I was held up on this trip in the middle of a steep hill. After an hour of tugging the swing-tree smashed, and the van was only saved from a header into the creek at the bottom by the efficiency of the brake. Horses to help us could not be obtained because it was election day, and 'pink ribbons' (brewers' adherents) had secured them. Fortunately, with the aid of some stout rope I managed to lash the harness and got the van into Morrinsville for repairs. Had it not been for the help of two young fellows returning from the poll I doubt if the nag could ever have managed that hill. At another stage of the same journey the road reminds one of the stage coach stories that are told of the wild and woolly West. On one side a sheer drop, and, on the other, overhanging cliff, the road winding like an S all the way up, and with boulders so huge embedded in the clay that to get your wheel on top of one of them would be to have your van toppled over the cliff."

Mr. Hall was to take his holiday after January, 3 and is hoping to use the van in Auckland regularly twice a week for lecturing at Sir George Grey's statue, particularly at mid-day, when he hopes to catch the business men. He speaks with high appreciation of the generosity of his congregation in connection with the whole movement, and especially of the loyalty of those who were distrustful of the movement and feared that it would lower the dignity of the church.

SUSTENTATION FUND.

THE annual general meeting of contributors to the Sustentation Fund for the Augmentation of Ministers' Stipends was held on Wednesday, February 14, at Dr. Williams's Library, London. Mr. W. Byng Kendrick in the chair. There were also present Principal Carpenter, of Oxford, the Rev. James Harwood, Mr. E. J. Blake, Mr. John Harrison, the Rev. F. K. Freeston, Mr. L. N. Williams, of Aberdare, the Rev. W. H. Drummond, and Mr. Frank Preston, hon. secretary.

The Chairman, in moving the adoption of the report and accounts, emphasised the need of keeping central funds in close touch with local needs. They were, he said, as a board, open to co-operate with other bodies in any way that would extend and develop the usefulness of the fund. The motion was seconded by Dr. Carpenter and carried unanimously.

The following managers who retired by rotation were re-elected, viz., the Rev. W. H. Drummond and Messrs. E. J. Blake, W. B. Kendrick, W. Long, F. Preston, and J. C. Warren; and the appointment of Mr. B. P. Burroughs, of Liverpool, to fill a vacancy was approved.

The following resolutions were also passed:—

"That the contributors approve of the action of the managers in endeavouring, in co-operation with the National Conference, the British and Foreign Unitarian Association, and the Stipend Augmentation Fund, to formulate an appeal for a fund to provide more adequate stipends for the ministers of our churches throughout the country."

"That the sincere thanks of the contributors be tendered to Mr. W. Byng Kendrick for his services as President during the past year, and that Mr. Kendrick be elected President for the year 1912."

"That the contributors have heard with much regret that Mr. Edgar Chatfield Clarke has felt obliged to ask to be relieved of the duties of honorary treasurer, and accord to him their cordial thanks for his services during the past seventeen years, and request him to continue to act until a suitable successor is appointed."

"That the thanks of the contributors be given to Mr. Frank Preston for his services during the past year, and that he be appointed honorary secretary for the year 1912."

"That the services of Mr. Edwin W. Marshall, as honorary auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1912."

"That the contributors heartily thank the trustees of Dr. Williams's Library, who have generously granted the use of rooms for the meetings of the fund during the past year."

"That the thanks of the meeting be given to the chairman for his services in the chair."

SUMMARY OF ANNUAL REPORT.

In presenting their annual report to the contributors, the managers of the fund have to state that the amount at their disposal during the past year has been somewhat more than usual, owing to some accumulations of income during recent years, and that, consequently, they have been able to make a rather more liberal distribution of grants.

Several congregations, which have been without permanent ministers, have not been able to apply for grants, but, on the other hand, grants have been made to several congregations which had not previously received assistance from the fund. The managers desire, however, to state that, in their opinion, the grants which they have made have not been sufficient to enable the assisted congregations in many cases to provide adequate stipends for their ministers. Throughout

the country the cost of living has undoubtedly increased, but the amount which the congregations have been able to provide for their ministers' stipends has practically remained stationary, with the result that the ministers are in a relatively worse position, and that the need for a larger income at the disposal of the managers of this fund becomes continually more urgent.

The Joint Committee of the National Conference, the British and Foreign Unitarian Association, the Augmentation and the Sustentation Funds, upon which this Fund has been represented by several of its managers, has held several meetings during the year, and a conference has also recently taken place in London between representatives of the Augmentation and Sustentation Funds, and the managers have reason to believe that the results of these conferences will shortly be published, and that a scheme will be put forward to obtain the necessary funds to provide more adequate stipends for the ministers of those congregations which at present cannot do so themselves.

Owing to the deaths or resignations of several of the ministers of these churches during the year, the full amount of the grants made has in a few cases not been actually paid.

Your managers are pleased to report that they continue to exchange information with other funds of a similar character throughout the country, which enables them to exercise additional judgment in the distribution of the grants.

With regard to finance, the income of the fund has again suffered by the loss of subscriptions owing to the death of several of the older contributors, and this will be still more apparent in the accounts of the following years, unless new subscribers can be found to make up the deficiency. Meanwhile the board was able out of accumulations of previous years to make an investment of £300, which was added to their holding in India 3½ per cent stock. The treasurer recorded, as usual, the amounts deducted for income tax on the income of the fund.

The fund has again sustained heavy loss during the year by the death of Mr. David Martineau, one of its first managers, who, as mentioned in a recent report, had rendered exceptional service to the Fund. Other losses include such well-known names as the Rt. Hon. Lord Airedale, Miss Preston, of London, Miss Wallace, of Bath, and Mr. Frank Evers, of Stourbridge.

During the year ending December 31, 1911, the income of the fund was £1,855 3s. 5d., including a balance carried forward from 1910 of £406 15s. 8d.; £1,384 15s. 10d. has been expended in grants, £321 13s. 3d. has been invested, and a balance of £131 3s. 6d. is carried forward to 1912.

ANNOUNCEMENTS.

THE Rev. S. M. Crothers, D.D., the well-known Unitarian minister of Cambridge, Mass., will preach the Annual Sermon at the Whit-week Meetings of the British and Foreign Unitarian Association in London. The innovation of last year,

of holding the service on the Tuesday evening, will be followed on May 28 this year.

THE Committee of the British and Foreign Unitarian Association at their meeting on Wednesday, February 14, resolved that a statement be issued calling attention to the Tercentenary of the Unitarian Martyrs who were put to death in March and April, 1612. It is suggested that Palm Sunday (March 31) would be a suitable day for a special service, as this date will be intermediate to the actual date of the martyrdom of Bartholomew Legate and of Edward Wightman. A leaflet containing a few biographical and historical details is in course of preparation, and will be issued shortly. Meanwhile, it is suggested that ministers and secretaries should consider the advisability of making an announcement in their Church Calendars for March.

THE programme of the National Conference of Unitarian and other Liberal Christian congregations, which will be held in Birmingham from April 16 to 19, has been completed, and we are in a position to give some important particulars. The preacher will be the Rev. Henry Gow, of Hampstead. The Rev. L. P. Jacks will read a paper on Bergson, and the Rev. Dr. Mellone one on "Prayer." Among other subjects will be "The significance of Jesus for his age and our own," "Unemployment," and "Our Congregational Life and Institutions." At the Public Meeting the speakers will be the Revs. Dr. Crothers, F. K. Freeston, and W. G. Tarrant, Mrs. H. D. Roberts, and Mr. F. Maddison. The following will act as chairmen:—The Rev. H. E. Dowson, Professor G. Dawes Hicks, Principal Carpenter, Mr. J. F. L. Brunner, M.P., Mr. W. Byng Kenrick, and Mr. Lawrence Holt. The breadth and catholicity of the Conference platform will be shown by the presence as honoured guests of the Rev. A. L. Lilley, Canon of Hereford, and Mr. C. G. Montefiore. Canon Lilley will read a paper on "Christianity and the Moral Ideal," and Mr. Montefiore will contribute a paper to the discussion on "The Significance of Jesus for his age and our own," another on the same subject being given by the Rev. H. J. Rossington, of Belfast.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Aberdeen: Unitarian Church.—The Rev. Lucking Tavenor, who has scarcely been settled at Aberdeen twelve months in succession to the Rev. Alex. Webster, has won a distinct place for himself among the preachers in the city. His interest in literature and art enables him to make a varied appeal to those who attend his church, and he has endeavoured to show how great an influence for good the works of great masters may exercise on the

minds and hearts of the people. Mr. Tavenor recently delivered an interesting address on "Holland, and Dutch Art," illustrated by lantern slides, before a large audience, at the Art Gallery.

Burnley: Trafalgar-street Church.—The anniversary services were held on Sunday, February 11, at Trafalgar-street Church, the Rev. Wm. J. Piggott being the preacher. In the morning he gave an address to the children on "Children's Gardens," illustrating it by rapid coloured chalk sketches on the blackboard. In the afternoon he took for his subject "The Transfigured Church," and in the evening preached on "The Ministry to the Saints." The services were extremely well attended, and it is encouraging to learn that an increase in the list of church members has been reported at every congregational meeting since Mr. Piggott's settlement. The newly-founded primary department and other church institutions, are also increasing their members and doing well.

Chesham Unitarian Congregation.—At the annual congregational meeting, which was held in January, the Committee of Chesham Unitarian Congregation reported that twelve ordinary members had been admitted in 1911. The number on the roll on December 31, 1911, was 135. The committee estimated that the expenditure in 1912 would exceed income by about £62. A sum of £105 would therefore have to be raised by means of special efforts if they were to be free from debt at the end of the year.

Newcastle-on-Tyne: Church of the Divine Unity.—During the Sunday evenings in the present month the Rev. Alfred Hall is giving a series of addresses on "Eastern Thought." On Sunday, February 4, his subject was "A Hindoo Book—Bhagavad-gita"; on Sunday, February 11, "Buddhism." On Sunday, February 18, there will be another address on "Buddhism," and the series will conclude on Sunday, February 25, with "Mohammedanism."

Scarborough: Westborough Unitarian Church.—The annual meeting of the Westborough Unitarian Church was held on Friday, February 9, when it was reported that there had been an increase in the number of people attending the evening services, and reference was made to the fourteen sermons on "Comparative Religion," preached by the minister, the Rev. J. Wain, which had been much appreciated. The year had been a successful one also for the various societies and institutions connected with the church, the Sunday-school showing an increase of fifteen members, with an average attendance of 62 per cent.

Sheffield: Upper (Unitarian) Chapel.—By the death of Mr. J. Figorski, which occurred on Tuesday, February 13, at the age of 84, Upper (Unitarian) Chapel has lost its oldest member. Mr. Figorski's life had been an eventful one. He belonged to a noble Polish family, and was born in a little town in Russian Poland. His father took a prominent part in the Polish insurrection of 1830, and the son imbibed Republican sympathies from his very cradle. He reached manhood in time to join in Hungary's struggle for independence under Kossuth, and with other enthusiastic young Poles had a full share of the desperate fighting which eventually succumbed to the Russo-Austrian alliance. This was between the years 1848 and 1850. After a period as a State prisoner in Turkey, whither the fugitives had been driven by the Russian and Austrian armies, Mr. Figorski was sent to England. He was taken charge of by a refugee committee in Liverpool, and subsequently succeeded in earning a livelihood as a blacksmith's striker. Later on he went to Sheffield, and the years that followed were full of strenuous toil, but ultimately he became a partner of one of the first case makers in the city. He was naturalised over forty years ago, and had been a member of the Unitarian

Chapel for fifty years. Exiled Poles who came to Sheffield ever found in him a ready sympathiser and helper. The funeral service, which was held on Thursday, was conducted by the Rev. C. J. Street.

Wood Green.—The Rev. W. Copeland Bowie presided at the annual meeting held on February 6, at which there was a pleasant addition to the usual order of proceedings in the presentation to Mr. John Sudbery of a resolution passed by the meeting thanking him for his services from the beginning in establishing Unitarian worship in Wood Green. He has acted as chairman of committee, still holds the position of secretary, and he was now congratulated on the completion of his duties as treasurer of the building fund, his efforts to raise the balance of the permanent loan as a memorial to the late Dr. Mummery having been crowned with success. The church, which was built in 1901, is now completely paid for, and the buildings are free from debt. A bronze tablet recording Dr. Mummery's long ministry will be unveiled shortly. The annual report for 1911 records that activities have been well maintained, and, thanks to £100 raised by the Ladies' Working Society, current expenses have been met, and the coming year has hopeful prospects.

Yorkshire Unitarian Club.—The second meeting of the present session of the Yorkshire Unitarian Club was held at Chapel-lane Chapel, Bradford, on Saturday, February 3, Mr. F. G. Jackson, Leeds, occupying the chair. The Chairman thanked the Club for the honour it had done him by electing him at the annual meeting in November as President for 1911-12. The Rev. Stanley Mellor, Ph.D. (Rotherham), read a paper on "The Religion of a Sensible Layman." Lack of sense, he said, in both ministers and laity, would show itself nowhere more than in religion, and yet religion was as necessary a factor in human life as anything else. Nevertheless, many men who aimed to be successful would deny any need for religion and would say a man need not, in any case, let it interfere with his business. In the ultimate issue, this view was not sense, but folly. The real man of sense was a man of feeling, imagination and sentiment. He did not confine his interests to a narrow view of life, and did not spend all his time considering how he might better his own position. He let his sympathy be awakened by the sight of suffering and misery. He might not think very deeply on abstruse problems of philosophy, but he had a whole view of life. If he hated anything at all it was cant, hypocrisy and self-seeking. The real man of sense had a certain feeling of loyalty; he lived his days always striving to discharge the responsibility which he felt the mere possession of life placed upon him. In every man of sense, then, the base and work of religion were always present. He would see that real religion was not an external, but an inward matter, a matter of the heart, of the deepest personal experience. Religion would rest for the man of sense on experience, about which he was usually silent; he would refuse to regulate his religion by attending to some external authority. He might see the great organised churches, instead of concentrating on points on which all were agreed, dealing with what seemed to be merely useless wrangling, and this might breed in him a complete indifference to all forms of organised religion. But this, however regrettable, did not destroy personal religion, for religion was not a creed, an infallible book, a Church, or even membership of a Church, but inward faith. The lecturer further said that the effect of a man's choice was inevitably seen in the general contour of his life, in the spirit of his activities. He saw that he could not really get through his life well without religion. So, day by day, the sensible man would find himself walking in

the Divine presence, moving on to ever higher regions of truth. On the motion of the Rev. Chas. Hargrove, seconded by Mr. J. H. Brook (Bradford), a hearty vote of thanks was accorded to Dr. Mellor for his paper. The next meeting of the Club will be held on March 16, at Dewsbury Unitarian Church, when the Rev. W. R. Shanks (Holbeck) will read a paper on "The Church and Speculative Theology."

Yorkshire Unitarian Sunday School Union.—The usual quarterly meeting was held at Halifax on Saturday, February 10. The chair was taken by the President, Mr. C. H. Boyle. The Rev. J. J. Wright, the President of the Sunday School Association, delivered an address, and conveyed the greetings of the Association at London to the gathering of teachers and scholars. In the course of his address Mr. Wright emphasised the necessity of the teachers realising the fact that the moulding of the young life of the present generation is practically in their hands. Statistics were furnished showing the proportion of children who were received in the Sunday schools, together with information as to the percentage of adults who become members of the different religious denominations. Mr. Wright concluded that those engaged in Sunday school work had every reason to be encouraged in the work in which they were engaged. Questions followed, and the Rev. W. R. Shanks moved and the Rev. W. Rosling seconded a hearty vote of thanks to Mr. Wright. The Halifax friends were also cordially thanked for their hospitality.

NOTES AND JOTTINGS.

£45,000 FOR BEDFORD COLLEGE.

Lord Haldane has informed the Council of Bedford College for Women that he has received from a donor who wishes, at present, to remain anonymous, the sum of £30,000 towards the building and endowment fund. Another anonymous friend of the College has promised £10,000 for the erection of a hall and common rooms, and the Worshipful Company of Goldsmiths have granted £5,000 towards an endowment fund. These generous gifts will enable the Council to carry out their complete building scheme, which has already made such a good start on the fine site acquired for the purpose in Regent's Park.

THE CARE OF INFANTS AND YOUNG CHILDREN.

A conference is being convened by the Central London Branch of the Women's Labour League on the care of babies and young children, which will be held at Essex Hall next month. Many well-known medical men and women, social reformers, and politicians have promised to be present and take part in the discussions, among them being Miss N. Adler, Mrs. Creighton, Sir Victor Horsley, Mr. J. Ramsay Macdonald, M.P., Mr. Keir Hardie, M.P., and Mr. R. C. K. Ensor. The conference will open with papers on "Nurture versus Education," by Miss Margaret Macmillan, and on the "Provision for Maternity," by Miss Llewelyn Davies, the chair at this session being taken by Dr. Marion Phillips. The second session will be presided over by Miss Lily Montague, when papers will be read by Dr. Ethel Bentham on "The Work of the Baby Clinic, the Memorial of the Women's Labour League to Margaret Macdonald

and Mary Middleton," and by Mrs. Despard on "Training for Parenthood."

JOSEPH LISTER: IN MEMORIAM.

The following tribute to the late Lord Lister appeared in the *Westminster Gazette* the day after his death was announced, over the initials G. H. R. D. "So Joseph Lister is dead—if a man can be said to touch Death who so hallowed and explained Life. The years of man come to an end, of course; existence would be intolerable if they did not. Greatness becomes complicated by titular recognition, and by all those unsought 'vanities' which are no longer vanities when a man is not vain. But Time, who winnows the sifting-board, keeps true greatness to 'garner and put by,' when all meretricious and ephemeral things slip past his devising fingers, and become only of the quick dust of quicker Oblivion. We are proud politically to-day of the French entente, but the truer and greater and more democratic entente was when Lister profited by the work of Pasteur! That was the beneficent entente which reacted in the cancelling of human misery throughout the wide world. And Pasteur is sometime dead, and Lister has just died, and as both are immortal there is no Death."

KING'S COLLEGE THEOLOGICAL HOSTEL.

An appeal was made in the autumn for assistance towards building a hostel for theological students at King's College. In response, about £4,000 has been received or promised, but a further sum of £10,000 is required if advantage is to be taken of an offer made by the Ecclesiastical Commissioners of a site by Vincent Square, during the last two years King's College has sent out more than 80 clergy to work in London.

THE EMPLOYMENT OF THE DEAF.

Comments have recently been made on the disinclination which is shown by most people to employ blind persons in any capacity. The same hindrance stands in the way of deaf people, and a letter has recently been written to the press by the Rev. F. W. G. Gilby, chaplain-superintendent of St. Saviour's Church for the Deaf and Dumb, advocating the employment of deaf sorters in the General Post Office. "In the late Mr. Fawcett's time," he says, "a number of deaf sorters were taken on, and one survives and is at work. Why have no additional hands been taken on? Why, when the deaf can in so many cases read orders from the lips and speak back an answer, are no more being allowed to prove their efficiency? One cannot help feeling that the printed circular invariably sent to any application on behalf of the deaf shows stereotyped prejudice. If a real wish existed at headquarters to do something generous and helpful, I cannot but feel that the thing would be done at once. 'Drive away applications and save ourselves a little trouble' seems to be the position at present adopted, instead of the more noble and better attitude of 'take a little trouble and use some of the wasted power that exists.' I know many merely deaf, not dumb, who would be glad of such work as sorting if a fresh beginning is to be made."

PRESENTATION TO MISS EMILY DAVIES.

Miss Emily Davies was the recipient of an address, together with a cheque for seven hundred guineas last week in recognition of her fifty years' work on behalf of women. The money was raised by the various groups of women who have profited by her labours, especially medical women, teachers, women in Local Government, past and present students of Girton College, members of the National Union of Women's Suffrage Societies, and others. Miss Jones, Mistress of Girton, who read the address and made the presentation, told Miss Davies that a tablet, inscribed "Emily Davies Court" had been put up over the oldest part of the College building in her honour. Miss Davies has given the money presented to her to Girton College.

A POPULAR GARDENING ANNUAL.

The seventeenth issue of that popular annual, "One and All Gardening," is as full of attractive articles as ever, and delightfully illustrated. Mr. Greening, the editor, who always writes with great enthusiasm on the possibilities of repairing the waste places in our land, and making the desert blossom like a rose, has a suggestive article entitled "Beauty for Ashes," in which he propounds a far-reaching scheme for developing the work of horticultural societies throughout the kingdom. He also gives a description of a visit which he paid to Port Sunlight for the purpose of opening the annual flower show. The Hon. H. A. Stanhope contributes some interesting notes on roses, Mrs. Edwards-Webb writes on "The Call of the Waste Lands," Mr. James Crabtree on "Shore Gardens," Mr. W. Francis Rankine on "The Fowls of the Air," Mr. S. Leonard Bastin on "The Growing of Christmas Trees," and Miss Maud Sargent on "The Flowers of the Dawning Year." This by no means exhausts the list of articles, all of which contain valuable information about gardening pursuits, birds, bees, or "insect pests," such as the tiger moth, which is considered by Mr. J. Scott one of the most beautiful of them all.

NATIONAL FOOD REFORM ASSOCIATION.

We have received from the National Food Reform Association, 178, St. Stephen's House, Westminster, a new and revised edition, making 20,000 in all, of "Hints towards Diet Reform, with twenty-four Simple Recipes." This useful little publication may be obtained, price 3d. post free, from the secretary.

"You have to make up your mind whether you are going to live your life honourably or not."

G. BERNARD SHAW, on Vivisection.

Lectures and Debates on Vivisection can be arranged with Mr. SIDNEY TRIST, the Editor of the *Animals' Guardian*, and Secretary of the London and Provincial Anti-Vivisection Society. The Rev. R. J. CAMPBELL (City Temple), presiding over a meeting addressed by Mr. Trist at Brighton, said that Mr. Trist's speech "was the most illuminating speech on vivisection he had ever heard." No fees, but bare railway expenses. All applications to be made to Sidney Trist, *Animals' Guardian*, 22A, Regent-street, London, S.W. Ask for a free copy of Mr. Trist's **Open Letter** to the clergy who support vivisection. *Name this paper.*—ADVT.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, February 18, at 11 a.m.

Mr. PAUL DESCOURS.

"Joan of Arc."

" at 7 p.m.

Mr. G. P. GOOCH, M.A.

"Syndicalism."

(Followed by Discussion.)

Wednesday, February 21, at 8.30 p.m.

Mr. HORACE J. BRIDGES.

"The Revival of the Blasphemy Laws."

Thursday, February 22, at 5.30 p.m.

(Service for Bible Study.)

Mr. HORACE J. BRIDGES.

"The Idea of God in the Old Testament :
IV. Ezekiel and the Theocracy."

ALL SEATS FREE.

The Inquirer.

Feb. 10th contains the following Articles:—

"The Church and Social Reform."

"Gregory the Great." By Rev. P. H. WICKSTEED.

"The Personality of Socrates." By Rev. E. NICOLL CROSS.

Feb. 3rd.

"A Friend of the People: Charles Dickens." By W. BLAKE ODGERS, K.C.

"The Church and the Age."

Jan. 27th.

"Bergson on Laughter." By Rev. L. P. JACKS.

"Alfred the Great." By DOROTHEA HOLLINS.

"The Secret of Personality."

January 20th.

"Where Saints have trod." By Rev. J. M. LLOYD THOMAS.

"The Unpardonable Sin." By Rev. R. T. HERFORD.

"The American People."

Any of the above numbers, post free, 1½d.
3, ESSEX STREET, STRAND.**COMMENCEMENT OF A NEW VOLUME!**

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE FEBRUARY NUMBER:—

Their Own Way to Make.

Going to Make a Speech. (Full-Page Picture.)

When Harry was a Girl.

The Best Time of the Year. (Poetry.)

Heroes and Heroines of History:

OLIVER CROMWELL. (Illustrated.)

Young Days' Guild Work.

I Know. (Poetry.)

What Does Christmas Really Mean.

(Illustrated.)

The Lame Boy.

Mother Earth's Bedquits. (Poetry.)

Mother Nature's Children. (Illustrated.)

Temperance Ideas.

Winifred House. (Aunt Amy's Corner.)

Sewing on a Button.

The Sunshine Girl.

Elephants Attacking a Granary.

Puzzles and Puzzlers.

Editor's Chat, &c.

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

A specimen copy will be sent post free to any address on receipt of a post card.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.**19TH CENTURY BUILDING SOCIETY,**
ADELAIDE PLACE, LONDON BRIDGE.**DIRECTORS.**

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.**A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.****Save 5/- Monthly.** Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.***THE
SURGICAL AID
SOCIETY.**

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

**39,743 Appliances given in year ending
September, 1911****NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK**Annual Subscription of £ s. d.
Life Subscription of 0 10 6
Entitles to Two Recommendations per annum.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs Barclay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.**OLD FALSE TEETH.**—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.**Board and Residence, &c.****ST. LEONARDS-ON-SEA.**—"Crabstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.**GRANGE-OVER-SANDS, LANCs.**—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.**A LADY and GENTLEMAN** can receive two or three Paying Guests in their pretty home in South Devon. House on hill, facing south; verandah, garden. Non-flesh diet if desired.—Mrs. HAYNE SMITH, Ridgway, Dartmouth.**FREE** Over 200 Novel Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxzella." Wide range of fascinating colours and designs. Washable colours fast, looks smart for years.—HUTTON'S 5, Larne, Ireland.**REMNANTS!** Genuine White Art Irish Linen for making Teacloths, Traycloths, D'Oyleys, &c. Big pieces, 2/6 per bundle, postage 4d. Illustrated Irish Linen Catalogue FREE. Write to-day.—HUTTON'S, 5, Larne, Ireland.**BOOKS**EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE.

And for all other Exams.

Second-Hand at Half Prices.

New at 25 per cent Discount. Send for Catalogue 184 (post free) and state wants. Books bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE,
135, Charing Cross Road, LONDON, W.C.**BLAIN & HANKINSON,**

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing **WOOLLEY'S** Dispensing and
Retail Establishment.**COOPER & CO.,**

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.**3, Maddox Street,
Regent Street, W.**

Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 17, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3635.
NEW SERIES, No. 739.]

LONDON, SATURDAY, FEBRUARY 24, 1912.

[ONE PENNY.]

AN IMPORTANT WORK BY A
UNITARIAN SCHOLAR.

The Resurrection in the New Testament

An Examination of the Earliest References
to the Rising of Jesus and of Christians
from the Dead.

By CLAYTON R. BOWEN, A.B., B.D.

Professor of New Testament Interpretation
in the Meadville Theological School.

Crown 8vo., cloth, 6s. net.

The fullest treatment of the subject which has yet appeared. Complete discussion of all the New Testament material, and of the various hypotheses that have been based upon it. In turn are treated Paul's testimony to the experience of himself and others and its implications, the Pauline theology of the resurrection, the death and burial of Jesus, the question of the empty grave, the appearances and their veridical character, the bearing of Psychic Research, the physical phenomena related in the Gospels, the forty days and the ascension, with a final constructive chapter on Jesus the Messiah and an illuminating appendix on "What is Faith in the Resurrection."

Send for new Catalogue.

G. P. PUTNAM'S SONS,
24, Bedford Street, Strand, London, W.C.

MANCHESTER COLLEGE, OXFORD

Principal:

Rev. J. E. CARPENTER, M.A., D.D., D.Litt.

Session 1912-1913.

Candidates for admission should send in their applications without delay to the Secretaries.

Bursary of £50 a year; **Exhibition** of £70 a year; **Scholarship** of £90 a year offered to Undergraduate Students for the Ministry.

Bursaries tenable at the College offered to students for the Ministry.

Dr. Daniel Jones Bursary offered to Ministers for further period of study.

Arlosh Scholarship of £120 per annum open to students for the Ministry who have graduated with distinction at any British or Irish University.

For further particulars apply to the PRINCIPAL, or to the Rev. HENRY GOW, 3, Keats-grove, Hampstead, London, N.W.

A. H. WORTHINGTON, B.A., } Hon.
HENRY GOW, B.A., } Secs.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

QUEEN'S HALL, LANGHAM PLACE, W.

(Sole Lessees—Messrs. Chappell & Co., Ltd.)

FIVE LECTURES

by

Mrs. ANNIE BESANT

(President of the Theosophical Society.)

SUBJECT:

The Path to Initiation and the
Perfecting of Man.

ON SUNDAY MORNINGS, 11.30 A.M.

March 3. The Man of the World: his
first steps.

" 10. Seeking the Master.

" 17. Finding the Master.

" 24. The Christ-Life.

" 31. The Christ Triumphant, and
the Work of the Hierarchy.

Seats Numbered and Reserved, 5s., 3s., 2s.
Admission, 1s. and 6d., and Free.

All applications for Tickets must be accompanied by
stamped and addressed envelope.

Apply to the Theosophical Publishing Society, 161,
New Bond-street, W.; The Theosophical Society, 19,
Tavistock-square, W.C.; Mr. Alan Leo, 42, Imperial-
buildings, Ludgate-circus, E.C.; or, The Queen's Hall,
Langham-place, W.

THE ANNUAL MEETING

OF THE

WINIFRED HOUSE

Children's Hospital Home,

Wray Crescent, Tollington Park, N.,

will be held at THE HOME on

Wednesday Afternoon, February 28,
at 5 o'clock.

C. FELLOWS PEARSON, Esq., has kindly
consented to preside.

The Home will be open to visitors at 4.30 p.m.

All interested are invited.

Tube to Holloway Road, thence by car to Hornsey
Road, and 10 minutes' walk. Finsbury Park Station
15 minutes' walk.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

HIBBERT LECTURES ON ZOROASTRIANISM.

THE SECOND COURSE of the new
series of Hibbert Lectures will be given
by the Rev. J. H. MOULTON, M.A., D.Lit.,
D.D., on Zoroastrianism.

The Lectures will be delivered in the
University of London, South Kensington,
on Tuesdays, February 27, March 5 and 12,
April 30, and May 7 and 14, at three o'clock in
the afternoon.

Admission free without ticket. Syllabus
will be sent on receipt of a postcard addressed
to the Secretary, University Hall, Gordon-
square, W.C.

FRANCIS H. JONES,
Secretary to the Trustees.

BOOKS

On Literary, Educational, Scientific, Technical, Medical
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 25.

LONDON.

Acton, Creffield-road, 11.15, Rev. J. ARTHUR PEARSON; 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. T. P. SPEDDING.
 Forest Gate, Upton-lane, 11, Rev. A. C. HOLDEN, M.A.; 6.30 Rev. JOHN ELLIS
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. W. TUDOR JONES, Ph.D. Subject, "The Knowledge of God and Faith."
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Rev. DR. TUDOR JONES; 7, Rev. A. A. CHARLESWORTH.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. C. A. WING, of Meadville, U.S.A.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. J. ARTHUR PEARSON.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. S. H. MELLONE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 (DEAN ROW, 10.45, and
 (STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. J. M. CONNELL.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. S. BURROWS.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISIARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Church, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTH.

GOLLAND.—On February 18, at Ipswich, to the Rev. and Mrs. A. Golland, a son (stillborn).

DEATHS.

FARRAR.—On February 17, at Seatoller, Stand, James Farrar, aged 67 years. Interred at Stand Chapel on February 21. Will all friends kindly accept this, the only intimation.

JONES.—On February 13, in her 31st year, Margaret Grayston, wife of Alfred Jones, of Hopton-road, Streatham, and H.M. Patent Office, and elder daughter of Mr. and Mrs. A. G. Warren, of Braxted-park, Streatham.

SMITH.—On February 20, at Flowery Field Cottage, Belper, the Rev. John Kertain Smith, in his 77th year.

WIRGMAN.—On February 13, at 24, Dawson-place, W., Mary Letitia, wife of Theodore Blake Wirgman, and eldest daughter of the late William Hollins, of Pleasley Vale, and 5, Queen's-gate-place, S.W.

Situations

VACANT AND WANTED.

WANTED, about third week in March, LADY-NURSE, capable of taking charge of two children, 4½ and 1 year old. Age 25 to 30.—Apply, stating full particulars, to Mrs. B. ABBEY, 5, Vernon-gardens, Brighton.

PROBATIONER (Lady), for open air Sanatorium.—Apply, with photo, LADY SUPERINTENDENT, Crooksbury Sanatorium, Farnham, Surrey.

SITUATION as Nursery-Governess wanted, for refined young French girl.—Apply Miss C. E. B. BLAKE, 22, Rue de Naples, Paris VIII^e.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	115
NATIONAL CHRISTIANITY	116
LIFE, RELIGION AND AFFAIRS :—	
Christian Still	117
Snowdrops	117
QUESTIONS AT ISSUE :—	
Strikes	118
CORRESPONDENCE :—	
Bergson and Martineau	119
The National Conference of Unitarian and other Liberal Christian Churches	120

BOOKS AND REVIEWS :—	
Truth in Paradox	120
The "Legitimate" Church	121
Five Books of Verse	121
The Life of Paracelsus	122
Landmarks in French Literature	122
Architecture	122
Fifty Years of Work without Wages	122
Letters of George Borrow to the British and Foreign Bible Society	123

Everyman's Library	123
Literary Notes	123
Publications Received	124
FOR THE CHILDREN :—	
John Wyclif (1320-1384)	124
The Social Movement	125
Announcements	125
NEWS OF THE CHURCHES	125
NOTES AND JOTTINGS	127

**** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.**

NOTES OF THE WEEK.

It will be the fervent hope of all our readers that before these words are in their hands the threatened Coal Strike may be a thing of the past. The points in dispute have been reduced to a minimum and though the last concession is always the most difficult, a firm and considerate handling of the situation on the part of the Government ought to make agreement possible. The tension of the past few weeks has given fresh prominence to the social inter-dependence of all classes of the community. In a highly organised industrial society with its sensitive network of financial relationships no important trade can claim an uncontrolled liberty of action. On the other hand it has become equally plain that widely spread industrial unrest must spring from a serious and adequate cause. If, as we believe is the case, the cost of living has risen while wages have remained practically stationary, there must necessarily be a growing feeling of financial strain, which people in comfortable circumstances or with reserves of capital find it very hard to realise.

MANY people will share Mr. Ponsonby's sense of "deep disappointment" at the inconclusive character of the debate on Persia in the House of Commons on Wednesday. There had been strong hope, evidently ill founded, that Sir Edward Grey would be in a position to announce the withdrawal of Russian troops and the dawn of a brighter future. The whole situation is still involved in darkness and mystery. The rivalry between Russia and ourselves, which the Agreement has sought to limit and define, dominates the situation in such a way as to make the rights and liberties of Persia subordinate, and creates the danger that her independence may be

sacrificed at any moment to a diplomatic situation. Sir Edward Grey urged that it was not a very easy matter to keep the Persian Government on its feet, and yet get order re-established throughout Persia by Persian resources alone. That was what he wished to see done, that was what the Foreign Office would try to do, that was what with patience he thought they would succeed in doing. With this assurance we must for the moment be content.

A MEETING promoted by the Canterbury House of Laymen was held in the Albert Hall on Tuesday in order to protest against Welsh Disestablishment. The Archbishop of Canterbury based his case largely on the importance of the national avowal of religion, and spoke of the Church of England as the official mouthpiece of a nation's allegiance—as a nation—to Jesus Christ. If disestablishment took place "the nation as such would have ceased to act and speak for Him, to Him : would have ceased, as a people, to unfurl to the winds of Heaven the banner of the Cross, and to march forward in our common efforts for the bettering of men's lives with that banner held visibly aloft." Subsequently Sir Alfred Cripps spoke in the same strain. "The motive and purport of Establishment," he said, "were not to gain privilege for the Church but Christianity for a nation. It implied on the side of the Church the duty of national service, on the side of the State the duty of recognising Christian morality and Christian teaching in the work of government and legislation."

MUCH as we may sympathise with these lofty appeals to the religious side of national life, they rest upon a failure to recognise the real facts of the situation. It cannot be pretended that the Church of England is in any sense co-extensive with national Christianity, or that Nonconformity only represents the wayward dissidence of dissent which will ultimately be overcome. Face to face with things

as they are, these pleas for the national recognition of religion require a constructive policy of reform, a spirit of breadth and inclusiveness, and a moderation in the high claims of episcopacy, if they are to have any value for religious people as a whole. The *Westminster Gazette* reminds the Archbishop that at the Investiture of the Prince of Wales two Nonconformist ministers were associated with two bishops in the religious part of the ceremonial. It was felt that this was the only right and fitting way of securing that the occasion should be truly national in its religious aspects.

WE stated lately on what seemed to be good authority that the Supreme Civil Court of Madrid had made a practical avowal of the innocence of Francisco Ferrer by ordering the restitution of his goods. Mr. William Archer, who was responsible for giving prominence to the statement in the English press, has now written as follows :—

"I stated, you will remember, that the source of my information was a Belgian newspaper, but added that there seemed to be no reason to doubt its authenticity. It appears that I was over-hasty, and that the news was only partially true. It is true that the confiscation of Ferrer's goods has been annulled ; but it was not by the Supreme Civil but by the Supreme Military Court ; and the judgment professes to be founded upon some technical point, and to leave the question of Ferrer's guilt or innocence untouched. I have not even yet the full text of the judgment before me, and the summary I have seen leaves it wholly incomprehensible why, if Ferrer was guilty, any part of the Barcelona sentence should have been reversed."

THE custom of keeping Lent is so old and so persistent that it may be taken to correspond to some deep-seated need of human nature. With a regulated observance which degenerates into a mere formalism about eating and drinking we

have little sympathy. But the inward fast is quite another matter. The greatest danger to religion at the present time comes from the obsession of material things and the distracting and dissipating excitements amid which many people pass their lives. To call a truce to these things for a short space, to give more time to prayer and recollection and serious reading, to allow the stern and sacrificial side of religion to occupy a chief place in our thoughts, to accept and practise the discipline most suited to our special need, all this is a great gain alike to our interior peace and our spiritual efficiency in the world. We do not despise the religious uses of Sunday because there are men who keep a sabbath of the heart all the week, and wise people, only too deeply conscious of their own poverty of spirit, will not neglect special seasons of inward discipline and renewal because, perchance, the saints do not need them.

* * *

THERE are apparently some people, we fear sometimes they are an increasing number, who seem to think that it is brave and becoming to assume a jaunty or indifferent air in the presence of death. Mr. Graham Gilmour, the well-known aviator who was killed at Richmond on Saturday, left a request in his will that his funeral should be "merry and bright." We confess that the words seem to us entirely incongruous. They show little understanding either of the meaning of human sorrow or of the hushed solemnity of spirit which is our natural tribute to the mystery of death. Grief is sometimes enervating in its selfishness or merely pompous in its solemnity, but even this is better than any attempt to do violence to some of our deepest and most sensitive instincts. We do not want artificiality of any kind, but a parade of being "merry and bright" at a funeral is far worse than a parade of being silent and sad.

* * *

WE have heard with deep regret of the enforced retirement of the Rev. R. J. Campbell from many of his activities, but it is a matter of sincere rejoicing that the prohibition of his doctor does not extend to the pulpit. The modern world expects a constant dissipation of energy from its successful preachers, and uses them up too fast. Mr. Campbell has always done his best work in the pulpit, and many anxious friends will hear almost with relief, though with unfeigned concern at the cause, that for a season the pulpit is to have a solitary and undisputed claim upon his strength. Others may do the work of organisation or bear the brunt of controversy, but the preacher's power of clear vision and convincing speech cannot be delegated or shared. It is among the most singular and individual of human gifts, and at all times too rare to be subordinated to anything else.

NATIONAL CHRISTIANITY.

THERE is something distinctly inspiring about the thought of a national religion. It suggests the wealth of a great inheritance, a community of interest in the deepest things of life, a common faith and a common language which are independent of the shifting currents of our own day, rooted in the experience of the past, honoured and accepted by all. The solitary thinker welcomes it as a method of escape from the oppression of his loneliness into a larger and more human world. The prisoner of hope bewildered by party divisions and sectarian cries finds in it an ideal solid enough for earth and good enough for heaven. While the plain Christian recognises it as part of himself, as real as patriotism or national character which no party can annex and none can disavow. Our acute sense of ecclesiastical divisions and the atmosphere of competing loyalties which they create obscure the reality of a national Christianity and make us at times almost doubt its existence. But we have only to try to think it away or to get along without it, in order to realise how deeply it has penetrated into all the strata of the nation's life and created for us the spiritual conditions without which strong fellowship would be impossible, a common heart and a common conscience.

When, however, any section claims to be in some special or exclusive sense the representative or custodian of this national Christianity, all who stand outside that section and still feel their inalienable right to be partners in the common national inheritance are bound to demur. For this reason we think that some words which fell from the Archbishop of CANTERBURY in his recent Visitation Charge are unfortunate, and make claims which it is hard for men who want to be really national in sentiment to endorse. "The Church of England," he said, "claims to be accepted in this country as being, in a large sense, though with many limitations, the religious mouthpiece of the nation and the chief executive force of its religious life." It is no doubt more natural for the Church of England than for any other religious body in the land to make this claim. Her Catholic tradition and ancient buildings and her honoured position in all the great ceremonies of State have made it comparatively easy for her to be a church of long historical memories and deeply cherished national traditions. The Nonconformist bodies were long absorbed in a struggle for mere existence; and in an almost fanatical reverence for Reformation charters and Puritan ancestors they have at times seemed to waive their claim to an equal share in the rich spiritual inheritance of the pre-Reformation church. But those days are passing away, if they are not

already gone. Since the break-up of the Latin Christianity of the West the Spirit has worked through a wide diversity of gifts and operations, and no one church has any monopoly either in national sentiment or the treasures of the past. We even doubt whether it is the part of spiritual wisdom to claim to be the predominant partner. Here in the spiritual unity of a common national life the method of majorities and statistics has little meaning. When we look away from the conflicts of the hour to the final result or try to weigh the spiritual products of life in even scales, who of us can tell the relative value of the ordered ritual of the cathedral compared with the Puritan simplicity of the meeting-house, or of the quiet sobriety of Anglican methods compared with the fervent appeals of the revivalist, or of the conserving force of a traditional theology compared with the illumination of the Quaker or the intellectual alertness of the Unitarian? They are all factors in our national Christianity and the soul of the nation dwells in them all.

But our object is not to enter into controversy with the Archbishop of CANTERBURY, except in so far as he seems to believe that he can annex the nation and the kindling power of national sentiment to one form of Christianity more than another. We desire rather to encourage all churches to enter more fully into possession of the splendour of their national inheritance. The open profession of common hopes and aims and the sense of a common religious spirit consecrating our national life will not impair the distinctiveness of their witness or the faithfulness with which they follow their special calling. But in this way they will escape from much pettiness of spirit and many vain controversies, and win a new power of understanding the value of forms of truth which they cannot accept and methods of worship to which they are temperamentally averse. National feeling is a very catholic thing, and it is the catholicity not of indifference but of just and honourable appreciation.

This common inheritance, of which we have been speaking, is interwoven so inextricably with the deepest strands of personal life, its holiest memories and its most familiar habits, that we hardly realise its existence except as part of ourselves. More than half our religion is born in us, and though later it may win the assent of our will it is never a matter of our unfettered choice. Our racial memories and the communal faith which claims us for its own belong to us by nature and make us what we are. Even when we think we have disowned them they are still there, "felt in the heart and felt along the blood." As Mr. JOHN MASEFIELD has written with admirable insight in a recent article in the *Quest*:

"To-day we are made richer at all

holy moments by a body of thought not our own, but left to us from the holy moments of others, a wealth so great and common that we never think of it, but which makes up fully half of all that we believe. We, to-day, believe, if we do believe, because others believed; and however much we may disbelieve at ordinary times, the great moment shows us pretty plainly that deep down we are in the Church of the European mind, and that we stand or fall, as souls, by that Church's revelation."

It is true that Mr. MASEFIELD is speaking here of a Christianity wider than the bounds of nationality. But we may paraphrase his words without injuring their meaning, and say the great moment shows us pretty plainly that deep down we are in the Church of the national mind. This national church is invisible. It is confined to no place and its grace is ministered by no exclusive order. But if invisible, it is none the less real—real enough to check the rivalries of the organised churches of the land with their competitive claims to pre-eminence, and to unite them in the common ambition that they may be the best of which they are capable for God and the people, each according to its own gift and calling bringing the wealth of its experience to enlarge the message and enrich the power of our national Christianity.

LIFE, RELIGION & AFFAIRS.

CHRISTIAN STILL.

THE problems of religion, Professor Eucken tell us in his latest book, engaged his serious attention from early youth, impelled thereto by the darker aspects of life, and yet he could never feel at home in the Churches, nor did he ever think of devoting himself to the ministry. He chose philosophy as the calling of his life, and for its sake tried to keep the religious interest in the back-ground. But, in spite of himself, it would not be denied. He was continually brought back by his philosophical thinking to religion, and as constantly was faced by the further problem of the attitude towards Christianity that might and ought to be assumed by men of untrammelled convictions. And now he gives his answer to the question: "Can we still be Christians?"* No one, he surmises, will be altogether satisfied with his answer, which is bound to be largely a matter of personal feeling and individual attitude of mind. Many will think that too large a space is given to the philosophical disquisition, others, that he has not dealt definitely enough with questions of religious reconstruction. But for that, Professor Eucken holds, the time has

not yet come. The immediate need is for a clear statement of the main direction of the search, a first sketch of the lines on which the new world of religious thought is to be constructed. What the result will be and to what further tasks it may lead, only the future, he declares, and the united work of many minds can show.

The position thus taken up is that indicated in Professor Eucken's Essex Hall Lecture on "Religion and Life," and more fully in the little book on "Christianity and the New Idealism" (in Harper's "Library of Living Thought"), a translation of the third edition of the lectures on the chief problems of present-day religious philosophy, to which a new chapter was added on "The Conflict over Christianity To-day." As to the main position of the permanent basis of a spiritual faith, we are in this new book on the same ground as in the larger work on "The Truth of Religion," which is now available for English readers in Dr. Tudor Jones's translation. What we have here is a re-assertion of the fundamental truth of universal religion, that life means for us life of the spirit, which has in itself a sufficiency which overcomes the world, and has it because it is life in God. Man in himself, as he enters into the deeper meaning of his experience, becomes aware of the greater Life, the supreme Unity of the Spirit, by which his own life is enfolded, upheld, and quickened, and thus he knows himself to be with God, who is for ever in all and over all, in the working out of a divine purpose in his life. That we take to be Professor Eucken's conception of universal religion, and this conviction is to be held by us, he urges, with a new firmness and with fresh insight, through a more determined grappling with life as a whole, entering yet more deeply into its spiritual meaning, and thus achieving a new advance for mankind. So only can we gain once more a sense of unity in life, which is so sorely needed at the present time, a unity which goes deeper than all external interests and aims, to the very centre of our spiritual being in God.

But this advance we are to make as Christians still, for so we stand in the true line of spiritual development, with the inspiration of a great history behind us, working out to larger issues that secret of life, which Christianity was the first to make clear to the world. The supreme worth of the soul, the obligation of righteousness, the power of redeeming love, the grace of God quickening to new and purer life, these central facts of religious experience Christianity has most firmly grasped and most clearly interpreted to the world; and so as Christians, Professor Eucken affirms, we have our surest hold upon the secret of life, and are to press forward, and by the good providence of God to be led forward to fresh achievements of the Spirit, which alone can overcome the world. As Christians then, but not in the exclusive sense of the Churches, nor with any retention of the old dogmatic forms of belief. The doctrines, for instance, of the incarnation of God in Jesus Christ, and the sacrifice of his atoning death, as stated by the Church, are clearly no longer tenable. The truth, which they partially expressed, must be restated in terms of universal spiritual experience, on

the basis of the collective life of mankind. And as to the Churches, neither the Catholic, with its exclusive claims, its sacrifice of independent manhood to the Church, its magnifying of the institution at the expense of living faith in God, nor yet the Protestant, as it is in Germany to-day, has the capacity, in Professor Eucken's view, to lead the necessary spiritual advance. Protestantism he regards as at present including two distinct and irreconcilable types of religion, and he is uncompromising in his demand for the separation of Church and State, which would lead to the further separation of parties into more natural religious connections. This he urges, not as an end in itself, but as required, to open the way for a complete veracity of religious life, without which it is vain to look for any advance in spiritual insight and power. Incidentally he makes an interesting plea for a broader conception of theological education. While rendering all honour to the Bible, he suggests that too large a place is given to philological and historical studies, while clearly, it cannot be right to regard the mastery of Hebrew as more essential than a thorough familiarity with the social problems of the time. Religion must be reborn from life as it is in the world to-day, in the whole range of its interests and needs, not through any theoretical attempt at doctrinal restatement alone, but by actual living, in the power of the spirit, and it is as Christians that we can and must live out that true life, as free men, with new energy of faith, and with confidence and hope, because it is not of ourselves alone but of God. Thus we are left, not with a clearly defined programme, but with a call of the Spirit to higher life, in obedience to the Highest.

SNOWDROPS.

IF houses wherein men live and the ways they daily tread take unto them sometimes the conditions of those they harbour and uphold, kind hearts must always have throbbed among the arbours of the old garden around Melysette's home. Even in the early February days, the sun seems here to diffuse a more benign and genial warmth than elsewhere. His conscious gladness in the recovery of some of his former power brightens the places where the moist soil bares its bosom to his caress, or is it because of the rich voice that comes forth through the open French window and stirs the song of the blackbird and wren?

"There is a gentle gleam when the dawn is nigh,
That sheds a tender light in the eastern sky;
When we see that light we know
That the noontide soon will glow;
Oh! such the light I know that's in my true love's eye.

There are mem'ries of the past which we all love well,
The present rings its chime like a silver bell;
But the future, all unknown,
Has a music of its own,
For the promise of its tone can all excel."

* Können wir noch Christen sein? Von Rudolf Eucken, Leipzig: Veit & Co., 1911. Price, M. 3.60; bound, M. 4.50.

And are the flowers listening? Few plants are awake with open blossom, and of those, the winter aconite has her shining yellow head too fixed in contemplation of her large Elizabethan green ruffles to heed the tender notes. The winter heliotrope is too busy wafting its rich fragrance from panicles of pink-mauve heads, making much of the time when fragrant blooms are rare. The huddled primroses in the border are too timid to think of aught but frost and their safety. The wistful periwinkle, out of whose eyes all positive interest has been washed away save the inextinguishable power of hope, is too forlorn. But one flower does not miss a note. The snowdrops listen, and all their bells have stopped ringing and are hanging hushed to hear the voice they love.

There was a close sympathy between the snowdrops and Melysette. Among all the precious gifts of earth, do any wield such ceaseless sway over the human heart as flowers? Their instinct of relating themselves to certain human moods, of intimately attaching themselves as causal agents to trains of thought and feeling, have rendered them of invaluable service to poets, and capable of filling no mean part in the life of ordinary folk.

Each flower produces a psychological effect, all its own, upon the beholder who is also a lover, through some subtle power resident in colour, fragrance, shape, or behaviour. A waft of scent from cowslips or freesias liberates one from the bondage of the present; and at once the city walls vanish, and a swift steed carries the wight over the cropped turf of the windy uplands, or over more distant prairies where the swish of pampas grasses is heard against the knees, and whirr of birds in flight, and bark of wolf and the leopard's leap. Place a carnation of deep crimson in another's hand, and at once she moves an Eastern princess through gay courts, where plashing fountains, passionate music, and murmurs of eloquent lovers mingle their sounds in one fine, strong dream. And let a raceme of harebells touch your cheek, and the sun pales his light, and on a glade moonlit, with silent steps, a train of winged fairies will dance to a melody that will haunt your ears with its sweetness, as the vision of the shadowy blossom of their dim hair will hold your eyes.

The snowdrop was Melysette's flower. It was her token. She herself had been born in February, the time of the "pale virgins, February maids"; and her child was also born in February, the girl-child who had wrought so wondrous a change in the mother, and turned the restless, eager, intense modernist into a mild, mediæval madonna. She knew the snowdrop, as Burne-Jones knew the sunflower, by heart. "Do you know what faces sunflowers have?" asks Burne-Jones. "How they peep and peer, and look arch and winning, or bold and a little insolent sometimes? Have you ever noticed their back-hair, how beautifully curled it is?" Melysette, in similar way, had scanned every pure line of green that streaks the white of the first snowdrop's inner leaves. She had minted the gold of its pollen into every coin current in her realm of dreams. The snowdrop was a magic talisman unto her; exercising a distinct spell, but

related to nothing sensuous or material. Who can lift up and peer into the pure-white bell, without receiving a suggestion of something unearthly, of something materialised but for a moment, and soon to dissolve away? Who can escape the hint of asphodels that cast no shadow where they grow in their native clime, nor bend beneath the feet that tread them down? Are they not phantoms of a reality that hath its home elsewhere? Do they remain close to the soil after we have turned our back, or after dark? In Melysette's mind they were always associated with another world, an association which may be set forth only by reference to the Platonic theory of pre-existence. She was not of those who have drunk so deeply of the waters of Lethe as to entirely forget their native land. She had never lost the intimation of the soul's immortal home, sung by Wordsworth in his enduring ode. She was ever hovering on the borderland of remembrance. Sometimes she could almost see its ethereal spaces clothed in living beams, and almost hear its inaudible harmonies. Certain moods of nature which hold the body in the trance of bliss at its beauty, enabling the Dweller to see into the life of things, were so many barks to carry her to the shore of conviction. Certain movements of music heard from afar—the sounds rising out of and dying into the crepuscular silence; certain poems written by those similarly "touched with mystic gleams, like glimpses of forgotten dreams" would disengage dim recollections, baffling, elusive, yet ever on the verge of moulding themselves out of the mist into actual, arresting, and definite memory.

Into these experiences always came the thought and vision, as it were, of a once familiar companion, of an intimate sister of the spirit, still bound to her by indissoluble affinities. It was as though they had known and loved each other for æons. A sense of hunger for a presence that had once made itself indispensable, would follow in ineffable yearning this silent communion. And this link with the unseen ever helped her from becoming immersed in the concerns of the moment, as one who has hostages in heaven. It gave concrete form to aspiration after the undefinable good.

"And tho' within it no birds sing,
And tho' no pillar'd house is there,
And tho' the apple boughs are bare
Of fruit and blossom, would to God
Her feet upon the green grass tread,
And I beheld them as before.

There comes a murmur from the shore,
And in the place two fair streams are,
Drawn from the purple hills afar,
Drawn down into the restless sea;
The hills whose flowers ne'er feed the bee,
The shore no ship hath ever seen,
Still beaten by the billows green,
Whose murmur comes unceasingly
Unto the place for which I cry."

Sometimes, in response to her desire, the familiar solace would come. A face of surpassing beauty would shape itself out of the void, and upon the inner ear would fall the accent of a voice of bewitching tenderness, and the tapering fingers would hold what seemed like a white peerless

snowdrop. "Our token" was their joint name for it. And with the vision, a great peace would flood Melysette's whole being. Once a strange promise of a closer and more constant companionship was given, the nature of which was made known to her only when the hopes of motherhood began to dawn upon her. It was during this period that a strange smile was witnessed wreathing Melysette's oval face where she sat in church. Our vicar, who courageously attempts to solve all the problems of life within the space of a quarter of an hour snatched from a lengthy and ornate service, was explaining how "the Divine Creator by an act of volition calls out of nothingness a new and freshly created soul to inhabit the unborn body, wherein it is destined to undergo its trial for an immortal life in either beatitude or banishment." "The dear old Bathybian!" she afterwards called him.

* * *

The song has ended, and through the folding doors she comes out into the sunshine carrying her child. She stoops to pick a flower and places it in her child's hand. The babe looks out upon the world, with eyes that remind one of that other child who gazes from the canvas of the Sistine Madonna, with a gaze far beyond the spectator and into illimitable distances behind. Then she turns round in her mother's arms, and their eyes look long into each other, and at length they bend toward each other, like Botticelli's angels, and kiss a slow silent kiss, as lovers kiss in heaven. And the snowdrop trembles in the child's hand, while those at their feet ring out their soundless music to hide the secret which they share.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

STRIKES.

STRIKES are a method whereby organised labour seeks to gain for itself supposed advantages of better working conditions, increased wages, and power of control. They are significant of the growth of democratic self-consciousness, of discontent, relating to the state of labour exchange, of vague aspirations after a higher and more balanced life. They proceed on the basis of what may be called collective individualism. They are anti-social in that they tend to disorganise society, and to disregard the claims of the whole, in favour of a part. They are frankly and professedly selfish in their operations; no society strikes save in the hope of individual gain. Strikes are a method of industrial warfare in which oppositions are accentuated and lines of cleavage made more distinct. They are a disruptive force and provocative of enmities. They savour of physical and material war, and all the barbarisms of a crude civilisation. In principle, they are a legitimate protest

against unwelcome conditions of labour, and an attempt to establish equity in industrial matters. In practice, they involve appeals to passion, and generate a temper that is subversive of social order and national unity. In olden days, highwaymen presented pistols and blunderbusses at the heads of supposed capitalists and property-owners, and demanded the delivery of goods. It was a pleasant occupation, but not without its risks, and in the defence of Richard Turpin, Esq., much may be entered. To make carriage-folk disgorge their oft-times ill-gotten wealth, was a praiseworthy pursuit; but the method got on the nation's nerves, and led to reprisals and to spectacles at Tyburn. Strikes are the blunderbuss which labour with polite zeal puts to the head of the capitalist. As to the holding of the property in dispute, much may be said in favour of the blunderbuss holder, but there are signs that the nation is tired of so nerve-racking a process, and that steps will be taken to obviate disagreeable experiences of that kind.

It may be worth while to examine some of the fundamental ideas upon which strikes proceed. The social combination of workers to secure common ends is supposed to be a perfectly legitimate thing. Organisation *per se* is a natural method of aggrandisement; but the legality or morality of any particular organisation depends partly on the end which is to be attained, and partly on the method of attainment. So the organisation which has for its end the acquisition of property may be of the highest moral and social value, but if the method adopted is that of looting, or burglary, or fraud, or murder, the developed social conscience revolts. That the workers should combine to secure their ends may be right or wrong doctrine; the morality depends on the end to be attained, and on the method of realisation. In dealing with strikes, we are discussing methods of realisation. The end for which the strikers work may or may not be right; every case has to be decided on its own merits. It is foolishness to believe that the strikers necessarily must be in the right. Strikes are usually the decision of unions, and they involve the cessation or the breaking of contracts. As between buyer and seller in an open market, there can be no question of strikes, unless buyer and seller are already in an organic relationship of contract-fulfilment. Where a union decides to strike, it is the duty of the minority members of the union to act loyally with the majority. But the morality of the strike will partly be determined by the nature of the contract binding the workers and their employers. To break a contract is a morally culpable thing, whether the parties be individuals or societies. Moral responsibility is not lost because of the combination or union. Individual moral responsibility is the foundation of social ethics, and cannot be outraged without the risk of social disintegration. The giving of notice to strike is a minimum duty binding on all concerned; to strike without notice may be effective so far as the end is concerned, but under the usual conditions of labour-contract it is a mean and dastardly thing so to act. Even in industrial warfare there is such a thing as "playing the

game." The success of a strike depends on the complete stoppage of labour-supply, hence the adoption of what has been called "picketing." The giving of information regarding the genesis and progress of a strike cannot be accounted wrong; but, in practice, "picketing"—peaceful or otherwise—means intimidation, even where recourse is not had to physical force; and intimidation, whereby a man is hindered in the course of conduct which he and society agree is right, should be legally penal. Men are often driven into unions by fear of their fellow-workers; the kind of tyranny which holds in labour circles, and which makes life a miserable thing for the minority, will probably disappear when the workers become civilised; no one can deny that there is much that is cruel and barbaric in their dealings with each other. Picketing, as it is practised, is often a piece of barbarism, and, in the interests of social order, cannot sufficiently be condemned. So far we have argued on the assumption that a strike affects only those who are immediately concerned, the workers and their employers. But most strikes have a social bearing. Society is so complex and inter-related that the disorganisation on any large scale of the labour market means the dislocation of other activities, and consequent social suffering. Because society as a whole may be affected, society—as represented in its government and by public opinion—has a right to say whether a strike should occur or continue. Strikes that affect the food-supplies and the travelling facilities of the people are an offence against the nation, and should be treated as such, even if it means the calling in of soldiery and the establishment of military discipline; for such strikes are a menace to higher well-being and destructive of the true socialistic temper.

As a method of settling labour disputes, strikes are a barbaric, clumsy, oftentimes cruel business. Oftentimes they seem to cost more than they are worth, and sometimes they seem to defeat the ends of the socialism which many of their originators profess. Strikes proceed on the assumption that one part of society is necessarily antagonistic to another part, but the right kind of progress depends on the well-being of society as a whole, and in the consideration of that well-being sympathy and mutual regard are prime factors. There is only one civilised, effective way of settling disputes, and that is by arbitration or by conference. Courts of award, arbitration, and appeal might be instituted whereby the stability of the social order would be maintained, and yet facilities be offered for the re-adjustments of industries and the settlements of commercial disputes. Cases there may be where strikes would be justifiable, but these surely are rare. Gentlemen who quarrel settle their differences, not by brute force or by the appeal to arms, but by law, or by social re-arrangements. Why should not a like procedure be the right thing for industrial quarrels? Strikes are but a form of civil war, and war, even in its most justifiable aspects, is an evil thing, bringing sorrow and confusion wherever it is waged. The only real hope for the advancement of society and the right settlement of disputes lies in the

cultivation of practical religion. Sympathy rightly directed would render strikes unnecessary. The sympathy should be on both sides, for some folks talk as if all masters were brutes and all workers downtrodden saints. Much of the conflict between capital and labour follows from the system in which both masters and men find themselves, but sometimes the disputes are the outcome of misunderstandings and mere social antipathies. Systems are altered only by gradual evolution, and it is foolish to expect righteousness to be established by brutal revolution. Misunderstandings will disappear when unions allow men to come together in sympathetic conference. Antipathies will die down as soon as our common humanity has a chance to assert itself in love and mutual service. But, in any case, civilisation condemns the strike as a method of barbarism, only to be allowed as the last resort of baffled minds and manacled souls. The discontent that rightly may exist among the working classes can only be served in a religion of love. The unity that is vital and organic is from within. If society is to grow, it will not be by strikes and labour wars, but by the honest attempt to understand the whole situation, and to accommodate industrial conditions to the ends of happiness. The trouble is that the reigning ideals are bound up with material progress and the mere ownership of property. When people understand that it is not so much what men have as what they are that matters, then, perhaps, there will be the attempt on the part of those who are cultured and happy to help their less happily placed brothers and sisters to realise the better side of life under conditions of freedom and justice and peace. In the harmonic working together of the different classes of society, there will be the best guarantee of industrial quiet, for the peace that follows the pointing of the blunderbuss is a very treacherous kind of thing, and tends to the perpetuation of enmity.

W. LAWRENCE SCHROEDER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BERGSON AND MARTINEAU.

SIR,—There are two important statements in Professor Jacks' interesting letter to which I did not refer in my former communication on the above subject, but which certainly demand attention. The first is: "In Martineau's chapter on 'Hedonism and Evolution' there is a most remarkable, though incidental, anticipation of Bergson's *Evolution créatrice*." I have not succeeded in discovering the grounds of the above statement, but I will quote a passage in which Martineau sums up his views on the subject:—"If the evolutionist means

no more than that, in point of historic fact, Life first appeared in plant-form on this globe, and was followed by sentient types, passing by innumerable gradations from the most simple in organism and function to the present nature of man, he sets up an hypothesis consistent with the evidence at present within reach of the naturalist. But if he means that he has found, or can suggest, an adequate system of causation for working out this process from beginning to end, he overstates the strength of his hypothesis, which, meeting with a chasm in two places, is broken as a reasoned scheme into three pieces, empirically successive, but logically detached."—"Types of Ethical Theory," vol. ii. p. 401.)

M. Bergson thinks that he has found such "an adequate system of causation." How, then, does he bridge over the two chasms? By simply denying that they exist. The first chasm is the appearance of Consciousness on the planet, which Martineau says requires a new creative act. There is assuredly no anticipation of Bergson here, though, personally, I am inclined to think that on this matter speculations like Bergson's do go far towards spanning this gulf; and Martineau once took me to task for broaching this opinion.

The second chasm is the one I dwelt upon in my previous letter, viz., the entrance of Free-will, or the power of choice between two equally possible alternatives. Here, too, Martineau fundamentally differs from M. Bergson, for he maintains that the moral facts demand a new creation in the case of the human soul. For my own part, I think it is possible to conceive that the power of free choice is latent in the animal soul, but does not become clearly manifested till the animal has developed social and moral ideas; but even here Martineau regarded me as heretical. It is, then, I think, self-evident that Martineau's "two chasms" entirely remove even the faintest possibility of his philosophy ever developing into Bergsonianism.

This comes out more clearly in the second passage in Professor Jacks' letter: "Both Bergson and Martineau are pledged through and through to the doctrine of Freedom." If Professor Jacks had clearly realised that the word "freedom," when applied to human conduct, has got in M. Bergson's philosophy an essentially different meaning from that which it bears in Dr. Martineau's ethical and religious writings, he would not, I think, have dwelt so much on a merely verbal identity. M. Bergson leaves out of the meaning of this word precisely that factor which Martineau regarded as by far the most important element in its connotation, namely, the power of deciding in moral crises in favour of either of two equally possible courses. The word "freedom," when thus eviscerated, would in Dr. Martineau's view be quite inadequate to express the facts of man's moral and religious experience. Freedom, as a power to choose between selfish desires and the felt authority of the Father within us, forms the very corner-stone of each of the two great works on which Martineau's philosophical reputation rests. M. Bergson's philosophy may, perhaps, supersede that of Martineau; but to

speak of the one as being in any real sense an anticipation of the other appears to me to do violence to recognised philosophical affinities.

M. Bergson is a highly original writer, but if there is any near relationship between his views and those of contemporary thinkers it is with the Hegelians (between whose view of "freedom," and that of M. Bergson there is a close family likeness) and certainly not with Martineau and the Libertarian Theists, that this distinguished thinker is most appropriately classed. But, after all, M. Bergson's philosophy must be pronounced unique; for his fascinating account of the Life-Impulse (*Élan de Vie*) is in striking contrast with the cold intellectualism of the Hegelian school.—Yours, &c.,

CHARLES B. UPTON.

St. George's, Littlemore.

THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN CHURCHES.

SIR,—Will you kindly allow me the use of your columns to make it known that invitations and programmes for the triennial meetings at Birmingham, April 16 to 19, have now been sent to all ministers and secretaries of congregations and of societies on the roll? If anyone who ought to have received them has not done so, I shall be much obliged if he will kindly let me know. And may I emphasise how essential it is that intimations of a desire for hospitality from those to whom it is offered should reach me *not later than March 20*?

All members of congregations on the roll of the Conference, whether delegates or not, are cordially invited to the meetings. They can obtain from me certificates entitling them to obtain return tickets for a fare and a third (minimum 1s.). It will be convenient that application for these certificates be made as far as possible through the secretary or some *one* representative of the congregation.

On previous occasions someone has written to me afterwards to say that he had been unable to obtain a ticket at the reduced fare, as the local station was without the necessary instructions from head-quarters. One regrets the annoyance to which friends have thus been subjected, but it may easily be prevented if they will take the precaution of inquiring a few days in advance at the station from which they intend to travel, and will at once notify the head railway office or me in case there is any difficulty.—Faithfully yours,

JAS. HARWOOD,

Secretary.

60, Howitt-road, N.W., Feb. 21, 1912.

* * A CORRECTION.—We must apologise for a bad error at the close of Canon Lilley's article on *Père Hyacinthe* last week. In the quotation from Browning "divine legend" should, of course, have been "divine regard."

BOOKS AND REVIEWS.

TRUTH IN PARADOX.

Falling Upwards. By the Rev. F. W. Orde Ward, B.A. London: Simpkin, Marshall & Co. 5s. net.

THE central idea of this racy book is that expressed in the Wordsworth quotation on the title page that "foundations must be laid in heaven." One needs a little patience to read Mr. Orde Ward. But he is worth it. If we did not know better we should say he was a very daring young man. Even if we were not otherwise informed we should guess from his extraordinary range of reading and fertility of quotation that his dash and vigour is due to another youth than that of fewness of years—the youth of a Peter Pan of Hope and Adventure that never grows up into a stale and shabby and disillusioned old age. We confess, as being yet in early middle age, that we should like to steal or share Mr. Ward's secret. His style is allusive, sudden, breakneck, breathless. It provokes and irritates by its perversities and paradoxes. He cavorts and prances, and strikes out brilliant irrelevances from the heels of his going. But let the reader hold on to the saddle with firm thighs if he knows how to ride such a mettlesome and capricious mount, or if not let him throw horsemanship and dignity to the winds and cling shamelessly to the mane; he will settle down in time, and all will be well. It will be a cross-country run and probably a longer way home than the old highways and bridle paths, but at least it is more exciting and vitalising and when he leaps from the creaking saddle, his eyes will be bright and dancing and his cheeks aglow with health and energy. What are the thoughts that have come to us in the ride? Many that we accept gratefully, many that we quarrel with furiously but accept on account of their provocativeness no less gratefully. "The Church has been secularised, when the world should have been consecrated." "We must not forget, the world has to conform to our thoughts, not our thoughts to the world"—a sentence cram-jammed with falsehood and with truth. "What shall we understand by Good, when we know that nothing ever was or is or will be good at all times and in all places and to all persons?" Here is a capital copy-book maxim for others than literary and artistic aspirants—"It is often a purple patch that covers without concealing the grossest kind of animalism or greed."

Indeed it is these sparks by the way that keep the reader alert and attentive. "There is a knowledge that darkens, no less than a knowledge that illuminates, and we pay a heavy price for our civilisation." The writer is often extremely happy and suggestive in his illustrations. Here is one: "Special combinations, we are told, due to the presence (and almost imponderable traces) of foreign bodies give certain chemical compound substances their aptitude for phosphorescence. In a state of perfect purity they never shine under the action of light. In like manner the presence or admixture of evil appears to operate benignly, by eliciting beautiful

moral qualities. The alloy offers an advantage to the soul, that utilises the encroachment of a hostile intruder, and makes the invasion opportunity for self-development through self-crucifixion." The same thought recurs: "Achievement too frequently works itself out as the greatest conceivable disaster, while disappointment might have been an ethical coronation."

This might be said to be the central idea of the book, that Christ is triumphant in agony, that the Key to the riddles of the Cosmos is a cross, that only through crucifixion is there true self-realisation and an entrance into the resurrection life of glory. The last words of the book are these: "Everything depends on the point of view, whether we consider life *sub specie Christi*, in the light of Christ, or *sub specie mundi*, in the light of the world. It has been well said, all takes its shape and colour and dimensions from the attitude and emotion with which we come. If we are afraid, the thing becomes our master. If we hope, it becomes our servant. If we love we find a good, if we hate we find an evil. Truth and untruth alike are magnified or minimised by the way in which we regard them. Evil only exists in its negative way, as something to be resisted and conquered, and by the process of religious transvaluation to be used as our servant. Sin, which poisons our happiness and even more than of others, while we chose it and indulge in it, can yet be compelled by repentance to bring forth honey as from between the ribs of death. And the fall perceived and confessed and lamented reveals the Cross of Christ and the atoning Love, and is a fall upwards."

THE "LEGITIMATE" CHURCH.

Divine Transcendence. By J. R. Illingworth, M.A., D.D. London: Macmillan & Co. 4s. 6d. net.

IN the opening chapters of this book Dr. Illingworth seeks to controvert the notion that the idea of immanence, so much insisted on of late, has rendered obsolete that of transcendence; and it will be generally agreed that he is right in holding that both ideas are essential to the Christian conception of God. But when he goes on to treat of religious authority as a reflection of divine transcendence, he takes up some very questionable positions. He maintains that this authority is vested in the Anglican, Roman and Greek Churches by virtue of their possession of the historic episcopate, and therefore that they only are the legitimate branches of the Holy Catholic Church. He admits, it is true, that the Holy Spirit works through churches which do not enjoy the historic episcopate, but he would have us believe that it does so with difficulty and less effect, and rather by way of condescension than of goodwill. It seems to us, however, that if the history of Christendom proves anything it is that the Holy Spirit has no such preference as Dr. Illingworth attributes to it, but bloweth where it listeth, making its presence felt with equal power through forms of the ecclesiastical government the most diverse. Our author is not in sympathy with the

demand for the revision of the creeds. "The complete and final objection to this," he says, "lies in the divided condition of the Church [the Holy Catholic Church as above defined]. In the first place, the return from this state of division to one of communion is the necessary aspiration of all sincere Christians. And as long as the creeds which have come down from the undivided days of the Church are still common to its now estranged and separated branches, we have a formulated agreement in essential doctrine on which at least to found a hope of better days some time to come. Whereas if we in any way diminish the exactitude of this agreement we endanger the essential basis of future reunion, and to that extent defer its likelihood." Thus, it would appear, even the "damnatory clause" must remain in the Athanasian Creed until the reunited Church sees fit to remove it. The prospect of having to wait till then before any revision of the creeds takes place can hardly be welcome to sensitive minds, for whom the claims of veracity are at least as urgent as is the desire for reunion with the Roman and the Greek Churches.

FIVE BOOKS OF VERSE.

Forty-two Poems. By J. E. Flecker. London: J. M. Dent & Sons. 2s. 6d. net.

Magyar Poems. Selected and translated from the Hungarian by Nora de Vályi and Dorothy M. Stuart. London: E. Marlborough & Co. 2s. and 3s. 6d. net.

Helen of Troy and Other Poems. By Sara Teasdale. New York and London: Putnam's Sons. 5s. net.

The Poet's Calendar and Other Verses. By Margaret Macdonald. London: A. C. Fifield. 1s. net.

The Masque of the Elements. By Herman Scheffauer. London: J. M. Dent & Sons. 3s. 6d. net.

ALL genuine poetry has its source in the primal and creative impulse whereby the flower and the star are born. It may treat of sorrow and death, of the illusions and failures of men, of the weariness and vanity of love; but its chief concern is, after all, with the immortality of life and beauty. Even the attempt to make of woven rhymes a "dull narcotic numbing pain" is but another effort of the vital forces at work under the cloak of grief, and a new vision is the reward of that striving against inertia. But the combination of this supreme inspiration with the power of adequate and rhythmical expression is exceedingly rare, as we are reminded again and again in reading Mr. Flecker's "Forty-Two Poems." They are, as far as technique is concerned, almost invariably perfect; indeed, we have not for a long time come across verses by a modern poet so spontaneous and felicitous in expression, so devoid of those sensational devices by which lesser poets often strive to arrest our attention when real emotion is lacking. But the wistful sadness of a soul eternally haunted by an ideal which it cannot quite grasp, and in which it does not believe, can be detected in every line.

"If things so lovely are," he asks, "why labour still

To dream of something more than this
I see?

Do I remember tales of Galilee,
I who have slain my faith and freed my will?"

Mr. Flecker, at present, beholds life through a veil of pessimism, but whenever the veil lifts, as it surely must, he will, we think, give us stronger and more enduring work.

The note of pessimism also characterises many of the "Magyar Poems" which have been translated from the Hungarian by Miss Stuart, and Miss Nora de Vályi, of Budapest. We can well understand it when we read the biographical notes included in the volume, to which they give an added interest. The men who wrote these poems seem to have drunk deep of the cup of sorrow. Many of them devoted their lives to patriotic aims which were not realised; some endured great hardships and the bitterness of exile; and one, Sándor Petőfi, was tormented—unnecessarily, as it turned out, for he was killed during the revolution of 1848—by the thought that he would die among his pillows "like a bloom whose root the canker gnaws." There is a "Hymn" by Ferencz Kölcsey, in which the divine aid is invoked for the Motherland with a proud pathos which is very stirring, especially when we recall the "Vanitas Vanitatum" by the same writer, and the "Ode" by Dániel Berzsenyi is similarly characterised by a fine religious spirit. We are indebted to the translators for giving us this valuable selection from the poetry of Hungary in an English dress.

Miss Teasdale is a genuine singer, and her poems on Sappho, Erinna, Guenevere, and Helen of Troy are full of melodious lines, and a very acute perception of the devastating emotions which have made their names immortal. She has the lyrical impulse, and breaks forth every now and then into exultant little songs that ring as true as the trills of the mavis in Hawthorne time. The only complaint we have to make in respect of her really charming verses is that they harp too much on one string, and are too monotonously egotistical. The love that never finds satisfaction may need expression as much as the love that ends in joy, but if its sorrowful complaint is kept up too long it becomes selfish and morbid, and, if we may be quite frank, boring. But sometimes, we suspect, the unrequited passion is artificially stimulated even when it is almost ceasing to exist, lest the inspiration of the poet which so largely depends upon it should cease also. Perhaps this is unkind, but we should value Miss Teasdale's gifts more highly if they could find a wider range, and if she were a little more cognisant of the "still sad music of humanity" outside the limited sphere in which her troubled heart finds expression.

The author of "The Poet's Calendar" is not afflicted with insurgent emotions, and her delicate verses have the quiet charm of water-colour drawings. She loves the "low hills," the healing power of Nature's silence, the grey and gold of an autumn landscape where "tracts of maiden birch and pine" slope down to a silver lake. Once or twice she touches upon the more poignant realities of life, as in "The Childless Wife" and "The

Dead Lover," but she is really at her best amid green woodlands and fields silvered by the moon, where the tumult of the world is never heard.

Mr. Scheffauer's "Masque of the Elements" is, perhaps, the only one of the five books of verse under review which has in it the authentic thrill of genuine poetry springing from the deep sources of life which are alone creative. It really deserves an article to itself, for although the theme strikes one as being too ambitious, as well as too remote from the experiences of common humanity, the author has certainly succeeded in giving an intelligible and arresting interpretation of the great cosmic drama. He has tried to describe, not the passing of the seasons, but the tremendous changes that are brought about by Creation and Dissolution before the background of Time and Space. Instead of the joys and sorrows of men and women, we have the birth and decay, and then the re-birth, of suns and planets. Instead of the flowers of the meadow and the familiar alternations of day and night, we have the flash of meteors and the endless recurrence of life and death through interminable cycles—forces that follow and destroy each other like the serpents in the ancient symbol. The songs of the Sun, Moon, Earth, and the four elements are introduced by prose passages which frequently attain a high level of beauty, and should really be chanted aloud, and the book may be described as a sincere attempt on the part of a man of genuine poetic imagination to rise above the egotism which turns every individual sorrow into a sonnet, and pierce the eternal mystery which lies behind the unending avatars of Beauty.

THE LIFE OF PARACELSUS. By Anna M. Stoddart. London: John Murray. 10s. 6d. net.

THIS account of Theophrastus von Hohenheim, better known as Paracelsus, which was only completed just before Miss Stoddart's lamented death, will appeal chiefly to readers of Browning. The hero of the book was, indeed, one of the brilliant figures of the Renaissance, and a protagonist in the modern study of medicine. The writer, however, makes no claim to special scientific knowledge or original research, and her book is a popular narrative based chiefly on the results of recent German work. Paracelsus has many things to his credit besides his reliance upon experiment and experience. He was an indefatigable traveller. He was the first to lecture in German, in face of much opposition from a world which still identified learning with Latin. He won the friendship of Erasmus by his medical skill. He encouraged his students to go to Nature as better than many books, "where the apothecaries are the meadows, valleys, mountains, and forests, from whom we receive supplies for our apothecaries." These things, and many others, far outweigh the crudities and superstitions which still lurked in his mind, and dissolve the mists of prejudice and

false legend which have obscured his fame. Paracelsus was a deeply religious man, but he was too independent to take sides with the Church against the Reform or with the Reform against the Church. "It is a sin against the Holy Ghost," he wrote in one of his later discourses, "to say: the Pope, Luther, Zwingli, &c., are the Word of God, or speak to us from Christ, or are they who represent Christ, are His prophets, are His apostles: he who holds and esteems their discourse as the Word of God sins against the Holy Ghost. . . . Thou hearest not what Christ says, but only what they say." Like many other men of science, whose interest lies outside the conflicts of rival systems of belief, he had real insight into the spiritual essence of Christianity: "Love and faith are one, for love comes through faith and true Christianity is revealed in love and in the works of love."

LANDMARKS IN FRENCH LITERATURE. By G. L. Strachey. London: Williams & Norgate, Home University Library, 1s. net.

It is harder to write a small book than a big one. Some of the primers which tormented our school-days remain to remind us of the fact. Many of them were little more than catalogues of information, often admirably arranged, usually terribly dull. History and literature treated in this way never throb with human interest and become for the learner mere exercises in memory. Mr. Strachey's volume on French Literature in the Home University Library is of a very different order. It is not overcrowded with dates and names; the material is admirably selected and arranged; and the style and literary judgments are both so distinguished that wider knowledge will only deepen the reader's appreciation. There are of course places where we hold our judgment in suspense or imagine that Mr. Strachey is riding some hobby of his own too hard. Many readers are likely to feel that Racine is defended and extolled a little too elaborately for a volume of this size. For ourselves we regret the rather unaccountable omission of Calvin in the majestic procession of French prose. M. Faguet gives him an honourable place in his volume of sixteenth century studies, while the editors of the recent facsimile of the 1541 edition of the "Institution de la Religion Chrestienne" speak of it rightly as "l'un des plus nobles et des plus parfaits chefs-d'œuvre de notre littérature." These small blemishes, however, only help to emphasise the shining qualities of Mr. Strachey's achievement. It is one of the best short histories of any national literature which it has been our good fortune to read.

ARCHITECTURE. By W. R. Lethaby. London: Williams & Norgate. Home University Library. 1s. net.

For the amateur, architecture is among the noblest of hobbies, and, unless he be

also a collector of books, one of the least expensive. A book which would give him a survey of the whole field and emancipate him from the rather insular methods and nomenclature of the Gothic revival has long been needed. Mr. Lethaby has filled the gap with this admirable historical essay, which he describes as "an introduction to the history and theory of the art of building." "Good architecture," he tells us, "is masterly structure with adequate workmanship." This emphasis on structure runs through all his discussion of the subject and keeps his suggestive treatment of ornament from any taint of prettiness or the love of merely surface effects. It accounts also for the space devoted to Egyptian and Greek building, and for his coldness towards that of the Renaissance, which he describes rather severely as "the art of scholars, courtiers, and the connoisseurship of middlemen." Readers of Mr. Lethaby's book on "Medieval Art" will remember how he can make his words flash and glow with the spirit of beauty he is attempting to describe. The same rare and delightful quality meets us continually in these pages. We can only find space for one passage to illustrate what we mean. It is a description of the spirit of Gothic art. "It would be a mistake," he says, "to try to define it in terms of form alone; it embodied a spirit, or aspiration, an age. The ideals of the time of energy and order produced a manner of building of high intensity, all waste tissue was thrown off, and the stonework was gathered up into energetic functional members. These ribs and bars and shafts are all at bowstring tension. A mason will tap a pillar to make its stress audible; we may think of a cathedral as so 'high strung' that if struck it would give a musical note."

FIFTY YEARS OF WORK WITHOUT WAGES. By Charles Rowley. London: Hodder & Stoughton, 12s. 6d. net.

POSSIBLY Mr. Rowley is a poorer man in this world's goods because of the Ancoats Brotherhood and the invincible enthusiasms which have inspired his life; but during his fifty years of work he has earned the wages of friendship and public esteem and a fair retrospect such as fall to the lot of only a few of those who are rightly called benefactors. The story of the Work and the "Wages" is told in this handsome book with its wealth of delightful illustrations. It is written with the frank egotism which disarms criticism, and that effervescent enjoyment of life which has made it impossible for other men to deny Mr. Rowley their friendship or to refuse his requests. They are all here, Ford Madox Brown, Burne-Jones, William Morris, Frederick Shields, Walter Crane and the rest. It is a record of which Manchester may well be proud, for Mr. Rowley has always put his friends to noble use in the pursuit of civic aims. There is nothing quite like the Ancoats Brotherhood anywhere else, so independent of the cleavage of religious and political parties or so evenly compounded of artistic ideals and democratic

vistas. If it owes its chief inspiration to the writings of Ruskin and Morris that in no way detracts from the originality of its founder. Mr. Rowley has actually done what most of us only dream of doing, and few readers will be so churlish as not to respond to the happiness in his achievement, which greets us like morning sunshine in every page of this book.

LETTERS OF GEORGE BORROW TO THE
BRITISH AND FOREIGN BIBLE SOCIETY.
Edited by T. H. Darlow. London:
Hodder & Stoughton. 7s. 6d. net.

WE could hardly expect the Bible Society to keep its big "find" to itself, and had it done so a few students of literary origins would have been loud in their blame. Editor and publisher have done their best to whet our appetite, but the handsome volume with its cousinly resemblance to Mr. Nutt's "Tudor Translations," does not allure us when we have only to reach out a hand to take down "The Bible in Spain" from our shelves. The Borrow who writes these official letters with their pious phrases is not the strange adventurer of the imagination whom we know, any more than Charles Lamb at work on his stool in the India Office is the real Elia. If his employers had known what strange and splendid use Borrow was afterwards to make of the material which they helped him to collect, they would have been more than surprised and not a little dismayed. In the letters from St. Petersburg, which occupy less than a fifth of the volume, we are on new ground, and for any future account of the activities of the Bible Society they will supply valuable material. But we must not push our prejudice against unnecessary books so far as to blind us to the human qualities of these letters, though it is the author's own fault if he has made it hard for us to care for him in his less inspired moments. There are enthusiastic Borrowians who will welcome every line of them, and bestow upon this volume the deferential affection which paper, print, and binding conspire to invite. For readers with short lives and little leisure we would prescribe the more quintessential joys of Borrow at his best.

Few sermons survive the ordeal of print better than those of Professor F. G. Peabody. His new volume, "Sunday Evenings in the College Chapel" (London: Constable & Co. 5s. net.), contains sixteen sermons preached to students at Harvard. They have the charm of scholarly quietness and chastened speech, but otherwise they are not in the least academic. Everywhere there are the marks of earnest Christian conviction and a strong desire to help the hearer to face the real difficulties of life. Such sermons are College preaching at its best, because they never forget to be simple or to remind men who spend their days among books that the human need and the divine answer are everywhere the same.

EVERYMAN'S LIBRARY.

A NEW batch has been added to Everyman's Library which brings the number of volumes issued by Messrs. Dent & Sons in this popular series up to 600. The books cover a wide range of subjects, and include, in the classical section, Plutarch's "Moralia," translated by Philemon Holland, and "The Muses' Pageant," by Miss W. M. L. Hutchinson, an attempt on wholly original lines, which will be completed in four volumes, to combine as in a pageant the myths and heroic tales of ancient Greece; in romance, William Morris's "Life and Death of Jason," and the Arthurian Tales and Chronicles represented by Wace and Layamon; in fiction, Goethe's prose masterpiece, "Wilhelm Meister," with Carlyle's introduction; "The Blithedale Romance," by Hawthorne, which tells the story of the communist experiment at Brook Farm; and "Childhood, Boyhood, and Youth," by Tolstoy. Two important books from the point of view of theology and philosophy are included, namely, "The Signature of all Things; with other Writings" by Jacob Boehme, with an introduction by Clifford Bax, and Descartes' "A Discourse of Method and Meditation on the First Philosophy," translated by Professor John Veitch. For the antiquarian there is Stow's "Survey of London," that famous account of Elizabethan London which was first written in 1598, and then added to, "with divers rare Notes of Antiquity," in 1603. This will be an admirable companion to the "History of Queen Elizabeth's Reign," five volumes, which completes Froude's "History of England." To many one of the most welcome additions will be "The Invisible Playmate," "W. V., Her Book," and "In Memory of W. V.," by William Canton. These tender and poignant studies of child-life have been gathered for the first time, by the author's consent, into a single volume.

LITERARY NOTES.

MESSRS. PUTNAM'S have in preparation a complete edition of the prose works of Zwingli, edited by Professor S. Macaulay Jackson. Professor Jackson is the editor of the same publishers' series of "Heroes of the Reformation," in which his own memoir of Zwingli appeared. The first volume of the works is announced for the spring.

MESSRS. MACMILLAN are publishing a volume of lectures by the Rev. William Temple, Headmaster of Repton, entitled "The Kingdom of God." The lectures were delivered at Cambridge under the auspices of the Cambridge Christian Evidence Society.

MESSRS. HEINEMANN have in preparation, among other books, Mr. John Galsworthy's first book of verse, "Wild Oats: Moods, Songs, and Doggerels"; "War and its Alleged Benefits," by J. Novikov, vice-president of the International In-

stitute of Sociology, with a preface by Norman Angell. "The Life of Frederick Nietzsche," by his sister, Frau Foerster-Nietzsche; and the first volume of an English version of the novels of Dostoevsky, translated from the Russian by Mrs. Garnett.

A NEW volume by Mr. Edmund Gardner entitled "Dante and the Mystics," tracing the influence upon Dante of St. Augustine, the Dionysian treatises, St. Bernard, Richard of St. Victor, and the Franciscan mystics, will shortly be published by Messrs. Dent & Sons. "Socialism and Character," by Miss Vida D. Scudder, the translator of the letters of St. Catherine of Siena, is also announced by the same firm for publication at the end of the month.

THE Life, Lectures, and Essays of Professor W. Robertson Smith, in two volumes, edited by J. Sutherland Black and George Chrystal, are announced for early publication by Messrs. A. & C. Black. The "Life" is the official biography, and contains numerous illustrations from paintings and photographs. The volume of "Lectures and Essays" includes reprints of all Professor Smith's scientific papers contributed to the Proceedings and Transactions of the Royal Society of Edinburgh, as well as of many of his less accessible papers published in various periodicals.

MR. A. C. FIELD has just issued "The English Agricultural Labourer," a small book by the Rev. A. H. Baverstock, which discusses some of the problems connected with the small holding and housing questions, and suggests a number of remedies for the fatal disease of rural stagnation. Mr. G. K. Chesterton has written an introduction.

THE address on "The Opportunity of the East," delivered by Dr. Estlin Carpenter at the Brahma Samaj Anniversary, at Essex Hall, on January 25, will be published in full as a supplement to the next issue of the *Christian Commonwealth* on February 28.

WE understand that the Prologue, recited by Mrs. Brown Potter, at the Indian play, "Buddha," which was performed at the Court Theatre this week, was written by Mr. Harrold Johnson.

MESSRS. A. & C. BLACK announce that they have in the press a new study of the "Later Isaiah," by Professor T. K. Cheyne. In this book which will be called "Mines of Isaiah Re-explored," the author returns to the North Arabian theory which has played such a large part in his recent criticism. He endeavours to show that the current views of the "Liberation" of the Jewish exiles need much rectification, and that the "Liberator" was not the Persian King Cyrus, but a successful North Arabian adventurer; also that the next generation after the author of the Prophecy of Consolation did not know anything of a general release of the Jews in Babylon. Among his other results is the discovery that the Israelites worshipped a small

Divine Company under a supreme director, This has been long certain to the author, and he believes it has now been confirmed by the Jewish papyri found at Elephantini.

* * *

IN the March number of *The Highway*, the organ of the Workers' Educational Association, there is to be an article from the pen of the Rt. Hon. Sir John Gorst on "The Failure of National Education." The writer attacks the national system as a "waste of money and energy"; he attacks "higher education" as well as "cramming" and the examination system. The article seems calculated to provoke considerable criticism from educationalists throughout the country.

PUBLICATIONS RECEIVED.

MESSRS. H. R. ALLENSON, LTD.:—Personality: Professor A. W. Momerie, M.A. 6d.

THE CAMBRIDGE UNIVERSITY PRESS:—The Smaller Cambridge Bible for Schools—2 Kings. 1s. net. Nineteenth Century Essays: Geo. Sampson. 2s.

MESSRS. CONSTABLE & CO., LTD.:—A Lost Interest: Mrs. Geo. Wemyss. 6s.

MR. C. W. DANIELS:—Mammon's Victims: T. A. Brocklebank. 6d. net.

MESSRS. J. M. DENT & SON:—Everyman's Library: The Life of Mozart, E. Holmes; The Invisible Playmate, William Canton; A Discourse on Method, R. Descartes; Piers Plowman, William Langland; Leaves of Grass, Walt Whitman; Arthurian Chronicles; The Muses' Pageant; Two Years before the Mast, R. H. Dana; The Survey of London, John Stow; Principles of Political Economy, D. Ricardo; Childhood, Boyhood and Youth, Count Leo Tolstoi; Wilhelm Meister, W. Von Goethe. 1s. net per volume.

MESSRS. DUCKWORTH & CO.:—From the Forest: W. Scott Palmer. 2s. 6d. net.

MR. A. C. FIFIELD:—Translations from Heine and Goethe: P. G. L. Webb. 2s. 6d. net. A Living Wage: C. C. Cotterill. 6d. net. The English Agricultural Labourer: The Rev. A. H. Baverstock. 6d. net.

MESSRS. LONGMANS & CO.:—Letters and Recollections of Mazzini: Mrs. Hamilton King. 5s. net.

MESSRS. MACMILLAN & CO.:—Outlines of Liberal Judaism: Claude G. Montefiore. 2s. 6d. net.

MR. T. FISHER UNWIN:—The White Wall: Lady Pamela Glenconner. 5s. net. Social Life in the Insect World: J. H. Fabre. 10s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—The Higher Aspect of Greek Religion: R. R. Farnell, D.Litt. 6s. net. Professor Bergson's Philosophy: David Balsillie. 5s. net.

CORRECTION.

THE CAMBRIDGE UNIVERSITY PRESS:—Early English Dissenters: Champlin Burrage. The price of this book is 20s. for the two volumes, and not 20s. each, as stated in our issue last week.

FOR THE CHILDREN.

JOHN WYCLIF.

(1320-1384.)

As time went on a number of people gathered round St. Francis and wished to live as he did. They gave all their money to the poor and went about preaching and helping people. They called themselves "the brothers" or *friars*, and from

St. Francis being their teacher, the world called them *Franciscans*. Very soon these Franciscans began to travel into other countries besides their own, and towards the end of the reign of King John a number of them crossed the sea to England and settled in London, where they found the people very poor and miserable, for you know John was a bad King who squeezed all the money he could out of the people, and never thought of trying to do them any good as King Alfred did all his life long. These friars who came over first were very good men, who spent all their lives in helping the poor and sick, cheering those who were dying, and begging others to give up their sins and lead a better life. But after a while, when these first friars were dead and others took their place, things were changed. The others began to envy the rich monks who lived in their comfortable monasteries, and to wish that they had property themselves, and by degrees they built themselves monasteries, and used to go about begging money from people and selling them "pardons" from Rome for their sins. And they were hypocrites, because, while they pretended that they did it all for the good of the people's souls, it was really because they wanted the money themselves to build their fine monasteries, and live there comfortably eating and drinking while the poor people were starving. If St. Francis had been alive, how sorry and angry he would have been! By the time of Richard II., when Chaucer lived, the friars had grown so selfish and greedy that the people liked them no better than they liked the monks, and it was high time that some brave man spoke out and made English people trust to some better guide than these monks and friars and the Pope.

John Wyclif was a scholar of Oxford, and he is not much heard of until he came to be 40. Before then, it is likely that he spent his time in reading and studying (for he was a very learned man, as we shall see) and perhaps in going about among the poor people of his own village, called Wyclif, on the river Tees, and hearing how hardly they were treated by the Church—how they had to pay a certain sum yearly to the Pope, called "Peter's Pence"—how the priests made them pay when any of their relations died to have services (or "masses" as they were called) said for them, which the priests told them would let the souls of those who had died into heaven—and how they frightened those poor people by telling them that their sins would never be forgiven unless they bought pardons from Rome. All this Wyclif knew, and saw how hardly it pressed on the lives of the poor, who had enough to do to get their living as it was. And then, being a scholar, he could read the Bible (which was in Latin then, you must remember). And the more he read it, the more he felt sure that God meant it to teach us none of these things which the priests taught. It taught us that to be good is the only thing that God minds about; that prayers and services are of no use unless we love our neighbour and do as Christ told us; and that if we are really sorry for what we have done wrong, God will forgive us without our going to any priest or Pope and buying a "pardon."

Well, as soon as Wyclif came to see this clearly, he felt that he could not keep quiet about it—he must tell other people as well, so that they might shake themselves free from the monks and live more as God meant them to do. He preached in his own village of Lutterworth in Leicestershire against the monks and friars and bishops; he wrote little short books or sermons in *English* (which no priest had ever done before) and sent them round among his followers, and the poor people read them gladly, for all that the Bible said had been carefully kept from them by the monks, who only preached in Latin. He also sent out a number of preachers called the "poor priests" who taught as he did, and who used to gather the people together anywhere—in a market-place, or a churchyard, or a village-green, and speak to them of what was in the Bible, and of how they ought not to be afraid of the friars, but to show them they did not mean to obey them any longer. Last of all, he set himself to translate the Bible from Latin into English, so that everybody could read it and judge for themselves whether the monks were right or not. Just think how grateful we ought to be to Wyclif for doing this! He made it possible for everybody to live a good life and please God, and taught us that as long as we have a good conscience we need not be afraid of anyone living. As the verse says which I quoted for you last week, "He that hath clean hands and a pure heart" is the one who shall ascend unto the hill of the Lord and stand in His holy place.

Wyclif was not afraid of any one living, for he felt that he was doing right, and he had need of courage. For, of course, all that he taught and preached made the Pope and the monks very angry, and several times he was called up before a court of justice, and once was on the point of being put in prison; but just then, luckily for him, Edward III. died, and Richard II. came to the throne, and he stood up for Wyclif because the Pope had ordered England to pay a large sum of money, which King Richard thought was unjust.

John of Gaunt, too, who, you remember, was Chaucer's friend, was a friend of Wyclif also, because he did not like the friars, and so Wyclif fared better than he might have done. But when John of Gaunt thought that he was going too far in displeasing the Pope, he sent him a message to stop writing. Wyclif only said, "I believe that in the end the truth will conquer," and went on with his writing and preaching without being afraid of anybody. When he was getting old, he lived in his parish of Lutterworth, and he was such a good parson whom all the people were so fond of that it is thought Chaucer was speaking of him when he describes the country parson, who really tried to do his best, and taught "Christ's law and his Apostles twelve, But first he followed it himself." From what I have told you I daresay you see for yourselves that Wyclif was more like a Protestant than a Roman Catholic. We might almost speak of him as the first Protestant, and his followers were called—or rather nicknamed—Lollards, because of a curious kind of chant which they sang, such singing being called "lollen" in Holland, where it first began. You will

see later on how these poor Lollards were persecuted by the Roman Catholics and sometimes even burnt alive. For the whole of England did not become Protestant till a long time after Wyclif's death, though it was he who first set it on the road to becoming so. Forty years after he died the Pope gave orders that his body was to be dug up and burnt, and the ashes scattered into the stream that ran past his house. This was done, and is it not wonderful to think that, just as the stream carried the ashes into the river, and the river carried them into the sea, and the sea carried them all round the world, so the words of this one man have come to be known all over the world, and the Bible which he translated is to be found thousands of miles away from England—in Canada, India, Australia, America, and all the world over? The Pope might think that by burning his body he had put an end to his work, but it was not so. And remember always that though Wyclif was a better man than the Pope, St. Francis, though he was a Roman Catholic, was as good a man as Wyclif, and if he had been alive he would have agreed with Wyclif in what he said about the friars, and he and Wyclif would have been like brothers. For it is always so with those who care first and foremost about doing right and not about getting things for themselves. They can understand each other all the world over, because they have "Clean hands and a pure heart."

DOROTHEA HOLLINS.

THE SOCIAL MOVEMENT.

HOW TO MOBILISE SOCIAL WORKERS.

A VERY good and instructive example of how to make the best of voluntary social effort over a large city area is to be found in the movements of the Liverpool Council of Voluntary Aid, which has been ably supplementing the Lord Mayor's appeal for social workers. A leaflet of a general character has been drawn up, giving, for the information of those who have the time or inclination to do some voluntary work, a short statement of the general forms of social service undertaken in the city. The Council has also deputed one of its number to be in regular attendance at its office once a week, to confer with potential workers.

* * *

Besides the general leaflet, the Council has also issued several on specific work, of which perhaps the most valuable is that on "Infant Care in Liverpool" (recommended at a conference of the local bodies interested in the subject), which, besides stating in clear and simple language what ought to be done immediately before and after the birth of infants, gives a list of the various official and voluntary institutions in the city, to which application may be made for assistance in maternity cases. The Council does all it can to encourage new and inexperienced workers to put themselves under the leadership of skilled practical

workers, and, no less important, to take up the study of social problems at the School of Social Science in connection with the local University.

* * *

Liverpool and Birmingham have an honourable record in this matter, and it were much to be wished that other municipalities throughout the country would make similar efforts to train and concentrate effectively the forces of voluntary effort, of which there is still so much available in England, and which only too frequently through want of a little care and forethought is either neutralised or wasted.

* * *

HALF-TIMERS AND FULL-TIMERS.

A return issued by the Bradford Educational Authority of the number of children who have left school for full time employment whilst under 14 years of age shows that in 1911 there were 512 children under 14 years of age in full time employment, whilst during the year 48 children were given full exemption from school, and were in full time employment before they reached 13 years of age. Such statistics are a curious example of the inverted logic which so often leads to the waste of ability in the rising generation. The child of exceptional intelligence who reaches the 7th standard before the average time may have his exemption certificate, and go out to some occupation which in many cases, if not in most, effectually stops his love of study. Is it not the exceptionally intelligent child who should be kept on at school and encouraged to enter on a wider course of study?

ANNOUNCEMENTS.

It will be of interest to many of our readers to know that Dr. John Hunter, of Glasgow, will preach in his old pulpit at the King's Weigh House Church, Duke-street, Grosvenor-square, London, W., at the morning service on Sunday, Feb. 25.

THE eighth National Peace Congress will be held at Caxton Hall, London, on May 14, 15, 16, 17, and 18. On Tuesday, May 14, and Wednesday, May 15, there will be an Anglo-German Conference, presided over by Lord Courtney of Penwith. On Wednesday afternoon, May 15, Sir James Yoxall, M.P., will preside at an Educational Conference. On Thursday morning, May 16, Mr. A. Gordon Harvey, M.P., will take the chair at a conference on Commerce and War, a conference on Armaments and Labour being held in the evening, when the chair will be taken by Mr. J. Ramsay Macdonald, M.P. Short papers will be contributed at the morning conference by Mr. Norman Angell, Mr. F. W. Hirst, editor of the *Economist*; and Dr. T. J. Lawrence, formerly Professor of International Law, Cambridge and Chicago Universities. On Friday, May 17, Sir John Macdonnell, C.B., LL.D., will preside at a conference on International Arbitration.

A COURSE of five lectures on "English Literature" will be given by Dr. Blake Odgers, K.C., in Rosslyn Hill Chapel Room, Hampstead, as follows: Monday, Feb. 26, "Shakespeare's Mother"; March 4, "John Milton"; March 11, "The Style of the Poetry of the Eighteenth Century"; March 18, "Charles Lamb's Essays"; and March 25, "Childe Roland to the Dark Tower Came" (Robert Browning). The lectures will begin at 5.30 precisely. Admission to a single lecture, 2s., ticket for the whole course, 7s. 6d., family ticket for the whole course, £1 1s. These may be obtained from Miss A. M. Odgers, The Garth, North Finchley, N., and from Miss K. Shearman, Compton Leigh, Frognaal Gardens, Hampstead, N.W. The proceeds will be given to the Finchley Unitarian Church in aid of the Building Fund.

THE annual meeting of the Invalid Children's Convalescent Hospital Home (Mrs. Hampson's Memorial Home) Winfred House, Wray-crescent, Tollington Park, N., will be held at the Home on Wednesday afternoon, Feb. 28, at 5 o'clock. Mr. C. Fellows Pearson will preside, and the Home will be open to visitors for the inspection of the children's wards at 4.30.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ashton-under-Lyne.—On Sunday, the 11th inst., the annual choir sermons were preached at Richmond Hill Church, when the minister, the Rev. W. J. Hawthorn Jones, occupied the pulpit morning and evening. The annual prize distribution and parents' tea party was held on Saturday, the 10th. The chair was occupied by Mr. Charles Smith. The minister distributed the prizes, and delivered an appropriate address, emphasising the importance of Sunday schools. A programme of music followed the address.

Bournemouth.—The Rev. V. D. Davis has written a letter to a Bournemouth paper repeating the remarks which he made during a recent morning service at his church on the subject of prayer, with special reference to the establishment of a better understanding between England and Germany. He had received an appeal issued by the Executive of the Society of Friends with the request that it might be read to his congregation. The appeal urged that all who believed in the Fatherhood of God should pray frequently and earnestly that the efforts of the rulers and statesmen who are endeavouring to bring about a lasting peace might be crowned with success. Mr. Davis commented on this appeal in the following words:—"What I venture to urge is that the prayer now required of all who believe in the Fatherhood of God is not a pleading with Him as to how He should order the mind of rulers and statesmen, but prayer with the whole energy of our being, not merely 'frequently,' but ceaselessly, for the better mind in ourselves. God will care for the ordering of His own good providence. We have to set ourselves to realise, not merely

in feeling, but in conduct, what the Divine Fatherhood actually means and what it demands of us, if we are honest in our prayer, 'Thy Kingdom come, Thy will be done on earth, as it is in heaven.' The living prayer will be in strenuous and faithful efforts for self-control, for justice, for mutual forbearance, for the insight of genuine sympathy, for generosity of feeling towards the people of other lands, for a true brotherhood among our own people, and in our disposition towards others and our dealings with them. We can all pray together, if we only will, in this very practical way, so that the sincerity of our feeling and of our conduct may more and more penetrate the life of our people, reaching, as we may trust, the mind and heart of rulers and statesmen with the rest, and further, in the special matter of this appeal, helping to kindle a like spirit of trust and brotherhood in the people of Germany. Such at any rate appears to me the immediate duty laid upon us all, according to our Father's will, a line of true endeavour, prayer which will be indeed 'a hand that catcheth hold on peace,' prayer which is something to be effectually done, by the grace of God, which He surely will not leave without an answer."

Edinburgh : St. Mark's Chapel.—On Sunday, February 11, the Rev. R. B. Drummond gave an address on "Charles Dickens," alluding specially to his influence as a moral teacher and social reformer. On the following evening, readings from the famous author's works were given in the church-hall by Mr. Drummond and Mr. Collingridge Barnett.

Hastings.—On Thursday, February 15, the Rev. J. M. Lloyd Thomas, of Nottingham, delivered a most interesting lecture on "A Free Catholic Church." The lecturer said that he refused to surrender the word "Catholic" to one branch of the Christian Church, and took it in the sense of "whole" and "universal." There were three possible lines of convergence, amalgamation, as amongst some of the Methodists, absorption as with the Roman Catholic Church, and independent lines of convergence such as were taking place amongst Liberal thinkers in all the churches. The scepticism of Huxley and Tyndall was dead now, and as faith was getting nearer to science so science was drawing nearer to faith. The New Reformation, he held, was not making for sectarianism and disunion but for union and catholicity. The chair was taken by the Rev. S. Burrows, and several questions were asked and answered at the close of the lecture.

Liverpool.—The annual meeting of the Liverpool Postal Mission was held on Saturday afternoon, February 17, at Ullet-road Church Hall, about 80 friends being present. By the kind invitation of Mrs. and Miss Holt the first half-hour was spent pleasantly over tea and conversation in the library, after which an adjournment was made to the large hall for the more formal part of the meeting, during which the Rev. J. Collins Odgers occupied the chair. The report shows an increase of work in the number of new applications, in the books lent and sold, in the tracts given, and in the parcels sent out, and the workers are convinced that the need for such a mission is as great as ever. Many new books have been added to the library, and are being circulated and read with interest. The balance sheet shows an increase of indebtedness to the treasurer, due partly to the purchase of new books. The Rev. R. Nicol Cross, of Southport, gave an interesting address, and after a vote of thanks to the hostesses, the speaker and the chairman, the meeting closed with the Benediction. The collection amounted to £20s. 7d.

Liverpool: North-End Domestic Mission, Hamilton-road.—The annual report of the North-End Domestic Mission contains a

cheery and encouraging account by the Rev. J. L. Haigh, of the various activities connected with his work at Hamilton-road. It is declared that this winter has been the best of the series since the Mission was started, and credit must be given to the devoted workers for such an excellent result. The morning congregation is still not as good as might be wished, but the evening congregation nearly always comes up to, and sometimes exceeds, expectations. The junior classes of the Sunday school are crowded, and it has been found necessary to refuse admission to any more new scholars. "Everton is the most densely populated district in Liverpool," says Mr. Haigh, "and is of a Protestant character. I mean 'Protestant' in a local sense. To those who know Liverpool the word sums up all I need say; and so long as we are not branded 'Catholic,' in the popular acceptance of that term, we easily get our quota of the overflowing young life of the neighbourhood. To get the parents and guardians is always another question; and to retain this young life during its period of adolescence is one of the perpetual problems that faces Sunday-school workers, here and elsewhere. . . . We could fill a Sunday school blessed with double the accommodation of our building, and an infants' room three times the size of the present." The Monday evening concerts have been discontinued, owing to the counter-attractions of picture palaces, &c., in the neighbourhood, and a gymnasium has been started instead with excellent results, 40 members having joined at the outset. The Boys' Own Brigade (now under the captaincy of Mr. Haigh) Wednesday evening Recreation Society, Young Women's Club, Young Men's Club, Book Society, Ramblers' Society, &c., all report successful work, and the Summer Reading Circle, which has been studying one of Thomas Hardy's books, not only gives much pleasure but is gradually training its members in the appreciation of good literature founded on living and truly human experiences. In all these ways, and in the relief of the sick and destitute, the assistance of hard-worked mothers, and the providing of treats and excursions, the Mission is fulfilling its purpose and is receiving the cordial support of those who are anxious to see its sphere of usefulness extended.

London: Hampstead.—A neighbourhood meeting of the Women's League was held at Hampstead on the occasion of the annual meeting of the Rosslly Hill Chapel Women's Union on February 15. The chair was taken by the Vice-President, Mrs. Walter Bailly, in the unavoidable absence of Miss Edith Preston, who was subsequently re-elected as President for this year. There were present members from the branches at Brixton, Finchley, Highgate, Islington, Kentish Town, Stratford, and Walthamstow. After the annual report had been read and adopted, and the other necessary business transacted, Mrs. Sydney Martineau spoke on the recent developments in the work of the Women's League, and especially of the Fellowship Section, and the International Sub-committee with its "Guild of Friendship." She pointed out that there are many girls and women who have to leave home either for employment or study, and who may find themselves a long way from any church of Liberal Religion, or possibly may be in ignorance of one close at hand. The Fellowship Section aims at preventing this isolation; where the newcomer is near a church, the branch secretary, or some responsible member is informed of her arrival, so that she may be welcomed into the congregational life and made to feel at home there. Where the distance is too great, however, for this personal intercourse, friendly letters and information will lessen the feeling of separation. The Guild of Friendship is being formed for the benefit of girls of families belonging to the Liberal Religious movement abroad. By recommending boarding-houses,

schools or private homes where they may reside, and by ensuring through the branches and also the central committee that they shall receive invitations to meetings that will interest them, the League can do much to strengthen the bond of sympathy with the Liberal Religious Movement abroad. At present, the scheme is limited to Hungary and Germany, but in time it is hoped that not only Colonial churches, but women's societies in Holland, Denmark, Switzerland, &c., will also be induced to join the International Union and make use of the Guild of Friendship. Miss Helen Herford spoke further on this subject, and afterwards some of the delegates present gave brief reports of the doings of their branches.

London: Peckham.—On the 15th inst. the Rev. George Carter, founder and for many years minister of the Peckham Church, celebrated his golden wedding by holding a reception in the Lecture Hall adjoining the church in Avondale-road, Peckham. A very large number of friends were present, and during the afternoon several congratulatory speeches were made and floral and other tributes presented by representatives of various bodies. These souvenirs included a handsome basket of flowers from old friends of Avondale-road Church, the presentation being made by Mrs. Cooley. Many friends from South London Unitarian Churches were present, including the Revs. W. G. Tarrant (Wandsworth), W. Chynoweth Pope (Lewisham), and Douglas Robson (Peckham), and the numerous messages of congratulation included one from the Rev. W. Copeland Bowie.

Plymouth.—A service and public meeting to welcome the Rev. W. H. Burgess on his settlement at the Treville-street Unitarian Chapel was held on Saturday, February 17. Mr. A. G. Ellis presided at the meeting, at which Mr. A. Dufton spoke on behalf of the congregation, and Mr. J. Paton for the trustees. The Rev. R. H. V. Bloor, of Exeter, extended a welcome on behalf of the Western Union of Unitarian and Free Christian Churches, and gave the charge to the minister. The Rev. T. P. Spedding, representing the British and Foreign Unitarian Association, gave the charge to the congregation. Mr. S. W. Wright brought greetings from the congregation at Devonport. The Rev. T. P. Spedding preached in the chapel on the following morning.

The McQuaker Trust.—The Missionary Minister employed by the McQuaker Trustees, the Rev. E. T. Russell, has presented a satisfactory report of his work during 1911. It is a record of numerous open-air services involving a great deal of travelling. In addition, he conducted services on 33 Sundays at Stenhousemuir and on 13 Sundays at Perth. He has also delivered numerous indoor lectures during the winter months and superintended the work of the Postal Mission. Mr. Russell

"You have to make up your mind whether you are going to live your life honourably or not."

G. BERNARD SHAW, on Vivisection.

Lectures and Debates on Vivisection can be arranged with Mr. SIDNEY TRIST, the Editor of the *Animals' Guardian*, and Secretary of the London and Provincial Anti-Vivisection Society. The Rev. R. J. CAMPBELL (City Temple), presiding over a meeting addressed by Mr. Trist at Brighton, said that Mr. Trist's speech "was the most illuminating speech on vivisection he had ever heard." No fees, but bare railway expenses. All applications to be made to Sidney Trist, *Animals' Guardian*, 22A, Regent-street, London, S.W. Ask for a free copy of Mr. Trist's **Open Letter** to the clergy who support vivisection. *Name this paper.*—ADVT.

reports that in some places he met with a good deal of criticism and opposition, while in most places there was a ready welcome for the literature which he distributed.

NOTES AND JOTTINGS.

THE PROBLEM OF THE BLIND.

An important statement was made recently by Sir Francis Campbell, Principal of the Royal Normal College for the Blind, to a representative of the *Daily News*. He maintained that a blind man or woman from the college did his work better than a person who had proper sight, and that the greatest hindrance to the advancement of the interests of blind people was the fact that the whole world was more or less unconsciously against them. While everyone sympathises with the blind, there are few who are willing to help in the best possible way by giving them employment. A great effort has been made at the college to meet that prejudice by training the blind man so that he is better at his particular craft than people who can see, and the results have been excellent. When the public know of an opening which a blind man could easily fill, they should write to the college, and give some sightless, but industrious and skilful person a chance in life.

THE EMPEROR OF JAPAN'S POEM COMPETITION.

The Lady Sono, in attendance on the Empress of Japan, is doubtless a proud and happy woman, for she has won the first prize in the Mikado's New Year's Poem Competition for which no less than 29,353 poems were sent in. It is a relief to hear that out of fifty-eight which were commended only twenty-one were read aloud at the party arranged for the purpose by the Imperial Family, although it may be conjectured that the patience of the State officials was sorely tried when a poem by the Empress was read three times, and one by the Emperor five times. The Assembly standing respectfully, meanwhile with bowed heads. The subject chosen for the competition was "A Crane on a Pine Tree."

A CORNER OF THE COTSWOLDS.

No one who has ever crossed the breezy stretches of Minchinhampton Common, one of the most beautiful spots in England, well known at least by name to all ardent golfers, will hesitate to agree with the secretary of the National Trust for Places of Historic Interest or Natural Beauty that it should become national property. A committee has recently been formed for the purpose of taking steps to acquire the manorial rights of the Common, Major Ricardo, the lord of the manor, having expressed his willingness to give the Trust an option of purchase till May 1, for the sum of £1,250. This will enable the Trust if they can secure the money, to acquire the manorial rights for something like £2 an acre. We join very cordially in the hope that this sum will be raised before the date given for withdrawing the option. Contributions may be sent to Mr. E. W. Fyffe, Box, Minchinhampton, or to Mr. S. H. Hamer, secretary of the National Trust, 25, Victoria-street, S.W.

THE NONCONFORMIST PAGEANT.

The Free Churches broke new ground in organising the Pageant at the Horticultural Hall arranged by the Women's League of the London Congregational Union. The Rev. Hugh Parry, who wrote the book of the words, is a convinced believer in the teaching of history by means of episodes presented on the stage, and great credit is due to all who worked so hard to produce a performance which was said to compare favourably with the Church Pageant at Fulham Palace. The work was undertaken entirely by amateurs, and the episodes included the defence of Luther at the Diet of Worms, the singing of a song of thanksgiving by the Pilgrim Fathers on their arrival in the land of freedom, the rebuking of Beau Nash by Wesley at "a public place in Bath," and a dialogue between Mary Queen of Scots and John Knox.

THE RHODES SCHOLARS AT OXFORD.

The following analysis of the occupations taken up by the Rhodes scholars on leaving Oxford, which appears in the annual statement of the Rhodes Trustees, is of interest as showing the various spheres in which the influence of the founder of the scholarships will be felt in days to come. Out of about 250 men who had left Oxford up to 1910, 84 have given themselves to educational work and 66 to law. Doubtless many of these may enter public life, which Rhodes perhaps anticipated as a probable aim of his scholars. Our own Indian, Consular, and Colonial Services have secured four, the American Diplomatic and Consular Service two. Nineteen have undertaken religious work, eleven medicine, nine scientific work, eight business, five journalism, five mining and engineering, three agriculture, two forestry. Of the German students, thirteen have entered the Civil and three the Diplomatic Service in Germany.

THE CAPTURE OF THE STREET ARAB.

The street Arab of New York is not easily caught, and special devices have to be resorted to in order to save him from aimless pastimes or the habit of loafing. Accordingly, we learn from *Progress*, a Guild of Play has been started to organise games in the poorer streets and backyards of the city for those children who can not, or will not, go to the parks for recreation. The children are formed into older and younger groups of from 25 to 50 in each, the older for those from ten to fourteen years, the younger from six to ten, boys and girls being separated. The Guild has two main objects in view—to teach suitable games and foster a spirit of fair play. The playground is usually their own street, but if it is one with much traffic they are moved to the next, though it often needs much tact and diplomacy to induce the "gang" that rules in the invaded street to make peace with the invaders. In addition to the games the activities of the Guild include story-telling (the children's chief delight), singing, folk-dancing, and even hand-work, such as wood-carving and the making of toys.

EDUCATIONAL COLONIES FOR BOYS.

Captain Petavel, a member of the committee of the Educational Colonies and

Self-supporting Schools Association, has written a pamphlet on "The Imperialism of the Future," in which he points out the importance of following up the school period for boys by a period of employment under the best possible conditions for moral and physical development. He gives an interesting account of the Witzwil Colony, in Switzerland, which owes its origin to the action of Herr Otto Kellerhalls, who has applied himself to the study of unemployables and the best methods of making them self-supporting. The story of Witzwil makes cheerful reading, and the writer of this pamphlet sees no reason why the scheme which has worked so well in Switzerland should not be seriously taken into consideration by social reformers in our own country, who realise the futility of talking about national efficiency while we are allowing so many lads in their teens to develop into loafers and criminals.

SUSTENTATION FUND.

At the Annual General Meeting of Contributors, held in Dr. Williams's Library, London, at 12.30 p.m., on Wednesday, February 14, 1912, Mr. W. Byng Kenrick in the chair.

The Annual Report and Balance Sheet were presented, and the following resolutions adopted, viz. :—

That the Report and Accounts, as now presented, be adopted, and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, the Rev. W. H. Drummond, and Messrs. E. J. Blake, W. B. Kenrick, W. Long, F. Preston, and J. C. Warren, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That the appointment by the Board of Mr. B. P. Burroughs as a Manager of the Fund in the place of Mr. Oswald Nettlefold, resigned, be confirmed.

That the Contributors approve of the action of the Managers in endeavouring, in co-operation with the National Conference, the British and Foreign Unitarian Association, and the Stipend Augmentation Fund, to formulate an Appeal for a Fund to provide more adequate Stipends for the Ministers of our Churches throughout the country.

That the sincere thanks of the Contributors be tendered to Mr. W. Byng Kenrick for his services as President during the past year, and that he be re-elected President for the year 1912.

That the Contributors have heard with much regret that Mr. Edgar Chatfield Clarke has felt obliged to ask to be relieved of the duties of Honorary Treasurer, and accord to him their cordial thanks for his services during the past seventeen years, and request him to continue to act until a suitable successor is appointed.

That the thanks of the Contributors be given to Mr. Frank Preston for his services during the past year, and that he be appointed Honorary Secretary for the year 1912.

That the services of Mr Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1912.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to the Chairman for his services in the Chair.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER.

**Appeal and Bazaar Fund, 1911-12.
Special Effort to Raise £1,250**

*The Bazaar to be held
November 6, 7, 8 and 9.*

IN submitting our appeal we have the following objects in view:—

(1) LIQUIDATION OF DEBT.—On certain property belonging to the Church there is a mortgage of £550, the balance of an original mortgage of £850.

(2) A NEW ORGAN.—We have hitherto struggled to maintain a good musical standard in our services. To this end we have been generously and effectively helped by an unpaid choir and organist. For the continuance of a reasonable efficiency we now require a new organ. The old organ has done splendid service; but it was not new when bought by us, and it has served us 28 years.

(3) RENOVATION AND REPAIRS.—The Church and Schools stand in real need of renovation. They are a splendid and substantial block of buildings, and attention paid to them now will be a genuine economy, likely to be felt for many years to come. Since the appeal was drafted the Sanitary Committee of the Corporation have given notice that the drainage requires certain alterations which will involve considerable outlay.

**FOR THESE PURPOSES WE DESIRE
TO RAISE £1,250.**

The Congregation and Elder Scholars of the Sunday School have already promised donations amounting to the sum of £275.

For those in a position to consider our claims in another aspect, a word or two further may not be unwelcome.

The property already referred to represents the first effort of our Church to secure premises suitable to its growing needs, and to the dignity of its aim. The site on which it stands was bought with the intention of building a Church upon it. However, the site on which the Church now stands was thought a better one and the earlier site was turned to what would by now have been an excellent investment, had not the financial needs of the Church postponed the full liquidation of the mortgage. That the scheme was a sound one from the beginning is testified by the fact that the late Mr. R. D. Darbishire supported it heartily, and advanced the first mortgage upon it. The foresight which determined the change has been almost strangely justified. Town developments have made our present situation an ideal one. On the other hand, the old site would by now have been almost entirely unsuitable for Church purposes.

Another feature of our past we may venture to name as bearing upon the spirit of our appeal:—The Church has struggled hard to avoid becoming a burden to denominational funds. Official records dealing with its beginnings show this in words other than our own. Begun in 1866 on the initiative of a few earnest souls, without wealth or social influence, it has all along striven to be self-supporting, and has been for more than 20 years entirely independent of outside aid. This condition of things we aspire to maintain. We believe our aspiration will command your active sympathy.

At the present moment we stand at what we believe is a fruitful crisis in our Church life. The labours and sacrifices of the past have earned for us a great opportunity. This opportunity may either be frittered away or utilised decisively. We have fine Church and School premises worth about £7,000. We have a growing congregation, consisting to a remarkable extent of men and women not hitherto connected with liberal Christianity. We have, too, an able and willing staff of workers. In short, we can pledge ourselves to an effort worthy of your generous support.

Our future is a promising one. Unlike many city Churches, our position will assure rather than threaten our prosperity for many years to come. The neighbourhood is a residential one, offering a fine field for enlightened progressive religious work. So far as can be seen, adequate assistance at this crisis of our Church life would set us free for purely spiritual work for another generation.

In conclusion, we humbly pledge ourselves to do all that earnest and prayerful effort and sacrifice can do to justify any consideration and practical aid you may extend to our undertaking.

The appeal has received the endorsement and commendation of the following:—The British and Foreign Unitarian Association and a donation of £50 conditional upon £1,200 being raised; The Manchester District Association of Presbyterian and Unitarian Churches and donation of £30; and the Rev. H. E. Dowson, B.A., President of the National Conference.

We are, yours faithfully,

JOHN HEYS, *President.*

DAN BAXTER, *Vice-President.*

HARRY ANGUS, *Chairman of Bazaar Committee.*

JOHN CHORLTON, *Treasurer*, 2, Beresford-road, Longsight, Manchester.

OLIVER H. HEYS, 8, Sunny Bank-road, Longsight, Manchester, *Secretary.*

C. H. CHORLTON, 38, Ashfield-road, Rusholme, Manchester, *Secretary.*

Contributions in money or goods, &c., may be sent to the Treasurer or to the Secretaries.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, February 25, at 11 a.m.

Mr. G. E. O'DELL.

"Mrs. Humphry Ward's *Case of Richard Meynell*."

" at 7 p.m.

Mr. H. J. BRIDGES.

"How to preserve the Military Virtues."

Wednesday, February 28, at 8.30 p.m.

Mr. G. E. O'DELL.

"*The Miracle*: An Ethical Appreciation."

Thursday, February 29, at 5.30 p.m.

Mr. H. J. BRIDGES.

"The Idea of God in the Old Testament:
V. After the Exile."

ALL SEATS FREE.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

February 25, Rev. Dr. S. H. MELLONE, M.A.,
Principal of the Home Missionary College, Manchester.

March 3, Rev. E. H. L. THOMAS, B.A., of
Wilmslow, Manchester.

March 10, Rev. J. M. LLOYD THOMAS.

March 17, Rev. NEANDER ANDERTON, B.A., of
Monton, Manchester.

FREE Over 200 Novel Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxzella." Wide range of fascinating colours and designs. Washable colours fast, looks smart for years.—HUTTON'S 5, Larne, Ireland.

REMNANTS! Genuine White Art Irish Linen for making Teacloths, Tray-cloths, D'Oyleys, &c. Big pieces, 2/6 per bundle, postage 4d. Illustrated Irish Linen Catalogue FREE. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

A LADY and GENTLEMAN can receive two or three Paying Guests in their pretty home in South Devon. House on hill, facing south; verandah, garden. Non-flesh diet if desired.—Mrs. HAYNE SMITH, Ridgway, Dartmouth.

EAST GRINSTEAD.—Comfortably furnished Cottage to Let. Two sitting-rooms, three bedrooms, good garden; charming country, bracing air. Twenty minutes from station.—C., Yewhurst, Coombe Hill, East Grinstead.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

BLAIN & HANKINSON,
Pharmaceutical Chemists,
69, Market Street, MANCHESTER.
Continuing WOOLLEY'S Dispensing and
Retail Establishment.

COOPER & CO.,
Court Tailors,
(formerly MCALPIN & COOPER).
Under the joint management of
J. F. FORBES and E. D. HERBERT.

**3, Maddox Street,
Regent Street, W.**
Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 24, 1912.
* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3636.
NEW SERIES, No. 740.]

LONDON, SATURDAY, MARCH 2, 1912.

[ONE PENNY.]

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE MARCH NUMBER.

Their Own Way to Make.
Temperance Ideas.
Winter. (Full-Page Picture and Poetry.)
The Piper and the Proud Princess.
In Early Spring. (Poetry.)
The Kindly Moon. (Poetry.)
Heroes and Heroines of History:
GRACE DARLING. (Illustrated.)
Young Days' Guild Work.
The Awakening. (Poetry.)
What Does Christmas Really Mean?
Coming. (Poetry.)
A Thankful Rhyme. (Poetry.)
Mother Nature's Children. (Illustrated.)
The Boy Across the Way. (Poetry.)
Days and Nights. (Poetry.)
The Adventures of a Bumble-Bee.
What is it? (Poetry.)
Three Little Maidens. (Picture.)
The Little Sparrow. (Poetry.)
A Daisy in a Drawing-Book. (Poetry.)
Puzzles and Puzzlers.
Editor's Chat, &c.

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

A specimen copy will be sent post free to any address on receipt of a postcard.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

BROOKFIELD CHURCH,
GORTON MANCHESTER.

Four Days' Bazaar
AND
Floral Fete,
MARCH 20 to 24 inclusive.

OPENERS:

1st Day: CHARLES HAWKSLEY, Esq., President
of the B. & F. U. A.
2nd Day: The Rev. H. ENFIELD DOWSON,
B.A., President of the National Confer-
ence.
3rd Day: MADAM FARRAR-HYDE, of Mossley.
4th Day: J. H. REYNOLDS, Esq., Director of
Higher Education for Manchester.

AMOUNT NEEDED £600.

The members of the Church and School are making strenuous efforts to raise the above sum, which is urgently needed for repairs and improvements to walls, organ, heating, lighting, &c. In addition to working for the Bazaar, present and former members have already paid or promised sums amounting to £125 towards the above objects. Donations of money or goods are urgently needed, and will be thankfully acknowledged by the undersigned:—

ALBERT THORNHILL, Minister.

Brookfield Parsonage, Gorton.

J. L. WORTHINGTON, Treasurer,

30, Park Range, Victoria Park, Manchester.

MANCHESTER COLLEGE, OXFORD

Principal:

Rev. J. E. CARPENTER, M.A., D.D., D.Litt.

Session 1912-1913.

Candidates for admission should send in their applications without delay to the Secretaries.

Bursary of £50 a year; Exhibition of £70 a year; Scholarship of £90 a year offered to Undergraduate Students for the Ministry.

Bursaries tenable at the College offered to students for the Ministry.

Dr. Daniel Jones Bursary offered to Ministers for further period of study.

Arlosh Scholarship of £120 per annum open to students for the Ministry who have graduated with distinction at any British or Irish University.

For further particulars apply to the PRINCIPAL, or to the Rev. HENRY GOW, 3, Keatsgrove, Hampstead, London, N.W.

A. H. WORTHINGTON, B.A., } Hon.
HENRY GOW, B.A., } Secs.

League of Liberal Christianity.

CENTRAL TRAINING INSTITUTE,

King's Welgh House, Thomas Street, W.

Dr. TUDOR JONES

will Lecture on

Mondays in March, at 8 p.m.,
on

"PATHWAYS TO RELIGION."

March 4. "The Pathway of Natural Science."
" 11. "The Pathway of Philosophy."
" 18. "The Pathway of History."
" 25. "The Pathway of the Soul."

LONDON SUNDAY SCHOOL SOCIETY.

THE ANNUAL MEETING

of the Society will be held at

Essex Hall, Essex Street, Strand, on
Saturday, March 9, 1912.

PROGRAMME OF MEETING.

4.30—5.15 p.m. Business Meeting.
5.15—6 p.m. Refreshments.
6—7 p.m. Public Meeting.

Statement by the Secretary on "How the National Insurance Act affects Sunday School Provident or Friendly Societies."

Conference on "The Need for Further Organisation in the Sunday School," to be opened by the Rev. Charles Roper, B.A., of Kilburn.

R. ASQUITH WOODING, Hon. Sec.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical,
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 3.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. C. M. WRIGHT, M.A.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. E. CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 { Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 { Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. E. CAPLETON; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. E. H. L. THOMAS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Rev. J. A. PEARSON.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. A. VOYSEY, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill road, 11 and 6.30, Rev. J. C. ODGERS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCAD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. J. W. AUSTIN, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. E. GEORGE, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFOETH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY,"—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

MARRIAGES.

HUXLEY—BRUCE.—On February 23, at Essex Church, Kensington, by the Rev. Frank K. Freeston, Leonard, son of the late Rt. Hon. T. H. Huxley, F.R.S., and of Mrs. Huxley, Hodeslea, Eastbourne, to Rosalind, third daughter of the late Wm. Wallace Bruce, and of Mrs. Bruce, 9, Airlie-gardens, Kensington.

MARKS—STEWART.—On Feb. 15, Alphonse Marks to Emily Stewart, late of Parade Library, Exeter.

DEATH.

TEASDALE.—On February 26, at 4, Airedale Cliff, Bramley, Leeds, Eleanor Josephine, the beloved wife of John Christopher Teasdale, and daughter of the late Captain Joseph Pollock, in her 72nd year.

Situations

VACANT AND WANTED.

SITUATION as Nursery-Governess wanted, for refined young French girl.—Apply Miss C. E. B. BLAKE, 22, Rue de Naples, Paris VIII^e.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	131	BOOKS AND REVIEWS :—		The Rev. J. Kertain Smith	139
SOME THOUGHTS ON COMPREHENSION	132	The Saints' Appeal	137	The Rev. John H. Belcher	139
LIFE, RELIGION AND AFFAIRS :—		The Cardinal Elements of the Christian		MEETINGS AND SOCIETIES :—	
The City of a Dream	133	Faith	133	The British and Foreign Unitarian Assoc.	140
The Extirpation of the Fit	134	Studies in the Highest Thought	133	Liberal Christian Movement in Germany	140
QUESTIONS AT ISSUE :—		Publications Received	133	Winifred House Children's Hospital Home	141
Strikes	135	FOR THE CHILDREN :—		London Sunday School Society	141
CORRESPONDENCE :—		Joan of Arc (1411-1431)	138	The Social Movement	141
A Free Catholic Church	136	MEMORIAL NOTICES :—		Announcements	142
The Selborne Society	137	Mr. James Farrar	139	NEWS OF THE CHURCHES	142
				NOTES AND JOTTINGS	143

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

ALL interests have been overshadowed this week by the progress of the negotiations carried on by the Government in order to avert the threatened coal strike. At the time of going to press the news is very grave, and a disaster to the industrial life of the country is imminent. An official paper has been issued, which contains the following deeply significant statements :—

(1) His Majesty's Government are satisfied, after careful consideration, that there are cases in which underground employees cannot earn a reasonable minimum wage from causes over which they have no control.

(2) They are further satisfied that the power to earn such a wage should be secured by arrangements suitable to the special circumstances of each district, adequate safeguards to be provided to protect employers against abuse.

THE principle of the minimum wage has thus been conceded in the highest quarters, and in the past few days it has been winning converts rapidly. Even *The Times* has expressed itself in the following terms: "There is no doubt whatever that the solution of the problem lies in conceding the *minimum* wage with due safeguards. It is universally felt that men who do the work of the coal miner ought not to be liable, through no fault of their own, to the deprivation of a fair wage which they are willing to earn and would earn if they had the opportunity. That is common justice. But it is no less justice that the employer should be safeguarded from the abuse of the privilege." In face of this conversion of public opinion further resistance on the part of a section of the coal-owners seems to be quite useless.

We cannot see what they hope to gain by prolonging the controversy until a minimum wage is imposed upon them by Government action.

THE coming week is likely to be one of much strain and considerable provocation. If there are inconvenience and suffering, they will not be cured by wild and whirling words. Nor should it be forgotten, even by those who are most stern in their denunciations of the men, that there is a fine element of chivalry in their action. The movement is not in the interests of well-paid labour in order that it may secure a larger share in the profits of industry. It is a plea for the rights of the bottom dog. Whenever the strong come to the help of the weak, we need not necessarily admire the prudence of the methods adopted; but we cannot and we ought not to withhold our tribute to the spirit of brotherhood, which is ready to suffer for another's good.

MR. L. T. HOBHOUSE gave an important address last Saturday at the Manchester Reform Club on "Democracy and Diplomacy." He contended that the policy of secrecy in foreign policy was a failure and led to backward and reactionary movements which were out of harmony with the democratic spirit. Why, he asked, should it be supposed that if a democracy was capable of governing the conduct of its social and domestic affairs, it was incapable of governing itself aright in its relation to foreign nations? He attributed the prospect of better relations with Germany almost entirely to the pressure of public opinion. But if public opinion was to be effective it must be kept well-informed.

REFERRING to the causes of the failure of a secret foreign policy, Mr. Hobhouse pointed out that in cases where there was "a continuity of policy," and no effective public opinion, the control of policy

was apt to fall into the hands of Government offices. Government offices generally were bland and impassive. They went on their own way and stuck in their own rut. All this was even more so in the Foreign Office, because it was not open to competition—and did not get the pick of the brains of the country as, for instance, the Treasury Office—and was staffed by nomination. Offices meant office traditions; and when the office had got it into its head that "Germany is the enemy," nothing would get it out of the office head.

THE Professors of Divinity in the University of Cambridge have taken a significant step in recommending that the condition whereby Divinity degrees appear to be restricted to clerks in Holy Orders in the Church of England should be removed, and a declaration of assent to the formularies of the Church of England before admission to these degrees should be no longer required. They base their recommendation firstly on the fact that while originally the degree of Doctor of Divinity conferred authority to teach, it is valued now chiefly as affording evidence of proficiency in theological studies, and secondly on the distinction in these studies gained by members of the University who do not belong to the Church of England. These men, they point out, are at present debarred from obtaining from their University the appropriate recognition of the work they have done.

PROFESSOR BENNETT, the Secretary of the Board of Theology of London University, has expressed his cordial approval of the proposal. He regards it as a step towards complete freedom for Nonconformists, and one calculated to raise the value of the Divinity degrees at the older universities. He maintains that the London system has proved the working of undenominational degrees in Divinity to be quite practicable. The questions were not set so as to disclose the student's own opinions, but his

knowledge. He would not be asked to prove the doctrine of the Trinity, for instance, but to say what other people had taught about it.

* * *

CANON HENSLEY HENSON has done a courageous and independent thing in asking the Rev. J. M. Thompson to give a course of lectures on "Miracles and the Christian Faith" in St. Margaret's Church, Westminster. In his first lecture Mr. Thompson pointed out that it was an enormous relief to many minds to be allowed to dissociate their faith in Christ from the materialistic ideas with which it had so long been entangled. It would soon be regarded as a truism that the alleged miracles either admitted of natural explanation or did not happen as they were described. The idea that the ordinary historical methods were inapplicable to the miracles attributed to Christ was a monstrous fallacy, and would deprive Christianity of all claim upon the human reason. It was, he thought, likely and there was evidence, that Christ had the healing power in an uncommon degree; but that was no excuse for neglecting to demand specially strong evidence for acts apparently beyond common experience.

* * *

In his second lecture, delivered last Wednesday, Mr. Thompson began by repudiating the idea that an attack on miracles was an attack on God. The religious sense, he held, was free to hold that God acted directly in and through our lives, but not to say that any event happened other than as science and history determined. The word "providence" might well take the place of "miracle"; it suggested regularity and permanence in God's work, together with a sense of love. He pleaded further that to give an historical account of the religious sense was not to detract from its value. Ultimately, God was spirit, so we might expect more providential activities in mind than in matter, and should scrutinize most carefully what seemed material providences. We could not find God in anything that reason said was untrue. The evidence for His providential working was to be looked for rather in the psychical than the physical sphere.

* * *

SIR JOHN MACDONELL, the Quain Professor of Comparative Law, delivered a lecture at University College, London, last week, on the "Trial of Servetus." The jurist was much more severe than some recent historians in his condemnation of the part played by Calvin in the affair:—"To the lawyer the trial from first to last seems an amazing medley; there are confusion and vacillation, denoting deter-

mination to obtain a conviction without clear perception of how this was to be done; first one prosecutor, then another, then a third, and in the end Calvin, without any official position, dominating the proceedings. First one set of charges, including a count for slander of Calvin; these withdrawn or dropped without, as might be expected, a verdict or judgment of acquittal being pronounced in favour of the prisoner; then a new set of charges substituted; the arguments in Court not closely confined to the issues thus raised, but allowed to wander into all sorts of theological discussions and to degenerate into rude personalities; the Court partly abdicating its functions and taking the opinions of various cities and individual pastors; the real prosecutor, Calvin, in the course of the trial and at a critical point therein haranguing the people and denouncing the accused, and by letters and otherwise seeking to influence the referees or assessors. The sentence, too, not strictly founded on the charges, but vague and declamatory, and in it no clear finding as to any offences committed within the territory of Geneva. Grotius, a severe critic of the trial, points out that Servetus had excited no disturbance or engaged in any propaganda within that territory. It is hard to believe that a trained jurist, such as Calvin was, did not see that he had gained his end and killed his man by irregular means."

* * *

THE lecture concluded with a brilliant plea for justice as the measure of civilization:—"A comparison between the trial of Socrates for *asebeia* before the Heliastic tribunal at Athens and that of Servetus before the Geneva Court is all to the honour of the former. The sentences of both Courts were errors; but in the trial before the Athenian tribunal were none of the elements of brutality, savagery, and personal spite conspicuous in the other. In the theocratic democracy there may have been a higher standard, but the trial speaks of a lower life. It has been said in palliation that Calvin was only of his time; the blank pardon served out for every deed of violence; an admission that he, a great moral teacher, was not in advance of his time. . . . There is no accepted test of civilization. It is not wealth or degree of comfort, or average duration of life, or increase of knowledge. All such tests would be disputed. In default of any other measure, may it not be suggested that the degree to which justice is carried out is as good a measure as any—the degree to which men are sensitive as to wrongdoing and desirous to right it? If that be the test, a trial such as that of Servetus is a trial of the people among whom it takes place; and his condemnation is theirs also."

SOME THOUGHTS ON COMPREHENSION.

WE publish a letter to-day by the Rev. H. D. ROBERTS, which raises once again the question of the meaning and limits of comprehension in a religious society. He is able to use to advantage the vague emotional appeal to the idea of Liberty, and to suggest, almost as a matter that requires no proof, that a form of religion which is marked more by diffusive sentiment than personal loyalties has escaped from bondage into the freedom of the truth. With Mr. ROBERTS' desire to be as broad as possible there will be general agreement, but it is possible to doubt whether we can discuss this question to much profit in such a rarified atmosphere of logic, apart from the needs and experiences of life and the verdicts of history, which is only life writ large.

It must be remembered that the prophets and martyrs of comprehension in a former age were far more deeply concerned with providing the best possible conditions for the growth and expansion of a common Christianity than with the promotion of an abstract doctrine of freedom. Their philosophy of liberty was only incidental to the preaching of the Gospel. When BAXTER proclaimed his unwillingness to impose limits upon the Church which would rob CHRIST of any of his flock, his resistance to unnecessary doctrines sprang out of his burning desire to draw men to a common centre. It was the very richness of the contents of his own religious experience which enabled him to contend so mightily against the imposition of definitions which limited the power of the Gospel. This attitude of mind is very different from that of the French *illuminati* of the eighteenth century, with their scorn of superstition, their intellectual curiosity, and their overweening confidence in the power of the human mind to create its own religion, if indeed it happened to be so weak as to need one. We fear that the intrusion of this spirit into English religious thought has led to some fatal confusion between the liberty of the Christian man, which only exists in relation to a common centre and is in itself a form of passionate loyalty, and the freedom which is always pleading for detachment and values the tolerant curiosity of the intellect more highly than the soul's experience of reconciliation and peace.

In the movement towards wider fellowship, which is so characteristic of religion at the present day, with its fine impatience of artificial barriers and its deep humanitarian feeling, there is, we believe, a pressing need that the confusion of thought to which we have just alluded should be recognised and avoided. On the intellectual plane, as students of history and

critics of ancient records, men may live in friendly isolation from one another and recognise their differences as the piquant condition of progress. But when we come to the life of the affections, and to religion, which is the life of the affections at its highest and best, discord ceases to be a blessing in disguise. Fellowship becomes a paramount necessity. The hard nodules of individuality, which provoke to controversy or dissension, must yield to a gradual process of fusion in a common life and worship. And this means that men must confess in their hearts their loyalty to a communal affection, that their lives must move round a common centre, that there must be a constant surrender of the smaller preferences of liberty in order to secure the larger freedom of the whole. Without this there may be paper schemes of union, which will exhaust themselves in the sterile discussion of nicely balanced compromise, but there can be no union as a fact of life.

The simple inevitableness of this truth is often obscured by the ease with which many religious arguments evaporate into vague abstractions or fancy schemes of our own choice. We forget that in religion above everything else the stern logic of experience is expressed in the words, "Ye have not chosen me, but I have chosen you." When, however, we turn to questions of morality and the daily conduct of life we are no longer self-deceived. Great as our zeal may be for the revision of our moral code, when it has become hard or pharisaic, we do not waste our time in discussing schemes of comprehension in order that we may make our peace with polygamy or treat Christian virtue as a matter of private opinion. NIETZSCHE had the courage to fling himself in stormy wilfulness against it, but with most of our theorists, who want to create some better religion than Christianity, there is a tacit assumption that the Christian character will survive as a central and dominating fact. Our correspondent himself betrays no desire to get rid of it, or even to treat it as indifferent in any scheme of religious fusion. We give him credit for too much reverence for the noblest spiritual acquisition of the race, and too clear a perception that in the end he will still need to find the Christian character, its justice and pitifulness and sacrificial love, reflected in the very heart of God, to believe that he would even dream of making the attempt. It remains as one of the limiting conditions, imposed by life itself; and it is only as we accept it and honour it that we begin to understand the high privileges of spiritual freedom.

Religious freedom, then, like every other kind of freedom, is limited and relative. It may be limited by artificial conditions which narrow human intercourse and obscure the vision of the

Highest. Then we rise up in rebellion, and the battle is joined for liberty. But it is also limited by all the vital facts which constitute our spiritual experience. When we try to ignore these facts, or to rebel against them, we are only preparing disaster for ourselves. It may be that for our correspondent Christianity is not one of these vital facts. If so, we are in strong disagreement with him. The men who regard Christianity as a more or less accidental illustration of a spiritual principle, or as a code of religious teaching, or as a finished chapter of ancient history of which the dim and receding memory alone survives to our own day, are not to be regarded as religious liberals to the exclusion of those who, with sympathies probably as broad and knowledge at least as unprejudiced, read the facts in a very different light. What if Christianity, and all that it claims of men in personal loyalty and love, be a reflection of the Divine mind under the conditions of time, and its life which enfolds us with its redemptive energies be as real a fact of present experience as the food we eat or the air we breathe? What if it be true that we cannot think a thought about God without the pressure of its influence, or ever demean ourselves so low as to escape from the exaltation of its presence in our hearts in pleading and rebuke? Why, then it becomes at once one of the vital facts, and the men who accept it in this way and see how it conditions all the possibilities of freedom for them, are doing exactly what every scientific man does in his laboratory. They are accepting the verdict of experience and the manifest teaching of things as they are.

No scheme of comprehension is likely to be worth the paper on which it is written, no invitation to enter into fellowship will stir even a languid interest in the hearts of men, unless it comes from a Church of ardent faith and clear convictions. And the last thing such a Church will ever think of doing will be to try to live on a common minimum of faith, or to enter into any compact of silence on many of the things which are nearest to its heart. That is the danger which underlies Mr. ROBERTS' position. Simply as a general plea for intellectual breadth and charity, it has our hearty sympathy. But in so far as it is founded on the belief that abstract principles are more consonant with the inclusiveness of the kingdom of God than personal loyalties, or is prompted by an effort to escape from the steadying and centralising influence of history in the chaotic warfare of personal preferences and desires, we believe that it is deeply and lamentably mistaken. No religion has ever prospered by shedding its most distinctive features and becoming less articulate. On the spiritual side it can only lead to the sterility of a divided allegiance, and finally to the indifference of death.

LIFE, RELIGION & AFFAIRS.

THE CITY OF A DREAM.

SHE has been called "The City of Churches"; I have rechristened her "The City of a Dream." If anything can compensate one for the unpleasant necessity of rising early it is the fact that the sun rises also. If there is any pleasure in starting for business at an hour when one would much rather be in bed, it is the fact that the Lord of the Day is commencing his business too. These winter mornings I watch his performance from my seat on the tram car, and rejoice accordingly.

I do not know whether there is any relation, save an imagined one, between music and colour, between the harmony that pleases the ear, and the harmony that delights the eye. Certainly the sun should rise to an accompaniment of music; when the first silver and grey streaks the heavens, when the soft clouds are violet and rose, harps and flutes and violins should greet the dawn with a soft low prelude. When, leaving the mists behind him, as a god uprising from his slumber, the glorious sun bursts in splendour over the city towers, his coming should be heralded with a fanfare of exulting trumpets.

But to return to my city. In the clear light of uncompromising day she is very far from being a dream city, this stony-hearted stepmother of mine whom I have learned to tolerate because I needs must. Her walls and towers are only stones, her roofs cold slates and tiles, her factories huge boxes built of bricks pierced with a hundred oblong pitiless eyes called windows. Many of her streets are grey, monotonous, unlovely, and terribly real, and her step-children who walk these streets are not fairies, or dream people, nor are they ghosts; they are men and women with sorrows and joys, easily cast down, lightly lifted up; in short, flesh and blood, heart and soul, "even as you and I"—real people in a real city who have to face facts, and so go about their work, or neglect their work, but have little time or inclination to dream.

Yet from my seat on the car the city that lies before me, overarched with a Turner sky, is the city of a dream. Ethereal spires and towers rise from the golden mists of a frosty morning, like the masts of sunken vessels rising from the sea. The haze, coloured by the sun, transforms the factory chimneys till they show like fairy palace towers. Afar, St. Mary's stately spire is silhouetted against the rosy east, and St. Stephen's, whose pinnacles have not yet caught the light, rises a ghostly grey. Alighting from the car, and descending the hill, I leave the clearer air and enter a spectre world of gloom. The streets of the city wrapped in the fog are inhabited by ghosts. I hear the crescendo of approaching footsteps, nod "good morning" to a familiar face, the footsteps die away, and the man I knew becomes a ghost again. Huge Juggernaut cars with glaring devil eyes slide out of the darkness to the reiterated clanging of gongs. Cabs without horses, impelled by a spirit hidden in their vitals, breathing forth ambrosia, grunt and fume as they slither round street

corners to a noise of exploding pistols, and the tooting of toy trumpets. The sun shows for a moment, like a blood orange invisibly suspended, then the fog-wreaths blur him from my sight.

Seen from the hills the city was a dream city, walking its narrow walled-in streets it is the city of a nightmare. I do not know what fearful thing may snatch at me from the darkness, and with long octopus-like tentacles drag my shrieking self beneath the wheels of one of those Juggernaut cars. It is, indeed, with a grateful heart that I arrive at the office and light the gas.

My city is not always wrapped in fog, for like the sea or a woman she has many moods; or rather, the sky above her and the atmosphere are ever changing, and her aspects change accordingly. There are mornings when beneath a flaring sky the North wind covers the heavens with flaky clouds that are lit with vermilion against a background of duck egg-green; when the blue smoke from a thousand chimneys is blown to and fro by the gusts; when the long shadows lie across the streets, and the sunshine, filtered through the atmosphere, lights the houses and the towers, the passing cars and the faces of men and women with a luminous glow. They seem happy then, the children of the city, going to their labour beneath the morning sun. There are mornings, too, when all is grey, the rain falls from a grey sky on grey roofs and pavements, grey towers and buildings; there is no colour, no spot of scarlet or blue, not even a soldier's red coat, to relieve the monotony of grey. With heads bowed beneath their umbrellas, clad in sombre brown or black, the sad citizens pass to and fro; the motors splash mud, and the electric cars utter shrill sounds, like the noise made by a wet finger rubbed round the rim of, a thick glass, as they slide over the rails.

It is the atmosphere that colours everything. Poets have written of the beauty of the cities of Italy, of Florence, Geneva, Rome. We want a great artist to paint for us the changing aspects of our English cities, for it is the very fickleness of our climate that lends them a beauty different from, but scarcely inferior to, those Continental cities where the sky and the sunlight are brighter, and everything is harder and more clearly defined. Even iron girders, plate glass windows, and unlovely slate roofs can be transformed by the atmosphere until they become almost beautiful. Instead of emphasising the ugliness of our modern cities, would it not be well to seek for and emphasise their beauty and romance? It should be the duty of the artist and the poet to find and express that, if it can be found.

Perhaps modern things because of their newness must always seem ugly to the contemporary mind. Yet there is a great deal even in our cities of to-day that is beautiful. It is the lack of appreciation that is to be deplored even more than the lack of things worth appreciating. When men begin to look for the beautiful they will desire an increase of it. Slowly but surely they will take a growing interest in the improvement of their cities, not for purely material or practical purposes, but because they will desire that public buildings, streets, avenues and parks should

redound to the credit of the inhabitants. It is strange if with all our resources and wealth we cannot accomplish this. I see in a dream my city of a dream, her stately towers resplendent against the morning sky. There are squares in my city made beautiful with statues and fountains; ample parks bright with flowers, and trees beneath whose friendly shade the aged rest and dream. There are lakes where men and maidens row in boats, and children play by the water, and scatter crumbs for the swans. The streets are broad so that there is room for the traffic to pass without danger and room for the winds of heaven to blow. The city belongs to the people, and the people love their city. They have built municipal museums, art galleries, libraries, and theatres. Long ago they became so ashamed of the slums that by degrees they abolished them. Although many still work in the factories, they do not work so long that they have no leisure to enjoy themselves in the parks, or view the pictures in their galleries. Moreover the factories, instead of being ugly buildings, are now beautiful buildings. The citizens have not returned to nature, but they have endeavoured to bring nature to their city.

Is this desire that my city, and that all our cities, should be more healthy and beautiful, altogether an idle dream?

THE EXTIRPATION OF THE FIT.

MR. and MRS. WHETHAM challenge nearly all those movements in English social life which claim to be called progressive. The test which they apply is this: Does social and legislative action change the composition of the race for better or for worse? The answers which they give to this question are extremely disconcerting.*

In the first place, the care which the State and voluntary action have directed towards the feeble-minded, instead of being remedial, has actually intensified the evil with which it is dealing. The fierce struggle for life which drives the weaker to the wall is more merciful in its ultimate result, we are told, than "that interference with natural selection which is the outcome of the unregulated humanitarianism of Western society." For inferior types multiply more freely than superior ones. The generations will see an ever increasing proportion of vicious individuals unless measures are taken to maintain the purity of the race. Environment "can alter in no way the racial qualities of more distant generations, except in so far as it encourages or obstructs the increase of one type of humanity rather than another." "This interference with the environment on behalf of the feeble-minded is, therefore, an attack delivered by the present generation upon the future wellbeing of the English people. The association of degeneracy with crime adds a moral danger to the physical one. Degenerate persons are a source of moral

contagion. Hence a race which is physiologically degenerate will also exhibit moral decadence. Therefore moral decadence is no less a symptom than a cause. We are now beginning to reap in England the evil, as well as the good results of the philanthropy which succeeded the policy of *laissez faire*. The incapacity for sustained effort shows itself in many ways. For example, the books we read, the music we hear, must be flavoured and adjusted to minds which scarcely know what sustained mental effort means. Hence the cheap papers which circulate among the poorest classes demonstrate by their character the degeneracy which marks an increasing proportion of the population.

In the next place, education administered as it is for the most part without any regard to racial traditions, is probably more harmful to-day than at any previous period. For, owing to the extension of the kindergarten system, it is breaking down in the younger child those family traditions of good habits, good housewifery and religious practices which accompanied the life of the last generation but one. I am glad to find that Mr. and Mrs. Whetham lay great emphasis upon this fact. I should like to quote in full the whole of their chapter upon "The Problem of Education." The reader who is unacquainted with the methods of sociology will learn with surprise that the old dame of the village school had many noteworthy advantages over her successor. Why? Because she handed down the traditions which were appropriate to the local type of child.

According to Mr. and Mrs. Whetham, the present position of woman in England is both a symptom and a cause of social disorder. The opening of the professions to women has lessened the amount of employment which is open to men. The consequence is that fewer men are in a position to make a home; fewer women are married. The competition for employment is thus again intensified, consequently the home upon which all social order rests is increasingly jeopardised. The improvement of higher education for women is not an unmixed good, we are told; for education is largely directed to making women efficient for various employments. The ablest women are thus drawn off from family life into business life. And here I must quote a remark or two which the authors are bold enough to make, and which I have just the courage to quote. "It is impossible not to see, at any rate in the upper classes of English society, that there is at present a real connection between the decline in the birth-rate and the movement to equalise the political and industrial status of women. It is a noteworthy fact that in some of the Australasian colonies where women enjoy the suffrage, and in France where women are actively engaged in business and in commerce, the birth-rate is almost the lowest in the civilised world." Mr. and Mrs. Whetham suggest a new kind of referendum: "It would be extremely interesting if the secretaries of the respective Women's Suffrage and Anti-Suffrage Societies would furnish us with authentic figures as to the average number of children born per member of each society." This suggestion is deserving of grave con-

* Heredity and Society. By W. C. D. Whetham and C. D. Whetham. Longmans, 7s. 6d. net. Introduction to Eugenics. Same Authors. Macmillan & Co. 1s. net.

sideration for reasons upon which the authors lay all possible emphasis.

We have thus briefly considered three of the destructive factors of social life, destructive, that is, considered from this particular standpoint. If you resent such criticism of unreflecting philanthropy, of education, of the enfranchisement of women, you may be reconciled by a principle which Harnack laid down some years back for the study of history. "Nearly all forces which are active in history, taken by themselves, are without character, and are to be regarded as positive or negative, according to the historical conditions of the moment." He went on to say that "socialism and individualism, internationalism and nationalism, free trade and protection, increase of population or its decline, are in themselves neither helpful nor the opposite until we bring them into relation to the whole state of society."

There is one motive which alone seems to possess a character always positive, always helpful, namely, the search for human perfection. We have learnt from the books under review that the mere calculation of happiness for any given generation, may be a guide to the most deplorable mistakes. The happiness of a single age may be enjoyed at the cost of national existence. On the other hand, the search for human perfection is, so far as we can see, inevitably accompanied by conflict and suffering. Sorrow is a minster of God. "If each one of us were asked whether, on behalf of ourselves; we wished all power of feeling pain, physical or moral, to cease, there is little doubt that a universal negative would greet the proposal." Mr. and Mrs. Whetham assume rather too easily in this sentence that utilitarianism is dead. Certainly the social numbers which they quote in their useful little "Introduction to Eugenics" remove some of the grounds upon which the utilitarian interpretations of politics are based.

But it would be unfair to represent the authors as prophets of unrelieved misfortune. Let us take from them one example of a hopeful character. They find in the remarkable survival of the Jewish people a clue to some of the conditions upon which racial survival is grounded. The Jewish religion is intimately connected with the survival of the Jewish race for reasons which the authors set before us in detail; and the education of the Jews was persistently united with their religion. "No system less organically sound from the biological point of view could have made it possible for a nation insignificant in numbers, bereft of a fixed habitation, to survive so many of its oppressors. Truly there is always a future for a nation that can adjust itself to the eternal purpose which governs the universe."

The authors infer from this that the separation of training from religious education is a biological mistake. "It is only a supernatural sanction for unselfish conduct such as will not be obtained in any technical institute, that has been found strong enough to influence the mass of mankind against the pursuit of mere temporal advantage." The opinions which we have been considering are

supported by the statistics which are increasingly at the disposal of the sociologist. And those who dislike the conclusions of the sociologist can only vent their dislike by calling his facts in question. Such books as "Hereditity and Society" and "An Introduction to Eugenics" make for soberness and confidence in dealing with the religious and social questions of the day.

FRANK GRANGER.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

STRIKES.

I.

PERMIT me to express my sense of gratitude to Mr. Schroeder for his thoughtful article on this subject. His anxiety seems to be to avoid anything of the nature of bias or emotionalism. After a careful reading, two questions occur to me, viz. :—

- (1) What is the writer's standpoint?
- (2) What impression will be left in the minds of his readers?

The standpoint appears to be that of organised society with its "harmonic working together." The impression left, I fear, will be that Labour is the discordant element in society.

May I express the hope that the discussion will not be side-tracked? If the main issues can be kept before your readers, it will be better than discursive treatment of such topics as the employment of the military in trades disputes and the fulfilment of contracts. These are germane to the subject of strikes, but undue attention to them would defeat Mr. Schroeder's object—an "honest attempt to understand the whole situation." I beg to submit the following propositions :—

- (1) Strikes are educative.
- (2) Steps towards "readjustments of industries" should be taken by the comfortable, educated classes.
- (3) A new economic temper is needed.

(1) That strikes are educative was demonstrated last year when labourers struck for a pound a week. I believe it came as a positive shock to the general community to find that large numbers of men were in receipt of less than that sum. The facts had been disclosed in workmen's meetings and in their journals, but it required the evil of a strike to bring the facts home to the comfortable classes. Mr. H. Stanley Jevons illustrates this educational factor in a letter to the *Daily*

News for February 23. Apropos of the coal crisis, he writes: "After a week, mills and works may begin to close; after a fortnight we shall be nearing a national disaster, and the public will seriously ask who is responsible for the strike. This is precisely what the miners want unless they get the minimum." Alas! the public does not "ask" until its conveniences and comforts are interrupted.

(2) Believing with Mr. Schroeder that strikes, like war, are evil, and that "the right settlement of disputes lies in the cultivation of practical religion," I suggest that steps towards the *rapprochement* of capital and labour must be taken by capital. The strike is a two-edged sword, and often wounds the hand that wields it. Considering his economic dependence, the man who strikes engages in warfare that may prove deadly. Much more advantageous is the position of capital. Its eggs are not all in one basket. As a rule, it has comfort, imagination, culture. Labour is on the plane of feeling; capital on the higher plane of thought. From labour there may be no language but a cry, but from capital reasoned speech and patient consideration are due. That this is being widely felt, growing appeals to the gentlemen of England are sufficient demonstration.

(3) Last summer my interest was keenly aroused by a report of the proceedings of the half-yearly meeting of the shareholders of the Lancashire and Yorkshire Railway. The staff at their Horwich loco. works was on strike, and the directors were declining to meet the men's union officials. A Mr. Taylor, of Bolton, appealed to the Board to address itself to the men's case, as he felt that real grievances existed. He was treated, however, in the same way as those well-meaning people who ask at railway meetings for a curtailment of Sunday trains. Mr. Schroeder rightly says: "There is only one civilised, effective way of settling disputes, and that is by arbitration or by conference." Unfortunately the temper of the time is not in accord with this.

Ministers find themselves in a very delicate position. Only this week Dean Welldon has been told by a Labour leader to "stick to his own work of saving souls in his own sphere, and to leave them (Union leaders) to attend to the social salvation of the workers." How "saving souls" can be distinct and separate from "social salvation" might be intellectually shown, but in practice the two things go hand in hand. Prof. Jacks, by his luminous interpretation of the "parable of surprise" (*vide Hibbert article, "A Psychologist among the Saints"*), has drawn vivid attention to the social element in Christianity. It may not be good for apostles "to serve tables," but they cannot escape the economic side of life. I do not know a better way of correcting indifference and merely academic views than by the *sympathetic projection of one's self into the circumstances of others*. Your readers are acquainted with the anxieties connected with the supervision of industry and commerce. Will you allow me to bring before them three cases taken from the other side?

(a) A textile engineer, thirty years of age, with a splendid record of work undertaken

for his employers, both at home and abroad. Now in fifth week of unemployment owing to shortage of orders. Meanwhile must support his wife and two children out of small savings and A.S.E. unemployment allowance of 10s. per week.

(b) An ironworks labourer. Wages, £1 per week. Two children. Wife recently confined and new suffering from hernia.

(c) A broker's odd man. Work intermittent. Wife unable to leave her bed since confinement seven years ago. The child a God-send, but must be supported.

These are specimen cases. I could produce others. Drink and laziness are not factors.

The late Viscount Goschen, in an address on "Economics and Ethics," once said: "Mark that the attitude of the economist is no less ethical than that of the emotionalist—it is more far seeing, more social. It looks to the good of the community. It is called hard, but it is wise, and it serves the general interest" ("Essays and Addresses on Economic Questions"). If economists claim to be ethical and social, there is hope that ministers, while avoiding the excesses of emotionalism, will insist upon the claim being substantiated.

WALTER SHORT.

Stalybridge.

II.

I AM reluctantly forced to the conclusion that your correspondent, W. Lawrence Schroeder, has neither fathomed the full meaning of the labour unrest so much in evidence, nor yet made himself impartially acquainted with its method of expression. Whether it may be held to add weight to my statements or to detract therefrom, I frankly admit that I have but recently relinquished the secretaryship of a trade union conciliation board after a service of sixteen years. At the same time I have throughout that period consistently advocated the claims of arbitration.

Speaking of strikes, Mr. Schroeder says: "They are frankly and professedly selfish in their operations; no society strikes save in the hope of individual gain." Mr. Schroeder ought to know that it is no uncommon thing for strikers to refuse a settlement owing to the offer failing to carry its benefits to its worst paid and most needy section, whether in a single or a combination of trades. But even taking the strike at the estimate of Mr. Schroeder, is he not somewhat precipitate in raising the cry of "selfish" before recognising the possibility of the existence of such a motive as that of perfectly legitimate and righteous self-interest through which the Almighty is calling his human family to a fuller life?

As to the strike being anti-social, well a knock at your door may for a moment arrest the progress of the game you are playing within, but since it is the only method by which your friend can gain admission and the interruption but momentary, you do not upbraid him for his anti-social interruption. So with strikes; assuming that all other avenues

are closed, they become the only method by which labour can gain admission to the shelter and habitation to which it rightfully aspires. As to their being a "disruptive force," "provocative of enmities," savouring of "physical and material war," involving "appeals to passion," and generating a temper "that is subversive to social order," precisely the same objections might be lodged against the action of the householder persisting in entering his home when he knows that burglars have already done so.

It is, of course, true that any act of combination must depend for its ultimate moral sanction upon its object and its method of attainment, and it is equally true that strikers are not always necessarily in the right. If Mr. Schroeder could but realise that the failure to recognise the obligation of individual moral responsibility when in combination, the failure to honourably observe agreements, the failure to adhere to legitimate notice, the disregard of social ethics, and the willingness to take a mean advantage, are weaknesses in human nature quite as much in evidence in the ranks of employers—and I unhesitatingly assert a great deal more so—he would perhaps have had the fairness to extend his criticism to the lock-out together with the strike. Then as to the charge of intimidation and tyranny. Does Mr. Schroeder think that labour organisations are more conspicuous sinners than those of employers in this respect? If so, he has much to learn before he is fully acquainted with the whole question. But in any case, what would Mr. Schroeder say to the Puritan who objected to pay his rates owing to the engagement of a Sunday band in the municipal park?

But the worst feature in his paper is the insidious leaning towards the idea of suppressing the aspirations of labour by means of the soldiery. We are not far removed from that state of affairs when force would beget force with terrible results, except for one consideration, and it is this. So soon as you attempt to set the soldiery of this country to use their arms to any considerable degree against their fellow countrymen and fellow aspirants for a fuller life, other complications will arise which no Government will be so foolish as to completely ignore. It appeals to one's sense of humour to see Mr. Schroeder deprecating the idea of being able to establish righteousness by "brutal revolution" such as strikes, after imploring the gentle aid of military operations in defence of food supplies and travelling facilities.

There are those whose travelling facilities and food supplies have long been suffering from chronic disorder, and will so remain until they are induced to arise to a conception of their rightful and dignified self-interest, and to enforce the same upon a lethargical community by means of a lawful organisation by the best method available. By this means alone they will ultimately be found within the range of the voice of those who would call them in the name of the Prophet of Galilee to a higher social, moral, physical, intellectual and spiritual life.

JOHN G. KAY.

Sunderland, February 27.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the sender.

A FREE CATHOLIC CHURCH.

SIR,—On the Sunday after the meetings of the Eighth National Triennial Conference of (as Mr. Armstrong put it) "Unitarian and other Churches," in Liverpool, April 21-24, 1903, the minister of Hope-street Church preached a sermon which he published under the title of "Some Conference Notes." The concluding words were these:—

We are in spirit and in fact, if not in outward organisation, one Free Catholic Church—the name which best of any ever suggested describes the true ideal of our Churchmanship—*Free*, each preacher and each worshipper before God and man to think his thought and speak his word and do his stroke as the divinely given essence of his inmost personality shall constrain him; *Catholic*, all-embracing in sympathy, by a sentiment going down deeper than all creeds, opinions, and intellectual divergencies; a Free Catholic Church with a great and divine mission in these times of compromise and paltering with truth, a great mission entrusted to us by God to strike for sincerity and truthfulness in religion above all else, sincerity and truth brought to bear on the world's sorrows and sins, weaknesses and blind perversities, that so we too may do our part towards bringing the blessed Kingdom of Heaven and God to earth and man.

In the spirit of this noble passage I trust that the Committee of the National Conference will approve of a resolution to be submitted to the forthcoming Conference at the business meeting. The exact terms of appeal and welcome to all and sundry—"whosoever will"—may well be the outcome of a friendly discussion in your columns. The times, indeed, call for action. The fact of a "Free Catholic Church" in essence, if not in name, is evident from the existence of a "National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian and other Non-Subscribing or Kindred Congregations." Whether its constituents are aware of its present-day obligations I cannot say, and whether they will be willing to extend its scope I am very desirous to know. Are we, on the one hand, to restrict our allies to non-subscribing congregations, and thereby exclude from a Church of the Free those who are making for freedom in "the open way" of religious thought and aspiration, in spite of old and stiffer trust-deeds; or are we to make overtures to them for inclusion in a "Free Catholic Church"? And, on the other side, are we to be ready to offer fellowship with any congregations and societies of more extreme views, who nevertheless may be willing to embrace religious communion on an open "Free Catholic Church" basis?

Recent events in Yorkshire, the necessary changing of the name of the Yorkshire Union, and the inclusive formation of a Sheffield and District Union, indicate the desirability of a larger and more comprehensive "Church" than ours actually is. The proper persons in my judgment to extend a public and official invitation to all congregations that "will," are the President of the Conference himself (to whom it would be as the fitting crown of an arduous and "Catholic" career in the extended spirit of his "Presbyterian ancestors") and a representative from Yorkshire. But, in any case, as the matter will undoubtedly be brought forward, if the Committee accord permission, it is very advisable that so important and vital a subject should previously be turned over in our minds.

And now, before entering upon the historical aspect, may I be allowed to soliloquise? I am a little alarmed at certain tendencies of the "Liberal Christian" school, for this may be rendered more "narrowing" than any view held under the term "Unitarian." The official change from the "Progressive League" to the "Liberal Christian" League has been marked by, rather has been the mark of, a backward step. Mr. Campbell, as I read, has complained that arrangements for him to preach in a "Unitarian Church"—I quote from *The Christian Register*—"have greatly misrepresented him before the public." From our own group of Churches a friend writes:—

I began the work of a Christian minister in a group of Christian Churches, Christian by long habit and tradition, as in their religious practice and tone. I have always tried to be loyal to that fine Christian heritage, and my experience of life has only made my grasp stronger upon the central Christian loyalties. They are the centre from which charity and tolerance, and understanding of the beliefs of other men radiate.

Here is displayed the sense of a fine rich devotional spirit which no Church can afford to ignore. But would this "Christian" plead for the welcome of a "Brahmo Somaj" congregation into our "Free Catholic Church"? I fear greatly the untoward practical effect upon comprehension of any view of the Christian religion as "final." Father Tyrrell, a Free Catholic "Christian," speaks of the Church "as a teaching Church," just because "she is a learning Church," and declared "Modernism makes no pretence of being either a complete or a final synthesis." This seems the truer view.

Again, another letter, from which I he more gladly quote as it implies a judgment upon myself:—

The people will have a religion. . . . And once this regular devotional life becomes an actuality among our people, our perennial discussions as to what exactly we mean by the Mastership of Jesus would settle themselves, and cease, dissolved in an atmosphere of devotion; whereas now they are hardened by the astringency of an atmosphere of dialectics.

Here I ask, if this friend will accept as the basis of a "Free Catholic Church" just that which is signified by the words "Religion and Devotion"? That is all my present concern, and it is sufficient answer to the remarks of a very learned reviewer in a contemporary, who has said, "Our own experience of the people of 'the open way' is that they very often urge you to come off on to their own side track." I personally am not aware of any such urging.

Much has been said and written about "the Presbyterian ancestors." In their day they were as much "Catholic Christians" as their consciences permitted. Baxter's declaration of the necessities of public profession in a National Church had exactly 200 years' start of Dean Stanley's, who, in 1868, propounded his theory of the doctrinal basis of a National Church. He (Stanley) would make the Church as inclusive as the nation. He would abolish all subscription to creeds and formulas except, perhaps, the Apostles' Creed. And Baxter, as a Dissenter, was without this compulsion. The "Catholic Christian" sentiment became the very watchword of the congregations in whose line we should be proud to claim that we stand. The "Catholic Christian" of the Bible was, for his day, in an impregnable position. With the Bible as the "seat of authority," that was the most comprehensive position attainable. And not only was it demanded; it was granted.

"Go on, gentlemen," said John Seddon, of Warrington, in 1762, to the members of the Octagon Chapel, Liverpool, "with the same spirit and prudence in which you have begun to assert your just liberty of worshipping the Deity in the manner most agreeable to the judgment of your own minds; and doubt not but that the good Providence of God will give success to your worthy and upright intentions."

And, comments Thomas Bentley to Seddon:—

If Mr. Clayton comes here, he will doubtless come with a design to preach his own sentiments. He must also come with a disposition to excuse those amongst his hearers who may not think exactly as he does.

Sixty-four years later, in the neighbouring cathedral city (Chester), Joseph Swanwick, in the name of the congregation worshipping in Matthew Henry's Chapel, said to the incoming minister:—

We anticipate in you a diligent and cautious examination of the nature and bearing of Scripture evidence, a fearless following out of truth, an annunciation of your opinions characterised by a firmness which shall mark your feeling of their importance. . . . In us who stand upon individual judgment and conscience, rejecting all creeds and all human dictation, a lack of charity were an error indeed. . . . We ask you for no confession of faith. . . .

To-day, eighty-six years later, in the further and consistent evolution of the spirit of this pronouncement, we may call ours "The Church of the Free Spirit." Oursential principle as bearing on terms of admission, must be "No Tests: No

Doctrinal Questions." The literal actuality of the individual worshippers in our congregations must be the unqualified privilege of all congregations banded together in any Church that aspires to the name "Free." Such a Church, and such a Church only, can claim to be the true modern representative of our older congregations. A "Liberal Religion" must include all religious men and all religious societies who will to enter; and there are many religious freemen and societies to-day who stand outside our own distinctive and honourable religious heritage. Let us offer welcome to them, and set up of ourselves no bar. The plea on the left wing in our time can be no statement of belief that Jesus and the spiritual experience which he created are the only fundamental facts in the spiritual universe as we know it. It cannot dogmatically declare that a Christian Church, with these central loyalties alone, has consistency and character, and possesses all the liberty of which human experience permits. Do men say "Your Church of the Spirit must have some definite character and content"? I answer that the question is not valid; for the problem is solved by the practice of our own congregations. That which is "Free," "Catholic," and a "Church" will ever become fuller in "the knowledge of the Lord," and ever more creative of faithful and fruitful citizens in His kingdom.—Yours, &c.,

H. D. ROBERTS.

Liverpool, February 27.

THE SELBORNE SOCIETY.

SIR,—I have read the very appreciative notice which you were good enough to give of the Gilbert White Exhibition, and it has occurred to me that some of your readers might care to hear what the Selborne Society is, and does.

It was constituted in the year 1885. At first it occupied itself more especially with the amenities, and since that time several other societies, such, for instance, as the National Trust, have come into existence and undertaken certain of its objects. As is right, it perpetuates the memory of Gilbert White, and its first intention now is to encourage the study of Natural History. Through the Bird Sanctuary Committee of the Brent Valley branch, it interests itself in attracting and providing nesting sites for wild birds, while a very necessary Plant Protection Section has recently been brought into existence. There are at present three thousand members, and as the subscription (which includes the *Selborne Magazine*) is a small one, many more are required if the Society is to realise all its possibilities.

Yours, &c.,

WILFRED MARK WEBB,
Hon. Secretary.

42, Bloomsbury-square, London, W.C.

BOOKS AND REVIEWS.

THE SAINTS' APPEAL. By the Rev. S. A. Alexander, M.A. London: Edward Arnold. 2s. net.

THIS is a little volume of seven sermons preached by Canon Alexander in St.

Paul's Cathedral. The publisher announces that while suitable for devotional reading throughout the year, the book will be found specially helpful as a companion for quiet hours in Lent. We have found it too full of the vigorous and martial note of an aggressive Christianity to be suitable for the *quiet* hours of devotion. They deal with the meaning of All Saints' Day, and emphasise the militant challenging temper of the saint as well as his gentleness and meekness. It is his heroic strength and not only his sweetness that we find here. And if Lent be a season not of gloom and mortification and penitence only, but of the athletic renunciation and discipline whereby we equip ourselves for sterner warfare with the world, the flesh, and the devil, as Jesus fought the temptations of the wilderness, then, indeed, this book is a suitable book for Lent. Canon Alexander has much vigour and directness of utterance as well as a broad and hopeful outlook on life. But he is a little less than just in saying that Non-conformists, "the body of Wesleyans in particular, parted from us through haste and misunderstanding. Looked at largely it was the separation of a mother and daughter who have quarrelled about something that is not really important." That is not the verdict of impartial history. They parted on matters fundamental to the sincerity and inwardness of religion after they had in vain "urged their reforms from within," and it may be seriously asked whether any reforms from within have ever been radically successful in ecclesiastical life. We prefer Canon Alexander when he says: "Do you suppose that the page of history would be so scarlet with the shame and black with the shadow of religious persecution; do you suppose that there would have been in the past, or that there would be to-day, so miserable a waste of energy and enthusiasm as we see in the controversies of the Church, if our first question about a man were not, 'What are his views? Does he belong to my own party? Does he hold this doctrine, or practise this or that ritual?'—but if our first question were, 'Is he a really good man? Is his religion a power in him and not a form? Is he true, earnest, self-devoted, sincere? Is his heart on the side of the saints? Do we see as he passes by the flash of those 'white robes' of the Apocalyptic vision, the vesture not of correct opinion, but of character, of Saintliness?'"

THE CARDINAL ELEMENTS OF THE CHRISTIAN FAITH. By Prof. D. S. Adam, M.A., B.D. London: Hodder & Stoughton. 6s.

THE lectures of which this volume is composed were delivered to students at the University of Melbourne during the winter of 1910. In the first of them, Prof. Adam puts the argument for the theistic conception of the universe very clearly as against the materialism of Haeckel and the pantheism of Spinoza. Among the other topics of which he treats are man's sinfulness and Christ's atonement, and these are dealt with from the point of view of one for whom apparently

the Westminster Shorter Catechism is still a fairly accurate summary of Christian doctrine. The positions stated in the lectures are further elaborated in an appendix consisting of copious notes.

STUDIES IN THE HIGHEST THOUGHT. By A. T. Schofield, M.D. Hodder & Stoughton. 3s. 6d.

THE Highest Thought, in Dr. Schofield's use of the term, deals with "the relation of the finite to the Infinite, of man to God." Moving upon somewhat orthodox and rigid lines, and based upon a theory that sees in the Bible the only source of all Christianity, there is yet much that is suggestive in these studies. Moreover, such intimate statements as this: "Personally, I may tell you—you may think it rather strange—my endeavour is to know as many Christian people as I possibly can during this present life, so that I may have more spiritual friends in the other world," make the book interesting, even when, as in its literal acceptance of the millennium, we cannot follow its teaching.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SONS, LTD.:—English Philosophers and Schools of Philosophy: Professor J. Seth. 5s. net. *Premières Poésies*: Alfred de Musset. 1s. net. *Le Curé de Tours*: H. de Balsac. 1s. net. MESSRS. DUCKWORTH & CO.:—*Vagrom Men*: Alfred T. Story. 2s. 6d. net. MESSRS. HODDER & STOUGHTON:—*Welsh Disestablishment*: P. W. Wilson. 1s. net. *The Doctrine of Immortality in the Odes of Solomon*: J. Rendall Harris, M.A. 1s. net.

MISCELLANEOUS.

The Contemporary Review, *The Cornhill Magazine*, *International Theosophical Chronicle*, *The Nineteenth Century*.

FOR THE CHILDREN.

JOAN OF ARC.
1411-1431.

I.

"It is God, that girdeth me with strength of war, and maketh my way perfect."—Ps. xviii.

IN thinking what great Englishman I should have to tell you about next, I found I should have to take a great jump right away from the reign of King Richard II. in England to the reign of Henry VIII.—just about 110 years. In all that time we don't read of any really great man in England—poet, or king, or preacher, or scholar. The reason may have been because the country was so unsettled by wars that the people grew too poor and miserable to think of anything but just how they were to get their bread from day to day, and there was not peace or quiet enough for poets or scholars to write books. Edward III. was always fighting with the Scotch, who would not acknowledge him as their king, and this led him into a war with France (because the French and

Scotch were friends in those days). This war with France lasted rather more than a hundred years, and after it came the Wars of the Roses, lasting for twenty years, between the families of York and Lancaster, who each thought they had a right to the crown. You can imagine how much England was upset by all this fighting, for either people were called off to be soldiers, or those who were left at home were made to pay for the keep of the armies, and this caused a great deal of poverty in the country. So, after looking through all the history of this time, I have been obliged to go out of England to find any one worth telling you of, and that person is a girl, but she is by far the greatest person we read of in all those 110 years—indeed, she is one of the greatest people in history. She had a great deal to do with the English, and I am afraid the English must always feel sorry and ashamed of themselves when they remember how they treated her. But the French, her own country people, should be still sorrier.

Her name was Joan of Arc, or Jeanne Darc, as it is in French—Jeanne is the French for Joan, and Darc was the name of her father. She was born in a little village called Domremy in the East of France, near the great forests of the Vosges, in 1411, and was the child of poor people—her father was a labourer who worked in the fields. Joan was a little girl who ran about with bare feet, and believed in fairies as most of the children did who lived near the forest. She used to herd the sheep in the day-time; in the evening she would sit spinning and mending by her mother. We are told that she was very clever with her needle, and people who knew her before she became so famous describe her as "a good girl, simple and pleasant in her ways." She was particularly kind to the poor and sick people in her village, and was always fond of church and of listening to the church bell, which reminded her of heaven and of all the things she used to think about when she was alone for hours looking after her sheep. As she was a Roman Catholic (like nearly everyone in France at that time) she used to think a great deal of the Saints. We shall see presently how it was partly this which led her to do such wonderful things.

All through Joan's life that great war between England and France which lasted a hundred years was going on, and several times while she was a child she and all her family had been obliged to fly to the woods to hide from the English, and had found their home burnt when they returned. This terrible war was begun partly on account of land which the English held in France, and which the French wished to win back from them (they were encouraged, as I told you, by the Scotch, who hated us then because they wished to be a kingdom themselves, and Edward III. had conquered them in many battles)—partly because the wife of the King of France, who was dead, had declared that her own son was not the heir to the throne, but Henry V. of England, who had married her daughter. That is just as if Queen Victoria, when she was alive, had said that the Prince of Wales was not to reign after her, but the Emperor Frederick of Germany, who married her daughter. And the hard thing for France was that several

of the great nobles sided with England, so that the Queen's son, the Dauphin, as he was called, had not enough of an army to drive out the English, and things were going worse and worse with him. He was, besides, such a lazy kind of man that he did not seem to care much about losing his kingdom, and was of no use at the head of an army. He would have lost it altogether if it had not been for Joan of Arc.

Nothing is more wonderful in the whole of history than that a poor girl out of a village, who could not even write her own name, should have kept France for the French, instead of letting the English conquer it as they would have done if it had depended on the Dauphin alone. For now we are coming to the strange part of Joan's life. When she was about eighteen, the war was worse than it ever had been; Paris was besieged by the English, and a hundred thousand people died there from starvation and illness. Orleans, another large town, was also besieged by an army of ten thousand men, and all the little villages in the north were being burnt and robbed by the soldiers. People who were driven from their homes and wounded soldiers often passed through Domremy, Joan's village, and she was so sorry for them that she gave them her bed and nursed them if they were ill. She kept saying that she "had pity on the fair realm of France," that is to say, she could not bear to think of her country being in such a miserable state, and she was always thinking, night and day, what she could do to help it. She knew that God would help it if He chose, and she was always praying to Him and to the Saints to tell her if she could be of use.

At last, when Orleans was besieged, it seemed to her that she heard voices clearly speaking to her, voices of the Saints, and that St. Michael appeared to her in the midst of a great light telling her that she was to go to the help of the King of France and give him back his kingdom. First she was to take Orleans and then to see the king crowned. (St. Michael is one of the four great Arch-angels we read about in the Bible; he carries a sword, and is the Saint who watches over battles.) When she heard this, Joan at first shed tears and said, "I am only a poor girl, I do not know how to ride to the wars or to lead soldiers." She was very unwilling to leave her home and to try to do what was so difficult. But St. Michael appeared to her again and told her to have courage, because in heaven, too, there was "pity for the fair realm of France," and God himself would help her. Then she made up her mind that she must do as the Saint told her, and in spite of all that her father and mother and the priest could do to keep her from it, she set out. "I had far rather rest and spin by my mother's side," she said to the Governor of Vaucouleurs, a small town near Domremy, whom she asked to help her, "for this is no work of my choosing, but I must go and do it, for my Lord wills it." "Who is your Lord?" asked the Governor. "He is God," said Joan. When the Governor saw that she was in earnest, he promised to help her. He gave her a horse and two knights to show her the way to Chinon, where the Dauphin held his Court; but I must leave the account of what happened there until next week.

MEMORIAL NOTICES.

MR. JAMES FARRAR.

THE Stand congregation has suffered a severe loss through the death of the late Mr. James Farrar. He came of an old Stand family, and was closely associated with the chapel and Sunday-school throughout his life. If he was but little known outside the district in which he lived and the congregations nearest to Stand, he won for himself in a remarkable degree the respect and affection of his Stand friends and neighbours. He was the senior trustee of the chapel and school; and that office, which he had held since 1868, came to be in his case not so much a legal designation as a title of honour; for he was trusted and looked up to as counsellor and adviser by everyone who knew him. There was something in his quiet friendliness and practical sagacity that both invited confidence and inspired it, and no one ever had reason to regret that confidence. One of the most modest and retiring of men, he had nevertheless great influence, both in the life of the congregation and in a wide circle of private friendships. He took no conspicuous part in public affairs, being a worker rather than a speaker; but, when he did speak, he had a remarkable gift of saying just the right thing. He held steadily to Liberal opinions in politics, and found in the Unitarian form of religion the inspiration of honourable life, and the strength of simple piety. Till he was prevented recently by ill-health, he never missed being in his place at chapel every Sunday; and no one knows better than the present writer how great a help he was to the minister of the chapel by his sympathy and friendship. He was left a widower more than two years ago, and since then bore a burden of loneliness and increasing infirmity with uncomplaining and unfailing cheerfulness. He died on February 17, aged 67, and was laid to rest in the graveyard of the chapel he had loved all his life. He was a good man, and has left many sad hearts behind him.

R. T. H.

THE REV. J. KERTAIN SMITH.

WE have to record with deep regret the death of the Rev. J. Kertain Smith, which took place at Belper on February 20 in his 77th year. Mr. Kertain Smith was trained for the ministry at Carmarthen College and Manchester New College, London, and after short ministries at Plymouth and Newchurch, settled at Flowery Field Church, Hyde, in 1869. In 1889 he removed to Belper, where he remained till his retirement from the active ministry in 1905. A man of quietness and modesty, he did a great deal of unassuming work, which earned its reward in the affection of those to whom he ministered. The funeral took place in the Belper Cemetery on Friday, February 23. The service was conducted by the Rev. A. Thornhill, of Gorton, and the Rev. A. Leslie Smith. An address was delivered by the Rev. A. Thornhill,

in which he paid a tribute to Mr. Smith's twenty years' ministry at Flowery Field, which was very notable for the prosperity of the church and the institutions under his care. In him Belper had lost one of its best citizens, who brought a wholesome and elevating influence into public life which was none the less deep and penetrating because it was quiet and unobtrusive.

THE REV. JOHN H. BELCHER.

WE regret to announce the death of the Rev. John Belcher after a long period of distressing illness. Mr. Belcher's early life was associated with Reading and the Isle of Wight. In Reading he spent some time in business in the well-known firm of Huntley & Palmer, biscuit manufacturers. Leaving Reading, he went to Aberdeen University and then proceeded to New College, Hampstead, to complete his preparation for the Congregational ministry. On leaving College he settled at Erdington, near Birmingham, where he spent many happy years. He studied hard, and it was whilst he held this pastorate that he formed the idea of reading the four Gospels in the light of the Socialist conception of life. This proved to be the decisive and determining thing in his career. Down to his last days he remained a Socialist, with fervour all the time increasing and doubts as to its wisdom and practicality growing less and less.

After leaving Erdington he was invited to the pastorate of St. Thomas'-square Church, Hackney. He took up that position with the feeling that the condition of his work there was ideal so far as he was concerned. Whilst there he organised a Sunday evening public meeting in the church after the service, at which he always presided, and where speakers of every type of thought spoke on the questions in which they were specially interested, and discussion followed. There were crowded attendances at these meetings. He occupied several public positions in Hackney, and he was very closely associated with the I.L.P. and the Labour Church Union, being twice chosen its President. Whilst there he also formed a Ministers' Association for the study of Social Questions, of which Dr. John Clifford was the President, and some High Church clergymen, as well as advanced Nonconformists, were members. This afterwards changed its name—its membership no longer restricted to ministers—and became the Christian Socialist League.

In 1905 he settled at Treville-street Unitarian Church, Plymouth, staying there six years, till he was laid aside by illness. He was put forward as a candidate for the Board of Guardians on two occasions in Plymouth, but he was too advanced, not to say too revolutionary, a thinker for the majority of the burgesses to vote for him. Nevertheless, he was greatly respected by many who were not able to accept either his religious or his social views, and there are those now in association with the Treville-street Church who declare they owe everything to him in discovering their mission in life and the earnestness of mind required to take it up. A friend writes of him:—"This was a life lived for the

commonwealth of life. I have known some noble fellows, but none nobler than he. There were those who took offence at his teaching, and were even hostile, but no rancour ever appeared in his nature; he would find a reason for the hostility and explain it. He was a man of beautiful disposition and of a deeply religious nature, though after no one's pattern but his own."

MEETINGS AND SOCIETIES

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Missionary Agent of the British and Foreign Unitarian Association (the Rev. T. P. Spedding) has completed an interesting journey among the churches in the Western Union, and reports increased vigour and hopefulness since the occasion of his last visit. The arrangements for the tour were most carefully carried out by the Rev. Rudolf Davis, B.A., Missionary Minister of the Union. The opening service was at Mr. Davis's own church in Gloucester, where a useful work is carried on despite the disadvantages which characterise a cathedral city. In the evening Cheltenham was visited, and here were many evidences of the revival which has followed the settlement of the Rev. J. H. Smith. The congregation has not only survived its recent troubles, but seems likely to regain a fair measure of prosperity. Next morning Mr. Davis accompanied Mr. Spedding to Bristol, where the Rev. T. Graham spent some time explaining the admirable work of the Domestic Mission, of which he has had charge for the last few years. An interview with the Rev. A. N. Blatchford, the venerable pastor of Lewins Mead, followed, and Mr. Spedding went on alone to Bridgwater. A visit to the chapel and a talk with the Rev. E. C. Pike, and the journey was resumed to Taunton. Here a special meeting of members of the congregation had been convened in the Memorial Schools, associated with the name of the Rev. J. Collins Odgers. The Rev. John Birks stated that a scheme is afoot for a new organ, and some minor alterations with a view to add to the comfort of the meeting house, which is justifiably regarded as one of the finest in the district. A couple of hours next morning, and Cullompton was reached. The veteran Rev. Jeffery Worthington was full of anxiety about the little chapel, which must have a new roof, and at once; and other repairs as well apparently, judging by the ugly cracks which have developed in the cob walls. Mr. Worthington and his own people have made sacrifices in order to keep the roof above their heads; but the £150 required is quite beyond their means, and in a case of this kind it ought hardly to be necessary to issue the usual printed appeal for help. Here is an instance in which the work might be helped unasked—a work that has to be done whether the means are forthcoming or not.

Under the Rev. R. H. U. Bloor the congregation at Exeter flourishes, having a minister after its own heart, and conscious that its own peculiar tradition is worthily supported. At Sidmouth the church is prospering under the Rev. W. Agar. A good many alterations have been carried out recently, with the result that the cosy chapel, in its commanding situation, has been wonderfully improved, and quite naturally appeals to visitors who spend holiday in this quiet and delightful neighbourhood. Colyton was reached the same evening, and in this tiny village nearly a hundred members and friends of the church and school had assembled for a social gathering. It was held in a spacious room attached to the house of the Rev. W. B. Matthews. At Newton Abbot new life is showing itself since the settlement of the Rev. Frederick Allen. Moreton Hampstead and Tavistock, which were also visited, are labouring under difficulties, and there is, unfortunately, no improvement to be recorded of them. Returning from the edge of Dartmoor, the next visit was to Torquay, where it is hoped that the stone laying of the new church will shortly take place. A good site has been obtained, and the Rev. A. E. O'Connor and Mr. Henry Lupton have toiled for the building fund, but their list is not by any means full, and further help is required if the future is to be assured. The new church is likely to be ready in the late autumn.

On Saturday there was a Welcome Service at Plymouth, where the Rev. W. H. Burgess has succeeded the late Rev. Henry Rawlings, whose ministry lasted only a few months. Saturday's papers told of the passing of the Rev. J. H. Belcher, who resigned the pulpit at Plymouth in 1910, in consequence of failing health. The proceedings at Mr. Burgess's Welcome began with a resolution of condolence. The charge to the new minister was delivered by the Rev. R. H. U. Bloor, of Exeter, and Mr. Spedding was invited to speak upon the duties and opportunities of the congregation. On the way down to the service a visit was paid to a building which was formerly the Unitarian chapel of Devonport, but is now a wine and spirit vault. It is still known and described as "The Chapel," and a post card is handed to the visitor on which the following paragraph is printed:—

"This quaint old building, situate at the corner of Duke and George streets, Devonport, was originally built for the Unitarians in the year A.D. 1791, and was opened as a place of worship in 1791. The congregation of the Chapel decayed in consequence of its being understood that Commissioner Fanshawe intimated that all Dockyardsmen who attended the New Chapel would be discharged as disloyal subjects; the French Revolution was then in full operation, and the Unitarians were the most ardent admirers of that movement in Great Britain. Three of that sect were executed as ringleaders (*sic*) in a most disgraceful riot in Birmingham on July 14, 1791. Ten years afterwards, in 1801, the Chapel was converted, the conversion being as wide apart from its original purpose as could be imagined.

The Chapel became a Temple of Bacchus, dedicated to the sale of wines and spirits, thus the change from the Spiritual to the Spirituous. The old building still retains remnants of its ecclesiastical character, and a Chaplain is still attached who performs," &c.

Mr. Spedding preached to a large congregation at Plymouth on Sunday morning, and went on to Crediton for the evening service and an after meeting, both of which were fully attended. On Monday Crewkerne, where the Rev. A. Sutcliffe has both his church and school full, and Bridport were visited. The last places on the list were Trowbridge and Bath. At the latter place the Rev. John McDowell has been minister for several years, and his work is highly appreciated. At Trowbridge, after an interregnum of about three years, a new minister is about to settle, and the congregation, which has maintained its numbers during the long interval, is looking forward to a renewal of the prosperity which one almost naturally associates with the name of Trowbridge.

During his journey Mr. Spedding was able to interview most of the ladies and gentlemen who in the Western District assist the work of the Association as its local treasurers. He succeeded also in securing the appointment of some additional treasurers. The Association is engaging in an appeal for new subscribers in order that its work may be continued unimpaired. The Missionary Agent received many assurances of support in his effort "to obtain a thousand new subscribers and to raise a thousand pounds during the current year."

THE LIBERAL CHRISTIAN MOVEMENT IN GERMANY.

Trial of the Rev. G. Traub, of Dortmund.

DR. WENDTE, writing in the *Christian Register*, alludes to the trial of the Rev. G. Traub, of Dortmund, the friend and defender of Pastor Carl Jatho, of Cologne, who has now in his turn been summoned to answer for his heresies before a church tribunal.

An attempt to try his case before a prejudiced ecclesiastical court in the Rhine province was foiled. It is now pursuing its weary way before a tribunal in Breslau, Silesia. He is conducting his own case with great ability, assisted by eminent counsel. The demonstrations in his behalf all over Germany are formidable and increasing. Even if condemned, he has the right of appeal. Ultimately, the same court which tried Jatho may be called together to give its final decision. The immediate result of this persecution has been to draw more closely together his own large congregation in Dortmund, which loyally supports its pastor, to greatly increase the circulation of the theological journal, *Christliche Freiheit*, which he edits, and to unite the progressive elements in the German State churches (there are over thirty of them!) in a determination to preserve their spiritual and congregational freedom. Whatever may be the

issue of this trial, it cannot fail to exercise an important influence on the religious and church life of Germany in coming days. Meanwhile, Pastor Jatho not only preaches to immense congregations at home, but his audiences at the lectures he gives in the principal German and Swiss towns are very great. Recently elected to the Presbytery of Cologne, the government has seen fit to cancel the election. His religious instruction classes for children are particularly well attended.

WINIFRED HOUSE CHILDREN'S HOSPITAL HOME.

Annual Meeting.

THE annual meeting was held at Winifred House on Wednesday, February 28. Mr. C. Fellows Pearson was in the chair, and there was a good attendance of friends and subscribers. The treasurer, Mr. W. M. Blyth, presented the financial statement, and Mr. Ion Pritchard read the Committee's Report. This stated that the total number of invalid children received during the year was 45; of these 27 were new cases, and the average number in the Home works out between 16 and 17. It will be seen that hip disease and spinal mischief account for the more serious cases—the lying-down ones—and debility and rickets for the greater number of the others. The tabular statement tells also of the length of stay, a very important consideration in respect to the home, seven children having been there more than two years. There has been almost always decided improvement in health on leaving, and the committee are sure that the improvement applies in very many instances also to the habits and manners acquired by the children during their stay. Surgical operations in five cases have been necessary during the year, and the committee very gratefully acknowledge the help afforded by the Great Northern Central Hospital, so near Winifred House, first for so promptly receiving the little patients, and more especially for the ready and valuable assistance of the surgeon, Mr. Mower Waite, there. The financial position of the Home is satisfactory in so far that the invested funds amounting to £398 17s. 11d. have not been drawn upon. The income, £957 17s. 10d., including £100 legacy from Mrs. Bayle Bernard, an old friend of the Home, has enabled the treasurer to meet the whole expenditure, including the heavy outlay for repairs and decoration amounting to £118 9s. 6d. The subscriptions and donations amount to £552 6s. 7d., a little more than last year, mainly due to a generous gift of £25 from the Holly Hill Guild, a gift that may be an annual one for a few years.

The three Hospital Funds have again awarded grants: the Sunday Hospital £58 4s. 5d., the Saturday Hospital £35, and the King Edward's Fund £30. The committee are glad to be able to acknowledge these awards as practical and very useful recognitions of the value of the work and good order in management and book-keeping.

LONDON SUNDAY SCHOOL SOCIETY.

An Appeal.

Mr. R. Asquith Wooding writes as follows:—

"In response to urgent entreaties, the Society has taken a larger house, 80, Darnley-road, Southend, which will accommodate twelve visitors at a time, instead of seven, which was the limit at Bernard Cottage. The object will be, as hitherto, to provide a house where teachers and elder scholars can be received as paying guests at very reasonable charges, and thus be enabled to spend an inexpensive holiday at the seaside. The house is much more conveniently situated than the old one, and has the additional advantage of being next door to the chapel.

"During the summer months Bernard Cottage was always full to overflowing, and had we had the necessary accommodation we could easily have filled it twice over. We have, therefore, every reason to believe that our new venture will be a success, and that during the summer months our teachers and elder scholars will make full use of the increased accommodation which the larger house offers. The larger number of rooms at the new house and their greater size have necessitated our buying additional furniture, fittings and house linen, the cost of which will come to fully £50, and for this sum we now appeal to the generosity of your readers.

"The London schools are being asked to make their effort to help, and we have no doubt all will respond to the best of their ability; but £50 is more than they can be expected to raise, and a considerable part of that sum will have to be met from other sources. We therefore appeal with confidence to the Unitarian public for help.

"All donations should be sent to the Treasurer, Miss Amy Withall, 15, Highbury New Park, London, N., and will be acknowledged in due course in *THE INQUIRER* and *Christian Life*."

THE SOCIAL MOVEMENT.

THE MINIMUM WAGE QUESTION.

MUCH of the discussion which has arisen amongst the general public with regard to the threatened coal strike appears to overlook the fact that the "minimum wage" is new neither in theory nor practice. Some years ago, when public opinion was aroused against sweating, many reformers advocated a minimum wage as the only effective remedy for sweating. Bishop Gore has long laid down what he considers to be the Christian principle on the subject, "that the first charge upon industry must be a living wage for those engaged in carrying on the industry," and last year the *British Weekly*, which at least on social questions does not belong to the left wing, advocated a minimum wage in a series of well informed articles which appeared after the great industrial upheaval of the summer.

The minimum wage, therefore, is not only not a fantastic creation emanating from the brain of some unprincipled and irresponsible "agitators"—in this connection the word "agitator," when analysed, merely means a person who is advocating something which is different from what the individual who uses this term of reproach desires—but it is actually at work in our Colonies, and even in the United Kingdom. Many well-intentioned people seem to have forgotten the Trades' Boards Act, and still more, do not seem to be aware that the miners in some districts already have a minimum wage actually in operation. In some departments of industry, then, the principle is already established.

* * *

In view of current discussion of a complicated question, the gist of an article by Professor H. Stanley Jevons in *The Housing Reformer* (a monthly published in the interests of better housing conditions in South Wales and Monmouthshire) may be quoted here. As Professor Jevons is neither a coal-owner nor a miner, but a disinterested economist familiar with the local conditions of the Welsh mining industry, his opinion is all the more worthy of remark. "Looking broadly at the problems of life and work," he says, "the Garden City movement may be said to represent a thoughtful and practical effort to reach a more rational method of living. By careful thought on the main problems . . . it has already been proved that a vast deal can be done to improve the health of the industrial population with little extra expense . . . I believe that such reforms will be gradually applied in every direction, with the most momentous results for the benefit of mankind. In an especial degree do these ideas apply to the conditions of employment of labour—a field in which there could be a rich harvest if the right spirit and method were adopted. The spirit wanted is that of care for human well-being and happiness."

* * *

"The great difficulty of the problem now confronting the coal trade," he continues, "arises from the variability of human nature on the one hand, and the variability of coal seams, and the floor, roof, and coal conditions on the other hand. . . We are all familiar with the fact that different kinds of land are more or less fertile under the hands of the farmer, and we know that is the chief cause of variation in the rent paid per acre . . . but no such principle enters into the payment of colliers' wages. Every man is paid by the piece for the quantity of coal he produces. When he produces it easily he may make 10s. and even 15s. per day; when he gets coal with difficulty the same skilled man may earn but 5s. or even 2s. a day."

* * *

Other causes which have tended to lower the miners' net earnings are the depression of trade since 1908, the Eight Hours Act, and the rise in the cost of living. "The prices of provisions and the rent of houses have risen in South Wales at least 15 per cent. during the last ten years; and, unfortunately, there is every prospect

of this rise of prices continuing, for it is world-wide in character. Such upward movements of prices always lead to industrial unrest, because wages are not raised in proportion until many years afterwards. . . The policy of the minimum wage is unquestionably a step in the right direction from the men's point of view, for it would at least give them protection against the chances of working in abnormally unproductive places, and against the effects of favouritism and bribery. In the present situation it may probably be said to be a measure of absolute necessity and of mere justice so long as the minimum is not put too high."

ANNOUNCEMENTS.

DR. JAMES HOPE MOULTON is delivering the second course of the new series of Hibbert Lectures at London University, South Kensington, on Tuesdays, March 5 and 12, April 30, and May 7 and 14, the subject being "Early Zoroastrianism." The first lecture was given on February 27. Admission free.

THE annual meeting of the London Sunday School Society will be held at Essex Hall, Essex-street, Strand, on Saturday, March 9. The business meeting at 4.30 will be followed by a public meeting at 6 o'clock. A statement will be made by the secretary on "How the National Insurance Act affects Sunday School Provident or Friendly Societies," and a conference on "The need for further organisation in the Sunday School" will be opened by the Rev. C. Roper, of Kilburn.

The Rev. Mortimer Rowe writes to warn our readers against a German who is going about under the name of Dr. Herman, of Elbing, obtaining money by false pretences. He is conversant with the doings of the British and Foreign Unitarian Association, and speaks with some knowledge of ministers and other persons associated with the Liberal Christian movement both here and in Germany. People whom he may happen to visit should be on their guard.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Boston.—The members of the Spain-lane Chapel have suffered a serious loss in the death of Mr. William Bedford, J.P., which took place early on the morning of Tuesday, February 20. Mr. Bedford, who was in his 80th year, was a fairly regular attendant at the services in the chapel until a few months

ago. Descended from an old yeoman family in Huntingdonshire, he went to Boston early in life, and gradually built up a big milling business there. Mr. Bedford was widely respected for his great integrity in business matters, as well as for his successful opposition to corruption in the municipal life of Boston. He was an ardent Liberal, both in politics and religion. He was twice elected Mayor, and only retired from the aldermanic bench a few years ago. At that time all parties requisitioned him to remain, but he was firm in his refusal. Never, he declared, would he consent to retain a position a day longer than he could discharge its duties. The funeral was a public one, and very largely attended. The Rev. A. G. Peaston officiated. On the following Sunday morning a memorial service was held at Spain-lane Chapel, conducted by the minister.

British League of Unitarian and other Liberal Christian Women.—We have received from Miss Grace Mitchell, hon. sec. of the Fellowship Section of the League, some details as to the work which is being undertaken by this new branch, and the possibility of extending its influence in the future. The Fellowship Section has been started for the purpose of keeping the elder Sunday-school girls, and women members and workers who have to leave home for business and other reasons, in touch with the central organisation, so that they may not feel isolated even when there is no Free Christian church in the neighbourhood to which they have removed. Where there is such a place of worship, introductions are given, and a request is made that the members shall welcome the new-comer; in cases where there is no church within reasonable distance, an effort is made to enrol her as a Fellowship member at a subscription of 1s. a year. A Fellowship worker then sends her each month the League letter, a religious paper, and a personal letter often with enclosures and news of interest concerning the Free Christian churches. Within the last few months an attempt has been made to establish a world-wide fellowship. The members of the Women's Alliance, with its branches throughout the United States and Canada, have warmly responded to a suggestion that they should co-operate, and have offered to welcome in the spirit of the Fellowship any members of the British League who may emigrate to these countries. A correspondence has also been opened up with the women of the colonial churches with the same object in view. The Committee of the League Fellowship Section desire to be informed of the whereabouts of any members of the Liberal Christian churches who are moving to other parts of the country, to America, to the Colonies, or elsewhere. Address, Hon. Secretary of the Fellowship Section of the British League, Essex Hall, Essex-street, Strand, London, W.C.

Buxton.—The annual gathering of the Hartington-road Unitarian Church took place on February 21 in the schoolroom. The Rev. Geo. Street, the minister, presided, supported by the Rev. B. C. Constable, of Stockport, representing the East Cheshire Christian Union, and other friends. The chairman, in submitting the report, said that so far as the morning and evening attendance was concerned, the average had been maintained. The attendance at the Sunday-school had considerably increased. Two years ago a committee of men had been formed, but this year women had been admitted, the committee now being composed of as many women as men, which he considered was a wise thing. They had four mission stations. At the village of Flagg twelve meetings had been held during the winter months. At the hamlet of Pomeroy, at an inn called the Duke of York, a class had been held for some years. The landlord found the room and heated it, and did not charge a penny rent. It was an un-

common thing for a publican to have such a class; however, it went on very comfortably indeed; a quarryman played the harmonium. A class was also held at Litton Mills, this being the fourth season, and during the latter part of last year a new class had been started at Great Hucklow. In addition to this, illustrated lectures had been given as well. In accomplishing this work, he had travelled 850 miles and walked 230.

Chatham.—At a special meeting of the congregation of the Chatham Unitarian Church, held on Sunday, February 25, after the evening service, a resolution was unanimously passed requesting the Rev. J. Morgan Whiteman to withdraw his recently tendered resignation. Since Mr. Whiteman announced his intention to terminate his ministry, many of those in the habit of attending the church realised the necessity of taking a more than passive interest, with the result that a large number have become subscribing members of the congregation. In view of this and other indications of a determination to prevent the resignation taking effect, Mr. Whiteman felt justified in re-considering his decision, which he at once declared his readiness to do.

Doncaster.—The Rev. Percy Jones reports encouraging progress at Doncaster. At the annual meeting of the Free Christian Church it was shown that the membership of all the organisations connected with it was growing, and the financial position was sound. A tender for the erection of a school-church, to cost £2,700, has just been accepted, and the members of the congregation are most anxious to raise £1,000 of this amount in the next six months.

Gorton.—The annual meeting of the congregation of Brookfield Church was held on Tuesday evening last under the presidency of Mr. Geo. Cocks. The report for the year was of a highly satisfactory character. Since the settlement of the Rev. A. Thornhill as minister there has been a gratifying increase in membership and in the interest taken in every department of work. The executive officers were heartily thanked and re-elected. A resolution placing on record the warm appreciation of the congregation for the services rendered to church and school by Mr. Waite and his family was unanimously adopted on the motion of the Rev. A. Thornhill, seconded by Mr. Geo. Daniels. Fuller reference to the projected Bazaar will be seen in our advertising columns.

Leicester.—The annual meeting of the Great Meeting congregation was held in the schools on February 22, Mr. J. G. Chattaway presiding. The report of the vestry referred to the building of a kitchen and other offices in connection with the schools which had been carried out during the year at a cost of £165. Reference was also made to the settlement of the Rev. J. H. M. Nolan, who had been appointed to take charge, under the Rev. E. I. Fripp, of the Great Meeting, of the Loughborough and Coalville churches. Mr. Fripp, in replying to a vote of thanks, hinted that the time was near when, without neglecting the Great Meeting, they would have to consider whether they ought not to embark on extension work in the London-road district.

London: Newington Green.—Upwards of 320 parents, children, teachers, and friends were present at Stoke Newington Green Church at the annual Sunday-school party on Friday, February 23. An excellent report was given of the Sunday-school work. During the year the numbers have increased in each of the societies. In the Sunday-school the average morning attendance out of a roll commencing at 144, rising during the year to 172 scholars, was 105, and in the afternoon 135. The prizes were distributed by Miss Sharpe, who spoke of the time, about sixty years ago, when she taught at the school and of her great satisfaction in its progress.

Stalybridge: Hob-hill Schools.—The great effort to preserve Hob-hill schools will be brought to its termination by the holding of a grand bazaar (See advertisement columns.) Urged by the Board of Education to make structural alterations, the managers were able to evade the burden until the arrival of an ultimatum that the Board would withdraw its recognition after April 30, 1911. Energetic steps were then taken, and means found of averting the calamity. When local Unitarians saw that townspeople and a few other friends elsewhere were prepared to help them they addressed themselves to the task of meeting the Board's requirements. The members of the family of the late Mrs. John Leech (who founded the day schools) have given nobly, as have local philanthropists such as the Right Hon. J. F. Cheetham, and the Summers family. From all sources about £800 has been received. The scheme, however, called for a much larger sum. It was therefore decided to hold a bazaar, in order to raise £1,000 in addition. Meanwhile, under the supervision of Mr. Percy Worthington, F.R.I.B.A., the building has been adequately altered and enlarged, and since October last greater comfort has been experienced not only in the day schools, but in the Sunday school and associated institutions.

Taunton.—The annual meeting of the congregation of Mary-street Chapel was held at the Memorial Schools on February 22, Mr. Edward C. Goodland presiding. The report of the committee for 1911 stated that the accounts showed balances on the right side, and that so far the financial position was satisfactory. Thanks to gifts from numerous friends, including £140 from Mr. Andrew Carnegie, a new organ had been ordered at a cost of £315, which it was intended to open in September. Considerable repairs to the fabric of the chapel had become necessary, and it had been decided to provide a new roof, to improve the ventilation, to have the interior cleansed and decorated, and the electric light installed.

NOTES AND JOTTINGS.

THE PEASANT ARTS FELLOWSHIP.

The newly formed Peasant Arts Fellowship, which has just held its first public meeting, has been formed for the purpose of following Ruskin's ideal of reviving country handicrafts, especially those of spinning and weaving, and to co-ordinate the scattered schemes of arts and crafts revival now being undertaken in various parts of England. It also desires to do something towards the enlivening of the countryside and stimulating the love of ancient festivals, local dances, folk songs and ballads which once helped to make the life of the peasant more interesting and pleasurable than that of the agricultural labourer to-day. Spiritual influences are not forgotten; indeed, it is the aim of this society to make the village church again the centre of a new religious life, but the whole movement is in accordance with the democratic tendencies of the age, and inspired by a belief in the capacity of men to rise to higher ideals of human activity and fellowship.

THE ENGLISH AGRICULTURAL LABOURER.

The Rev. A. H. Baverstock, who is associated with this timely effort to bring about a revival of rural crafts, has written an admirable little book (A. C. Fifield, 6d.

net) on "The English Agricultural Labourer," to which Mr. G. K. Chesterton has supplied an introduction. He has made a careful study of the English peasant, who is very much in danger of being overlooked at a time when press and Parliament are dominated by the townsman; and he brings to his task the sympathetic insight of one who realises the dignity and worth of the labourer's calling, and is "willing to learn from his simplicity much that has been denied to those whose life has been necessarily more complex." The agricultural labourer has been reduced during the last two or three hundred years from a condition of comparative affluence to one of destitution, and in spite of the advantages which he is supposed to enjoy to-day he is not nearly as free, as well fed and clothed, or as prosperous and happy as he was in the Middle Ages. He has, in fact, been the victim from 1563 to 1824, to quote the words of Professor Thorold Rogers, of "a conspiracy concocted by the law and carried out by parties interested in its success" to cheat him of his wages, "to tie him to the soil, to deprive him of hope, and to degrade him into irremediable poverty."

* * *

Mr. Baverstock has no panacea to offer which, if applied, would immediately raise the status of the English peasant, and give him back the communal life he shared with his fellows before the suppression of the monasteries, and the debasing of the coinage in Henry VIII's reign. But it is, he says, obvious that the first task is to awaken the general public to the need of reforms which will lie in the direction of more adequate payment, better housing, education which shall not unfit the youth for work on the land, and recreation of a kind likely to "relieve his life from monotony, season it with gaiety, and even invest it with dignity." We gather that Mr. Baverstock is profoundly dissatisfied with the way in which the whole subject of social conditions in the country is being dealt with at present, and that he dreads too much State supervision and compulsion in all that relates to the life of the working man. Something more must be done to promote self-development and encourage individuality, and he points out many ways in which those who have the opportunity of becoming acquainted with the farm-labourer can help to foster the spirit of co-operation and diminish the hostility which everywhere divides class from class, holding before the workers a higher aim than the desire to get the better of others, which is one of the worst results of past oppression.

INDUSTRIAL POISONING AND ACCIDENTS.

From statistics recently published it appears that there has been an increase during the past year in the number of people who have been poisoned, or who have met with accidents, sometimes fatal, in factories and workshops. The cases of lead poisoning have risen from 505 in 1910 to 669, the greater part of the cases being amongst coach and car painters. The deaths due to poisoning generally numbered 49. Industrial fatal accidents numbered 1,182 in 1911, as against 1,080 in 1910, and the textile factories were

responsible for 99 deaths, 47 occurring in the cotton and 29 in the woollen factories. In the shipbuilding industry there were 156 fatal accidents as compared with 111 in the previous year. Machinery was the cause of 379 deaths.

ANTI-SLAVERY AND ABORIGINES' PROTECTION SOCIETY.

The annual report of the Anti-Slavery and Aborigines' Protection Society for 1911 gives an interesting record of the work which has been done, and the information gained, during the past year in various parts of the world where the labour system is still tainted with slavery. Among the subjects dealt with are Portuguese slave labour, rubber slavery in South America, Southern Nigeria (House Rule Ordinance), the Congo situation, abuses in the New Hebrides, the Egyptian Sudan, the slave trade in Tripoli, and the native races in Australia. The journey of investigation in West Africa undertaken by the organising secretaries, Mr. and Mrs. J. H. Harris, has aroused a good deal of interest, and if their tour is to include a visit to the Angola mainland and a short stay on San Thomé, it is hoped that all who sympathise with the object of the Society will come to its help financially, and not allow this important work to be crippled for want of necessary funds.

THE LABOUR LEADERS AND TEMPERANCE.

One of the organs of the brewing trade has recently remarked on the decline in the consumption of drink, but declares that it is not pessimistic, and that "a continuance in the immediate future of the tendency towards increased consumption of alcoholic beverages" is to be anticipated. Happily for the workers, almost all their leaders have come to see that the interests of the liquor trade are diametrically opposed to the interests of the working-classes. "The Trade" cannot understand this. "Whatever be the explanation," says *The Trade Paper*, "and it is by no means easy to find one, the fact remains that 'the Trade' has no more vindictive or more unfair opponents than the Labour members." Surely the explanation of this hostility is not far to seek. The Labour members are men who have had unique opportunities of studying the social conditions under which the great majority of wage-earners are compelled to live.

TEMPERANCE IN THE ARMY.

The Rev. A. E. L. Gedge, Chaplain to the Forces, Fulwood Barracks, in the course of a brief speech at the Guildhall, Preston, the other night, made special allusion to his experience among the recruits, observing that out of 287 who recently went through his hands 260 described themselves as total abstainers. In spite of the country's enormous drink bill Mr. Gedge did not think we need despair, and certainly not so far as the Army was concerned, for it was now no longer the "fashion" to get drunk. The majority of the young men who entered joined the Army Temperance Association.

A WOMAN'S EXHIBITION IN BERLIN.

An interesting sign of the growing

influence of the Woman's Movement in Germany is seen in the exhibition "Die Frau in Haus und Beruf," which was opened last week in Berlin. Frau Hedwig Heyl, who performed the opening ceremony, at which the Empress was present, said that it signified peace at last between the rival claims of women's two great spheres of work, the home and her profession, which had at first appeared antagonistic to one another, but were now seen to be mutually complimentary. The exhibition, which is on a large scale, is being held at the Zoological Gardens.

EVENING PLAY CENTRES.

As a result of her recent appeal in *The Times* Mrs. Humphry Ward is able to announce that £1,600 has been contributed to her fund, £750 of this by one subscriber for the special maintenance over three years of the new centre in the Isle of Dogs, for which she pleaded. Two more applications have reached Mrs. Ward, supported by a well-known stipendiary magistrate, for new centres in Woolwich and Kilburn. The letters containing the application speak of the "moral starvation" and "sore need" of the children to whom these centres would apply, mainly the children of labourers and of mothers industrially employed.

Hob Hill Schools, STALYBRIDGE.

A GRAND BAZAAR will be held in the Schools on Wednesday, Thursday, Friday and Saturday, March 6, 7, 8 and 9, 1912.

Openers:

Wednesday,
Miss BEATRIX POTTER, of London.

Thursday,
Hon. Mrs. JOHN WOOD.

Friday,
Councillor A. M. FLETCHER, J.P., of Hyde.

Saturday,
Councillor JAMES BOTTOMLEY, J.P.

Object of the Bazaar.

To raise money to pay for the extensive alterations to the School premises.

Contributions in goods or money will be gratefully received and duly acknowledged by WALTER SHORT, The Maase, Cranworth Street, Stalybridge, *Minister*; ROBERT KENYON, Cheetham Hill Road, Stalybridge, *Hon. Treasurer*; EDWIN STORRS, 83, Albion Crescent, Stalybridge; PERCY MARSHALL Penrhyn, Place, Stalybridge, *Hon. Secretaries*.

Unitarian Free Church, HORWICH.

SALE OF WORK

March 6, 7, and 9, 1912.

To be opened each day at 3 p.m.

Wednesday, 6, by Mrs. JOHN HARWOOD, of Bolton.

Thursday, 7, by Mrs. ANDREWS CROMPTON, of "Brooklands," Garstang.

Saturday, 9, by J. PERCY TAYLOR, Esq., of Bolton.

Contributions in money or goods will be thankfully received and acknowledged by R. H. LAMBLEY, Montcliffe, Horwich, *Minister*; E. MALPAS, 89, Lee-lane, Horwich, *Hon. Sec.*; W. PARTINGTON, "Westgate," Lostock-park, Bolton, *Hon. Treasurer*.

MANSFORD STREET CHURCH AND MISSION.

THE ANNUAL MEETING of Subscribers and other friends will take place at Mansford Street on Tuesday, March 12, 1912.

Tea and Coffee, 7.30.

The Chair will be taken at 8 o'clock by

MR. C. HAWKSLEY

(President, British and Foreign Unitarian Association).

And among the other speakers will be the Rev. JAMES DRUMMOND, LL.D., of Oxford, Dr. W. BLAKE ODGERS, K.C., President, London District Unitarian Society, the Rev. C. HARGROVE, the Rev. H. GOW.

S. W. PRESTON, } Secretaries.
R. P. JONES, }

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, March 3, at 11 a.m.

Dr. C. W. SALEEBY.

"Civilisation and Self-Control."

" at 7 p.m.

Mr. G. E. O'DELL.

"Shakespeare's King Henry VI."

Wednesday, March 6, at 8.30 p.m.

Mr. H. J. GOLDING.

"A Note on Pragmatism."

ALL SEATS FREE.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

March 3, Rev. E. H. L. THOMAS, B.A., of Wilmslow, Manchester.

March 10, Rev. J. M. LLOYD THOMAS.

March 17, Rev. NEANDER ANDERTON, B.A., of Monton, Manchester.

REMNANTS!—Genuine White Art Irish Linen, Big Pieces, suitable for making charming Tea-cloths, Tray-cloths, D'oyleys, &c. Only 2/6 per bundle. Catalogue FREE. Postage 4d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

FREE!—200 Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxella." Beautiful designs, wide range of fascinating colours and designs. Washable colours fast, wears years. Write.—HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3, 1/6. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

OLD FALSE TEETH. — We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing. —WOOLFALL & Co., Southport.

Board and Residence, &c.

ST. LEONARDS-ON-SEA. — "Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

A LADY and GENTLEMAN can receive two or three Paying Guests in their pretty home in South Devon. House on hill, facing south; verandah, garden. Non-flesh diet if desired.—Mrs. HAYNE SMITH, Ridgway, Dartmouth.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

FURNISHED HOUSE, for Ladies, in Country Town, for spring months; 3 sitting, 2 bedrooms, housekeeper and gardener left. Objection to children and dogs. Also at Midsummer, Country Cottage, unfurnished. Every convenience to save work.—Mrs. MACE, View Tower, Tenterden.

19TH CENTURY BUILDING SOCIETY ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

COOPER & CO.,

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,
Regent Street, W.

Telephone: 1534 MAYFAIR.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 2, 1912.

Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3637.
NEW SERIES, No. 741.]

LONDON, SATURDAY, MARCH 9, 1912.

[ONE PENNY.]

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,

Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE MARCH NUMBER.

Their Own Way to Make.
Temperance Ideas.
Winter. (Full-Page Picture and Poetry.)
The Piper and the Proud Princess.
In Early Spring. (Poetry.)
The Kindly Moon. (Poetry.)
Heroes and Heroines of History:
GRACE DARLING. (Illustrated.)
Young Days' Guild Work.
The Awakening. (Poetry.)
What Does Christmas Really Mean?
Coming. (Poetry.)
A Thankful Rhyme. (Poetry.)
Mother Nature's Children. (Illustrated.)
The Boy Across the Way. (Poetry.)
Days and Nights. (Poetry.)
The Adventures of a Bumble-Bee.
What is it? (Poetry.)
Three Little Maidens. (Picture.)
The Little Sparrow. (Poetry.)
A Daisy in a Drawing-Book. (Poetry.)
Puzzles and Puzzlers.
Editor's Chat, &c.

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1s. 6d.

A specimen copy will be sent post free to any address on receipt of a postcard.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

BROOKFIELD CHURCH,
GORTON, MANCHESTER.

Four Days' Bazaar AND Floral Fete,

MARCH 20 to 24 inclusive.

OPENERS:

1st Day: CHARLES HAWKSLEY, Esq., President of the B. & F. U. A.
2nd Day: The Rev. H. ENFIELD DOWSON, B.A., President of the National Conference.
3rd Day: MADAM FARRAR-HYDE, of Mossley.
4th Day: J. H. REYNOLDS, Esq., Director of Higher Education for Manchester.

AMOUNT NEEDED £600.

The members of the Church and School are making strenuous efforts to raise the above sum, which is urgently needed for repairs and improvements to walls, organ, heating, lighting, &c. In addition to working for the Bazaar, present and former members have already paid or promised sums amounting to £125 towards the above objects. Donations of money or goods are urgently needed, and will be thankfully acknowledged by the undersigned:—

ALBERT THORNHILL, Minister,
Brookfield Parsonage, Gorton.

J. L. WORTHINGTON, Treasurer,
30, Park Range, Victoria Park, Manchester.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, March 10, at 11 a.m.

Mrs. BILLINGTON-GREIG.

"Modern Women and the Church."

" at 7 p.m.

Dr. C. W. SALEEBY.

"The Work of Lister, and its Memorial."

Wednesday, March 13, at 8.30 p.m.

MR. A. C. F. MORGAN.

"The Fetish of Work."

Friday, March 15, at 5.30 p.m.

(Service for Bible Study.)

Mr. G. E. O'DELL.

"The Ethics of Christ's Parables: III.
Parables of Social Polity."

ALL SEATS FREE.

THE

SURGICAL AID SOCIETY.

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MJESTY THE KING

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

39,743 Appliances given in year ending
September, 1911

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

Annual Subscription of	...	...	£	s.	d.
Life Subscription of	...	...	0	10	6
Entitles to Two Recommendations per annum.	...	...	5	5	0

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs Barlay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

SUSTENTATION FUND

For the Augmentation
of Ministers' Stipends.

SECRETARIES of CONGREGATIONS desiring GRANTS from this Fund may obtain the needful forms of application by writing before March 31 next, to

FRANK PRESTON, Hon. Sec.,
Meadowcroft, North Finchley, London, N.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

Next Entrance Examination, March 29.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHEWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income	...	...	£2,949,000
Claims Paid exceed	...	...	£12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.
BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 138, Charing Cross Rd., London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 10.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. PRIESTLEY PRIME.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Dr. J. LIONEL TAYLER; 7, Rev. GEORGE CRITCHLEY, M.A.
 Forest Gate, Upton-lane, 11, Mr. J. W. GALE; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. BERTRAM LISTER, M.A.; and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Mr. THOMAS HOLMES, Secretary of the Howard Association.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15, Rev. J. A. PEARSON; 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. J. KINSMAN.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. M. LLOYD THOMAS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. BERTRAM LISTER, M.A.; 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. W. H. ROSE.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOP.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. WALTER RUSSELL.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN Row, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THORNE.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCAER, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. J. COLLINS ODGERS, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Situations

VACANT AND WANTED.

LADY HOUSEKEEPER.—Re-engagement required; experienced, excellent references.—A. B., INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

March 2nd contains the following Articles:—

"The Extirpation of the Fit." By Professor GRANGER.

"Strikes."

"Some Thoughts on Comprehension."

Feb. 17th.

"Père Hyacinthe." By Rev. A. L. LILLEY.

"Autumn Days in America."

"Memories of Père Hyacinthe." By ROBERT DELL.

"St. Francis of Assisi." By DOROTHEA HOLLINS.

Feb. 10th.

"The Church and Social Reform."

"Gregory the Great." By Rev. P. H. WICKSTEAD.

"The Personality of Socrates." By Rev. R. NICOLL CROSS.

Feb. 3rd.

"A Friend of the People: Charles Dickens." By W. BLAKE ODGERS, K.C.

"The Church and the Age."

Any of the above numbers, post free, 1½d. 3, ESSEX STREET, STRAND.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	147	The Problem of the Blind	152	FOR THE CHILDREN :—	
THE LIBERAL CHRISTIAN PULPIT :—		BOOKS AND REVIEWS :—		Joan of Arc (1411-1431).—II.	155
A Vision of Life Eternal	148	Professor James Ward's Gifford Lectures	153	MEETINGS AND SOCIETIES :—	
LIFE, RELIGION AND AFFAIRS :—		Village Life in India	153	Japanese Notes	156
Daffodils	150	Utopia once More	154	A Liberal Christian Movement in Italy	156
A New Light on Unemployment	150	How to Keep Young	154	Sunday School Teachers' Forward Movement	157
CORRESPONDENCE :—		Six Minor Prophets	155	National Conference of Unitarian and	
Christianity and Comprehension	151	The Credibility of the Gospel	155	Liberal Christian Congregations	157
The Coal Strike and a Minimum Wage	151	Literary Notes	155	NEWS OF THE CHURCHES	158
"The Inquirer" and Public Morals	152	Publications Received	155	NOTES AND JOTTINGS	159

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE week has been one of hope deferred. The deplorable industrial situation has been lightened by two features, the patience and restraint of the public and the orderliness of the miners. On Wednesday the men's representatives were less uncompromising in their refusal to discuss their schedule of rates for a minimum wage, and the situation became at once more hopeful. As Mr. Philip Snowden has pointed out, the miners have to convince the public that their schedule is moderate and reasonable, and their own firm conviction that it is so should encourage them to court the fullest investigation into its details.

A CORRESPONDENT calls in question what we said last week about the element of chivalry which enters into this demand for a minimum wage. It has been the striking feature in recent industrial disputes that the chief aim has been to secure better conditions for the lowest grades of labour, which have been for so long defective in organisation and inarticulate in their demands. Without the help of the better paid who were asking nothing for themselves, success would have been impossible. It is this growing solidarity of labour, and the consciousness that the whole body must rise or fall together, which are creating an entirely new situation. In spite of its enormous and untried difficulties, and the much graver risks which result from imprudent action, we believe that it has in it higher moral possibilities than the old state of things, when detached groups contended simply for their own monetary advantage. The fact that men who have little to complain of in their own lot will accept a common policy which involves them in personal loss, has received various explanations. Some of them may be the victims of coercion. Others may

be caught in the currents of a movement which they are powerless to resist. But we are convinced that there is also a growing sense of chivalry to their order, which deserves grateful recognition at the hands of religious men. The man who gives his own privation and suffering to help a comrade is at least as generous as any subscriber to a relief fund, and illustrates the spirit of self-surrender to the common good, which is one of the deepest motives of Christianity.

It is a welcome fact that the "Kölnische Zeitung," which is generally considered to reflect Government opinion, has endorsed the cordial words of Herr von Bethmann-Hollweg on the subject of Lord Haldane's recent visit. Last Saturday it published an article containing the following significant words: "All classes of the nation that possess any sense of responsibility and knowledge of practical politics, will echo his words in a sense that can only help to make easier the progress of this hopeful task. No sensible man needs to be told that all the misunderstandings that have in the course of years grown up between the two countries cannot be got rid of in a day. . . . But we may rest assured that the negotiations are on the right road to success. The fact alone that both Powers, with honourable intentions and mutual trust, have undertaken afresh to prepare the way for friendlier relations, throws a necessary light on the international situation."

WE do not intend to open our columns to a discussion of the *pros* and *cons* of Women's Suffrage. It can receive much ampler and more effective treatment elsewhere. Nor do we desire in any way to impugn the motives of those who were responsible for the scenes of violence and destruction in London this week. We give them credit for perfect sincerity in their intention to obtain justice and a wider sphere for the noblest influence in this way. But it appears to us that there

is a distinction, which goes down to the very roots of life, between the sufferings and martyrdoms, which are inflicted by others, and those which we incur as the price of our own violence. It is only when we suffer for acts which are in themselves beautiful and good, as when men calmly persist in some nobler form of worship than public opinion is prepared to tolerate, that our suffering is the price of freedom and peace. It was thus that men suffered for the name of Christ till they made the cross into life's divinest symbol. If we ask ourselves whether we can conceive the breaking of other people's windows being changed in a similar way from shame into glory, till it becomes for future ages a sacrament of love, we shall see how deep and essential the difference really is.

MRS. ORMISTON CHANT reminds women who are called to suffer for the women's cause of this truth in a powerful letter, which appeared in the *Daily News* on Thursday.

"Many of us still living," she says, "fought a strenuous fight under the heroic and saintly leadership of Mrs. Josephine Butler and Professor Stuart against the most inconceivably hateful wrong that has ever been inflicted on women by one-sided legislation. There was some violence during the struggle, it is true, but it was wholly on the part of the abettors of evil and injustice. On our side the only weapons used were reason, the logic of facts, and the appeal to conscience, pity, and religion. We won; and what gained the victory then will gain it over political and other injustice, if patience has her 'perfect work.' . . . Violence and persecution are not the way to teach anything, even the A B C of political justice, and it is a deplorable leadership that justifies these methods. The finest heroism can be 'built' up on loyal obedience to Right, and a sense of Right can only be kept from perversion by keeping it supplied from its Divine Source, and the one victory that is ever worth having is that of love,

and faith, and hope holding on, and not growing weary of well-doing."

* * *

On Tuesday, the Archbishop of Canterbury received a deputation who presented to him a memorial in favour of a fresh revision of the New Testament. The plea was based upon the deep affection which is felt for the Authorized Version and the pedantic qualities of the Revised Version of the New Testament which disqualify it for general use in public worship. The memorialists, who were numerous and influential and more representative of the interests of English literature and the public schools than of theological scholarship, suggested that a small number of scholars, including some who have made a special study of the English language as a medium of expression, should be entrusted with the task of correction, with instructions to alter the Authorized Version of the New Testament in those places, and in those places only, where it is erroneous and misleading or obscure.

* * *

THE Archbishop in his reply was not very encouraging. He pointed out that half the objections to the Revised New Testament were based on textual questions, not on questions of translation at all, and that almost every criticism of the Revised Version, for spoiling rhythm, making unnecessary changes, and so forth, had been levelled against the Authorized Version when it also was new. He thought, moreover, that it was not an opportune moment to attempt to do the work of the revisers afresh, when new light was being constantly shed on the linguistic and textual questions involved, and the scholars engaged in these studies were far from the completion of their tasks. He concluded with the suggestion that some experimental work should be done by private enterprise on the lines proposed. Then it would be possible to judge whether an authoritative revision was desirable.

* * *

THE National Council of Evangelical Free Churches has been in session at Cheltenham this week, under the presidency of the Rev. Thos. Mitchell. There has been the usual crowded programme, divided into different sections, the familiar timidity in handling intellectual difficulties, and a good many brave words about working men and the labour unrest. Public discussion has come to occupy such an important place in the activities of all the Churches that we have nearly reached the point of saturation, and it is tending rapidly to lose whatever hold it once possessed upon the public mind. In the interests of religion we should like to see a good deal more teaching similar to the series of addresses on the Reconstruction of Belief recently given by the Bishop of Oxford, and a great deal less platform oratory.

THE LIBERAL CHRISTIAN PULPIT

A VISION OF THE LIFE ETERNAL.

BY THE REV. WILFRID HARRIS, M.A.,
OF ADELAIDE.

THERE is a life that never dies. There is the life eternal. The life of the earth lives within it, and is dependent upon it. Eternal laws and eternal principles govern the world we live in; the atmosphere of our life is the atmosphere of eternity; we breathe the same air that God Himself breathes; we breathe the air of eternal things. And the winds of God that blow across all the ages, blow even now across our own world also. And the stream of Time that carries all the waters of our rivers of earthly life—that ever-moving river of days and years flowing peacefully onward into the boundless ocean of the eternal ages—is a stream that belongs to eternal life. It is to be seen only in the landscape of eternity; there, and there alone, are the solid river-banks through which it flows, by which it is confined within its proper and narrow channel, and beyond which lie the springing harvest fields of eternal things. The fruits of righteousness are ripening in the broad plain well-doings that belong to the servants of God. All their allotments of joy and of sorrow are here watered by the river of Time; but their solid purpose and possession are the purpose of eternal good, and the possession of these broad acres in the peace of God.

Heaven is here; it comes right down to the river; the very grasses that grow in the meadows of eternal life dip their bending green leaves in the water of Time, and tenderly chisel with an ever fresh and ever yielding pointedness the heavenly touch that turns the smallest ripples, and suggests a pause for thought upon the flowing stream of earthly days and earthly nights as they move so gently and so beautifully by.

The stream of Time runs, as I have said, through the meadows and the cornfields and the orchards of the life eternal. Fruit from the trees of eternity falls oftentimes into the waters of Time, and the rich rosy-red ripe fruits of righteousness as they grow in the garden of God—peace, joy, love, purity of heart—tumble down with a gentle splash amid our flowing stream of days and hours and moments. Who is there that has not felt the familiar sudden sense of a little depression, a dimple as it were on the smooth surface of some passing hour, as into the flowing stream of moments dropped the ideal perfection, and disturbed the quietude of earthly judgments with the weighty conviction of God's higher judgment?

So the river of Time runs through the orchards, meadows and cornfields of heaven. There are, growing beside it, eternal trees—justice, mercy and truth; and their roots run down to drink in moisture and nourishment from the ever fresh stream of countless new lives flowing like drops of real vigour in the stream of things, so cool, so clear, so transparent in its search for the righteousness of life. For each life is a new effort to fill the stream with a new truth, an added beauty, and one more deed of loving kindliness. From such a stream of ceaseless endeavours after eternal things the trees of righteousness, beauty, love and truthfulness may well derive continual refreshment, and draw up into eternity the very essence of the soul's own consciousness from out this liquid stream of souls confounded and confused in the rush of the river of Time. It is not all the water in the river that flows down to the sea. Countless are the drops that pass meanwhile into the herbage and vegetation, and take their place in leaf and fruit and flower, becoming the very essence of the seeds of heaven they help to form and ripen; for the river flows up into the trees of the garden, as well as down into the depths of the sea. And shall not this be so with the river of life? It flows, as all must allow, through the midst of eternal things. And blessed are they who give their lives as they go along to the nurturing of eternal truths, the unfolding of eternal principles, the ripening into action of God's eternal prayers for justice, goodness, and mercy.

Blessed are they who lose their souls—who lose them to bless the small beginnings of some noble purpose; who find the roots of the trees of Heaven coming right down to the water's edge of the stream of Time; and who give up their whole souls to nurture day by day the mighty growths of righteousness, whose wondrous fruits ripen above and sometimes fall into the river of our passing days.

Blessed are they whose souls come not at all to that especial sea which is filled only with the waters of a wasted life; the ocean of those who have passed every day, like a river, through the midst of the meadows, the cornfields, and the orchards of the Most High God, and have daily refused to give of themselves, and to give gladly, and to give all that they had; for whatsoever remains ungiven must now flow on. They have passed every moment of their lives in the presence of eternal things, within reach of some thirsty root, some overhanging tree, some eternal effort in the cause of righteousness, justice, and goodness; and they have ever refused to give of themselves. These are they that of necessity go down to that sea: the great salt sea of wasted opportunities. For only those may enter Heaven that help, by their very entrance, to grow the heavenly

fruits. And so, in the great stream of days and years and ages there are surely the waters that must go on and on, and wearily on, and carry the prayers of heaven which they refused to answer as refuse to the sea: the great and bitter sea of wasted opportunities. For none, I suppose, shall ever flow into the sea of wasted opportunities save those that by their own flowing into it are adding to its bitterness. They bring the refuse of their own refusals; and tears from their own eyes shall salt it with salt.

Do you know that passage in the prophets about the wicked being like the waves of the sea, casting up mire and dirt? I think it is well worth your remembering; and as the stream of time flows through the terra firma of eternal goodness, like a river between solid banks on either side—and not all rivers flow out into the open eternal ocean of the open and free love of God, but some are lost in desert sands, some in stagnant, inland lakes—so now there has come suddenly into sight the Dead Sea, as a place of grievous disappointments, as a sea of restlessness, of endless uncertainty, unstable as water, lifeless in its salt, without trees, or flowers, or fruits; just the restless heaving of the soul of despair and the sullen depth of passions that every wind blows and ruffles, yet no season brings to any fruits.

There are, doubtless, many seas in the life eternal; but this is the Dead Sea, far below the level of the Holy Land, below even the average level of the ordinary seas of life, surrounded by precipitous mountains, cut off as it were from all escape from its own dismal pit, save by the one great way, the direct upward call of God Himself; then, as mists that rise by evaporation from the sea, from depth of sins over which only the forgiveness of God still shining like the sun can throw the beams of mercy still unchanged, and cover with a cloud of loving-kindnesses, even the sinner may be lifted up into heaven again.

So in a stampede of such joy and gratitude as forgets even its own sins, all its own sorrows, and leaves behind it all the salt in the sea of this bitter repentance, so, ascending thousands, like a gathering mistiness before the eyes, arise above the sea, and condense into a great cloud of witness—witness to the love of God. And higher, and ever higher, they rise, into the blessed sunlight, into the clear truth, into the eternal love. Songs descend, as of angels singing above the earth, as of a lark lost in the infinite sky, lost in the love of God; so rises the cloud of witness to sins forgiven, and to souls redeemed, and ascended again into the pure atmosphere of eternal life: these, that have passed through an ocean of repentance. There is joy in heaven, says Jesus, over one

sinner that repenteth. The repentance is so perfect; the joy of it is so full of enlightenment, of sunshine, and of clear explanation. And none can tell hereafter the cloud that rose from that sea to distinguish it, in its perfect purity now, from the pure in heart that arose into heaven any other way. It is the forgiveness of God. And it is perfect.

I have wished to present this picture of eternal redemption, the mighty uplifting power of the ever-shining of the love of God; and I have wished to present it before your own eyes in the clear atmosphere of eternity, in the full sunshine of the most high God—the infinite purity of the washing wherewith God in His own good and perfect way cleanses at last from all sin; and as you yourself look out into the sky, and far as the east is from the west, and not a cloud remains, even the witness to it, the mere suggestion of having once been redeemed and uplifted out of it—the very remembrance, and every trace is utterly gone. I have wished first of all to present that picture, the infinitely clear sky, the whole atmosphere of eternal life—the Love of God.

And then, once more to cast our eyes downward upon the despairs and the miseries of the earth beneath; to look into the pit, not of fire, or of brimstone, or of any exciting adventure, but the real pit and pitfall of unexciting, uninteresting, dull, weary, restless, lifeless monotony, the mere love of self, that dead sea, the sea of lost opportunities; that deadly dull place, where all and every kind of wickedness eventually pours forth its one and weary complaint, that life is dull; for the wages of sin is its dullness, and the rapid racing river of time, the dancing days and the rushing of the years will not let the wicked drop altogether out of the stream of things until they can be dropped with solemn security in the deadly dull sea—at the end.

Just where we stand, then, in the atmosphere of eternal life, yet looking down and back upon that pitiful sea of our full-deserved regrets and miseries—just here we meet the prophet Isaiah; he seems to have been standing just here when he spoke two thousand and odd years ago, and his words come to us in the fulness of their meaning. He tells us he has a message from the Lord his God—what God means, and what God says, if men will have ears to hear from a fellow-man so perfectly human an explanation of what God is ever and ever saying to them. Harken to this far-calling human voice—Isaiah speaking to us across the ages, across the valley where the river runs:—

Listen—

“‘Peace, peace—to him that is afar off, and to him that is near,’ saith the Lord, ‘and I will heal him.’”

But—the wicked are like the troubled sea; for it cannot rest; and its waters cast up mire and dirt.

“‘There is no peace,’ saith my God, ‘to the wicked.’”

So, through eternal laws, eternal truths, and the justice and mercy of the life that lives for ever (and the life of earth is a section of the map of it and is a part of it); through the solid groundwork of eternal things, through the rock of ages, amid scenes of absolute truthfulness, the

very mountains in their everlastingness slope down from the infinite perfection and purity of God, like snow-capped Alps no human climber could hope to ascend—slope down in infinite gradations to the level plains of our simple human well-being and well-doing; and the heavenly fruits of beauty, love, and joy ripen in glad sunshine and peacefulness beside the river of our own living, loving and vital effort, the continual stream of our life, like a flowing river on and on through days and hours and years of the Kingdom of God. In this eternal world we live, and, living, move a whole streaming world of living souls, living waters, the moving waters of life, one of God's rivers in the life eternal.

Here, in the midst of eternal things, we live, and have our daily opportunities of usefulness to Heaven, to God, and the glory of His paradise, in giving of our own daily effort to nurture the roots of the trees of life, the golden-eared cornfields of the living and growing Word of God, and the fresh green grasses in the peaceful meadow of eternal meditation where God himself talks with man in the garden in the cool of the day.

Thus, to know Thee, the only true God, and, in the daily spirit of our trust in and devotion to Thee, to know Jesus Christ whom Thou didst send, is not this “eternal life”?

Every day, every year, is one more turn in the ever-winding stream of our own lives, in the great stream of the ever-running ages, in the river of God whose wonderful waters are the living waters; they are alive, alive with you, and alive with me, the liquid onward gently moving consciousness of ever fresh opportunities of serving God and His goodness every day; for the river of our own lives, the stream of our own years is in Heaven, and the high banks that confine and keep us where we are are solid, they are the fields of heavenly things beyond and above our present sight and comprehension, overshadowed by righteousness, mercy, goodness, truth and beauty, and the sunshine of absolute perfection, and the air of life is scented with the perfume as of sweetest memories and eternal joys in full bloom, and an ample provision is made for sustaining the interest, the gladness, and the excitement of life for ever and ever. There are secrets upon the bank, like violets, and in the very river itself forget-me-nots. Here, then, is our daily and hourly life, the river of time; and every soul and every secret thought in the heart of every man passes, day by day, beneath these eternal and everlasting things, beneath the trees, and the inter-spaces of eternal sky, so infinitely clear in shadow or in sunshine. In the depth of the soul the life of each is transparent, good or bad, or struggling along in the stream; and every living soul is a seeing eye, observant of all around, and gazing upward from the liquid depths at the fruits of its own loving-kindnesses also at the fruits, the meditations, the variegated reflections, messages, and golden words and many meanings of God. Our life in its depths is hidden in the river of Time, for the banks of heaven are high, and the kingdom of God is above, and we are in the Paradise of God, a stream of living waters.

The river of Time is in the life eternal.

LIFE, RELIGION & AFFAIRS.

DAFFODILS.

"A THING of beauty is a joy for ever,"—so swells the opening chord of the symphony that tells the story of a youth loving and beloved by a denizen of the upper spheres. The singer is himself Endymion, and the goddess he adored, that Beauty which was unto him even Truth, the ultimate Desire, the Last Reality. Keats has catalogued those things of loveliness whose images can move away the pall of despondency, disappointment or distress from our dark spirits. Among these shapes of beauty are

"Daffodils

With the green world they live in."

Once in Devonshire, the writer saw them as he fancied the poet himself in the same county must have seen them, when they made the lasting impression recorded in his chief poem. It was the first day of spring. The long reign of wet and cold was over. A wind from the south drove the white flock of clouds before it, to pastures beyond the horizon. In recovered carols birds charmed away all winter cares. The earth seemed to palpitate with joy as one moved with quick footsteps over it. Then one came to a sudden stop—startled and held by a vision of beauty. At the end of a meadow, in great clusters, grew the daffodils, waving banners of gold over the serried array of blunt green spears. At the foot of each cluster the recent rains had left small pools of water which mirrored the flecked blue sky and the fluttering flowers. So they courted the caress of the breeze between two heavens, making of themselves a third. A hundred times before had he seen the yellow "lilies of Lent," but this was the first time they were perceived. Burne-Jones used to regard all work as poor unless he could "make his picture sing." Here was a picture that sang in a strong fine strain. The place rang with the jubilation of the dancing daffodils.

Then was he able to share the wise folly of Wordsworth when the host of tossing heads along the banks of Ullswater Lake danced away his heart in jocund gaiety:

"The waves beside them danced, but they

Outdid the sparkling waves in glee;
A poet could not but be gay
In such a jocund company."

Then was he enabled to understand Shakespeare's hurrah:

"When daffodils begin to peer

With heigh! the doxy (glory) o'er the dale;

Why, then comes in the sweet o'the year;
For the red blood reigns in the winter's pale,"

and his amazement at their precocious boldness and unexpected beauty:

"Daffodils

That come before the swallow dares,
and take

The winds of March with beauty,"

allaying the roughness of the wind, alluring, captivating it, until its brusqueness becomes a breath of adoration, its cut a kiss.

Then saw he why Constable compared his Diaphenia and Herrick his Julia to the daffodowndilly. Then knew he why the Welsh people had adopted it as a flower sacred to their patron Saint, David; why Proserpine risked rape into Pluto's realm in going out to gather the lovely leek on the fated day.

Daffodils especially have affected our poets with a sense of a lilting motion, of dance, of glee. With that their shape, their colour, their early glory have much to do. Out of the centre of a six-rayed star issues a trumpet, suggesting their function as blaring heralds of spring. Hence the Italian name, Trombone giallo. The scientist further reminds us that the luminosity of the spectrum culminates in the yellow, and diminishes rapidly on each side of it. We are also told by the psychophysicists that whereas arterial stimulants are those in which red predominates, nervous and cerebral stimulants are those in which yellow predominates. Again among sensitive children of the present generation, sensibility has become so extended that the barriers between the senses has grown very thin; so that in them certain sounds produce sensation of specific colours, and *vice versa*. The impression of daffodils is more than visual; it is auditory also. For scarlets are a blast from brazen cornets, and yellows produce the note of a silver trumpet. But the effect of daffodils is deeper. According to Maeterlinck, beauty is the only language of the soul; and at a time when the woodland is sere and the hedgerows bare, thrice welcome not only the promise of the fairer time in days of dearth, but the holy vision they vouchsafe. Blow! bright yellow trumpets across the land a message of goodwill and peace; irradiate like patines that are wont only to bear the sacred host, food for the soul, ye flaming stars, and call us home from the sombreness and satiety of sin to the gaiety of good!

In the daffodil one realises how "a ray of beauty outvalues all the utilities of the world," for no utilitarian value whatever has been found for it. Hulme declares himself unable to find a single medical reference to it. Valuable enough it is for its own dear sake, and lovelier because beloved by so many great and good. It was one of the treasured images of loveliness of John Keats, one of the predestined. As he moved too rapidly down into the Valley of the Shadow, where the glory of his youth and all its hopes and ardours seemed to suffer eclipse, he clutched at these treasures as a drowning man hugs the nuggets that represent his whole life's gains. But he believed that he should be blessed hereafter by having his happiness on earth "repeated in a finer tone." The very name "daffodil" carries such a suggestion, for being a corruption of *asphodel* it relates itself to Elysium. Would that other sad eyes, whose daffodils grow where stands an inscribed stone whose story they cannot bear to read, might but know that flowers that bloom over an earthly grave are "repeated in a finer tone" in a fairer summer land, giving radiance to eyes that know neither tears nor sorrow any more.

J. T. D.

A NEW LIGHT ON UNEMPLOYMENT.

THE following words appeared lately in a letter in the daily press: "The condition in the labour market of what is called unemployment is simply that of men and women looking for employers with capital—to buy their labour." The writer then went on to ask a question: "Is it not possible to conceive a condition of affairs where masters with capital are obliged to look about for labour to use their capital?" Let the first quotation be considered first. If we ask the man in the street or any ordinary person this question, "What is unemployment?" the answer will be "inability of a man or woman to get a job." Then let us ask him why cannot the man or woman get a job? and the answer will almost certainly be, "Because there are too many men and women wanting work, and there are not enough jobs vacant." One person in a thousand might know enough about industrial conditions to say, "Lack of jobs is the chief cause, but perhaps, in a few special trades needing peculiar skill it might happen that there were not enough highly-skilled workers for the jobs; but this would only happen very occasionally." People are firmly convinced that there are too many people and not enough work. The ardent reformer with his cry of every man's right to work, walks about urging the powers that be to make work for the unemployed. Trade must be organised and reorganised in order that there may always be enough jobs for every man or woman wanting one. This lack of work is regarded as the social problem of the day. If we could supply enough work, the difficulties of the great problem of unemployment would be solved. Now let the question at the beginning of this article be considered. The questioner, doubtless to his surprise, can be shown that there need be no trouble taken to conceive the condition where capital has to look about for labour. The condition is here. Not only does capital have to look about for labour but for all its looking about, capital cannot find labour to do the work it wants done. The fact ought to be patent to the whole of the public, for it is published every month in the Board of Trade *Labour Gazette*, so that all who run may read. In June and July we read: "The demand for workers exceeded the supply in the case of the coachbuilding, cotton, woollen and worsted trades. In the shipbuilding trade there was a large demand for workmen of all classes, and there was a scarcity of men in painting, decorating and tailoring and of skilled workers in the engineering trade in some districts." From August to January "the demand for workers exceeded the supply in the case of the cotton, woollen and worsted trades. In the shipbuilding trade there was a large demand for workers of all classes, and in the engineering and metal trades there was a scarcity of workers in some districts." Figures are hard facts. Here are a few taken from the *Gazette* for January, concerning the five weeks ending December 29, 1911.

In Birmingham Labour Exchange 816

vacancies were notified for men; 605 only were filled. *But*—and it is a large *but*—there were 1,839 men on the live register at the beginning of the period and 2,744 men applied for employment during the period; and yet 211 vacancies could not be filled.

Take Leeds: 337 vacancies notified, only 239 were filled; and yet 2,758 men wanted work.

Swansea: Vacancies 320, filled 199, and 798 men were on the register.

Barrow: Vacancies 159, filled 140; and 318 men on the register.

Let anyone buy the *Labour Gazette* and see for himself. All over the country it is the same. There are not the men fitted to take the vacant jobs, and so capital goes about crying for labour.

And what do these figures show? At least one thing—that the demand for skilled workers is greater than the supply. By our senseless system of education we are producing a nation of unskilled labourers, and in the course of a few years trade requiring skilled workers must decline because we cannot produce them at home. Is it not possible to conceive a condition when all our skilled trades will be in the hands of foreign workpeople imported for the purpose? Heaven forbid that we should ever come to such a state of things! While there is yet time let us as a nation start out to find a remedy, and let us take this much as courage. We have made one tentative step towards producing the skilled worker in the conditions concerning learners imposed on employers by the Trade Boards Act, whereby the employer must give every opportunity to the learner to thoroughly learn a trade, and not only one small section of it. But the pity of it is that the Trade Boards Act only applies to four trades at present—chainmaking, the cheaper sorts of lace-making, paper box making, and bespoke tailoring. If it is not possible to apply the minimum time and piece rates to all the many hundreds of trades at present, cannot the learners' conditions out of the Act be made compulsory in all the important trades? It might also be noticed that the unskilled labourer is too unskilled even to be able to take the jobs that are offered to him—capital has again to go begging for labour.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

CHRISTIANITY AND COMPREHENSION.

SIR,—Some are come that we might have comprehensiveness, and might have it more abundantly. I deny the whole assumption that comprehension, established as an end, is good. It is empty of meaning to me, a vain striving after wind. We are asked to believe that compre-

hensiveness and Free Catholicism are synonyms. Is this true? Catholicism is a term embedded in the history of European civilisation. We trace it through two thousand years of our history. During the whole of this period it stands for a particular and exclusive life penetrating and leavening society. Mr. Roberts uproots this divine growth, thrusts it into his retort, and passes it off into the thin air of comprehensiveness.

In reply, I adopt the proposition that where there is no affinity there can be no inclusion, and I maintain that the practice of the Universe of Man proves my rule. The instinct for self-preservation has established this proposition as a law of society. Its fundamental validity is recognised by Modernist and Free Catholic alike. Catholicism has its own peculiar content, and is a life grounded on a root-idea. That root-idea is not comprehensiveness. Out of that root-idea there has grown a Catholic attitude to life and to society, and this attitude is exclusive of all its antagonisms because believed by those who adopt it to be the highest realised manifestation of immanent Divinity. The Modernist does not deny the authority or tradition. He demands that both must serve and not stifle the life of the Church. The Free Catholicism of Mr. Roberts is quite off the track of the Modernist movement, since it virtually destroys the Church. The priests who wrote an open letter to Pius X. say: "For us, profoundly Christian souls, religion, far from being a vague, mystical feeling which soothes the spirit and isolates it in a barren egoism, is a Divine reality, which kindles into life and exalts the souls of men, and, knitting them together in a bond of brotherhood, directs their life towards a supreme and common goal. For us, Christianity is the highest expression of religion thus conceived."

Beyond the fact that Modernists are in the Roman Communion and Free Catholics stand without, I do not find any differences between them worth considering. When a Catholic says he is "Free," he does not mean he is free from Catholicism, but intent upon securing the unhindered development of the Catholic life, and therefore free from the absolutism of the Intellectualist behind the Papal chair. The Modernist is endeavouring to procure this freedom; and the Free Catholic, on his part, would in general subscribe to the Open Letter, certainly where it says, "As Christians, we accept the authority of the Church, as the careful dispenser of the deposit of eternal truth inherited from Christ, to regulate and govern our religious life, and to interpret and supply its living needs and claims." Mr. Roberts recognises Modernists and Free Catholics as men with common aims when he calls the late leader of English Modernism a Free Catholic "Christian." Anyone studying the literature of Modernism will know its objective is not that of Mr. Roberts. Bare comprehensiveness as a basis of religious solidarity is a castle in the air. "All and sundry" can never become a brotherhood.

I believe the Modernist conception of the Church to be invulnerable, and Modernism must win. The Pope is paralysed. He asked his cardinals "Whether

we . . . have not reason to be in anguish in presence of this attack." He is panic-stricken. He asked them to "defend the truth even to the shedding of blood." [April 17, 1907.] In the meantime let us build up the Faith and avoid side tracks.

—Yours, &c., H. W. KING.

St. Leonards-on-Sea., March 4.

THE COAL STRIKE AND A MINIMUM WAGE.

SIR,—I should esteem it a privilege if you would insert this letter in reference to "the principle of a minimum wage." As far as I can gather, the general view of the public as indicated in the Press, is that the collier ought to have a wage which is sufficient for his maintenance in average comfort. But that is not the meaning attached to the words "minimum wage" by those who manage the Miners' Federation. In coal mines a large number of those employed (in South Wales about one-half) are paid a daily wage which has been fixed by agreement between the men, the employers, and the Trades Unions, and its sufficiency is not questioned at the present time. The other men are contractors, who undertake to get coal at piece work rates. These men, like all other contractors, take a risk: sometimes they make very high and sometimes low wages. The prices paid have been fixed by agreement between the three parties above named and, the prices so fixed rise and fall with the average county sale price of the coal, between a fixed minimum and maximum percentage (that is, between 30 and 60 per cent.) above the basis price. At the present time the rate is about 50 per cent. above the basis price on which the contractors worked when the present piece work rates were first fixed. It is not denied that on the average the contractors make good wages. I don't think it can be denied that, having regard to all the conditions of work, their housing accommodation, rent, and cost of the necessities and pleasures of life, the healthiness and (accidents notwithstanding) the longevity of the men engaged, on the whole they are the best paid men in Great Britain, taking into account only the larger classes of manual labourers, and it may even be argued that they are the best paid men in the world. If a contractor engages a man or men to help him at a fixed daily wage, he may make a profit or a loss on their labour. Now the present demand is that when he makes a handsome profit he shall keep it for himself, and when he makes a loss he shall transfer that loss to the colliery owner; "heads I win, tails you lose" is the demand of these men, backed by a very powerful organisation of Trade Unions. When the Federation Jupiter frowns, the colliery manager trembles; when the Prime Minister threatens an Act of Parliament to enforce this demand, the holder of colliery shares or debentures turns pale. These contractors could get a daily wage at Trade Union rates if they liked (say, 7s. a day), but for the most part they would treat the offer with contempt.

Certainly I would not blame the men, or the employers, or anybody, on account

of this strike. But if people who are suffering from want of coal at the present time want to blame somebody, I would recall an ancient parable about some foolish virgins who went to sleep and neglected to provide a stock of fuel for their lamps; and I would express a hope that such folly will never again be repeated in this country, but that all consumers of coal will, in future, provide and maintain a sufficient store, and that private stocks should be supplemented by municipal stocks; and then the British collier will be able to carry on his "war against capital" in the shape of pits, engines, houses, railways, &c., without too much disturbing the rest of the community. The best way out of the present difficulty is for the Government to leave the employers and miners to settle the matter; the men have only been persuaded to strike by the statement of their spokesmen that the Government would interfere in the dispute by Act of Parliament. Let the Government try to maintain order; if it can do that, the men will gradually go back to work.

In the meantime, to meet the pressing needs of poor people, bakers and others, the Government might import some coal from Germany and the United States. Those two countries between them produce more than 50 million tons of coal a month, and now that the winter is over, can easily spare us some coal at a price. If this is arranged by telegraph there will soon be plenty of coal in our ports, and on the hearths of the poor people who might otherwise suffer.—Your obedient servant,

ARNOLD LUPTON.

7, Victoria-street, Westminster,
March 4.

SIR,—In the third paragraph of "Notes of the Week," in your last issue, you put forward a view of the action of the miners which I should be extremely pleased to have substantiated, and to be able to agree with myself

If this strike can be shown to be an unselfish strike, a strike by one body of men for the benefit of another body, whom they consider to be ill-paid, oppressed, or unfairly treated in any way, I shall begin to think that we are at the dawn of a new era.

You make this claim of unselfishness in four statements, one negative and three positive, which I take the liberty of giving in my own order:

(1) The movement is not in the interests of well-paid labour.

(2) It is a plea for the rights of the bottom dog.

(3) It is a case of the strong coming to the help of the weak.

(4) There is a fine element of chivalry in their action.

To the first statement, one cannot, of course, give a flat denial, as scarcely any two persons agree as to when labour is well paid, but I contend that in comparison with very many people who will help to pay any advance in miners' wages, the miners are fairly well paid.

As I am not sure of the meaning you attach to the term "bottom dog," con-

sidering also that the second assertion is practically included in the third, and that the fourth follows if the third be admitted; allow me to say that I fail to find anything in the miners' demands in the way of "the strong helping the weak."

To justify your view, I should say that the strong men would have to take the hard places and leave the easy places for the weak and aged; or, as the differences in wages depend on the working-places quite as much as on strength, the strong or fortunate, or strong and fortunate, would have to forfeit a portion of their wages to supplement the wages of the weak or unfortunate, or weak and unfortunate.

Nothing of this kind is proposed, however; what is proposed, if I understand the matter rightly, is that, if a miner does not earn at the current rate per ton a certain minimum wage, he shall be paid that minimum wage irrespective of the amount of coal he is able to hew. And, be it remembered, every miner stands to gain by this proposal, as a working-place where he can earn 10s. or 12s. a day may, in the course of a few weeks, worsen so much that only 5s. or 6s. can be earned at tonnage rates.

Truly, as you say, the inconvenience and suffering of the strike will not be cured by wild and whirling words, but, as I have tried to show, your own words seem to me somewhat wild and unduly optimistic.

In conclusion, while I make no prophecy as to how the strike will be settled; it would, in my opinion, be settled in a reasonably short time if we could have from both sides "words of truth and soberness," touched, even ever so lightly, by Christian charity.—Yours, &c.,

T. STEVENSON.

49, St. Helen's-road, Bolton,
March 6, 1912.

SIR,—Though I hold views that are radical and even revolutionary, I cannot but think the miners have been misled, and the coal strike a gigantic blunder worse than a crime. To tamper with the necessities of life, seems to me quite outside the pale of possible methods. I have said in the pulpit, and say it here again, that men who make a corner in wheat and gamble with the food supplies of the world thereby make themselves enemies of the human race. And the agitators who, with whatsoever honest intentions, trifle with a necessary of life like coal, become *ipso facto* the enemies of their country, and place themselves beyond the laws of pity and protection. Concessions bought at such a price, if ever granted, will prove a curse, and not a blessing, and retard for generations the march of progress. A general strike like this is practically an appeal to terrorism and brute force. And, as John Bright declared, force can never be a remedy.—Yours, &c.

F. W. ORDE WARD.

Meads, Eastbourne.

"THE INQUIRER" AND PUBLIC MORALS.

SIR,—We all know you to be an honourable man—"who sweareth to his own

hurt and changeth not"—and I note with the more surprise, therefore, that never once in your paper do you rebuke—as you ought, I venture to think, rebuke—those who break agreements for their own advantage.

The complaint you make is against such of the coal-owners as are not prepared to accept the measure thrust upon them by the Government, yet you must surely know that their protest, or at all events the protest of the chief section of them, is not against a minimum wage as such, but against a barefaced breach of a solemn agreement. Quite lately terms were definitely come to between the coal-owners and the miners of South Wales which were to be in force until 1915, if I mistake not. Now the miners in that district ignore their contract, with what I presume you would call (*vide* last week's INQUIRER) "a fine element of chivalry," without even a gentle shake of the head from you.

Were the Welsh miners to say, "Yes, we want an alteration, but we have agreed to certain terms and must abide by them," would the owners decline to meet them fairly, or would public opinion tolerate it if they did? But the miners toss their agreements aside as a thing of no moment, and a religious journal treats their action as a matter of course.

We all know you to be an honest man, yet never once in your paper have I seen a protest from you against the proposed national robbery of a section of the Church. Disestablishment may be a question for argument: disendowment cannot be, so long as the slightest regard is paid to a right acquired by length of possession, especially when that right is not abused.

If enjoyment for upwards of two hundred and fifty years is not enough to give the Church an unassailable claim, our title to a large proportion of our endowments stands on a precarious footing indeed.

The moral principles of THE INQUIRER in public matters would almost appear to be as nebulous as the religious system it delights to advocate.—Yours, &c.,

JOHN C. WARREN.

Nottingham, March 5, 1912.

THE PROBLEM OF THE BLIND.

SIR,—In reference to what is called the Problem of the Blind, Sir Francis Campbell, the Principal and the Chief Superintendent of the Royal Normal College and Academy for the Blind, Upper Norwood, has recently made some valuable statements which appear to go to the very source of the difficulty. The prime problem is how to compensate the blind for the loss of that sense which is the greatest, the most vital and vitalising, and the most blessed of all the senses. Its failure must, to some extent, mean either the loss or else the lessening of the vital consciousness. This is the spiritual problem. The material and the financial issues involve the training of the blind, in the face of their incapacity, so that they may take their part in the common, practical employments, upon an equality with their sighted competitors, and fully share both in the rewards and the responsibilities of social and industrial

life. Sir Francis Campbell has devoted his whole life to the education and the welfare of the blind, and the bettering of their position. It has been recognised that not only the blind but that all men have their limitations, and their separate and individual capabilities. Every man should be trained for and follow those pursuits for which he must be peculiarly fitted. Everything depends upon his power to take advantage of his peculiar talents and specific training. Sir Francis Campbell makes a proud boast when he maintains that a blind student trained at the Upper Norwood School has been so well educated that he or she must prove a better worker than even his or her sighted rival. One can imagine that even this result might be attained through some system of education which would be absolutely scientific in its concentration.

The next statement made by Sir Francis Campbell is even more significant. He says that the greatest hindrance to the advancement of the interests of blind people is the fact that the whole world is more or less unconsciously against them. This may seem strange at first. The blind in many cases have realised its truth through their own unhappy experience. This does not apply to the blind alone, but to all those who suffer from any ostensible incapacity. Examples might be given of the deaf and the dumb, the crippled and the stunted, the weaklings, and those set aside through their stature or their age. A short girl is not accepted as a Post Office clerk, but she could probably sell stamps quite as well as a tall girl. We have all heard the painful complainings of men set aside through their advanced age at a time when they feel that their mental and industrial capacities are as alert and active as they ever were at any time in their lives. The spirit of self-preservation has its aggressive side. No one cares for cripples. Harold Skimpole was not alone in shrinking from the sight and even the thought of illness and infirmity. It is never pleasant to see suffering or to be with those in pain. The spirit of the survival of the fittest makes it natural to be unnatural and human to be inhuman. This is really a very healthy tendency, but it makes life very difficult for the afflicted. Sir Francis Campbell says that the best possible way of helping the blind is to give them employment. Those pupils whom he himself has trained have, in many cases, been more skilful and more industrious and conscientious than the sighted fellow-workers with whom they have been associated.—Yours, &c.,

E. S. LANG BUCKLAND.
Derby, March 6, 1912.

We called attention last week to the important proposal made by the Divinity professors at Cambridge in favour of admitting qualified men to Divinity degrees without any theological test. The Council of the Senate have now reported that they would welcome the proposed alteration of the Statute. They accordingly recommend that the necessary steps be taken to amend the Statutes to enable laymen and ministers other than those belonging to the Church of England to be admitted.

BOOKS AND REVIEWS.

PROFESSOR JAMES WARD'S GIFFORD LECTURES.

The Realm of Ends; or Pluralism and Theism. By James Ward, Sc.D. (Camb.), Hon. LL.D. (Edin.), Hon.D.Sc. (Oxon.). Cambridge: The University Press. 12s. 6d. net.

As many of our readers are aware, the Gifford Lectureship is an institution founded in the four Scottish Universities by the late Adam Gifford, a Lord of Session, or Scottish Judge. By the terms of the foundation, a course of twenty lectures is to be given every two years in each University, the subject being "Natural Theology," which the lecturers may treat just as they please. Notwithstanding the remarkable freedom allowed—which does great credit to the founder's breadth of view—the lecturers have, as a rule, followed a few well-worn tracks. We venture to think that the treatment has been too often merely historical. There are, however, a number of outstanding exceptions; and amongst these Professor Ward's recent courses at St. Andrews must be given a distinguished place. The University of St. Andrews is to be congratulated on having drawn forth this extremely able pronouncement on the fundamental problems involved in theistic belief. We feel bound to say, however, that the price of the volume seems to us to be excessively high.

In a review like the present one we can only give an outline of the method of treatment adopted by Professor Ward. The argument starts from the position arrived at in the writer's previous Gifford Lectures on "Naturalism and Agnosticism," delivered in Aberdeen ten years ago. The realm of non-human Nature and the realm of Ends or Purposes—the mechanical and the moral—are contrasted "aspects" of one world. Naturalism holds the former to be fundamental, spiritualism (in the philosophical sense of the word) holds the latter to be fundamental. The defence of the spiritualistic position, as previously argued, is assumed. The recognition of experience as a duality in unity points to spiritual monism. Hence the problem of the present work is "to ascertain what we can know, or reasonably believe, concerning the constitution of the world, interpreted throughout and strictly in terms of mind."

The author holds that we must start from the "pluralistic" position, which assumes no fundamental unity in the world of men and things, because it is from this standpoint that our experience has developed, and it is here that we acquire the ideas which eventually lead us beyond it. The first half of the book is occupied with the proof that pluralism, though it has a certain empirical warrant, is defective and unsatisfactory. The second part discusses the theism to which pluralism points, and seeks to show that though this theism is only an ideal, "it is an ideal which, as both theoretically and practically rational, may claim our faith though it transcend our knowledge."

The fundamental topics discussed in the first part are "The Contingency of the

World"; "Evolution as Epigenesis (or creative synthesis), and Equilibration"; "The Pluralistic Goal" (Society as a living reality, though a complex and "over-individual" one); "The Limits of Pluralism" (where it is urged that no light is thrown by mere pluralism on its lower or upper limit—on the beginning or the consummation—hence the demand for a *Primum Movens* connecting both limits). "We have," says the author, "the type of a higher unity in our own experience as self-conscious subjects. Here there is a unity which is more than the world of objects—a unity to which all this belongs and refers. Now, remove from such an experience its 'relativity' (its partial and fragmentary character), and you approach the theistic ideal of an absolute experience, the experience of a living and acting spirit 'whose centre is everywhere, whose circumference is nowhere,' an experience complete at all points and including every one. The pluralist's universe in the light of this transcendent being would thus have a unity which it would otherwise lack. Not only, so, but such active presence of the One Spirit, Who alone knows all, affords—manifestly—an assurance that the pluralist's ideal will be attained, an assurance which we have had to allow must else be wanting." (P. 229.)

The argument is essentially that theism completes pluralism without abolishing it; theism provides *theoretically* more unity in the ground of the world, and *practically* a higher and fuller unity in its meaning and end. The divine process of creation is explained as a self-limitation, but a limitation which is "internal" in the sense that God in creating finite beings not only has determined Himself, but has so determined Himself that the finite beings are themselves creative. The difficulties arising from finite freedom are met by the contention that, while the *total* possibilities, however far back we go, are fixed, yet within these, however far forward we go, contingencies arise. Finally, the great question which is the centre of all that we mean by the problem of evil—"Why have we not a better world?"—is met by the contention that the only way to reach this better world is by living through worlds that are less good.

We have been able to give only slight indications of the numerous concrete problems which in this book receive suggestive and convincing discussion.

S. H. M.

VILLAGE LIFE IN INDIA.

Life in an Indian Village. By T. Ramakrishna, B.A. With an Introduction by the Rt. Hon. Sir M. E. Grant Duff, K.C.S.I. New Edition. T. Fisher Unwin. 2s. 6d. net.

In this little book, which first saw the light over twenty years ago, Mr. Ramakrishna gives us a simple and sympathetic picture of the life of an Indian village such as perhaps none but a native of India could have produced. "A chiel among them takin' notes," he has given us in small compass a gallery of peasant portraits and an estimate of the being and needs of the rural community which are full of significance to the Englishman

who bestows a thought on the welfare of our great Eastern Dependency. Moreover, Sir M. E. Grant Duff, who was formerly Governor of Madras, testifies to the accuracy of the picture as it applies to some fifty-five thousand similar villages scattered over a province much larger than the British Isles.

The first thing that strikes us is that the typical South Indian village, with its three hundred or so inhabitants, is, as the author says, "a little world in itself," self-contained, self-existent, and even governing itself. A cluster of tamarind, cocoanut and other fruitful trees, beside which is a cluster of fifty or sixty dwellings thatched or tiled, a belt of five hundred green acres and a tank big enough to water them for six months, is what we see. Every member of this little state has duties assigned to him which he performs as a matter of course, and "everything works like a machine." But how much better than a machine where a score or two of distinct services are rendered by accredited persons, from the headman to the potter, from the schoolmaster and the priest to the barber and the dancing girl. What a contrast to the average English village, which commonly in these days has degenerated to a mere collection of farm labourers' or miners' cottages, with a school, a public-house, and a small post office shop; but with no real spirit of civic cohesion, and, even in agricultural districts, largely dependent for its maintenance on the daily visits of the butcher and baker and other tradesmen from neighbouring towns. In the days of Alfred the Great a village society analogous to that in India, perhaps, existed in England, but Enclosure Acts, squirearchy, roads, railways, and other means by which civilisation has progressed in the West, have in some measure brought about the undoing of English rural life, and especially have broken up the self-contained village community. Whether, on the whole, for good or for ill, this is not the place to argue. But we cannot resist entertaining doubts as to whether we could candidly say of our British peasantry, as a whole, and bearing in mind the exactions of landlordism, the insufficiency and unwholesomeness of cottage homes, the discontent and repulsive ugliness of mining villages, not to speak of Irish cabins and Scotch crofts, that "these simple, honest villagers earn their livelihood, year after year, by toiling hard from early morning till close of day, leading a peaceful and contented life, living happily with their wives and children in their humble cottage homes." But this is what we should like to say.

We are not blinded to the existence of some inevitable frailties of human nature, but there is presented an idyllic picture of rural life in the East. The secret of it, as Mr. Ramakrishna points out, is the system of mutual service that prevails. The British rule, in some respects so salutary, has introduced the convenience, hitherto unknown to Indian ryots, of money. In its place, each man did what each man could for the welfare of all, receiving benefit of other's service in return—an annual portion of grain at harvest, or the use of land rent free being the only other kinds of compensation.

Money has already become the source of much trouble, inasmuch as it has brought the moneylender, and as Government taxes have to be paid in coin, the usurer in a moneyless land has become an indispensable incubus. He must be got rid of by the institution of agricultural banks or credit societies lending money on good security at low interest. This, too, is one of the greatest needs in our own country districts. Wherever credit societies have been adopted they have been a new source of prosperity and contentment; and what has been effected, in conjunction with other forms of co-operation, with such success in Denmark and in Ireland may also be accomplished by this great instrument for good in India.

India has much to teach us even in her villages, where the majority of her people dwell. She may also learn with advantage some things of us. The English countryman often has a wide knowledge of politics and of the great world; he is not as his Eastern brother, who cares for nothing that goes on beyond his own little village. But in habits of co-operation and mutual service, and not less, as we venture to think, in the penetrating spirit of religion and of poetry the balance lies with the East.

H. M. L.

UTOPIA ONCE MORE.

Kalomera: The Story of a Remarkable Community. By W. J. Saunders. London: Messrs. Elliot Stock. 6s.

THE more man becomes involved in social conditions which seem on the surface to be nothing more than the result of a continuous process of "muddling through," the more wistfully does he turn his thoughts to that Utopia of his dreams in which the most exemplary people live perfect and orderly lives, free from the agony and fret of the struggle for existence as we know it at present. He no longer believes that he can bid Time run back and fetch the age of gold, but he imagines that by taking thought and forming a definite image of the ideal State in his mind, he can build up a community in which every human being shall live a happy, prosperous, and untroubled life. It is all "News from Nowhere" at present, and, in spite of William Morris, H. G. Wells, the author of "*Kalomera*," and a few others who have fallen victims to the passion for systematising human nature, it is probable that the incalculable forces which make for variability, originality, and growth will for ever defeat the expectations of the Utopists. Nevertheless, their dream of a new order in which poverty, at least, shall be a thing of the past is not without its abiding charm; it has even practical value, for these men are thinkers as well as visionaries, and their theories might well furnish some valuable hints to the sociologist and the politician. The fantastic idea of a universal style of dress (coloured tunics, in *Kalomera*, with the name of the wearer and of the town he belongs to embroidered thereupon), of homes, land, and money held in common, and co-operative house-keeping at the nation's expense, may commend itself to few at present; but

much of our modern social legislation, the town-planning and garden-city movement, the revival of forgotten arts and crafts, folk-dances and peasant industries, point to a time when life, it is to be hoped, will be fairer and pleasanter for the average man and woman than it is now. Mr. Saunders has sketched with much ingenuity and imagination some of the main lines along which he would like, apparently, to see social movements develop in the days to come, and his description of the manner in which one, Joseris, altered "the religion, language, and the whole mode of life" of the Kalomerians may be taken as his prophesy of the part which the great reformer of the future will play when he comes to set the crooked straight. We are supposed to enter this modern Utopia at a time when nearly a hundred years have elapsed "since the death, at an advanced age, of the last man who could remember having lived among the individualists," so it is evident that the reader must look very far ahead! We can promise that some entertainment, and not a few novel and useful ideas will be his reward if he is not discouraged by the long speeches of the very superior people in whose company he will find himself.

HOW TO KEEP YOUNG.

Health for Young and Old. By A. T. Schofield, M.D. Rider. 8s. 6d. net.

"The worst of hygiene is that it makes you so ill," said a man once to Dr. Schofield. In spite of this saying, the truth of which he readily endorses, Dr. Schofield has written in "*Health for Young and Old*" what is in effect a manual of hygiene. But we do not think it will make any one ill. It is, in fact, a helpful and stimulating book. The writer treats his reader as a friend, and gives him sound advice based on common sense as well as medical experience. This is well seen in the chapter entitled, What to Eat, which, as the author says, will be the chapter of the book to most readers. "Nowhere," he says truly, "does the great army of faddists find a happier and more prolific hunting ground than in food. Here they fairly run riot, and the worst of it is the human powers are so different in this respect that no craze is so crazy, no fad too faddy, but what it can adduce true instances of individuals benefited by it!" Hence the only important questions with regard to a doubtful article of diet are, Do you like it? and Does it like you? In similar bright and unconventional fashion are treated such topics as how to keep young, how to preserve health, how to lose health, what to wear, what to breathe, what to do, &c. Then follows a section on practical hygiene, which gives health precepts for all the stages of life. Dr. Schofield's general attitude—well known to readers of his other books—is indicated in these lines: "Happiness is the best tonic, but it is only eternal when it is based on love Divine. . . It is not in the power of man's body to keep him young. Nor in the power of his soul or animal life. It is by the spirit alone, and the spirit steeped in love, in unison with God, that the strong man becomes a child again and never grows old."

SIX MINOR PROPHETS.

International Critical Commentary. Micah, Zephaniah, Nahum, Habakkuk, Obadiah, Joel. Edinburgh: T. & T. Clark. 12s. 6d.

To review, in any adequate manner, a book of this kind is impossible. It is full of matter, highly technical, and compressed to a degree which makes the task of the reader sometimes by no means easy. It is not, indeed, a book to be read through, but rather a volume of an encyclopædia, whose main subject is the exposition of the Old Testament. Into it is packed everything that the interpreter can need for the right understanding of his text. All the resources of scholarship are used to show what the several writers really said, and what they meant by it, and under what circumstances and with what objects they wrote. But the general reader is warned that he will not find here much that will help him in the untechnical devotional study of the Bible; and he might well be disappointed if he plunged into these dry pages of minute analysis of sentences and comparison of various readings. To the student of Hebrew history and literature the book is invaluable, and is worthy to rank with its predecessors in the great series of the International Critical Commentary. The writers in the present volume are Americans; which perhaps accounts for the fact that on p. 172 occurs the word "athetize," in the sense of "set-aside," "leave out." However, to carp at the style would be to condemn the whole book, for its style is appalling. Its writers have studied use rather than beauty, and they have succeeded in both respects. If that is borne in mind there can be nothing but praise for what they have done.

THE CREDIBILITY OF THE GOSPEL. By Mgr. Pierre Batiffol. London: Longmans, Green & Co. 4s. 6d. net.

THIS volume consists of lectures delivered to an audience of priests and others at Versailles in 1910. It is a very able reply, from the Roman Catholic standpoint, to Reinach's "Orpheus"—a book which has raised the same question in France as Drews' work did in Germany and similar publications have done in this country as to whether the Christ whom the Gospels portray was or was not a historical person. Mgr. Batiffol states the case for the traditional view clearly and forcibly, availing himself of all the help supplied by Harnack's defence of the Lucan authorship of Acts and, generally, of the tendency of recent criticism to give an early rather than a late date to the composition of the Gospels. Naturally he sees in this tendency not only a witness to the credibility of the Gospel, but also a confirmation of ecclesiastical authority. "We can trust the Church of the second century," he says; and, again, "We can trust the Church of all time." Protestant readers cannot say this quite so unreservedly, and they may differ considerably from our author as to the extent to which the Gospels are credible; but on the main question at issue they will find in the work of this scholarly Roman Catholic much with which they can agree, and for which they will be grateful.

LITERARY NOTES.

PROFESSOR ERNST TROELTSCH, of Heidelberg University, is preparing an important work on "The Social Teachings of the Christian Churches." It will review the various denominations and groups of churches, and set forth the relation of Christian ideas and organisations to the solution of the characteristic social problems of the present day. The latter are conceived as the outcome of the bureaucratic military spirit as well as the capitalistic régime, the huge increase of population, and the concentration of population, wealth, and culture in great cities.

* * *

THE "Home University Library" and the "Peoples' Books" are ministering to a real and growing need with their inexpensive little volumes on a wide variety of subjects. Messrs. Constable are now entering the field with a series of "Modern Biographies," published at a shilling, and among the titles already announced are "J. M. Synge," by Mr. Francis Bickley; "Lafcadio Hearn," by Mr. E. Thomas; "Hazlitt," by Mr. Walter de la Mare; and "Tolstoy," by Mr. Edward Garnett. The same firm also announce "Labour and the Churches," by Mr. Reginald A. Bray; and "Rationalism," by Mr. J. M. Robertson.

* * *

MISS JANE ADDAMS, of Hull House, Chicago, has written a new book entitled, "A New Conscience and an Ancient Evil." It will be published by Messrs. Macmillan.

* * *

MESSRS. HODDER & STOUGHTON announce "Who's Who in Dickens," compiled by Mr. Thomas Alexander Fyfe, one of the County Court Judges at Glasgow. It will contain more than 2,000 pen portraits in Dickens' own words.

PUBLICATIONS RECEIVED.

MESSRS. GEO. ALLEN & CO.:—The Drama of Love and Death: Edward Carpenter. 5s. net.

CAMBRIDGE UNIVERSITY PRESS:—Themis: A Study of the Social Origins of Greek Religion: Jane E. Harrison, LL.D. 15s. net.

MESSRS. J. M. DENT & SON:—Le Barbier de Seville, &c. Beaumarchais. 1s. net. Romans: Voltaire. 1s. net.

MESSRS. HEADLEY BROS.:—Christian Discipline of the Society of Friends Part II., Christian Practice.

MESSRS. G. P. PUTNAM'S SONS, LTD.:—Other Sheep I have: Theodore Christian. 9s. net.

MR. T. FISHER UNWIN:—Hard Questions: Doubts and Difficulties of a Teaching Parson. 1s. net. The Unvarying East: The Rev. E. J. Hardy. 7s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Proceedings of International Conference under the Auspices of American Society for Settlement of International Disputes, December, 1910. 4s. net.

MISCELLANEOUS.

The Vineyard; Review of Theology and Philosophy.

FOR THE CHILDREN.

JOAN OF ARC.
1411-1431.

II.

WHEN Joan, as I told you last week, arrived at Chinon, and entered among the crowd of lords and ladies, though she had never seen the Dauphin before something told her who he was. She knelt down before him saying, "Gentle Dauphin, my name is Joan the maid. The Heavenly King sends me to tell you that you shall be crowned in the town of Rheims, and you shall be lieutenant of the Heavenly King who is the King of France." The Dauphin put her at the head of an army of 4,000 men and they set out for Orleans. Joan rode at the head of the army. She was dressed in white armour from head to foot, and she had a great white banner embroidered with lilies on one side, and on the other a picture of God holding the world in His hand. When she and the army reached Orleans everybody in the town rejoiced, for they had been afraid that they would be starved out by the English, and now they saw some help at hand. The Governor of the town came out to meet Joan and to beg her to help them. She answered him: "I bring you the best aid ever sent to anyone, the aid of the King of Heaven." You see how all through she trusted in God, and not in her own cleverness, nor in the strength of the army.

After a good deal of fighting the forts round the walls were taken one by one, and the army got into the town, partly because the English were afraid of Joan, and thought her a witch. She was wounded by an arrow in all this fighting, and the commander of the army wanted to turn back, but she begged him to hold his ground, and said, "As soon as my standard touches the wall press forward, and you shall enter the fort," and it was so. Think what a brave girl she was, when she was in all that pain herself, to care for nothing but that her army should go on fighting. The first thing she did after she entered Orleans was to go to the great church there and give thanks for the victory, and she cried such tears of joy and gratitude "that all the people wept with her." This happened in the month of May; in the following July she persuaded the Dauphin to go to Rheims to be crowned King in the Cathedral, she herself standing near to him holding the sacred banner. How wonderful it must have been to her to feel that she had done all this, and given France a king again by simply obeying the voice of God when she heard it speak to her! She felt now that she had done all that the voice told her to do, and she begged the King to let her go home to her father and mother again. But he and the Archbishop were so selfish that they would not let her go—they thought she might still be useful to them. They tried first of all to take Paris from the English, but it was no use, and Joan was wounded again in the fighting.

Some time after, in May, just a year from the time when she had entered Orleans, she was taken prisoner at the siege of Compiègne. The Duke of Bur-

gundy and the Duke of Luxembourg (who were on our side) actually sold her as a prisoner to the English, and that mean, wretched King, who owed everything to her, did not even try to set her free. In January the English cunningly allowed her to be tried by the Inquisition. Now the Inquisition was a kind of Court of Law held by the Roman Catholic Church, and they were answerable to nobody but the Pope for what they did. And the English knew that if they got the Inquisition to sentence Joan to death, nobody in France could interfere, because they were all such strict Catholics there. The trial went on a long time, and Joan made such wise and sensible answers to all they asked her that they found it difficult to settle what her crime was, and so fell back upon saying that she was a witch and a heretic. A heretic is a person who thinks wrongly about religion, and people in those days used to be fond of calling everybody heretics who did not agree with them. Poor Joan could only say that it was not so, and at last as they grew tired of the length of the trial, they thought of a mean way by which they could have an excuse for condemning her. They took away her ordinary dress which she wore in prison, and put instead of it the man's armour she had worn in the wars, so that she was obliged to put it on. Now as the Roman Catholics thought it a crime for a woman to dress like a man, they had an excuse for sentencing her, and she was condemned to be burnt to death in the market-place of Rouen. Just think how horrible! You know how it hurts if you burn your fingers with a match or in the fire; what must it be to be burnt alive?

But Joan was as brave over this as she had been all her life. When she got to the place where she was to die, all she said was, "Oh, Rouen, I have great fear lest you suffer for my death." Even then, you see, she was not thinking of herself, but of her country. The fire was lit, and she stood there and was burnt to death without crying out or reproaching her enemies. Her last words were, "Yes, my Voices (that's to say, the voices of the Saints) were from God." As the crowd broke up and went home, someone heard an English soldier say, "We are lost—we have burnt a Saint." And he was right. Twenty years later, after more fighting, England lost all her possessions in France except the one town of Calais, so that what Joan of Arc began ended as she would have wished it to end. And the more we think of her the more we see that she was a Saint for her goodness and her courage. All her wisdom came from God, and that is why she was so strong, and why I want you to remember her by this verse: "It is God that girdeth me with strength of war and maketh my way perfect." I think, too, that being such a good girl when she lived at home prepared her for what was to come after. No idle or lazy girl could have done what she did, because lazy people are generally cowardly, and hate trouble and pain. If we want to do anything great (though few people have the chance of doing anything as great as Joan of Arc) we must remember that it is the little things that matter. Nobody who is careless about little things can do what

is great, and Joan was so brave when the time came that needed bravery because all her life she had tried to live so as to please God.

Perhaps some boys think that girls have not much courage—that they are ready to cry out when they are hurt, and can't bear hardships. If so, let them think of Joan of Arc, and ask themselves if they could have acted as bravely as she did. Think how brave she was in battle, and at her death, when it must have been doubly hard to be brave, for she must have felt so weak and ill after all those months in prison by herself far away from all her relations. The English, too, were so cruel that they would not even let her see a priest or hear one of the services of the church, which would have been a comfort to her. We English cannot be proud of the way we treated her, but the French ought to be even less so, for she was their own countrywoman who had done all this to help them, and yet they gave her up to her enemies. Perhaps you wonder whether it was worth while for her to go through all she did, if in the end she died and her enemies seemed to get the best of it. But it was not so—it was *she* in reality who got the best of it, for she felt that she had been doing God's will, and knew in the end that she had been right. And then, too, there is another great thing. Anybody who lives such a noble life and dies such a brave death as hers helps everyone else in the world, for we can never read of such a life and death without wishing to be braver and better ourselves. So she has done good to thousands of people who have lived after her and whom she never saw, and we may all do good in this way, if we do the best we can in our lives, though they may not be written down in history like Joan of Arc's.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

JAPANESE NOTES.

THOSE of us who had the pleasure of knowing Mr. S. Uchigasaki when he was studying at Manchester College, Oxford, will notice with great satisfaction the diligence and ability which he is now displaying in religious work in his native land. Recently, a handsomely illustrated volume was issued by him at Tokyo containing an account (of course, in Japanese) of his experiences and observations in England, Germany, Hungary and elsewhere. To the monthly *Rikugo Zasshi*, a magazine issued by the Unitarian Society at Tokyo, he is a frequent contributor. The *Japan Weekly Mail* assists our Western ignorance by supplying (February 3) a summary of Mr. Uchigasaki's article in the January issue. He expresses himself as most of all impressed with "the general dissatisfaction with orthodox teaching, and the growth of sentiment in favour of union on broad lines. Dogmas and special doctrines taught by certain sects are being relegated to a subordinate place, and religious

earnestness combined with brotherly love are all that is required. Unitarianism today is no longer mere anti-Trinitarianism as it used to be, but stands for union of various kinds, the union of East and West, the union of the world's great religions, the union of heaven, earth, and man." In another column the same journal says, "Mr. Uchigasaki, who only returned from Oxford last autumn, has taken to writing magazine articles with great zest. The January numbers of the *Shinjin*, the *Shin Nihon*, the *To-A-no Hikari*, and the *Michi*, all publish articles from his pen." The subjects vary, but the religious interest dominates. In the *Michi*, for instance, he writes urging that Japanese colonists in other countries should not continue their present practice of religious isolation, confining themselves to loyalty to the Emperor and patriotism, but should give and take religious ideas, imparting the best in Buddhism and welcoming Christian approaches. He maintains, however, that while the preaching of Christianity to Japanese living in the West is an urgent necessity, the usual evangelical methods are too disjointed to be effectual, and he would like to see a union of Protestant sects to undertake this work.

As evidences of the stirrings of new thought in Japan we notice other recent publications. Groups of educated writers have just published, in an influential magazine, a series of articles on Shaka (the Buddha), Christ, Socrates, and Confucius. Apparently, Shaka's influence is waning among the Japanese, the name of Christ is little known beyond the missions, that of Socrates still less, while Confucius and his teaching are more influential than a generation ago.

It is interesting to notice that the Government is endeavouring to promote the religious life of the country by co-operation between Shintoism, Buddhism, and Christianity, but grave doubts are expressed by Japanese writers as to this being possible. They observe the rich inheritance of rites and traditions in each of the three historical religions, and see little chance of sufficient concessions to render co-operation feasible. A material difficulty lies in the fact that Shinto and Buddhist priests have already an official status denied to Christians; the Government would have either to level up or level down, and each course would be extremely perilous for the success of the plan. A new Christian Alliance has just been formed representing "eight Protestant sects"; but, when we discover that not only the Universalists and Unitarians are unrepresented, but also the Episcopalians and the Baptists, the scheme certainly seems imperfect still. The Japanese Unitarians, we learn, have resolved to change their name and stand forth as the "United Church."

A LIBERAL CHRISTIAN MOVEMENT IN ITALY.

DR. C. W. WENDTE has contributed the following interesting article on the work of the Rev. Gaetano Conte, in Italy, in connection with the Italian Association

of Free Believers, to the *Christian Register*—

Italian Association of Free Believers (*Associazione Italiana di Liberi Credenti*) is the title of the society recently formed by the Rev. Gaetano Conte and others to advance the influence of liberal Christian principles in Italy. This Association is as yet modest in numbers and activities, but full of promise. Its centre is at Florence, but it has branch committees at Venice, Milan, Rome, and Palermo, and members in many other communities. Its founder and inspiring soul, Signor Conte, is of Roman Catholic origin, but was converted in early manhood to Protestant principles, and for over twenty years served as Methodist pastor in various cities in Italy and also in the United States. During his pastorate over an Italian congregation in Boston he came in contact with Unitarians and other Liberals. These greatly influenced his own views and led to his later withdrawal from the Methodist body and open espousal of Liberal Christianity, for which he believes Italy is ripe, and which is the only form of faith that can solve its religious problems and meet its spiritual needs. Mr. Conte has no quarrel with any of the existing churches in Italy, and is thankful for whatever good they may accomplish. He is on good terms with the Waldensians and admires their spirit, while unable to accept their theology. He especially sympathises with the Modernist Catholic clergy, with some of whom he is in active communication. He confers with the Theosophists, who are increasing rapidly in Italy. He has recently preached several times for the Baptists. It was pleasant to meet at his house the presiding elder and local preacher of the Methodists, come to consult him on certain denominational affairs. Dr. André endorses his methods and intelligent zeal. A man of sweet spirit and affectionate and genial disposition, of remarkable unselfishness and devotion to his ideals, Signor Conte is nobly seconded in his endeavours by his gifted wife and faithful and talented children. To his own large family he has added the education and care of several little homeless girls, saving them from a life of shame and misery. It would be difficult to find a more hard-working, united, affectionate, and consecrated household.

The purpose of the new Association of Free Believers is to promote the scientific study of religion and ethics, to provide for the widest liberty of conscience, to increase sympathy between religious believers of every shade of opinion, and to diffuse a rational and ethical conception of Christianity. It does not seek to found another church or sect, but to prepare the way for such a worship as may hereafter justify itself to free and believing minds. It is indigenous. Its committee is composed entirely of Italians, and its appeal is to men and women of that race. For the present it will thankfully accept any material or moral help from other lands that may aid it in initiating its campaign for religious enlightenment and liberality, but its aim is to become entirely self-supporting as soon as may be.

Mr. Conte serves without a salary, depending for his support and his family's

on two pensions conducted at Venice (234 San Gregorio) and at Florence (44 Viale Margherita). The funds bestowed on his movement are faithfully devoted to its propaganda. The latter is of a twofold nature—the spoken word and the printed page. Once a month a pamphlet of forty to fifty pages is issued, containing a set discourse or article on a living topic by some competent free religious thinker (Brooke Herford and M. J. Savage among them), followed by shorter articles, correspondence, notes, &c. The next two numbers will treat of Ochino and the Socini, the Italian founders of Liberal Christian faith. Once in three months a little paper in English is also issued. These journals are sent with admirable system to two thousand selected addresses all over Italy, and are securing permanent subscribers and adherents of the Association itself, besides sowing the good seed of liberal religion in many communities.

Signor Conte also visits the principal cities of Italy to make addresses, gain members, form local branches, and spread the light. In Venice we had the pleasure of addressing his local committee, composed of thoughtful and free-minded men, men who are religious as well as radical in their opinions. This branch has arranged for three public meetings in conjunction with the Democratic League and the Christian Socialists, to be addressed by the ex-priest and Parliamentary Deputy, Don Romolo Murri, by Signor Conte, and others.

The Association of Free Believers lays especial stress on social work, and has engaged from the first in a crusade against certain notorious evils in Italian society, the vending of lottery tickets, the dishonesty of current trade methods, the prevalence of begging, the inhumanity towards animals, the vice of intemperance, the want of personal cleanliness and sanitation, the widespread illiteracy, bad housing, the debasing consequences of giving tips, and the absence of public spirit among all classes. It is attempting to make the public libraries of the country more accessible to the people by securing the repeal of the burdensome restrictions which now practically limit their use to the few. Thus in Florence and Venice the average of daily readers ranges from 25 to 100. Compare this with London or Boston.

In short, Mr. Conte's work is largely conceived and faithfully pursued. His systematic methods are commendable, his spirit is generous and ardent. He ought to receive the indorsement and support of all who believe in the principles and methods he represents. His prophet and leader in this work is Mazzini, whose writings, it may be said in passing, are being issued in a splendid edition in sixty volumes by the Italian Government, and whose is a name to conjure with in Italy. The present writer urges all who desire to see Liberal Christian principles prevail in Italy to send their Godspeed and their contributions to the Rev. Gaetano Conte, at 44 Viale Margherita, Florence, and to remember the pensions of the Misses Conte when next they visit Italy.

SUNDAY SCHOOL TEACHERS' FORWARD MOVEMENT.

A GREAT impetus has been given to the Sunday School Teachers' Forward Movement in Birmingham by the course of lectures on "Life in Palestine at the Time of Jesus," which Dr. Carpenter has delivered at the University on the last six Wednesday evenings. A scheme which has for its object the founding of a permanent University Lectureship for Sunday school teachers of all denominations and all religious beliefs, is being urgently put forward, and the interesting course which has been given by Dr. Carpenter has been so well attended, and so highly appreciated, that it is hoped the most cordial support will be given to the movement. The capital sum required to found the Lectureship is being raised by pence subscription, 150,000 pence being needed. When the full amount is realised, it will be possible for every Sunday school superintendent not only to ask his teachers to attend the course, but to supply them with a ticket of admission. It is intended that an examination should follow, and diplomas be granted to successful students, and in this way the general efficiency and influence of the teachers will be greatly increased. The interdenominational character of the movement is well illustrated by the fact that the Right. Hon. Alderman Kenrick, the Rev. Canon W. H. Carnegie, Mr. J. Hilton, President of the Birmingham Sunday School Union; the Rev. Charles Deeble, Alderman Lloyd, and Professor Alfred Hughes have acted as chairmen at Dr. Carpenter's lectures. Mr. Hilton took the place of Dr. Tasker, Principal of Handsworth Wesleyan College, who was unable to be present owing to illness. The Rev. Thos. Paxton has again acted as secretary.

NATIONAL CONFERENCE OF UNITARIAN AND LIBERAL CHRISTIAN CONGREGATIONS.

Programme of the Triennial Meetings at Birmingham, April 16-19, 1912.

MONDAY EVENING, APRIL 15.—Programme arranged by the Guilds' Union: Annual Meeting of the National Conference Guilds' Union will be held at the Old Meeting Church, Bristol-street. 4.0 p.m., Council Meeting. 5.0 p.m., Annual Business Meeting. 6.0 p.m., Tea in the School-room. 7.30 p.m., Young People's Rally in the Church. Chairman, the Rev. J. J. Wright, F.R.S.L. (Chowbent). Short Addresses by the Rev. Dr. S. M. Crothers (Cambridge, Mass., U.S.A.), Mrs. Thackray, B.A. (Huddersfield), the Revs. F. K. Freeston (London) and E. H. Pickering, B.A. (Gee Cross).

TUESDAY.—2.30 p.m., Meeting of Conference Committee in the Church of the Messiah School-rooms, Broad-street (members of the Committee are requested to accept this notice.) 4.0 p.m., Reception by the President. 4.30 p.m., Welcome to Foreign Delegates. Business Meeting (first part). 7.30 p.m., Service conducted by

the Rev. Herbert McLachlan, M.A., B.D. (Manchester). Preacher, the Rev. Henry Gow, B.A. (Hampstead).

WEDNESDAY.—9.30 a.m., Communion Service in the Old Meeting Church, conducted by the Revs. Joseph Wood (Birmingham) and E. I. Fripp, B.A. (Leicester.) 10.45 a.m., Address by the President of the Conference. 11.15 a.m., Conference. Chairman, the Rev. Dr. G. Dawes Hicks (Cambridge). Papers by the Rev. L. P. Jacks, M.A. (Oxford), on "Bergson," and by the Rev. Canon Lilley, M.A. (Hereford), on "Christianity and the Moral Ideal." Discussion opened by the Rev. Dr. W. Tudor Jones (London). 2.30 p.m., continuation of Business Meeting at the Birmingham and Midland Institute, Paradise-street (at which the recommendations of the Committee will be brought forward). 7.30 to 10.0 p.m., Conversazione. Tickets, 1s. each until April 16; afterwards 2s. Ministers and Delegates will be invited as guests.

THURSDAY.—9.30 a.m., Service conducted by the Rev. F. H. Vaughan, B.A. (Mansfield), with Sermon by the Rev. Dr. Crothers, representative of the American Unitarian Association. 11 a.m., Conference. Chairman, the Rev. Dr. J. E. Carpenter (Oxford). Subject, "The Significance of Jesus for his Age (by Mr. C. G. Montefiore, M.A., London), and Our Own" (by the Rev. H. J. Rossington, M.A., B.D., Belfast). Discussion opened by the Rev. J. H. Weatherall, M.A. (Bolton). 2.30 p.m., Conference. Chairman, Mr. J. F. L. Brunner, M.P. Papers by Mr. John Ward, M.P. (London), on "Unemployment," and the Rev. J. M. Lloyd Thomas (Nottingham), on "The Social Challenge to the Church." Discussion opened by Mr. H. G. Chancellor, M.P. (London). 7.30 p.m., Public Meeting. Chairman, Mr. W. Byng Kenrick (Birmingham). Speakers: The Revs. Dr. Crothers (Cambridge, Mass, U.S.A.), F. K. Freeston (London), W. G. Tarrant, B.A. (London), Mrs. H. D. Roberts (Liverpool), Mr. Fred Maddison (London).

FRIDAY.—9.30 a.m., Devotional Service, conducted by the Revs. Edgar Daplyn (London) and T. P. Spedding (London.) 10.30 a.m., Conference. Chairman; Mr. Lawrence Holt (Liverpool). Subject, "Our Congregational Life and Institutions." (a) "The Sunday School," by Mrs. H. E. Dowson (Gee Cross); (b) "Women's Work for the Churches," by Mrs. Sydney Martineau (London); (c) "Domestic Missions," by the Rev. J. C. Ballantyne (London); (d) "Our Music," by Mr. John Harrison (London); (e) "The Guild," by the Rev. J. J. Wright (Chowbent). 12.30 p.m., Address (without discussion) by the Rev. Dr. S. H. Mellone (Manchester), on "Prayer."

On Thursday, at 5 o'clock, the Triennial Meeting of the Ministers' Pension and Insurance Fund will be held at the Town Hall Committee Room.

The following are the officers of the Local Committee:—Chairman, Mr. W. Byng Kenrick. Treasurer, Mr. T. Oliver Lee, M.A. Hon. Secretaries, the Rev. J. Worsley Austin, M.A., 31, Wheelays-road, Edgbaston, Birmingham; Mr. E. Ellis Townley, 88, Colmore-row, Birmingham.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ashton-under-Lyne.—The annual congregational gathering of Richmond Hill Church was held on February 29, the chair being occupied by the minister, the Rev. N. J. Hawthorne Jones, who gave an address dealing with the message of the church at the present time. The Rev. Walter Short, of Stalybridge, also spoke, and a miscellaneous musical programme followed.

Belfast.—The annual meeting of the friends and subscribers of the Domestic Mission to the Poor was held in the Central Hall, Rosemary-street, on March 4, the Rev. H. J. Rossington presiding. Miss C. Bruce submitted the annual report, and Mr. F. Woolley, missionary, also submitted his report, which stated their work was progressing on the right lines. The attendance at the Sunday evening services averaged 110 during the year, and the morning services also showed an increase, the average attendance being 60. The Sunday school was progressing extremely well. The Rev. R. Nichol Cross, in supporting the motion for the adoption of the report, said he would like to congratulate the missionary on the account which he had presented of the activities that had been carried on. In Belfast they had a high tradition to maintain in regard to the work of that Mission, which was worthy of support both from the point of view of the churches and of the people to whom they ministered. He believed that such work was for the good of the churches, none of which could be in a healthy condition if its members—those of them who could, at any rate—did not take their share in carrying on the work of the Gospel. Poor people with big families and slender incomes needed encouragement and help from above. They required the personal touch of the missionary, who could give them advice when in difficulties, lift their eyes above the sordid details which were harassing and annoying them, and remind them that there was a blue sky above their heads, though the clouds obscured it. He agreed with Mr. Woolley as to the worthiness of the people whom the Mission assisted, and he hoped that it would go on and prosper and continue to perform its efficient work. Mr. H. Erskine moved a resolution acknowledging very cordially the services of Mr. and Mrs. Woolley, which was seconded by the Rev. J. Worthington. A vote of thanks to the voluntary workers, in particular Dr. Malcolm Brice Smith, for having kindly acted as medical adviser, was also passed.

Bury St. Edmunds.—Mr. H. G. Chancellor, M.P., addressed a meeting at the Town Hall when he visited Bury St. Edmunds last week, taking the "National Insurance Act" as his subject. Mr. Thomas Ridley, J.P., presided. Mr. Chancellor also addressed the Bury Fellowship in Bank-street Chapel on Sunday afternoon on "The Economics of Temperance," and preached at the evening service on "The Freedom of Faith."

Halstead.—The annual meeting of the congregation of the Free Christian Church, Halstead, was held on March 3. It was resolved unanimously that after Easter the service should be held in the afternoon instead of the evening. This will enable lay preachers from London to return the same day.

Leeds: The late Mrs. John Craven.—The death took place of Mrs. Craven, widow of the late Mr. John Craven, at Carlton Lodge,

Leeds, on March 1. Mrs. Craven had been connected with Mill-hill Chapel, of which her husband, father (Sir Edwin Gaunt), and father-in-law (Mr. Joseph Craven) were all members, for more than thirty-five years, and she was associated with various institutions of the church until advancing years and uncertain health curtailed her activities. The funeral took place last Monday, the Rev. C. Hargrove officiating. In the course of his address he said, as he thought of all the long years he had known Mrs. Craven, it seemed to him that the one word he might best apply to her life was that of an eminent statesman—strenuous. The daughter of a father who was distinguished in Leeds, of which he had been twice Mayor, she herself abode in that quiet position in which she had been placed, but, from the earliest days of her life she was a strenuous worker; strenuous in helping her father to build up a great business; strenuous as the wife of an ironmaster. Strenuous as the mother of boys to whom she was devoted; strenuous when her father—aged, infirm and helpless—was drawing nigh to death; strenuous as daughter, wife and widow, she held on to the last, and faced death cheerfully and fearlessly.

Liverpool: Boys' Own Brigade.—A church parade of the companies forming the Liverpool Battalion was held on Sunday, March 3, at Hamilton-road Mission. The two companies, numbering 74 boys and 16 officers, were under the command of Mr. A. C. McCann, who has recently been appointed Major of the Battalion. The Rev. J. L. Haigh, who is both Captain and Chaplain of No. 8 Company, conducted the service and gave the address. The parade was the largest which has taken place so far, and this indicates that the movement is not slackening. Arrangements are already being made for the summer camp under canvas at Kirk Michael, in the Isle of Man, in July.

London: Guilds' Union.—About 80 members of the Union, representing Blackfriars, Highgate, Ilford, Essex Church, Mansford-street, and Stratford, assembled at Mansford-street on Saturday, March 2, when a religious service was conducted by the Rev. Gordon Cooper. The Rev. J. Arthur Pearson (President) welcomed the Rev. J. J. Wright, of Chowbent, who gave an address in which he dealt with the opportunities for service opened up by the guilds. Guilds, he said, existed for promoting kindly sympathy with young life, for education, recreation, and social intercourse, but more especially for religion. Young people usually decided between the ages of 16 and 25 years what kind of life they were going to live, and the Guild not only helped them to make that decision, but gave them encouragement in carrying it out. How great would be the effect if the 10,000 scholars in their Sunday schools over 16 years of age entered with heart and soul and mind into church work. There were many branches such as Sunday-school teaching, temperance work, sick visiting, social service, and the establishment of reading circles, which gave ample opportunities for the exercise of various tastes and abilities. Several questions were asked at the conclusion of the address.

London: Kentish Town.—On Sunday evening, March 10, an address will be given at the Free Christian Church, Kentish Town, by Mr. Thomas Holmes, Secretary of the Howard Association, formerly police court missionary in the North London district, and the writer of "The London Police Courts." Mr. Holmes will speak on "Prisons and Prisoners."

London Lay Preachers' Union.—The usual monthly meeting was held at Essex Hall on February 26. The reading circle continued its study of Dr. Beard's "Hibbert Lectures," and subsequently a service was conducted and a sermon preached by Miss E. Fitzsimmons, of Highgate. Schemes upon the text chosen for the sermon were afterwards submitted by several members present.

London: Unity Church, Islington.—We understand that the jubilee of the opening of Unity Church in 1862, upon the removal of the congregation from Carter-lane to Islington, will be celebrated during the autumn.

Maldstone.—The Rev. Alex. Farquharson has been giving a series of Sunday evening discourses on "Phases of the Religious Life." Last Sunday the chapel was again crowded, and chairs had to be placed in the aisles. On Tuesday the annual Sunday-school party was held in the Concert Hall. Over 400 attended. After tea Mr. Farquharson presented prizes and medals, and reported improvement all round in the school. Mr. Fred Ruck is still continuing his devoted work as superintendent. The congregation is very desirous of being able to start the building of the new church during the present year.

Mansfield.—The Rev. F. H. Vaughan delivered the third, and last, of the present series of half-hour talks at the Mansfield Free Library on February 26, his subject being "Dickens and Tolstoy." The lecturer drew some interesting parallels between the life and work of the two writers, dwelling on the large comradeship and fraternal sympathy which lived in the heart of each. Mr. I. H. Wallis, in proposing a vote of thanks to Mr. Vaughan, asked him if he would prepare a list of Tolstoy's works which they ought to have in the library, and added that if it were necessary to duplicate Dickens' books no doubt the committee would do so. The Rev. F. H. Vaughan, in reply, suggested that as a memento of the centenary of Dickens a portrait of him should be placed on the Library walls. On February 20 the annual prize distribution to Sunday school scholars took place at the Old Meeting House, the Rev. F. H. Vaughan presiding. An excellent report was given of the work and progress of the school.

Newcastle-on-Tyne: The Late Mrs. James Southern.—By the death of Mrs. Isabella Southern, which occurred somewhat suddenly on Wednesday, February 28, the Church of the Divine Unity has lost a life-long worshipper. Mrs. Southern was the daughter of the late Ald. T. P. Barkas, whose influence was widely felt in the North. Throughout her life Mrs. Southern was especially interested in the church, and among the poems in a volume of "Sonnets and other Poems," which she had published, was one dedicated to it. She took a deep interest in the religions of the East, and had a very intimate knowledge of the Vedas. She did not allow her intellectual pursuits to narrow her sympathies, and took some years ago an active interest in the work of the Byker Mission. Mrs. Southern leaves a daughter, who is living in India, and a son, settled in New Zealand.

Rotherham.—On Friday, March 1, a meeting was held in the school-room of the Church of Our Father to bid farewell to Dr. Mellor, who is going to Warrington to take charge of Cairo-street Chapel. Mr. T. Cocker presided, and Mr. A. Pearson, on behalf of the congregation, made a presentation of a gold watch and a purse of gold to Dr. Mellor, expressing the general regret that was felt at his approaching departure. He specially referred to the interest which he had taken in the Sunday school, and the Sunday afternoon class, which had greatly increased its members during his ministry. Dr. Mellor, in replying, said that the gifts which had been presented to him were a culmination of the multitudinous kindnesses which he had received. His experience in Rotherham had encouraged him to go on and complete the work which he took in hand when he first went there.

Sheffield.—The special courses of Sunday evening addresses which are being given at the three local churches are being greatly appreciated, and good congregations have regularly assembled to hear the Rev. C. J. Street on

"Fights for Free Faith," the Rev. A. H. Dolphin on "Evolution, Life and Religion" at Upperthorpe, and the Rev. J. W. Cock on "Positive Aspects of our Faith" at Attercliffe. At Upper-street Chapel last Sunday between four and five hundred listened to an address on "The Quaker's Inner Light."

Sheffield District.—The new Free Christian Church at Mexborough, formed by a large group of the members of the Congregational Church in that town who seceded in consequence of the recent resignation of the Rev. Thos. Anderson, has made an excellent start, large congregations having assembled on the last two Sunday evenings in the hall which has been hired for their services. A Sunday school was formed last Sunday with over eighty scholars in attendance. Sunday morning services are to be begun forthwith. Mr. Anderson has accepted an earnest invitation to become the minister, and will continue his charge of the Free Congregational Church at Bolton-on-Dearne, which he founded a year ago. Both these churches have allied themselves with the new Sheffield District Association of Unitarian, Free Christian, and Free Congregational Churches, and their members are delighted at the warm welcome they have received. The Doncaster Free Christian Church, whose delegates took part in the framing of a constitution of the new Association, and which, at a church meeting, unanimously resolved to join the Association, when its provisional title was of "Free Christian, Free Congregational, and Unitarian Churches," has withdrawn from it as the majority of the constituent churches insisted on the name "Unitarian" coming first in the title, and has resolved to stand quite independent of all organisations for the next two years.

Woolwich.—The Rev. T. F. M. Brockway has received and accepted a cordial invitation to the ministry of Carmel Chapel.

NOTES AND JOTTINGS.

THE REVISED VERSION.

In the course of a recent interview, the Archbishop of Canterbury mentioned the interesting fact that the number of churches using the Revised Version was steadily increasing, and a good many users now found their objections less grave than before. Dr. Gow, the Head Master of Westminster School, also pointed out that the Oxford and Cambridge Board had recently decided that all Bible quotations in its examination papers must be from the Revised Version. The Authorised Version was thus practically banished from the schools.

WOMEN'S EDUCATION IN INDIA.

An appeal for funds has been made through the press on behalf of the Indian Women's Education Association. "For some time past it has been felt," the writers say, "that the supply of Indian teachers for the education of girls in India was most inadequate, and that the teachers were inefficient. To remedy these defects a scheme has been originated in Calcutta by the Mahila Samiti, an association of Indian women, to raise a fund for training and educating Indian girls in England with a view to enable them, on their return to India, to introduce improved methods of teaching in that country. This training must be gone through in England, as at present there are no facilities for carrying it on in India. Later on it is hoped to

start a training college for women in India." The funds raised so far amount to £118 collected in England, and £80 collected by Indian sympathisers, with which an Indian girl has been brought to England and has begun her training. The Association is appealing, however, for financial support in order that it may further other objects which it has in view for improving the education of women in India. It is hoped that it will be able to endow a permanent scholarship of £200 a year later on.

THE READING PUBLIC IN AUSTRALIA.

According to a writer in the *Book Monthly*, it is easier to get a classic of English literature in the "back blocks" of Australia than in many a rural district of England, while almost every township has its free library, mechanics' institute, or book exchange of some sort. "A mining camp scarcely emerges from its canvas coverings before it is demanding books, and a place for its town hall and free library, or mechanics' institute, is marked on the plan of the new town as soon as it has one. The enterprise of Australia is considerable. Nowhere are reading facilities more abundant and valuable." The capital of each State has its public library. To these libraries the State Parliaments make annual grants, and the trustees, who are representative of the best brains and culture in the State, are appointed by the Government, and in some cases hold office for life.

* * *

Naturally, the further removed from literary centres an Australian is, the more eager is he to get books; but seldom is a hut in the bush, or in the most desolate part of the back country—where a man may be a day's ride from his nearest neighbour, and three or four hundred miles from the nearest township—without its store of books and means of exchanging them. "The trustees of the main State libraries are always ready to help country libraries by sending them cases of books on loan, and even to start libraries by such loans. The travelling library is said to have originated in Australia, the trustees of the Melbourne Public Library being the authors of it. Cases of books are sent to remote country townships that cannot provide themselves with libraries. Each case contains 300 books, and the cases are changed or refilled at the end of the year, so that books that have spent one summer in the grey sun-blistered Mallee may find themselves the next in a wildwood settlement of Croajingolong."

A MINISTRY OF FINE ARTS.

"Is it not surprising," asks Miss Gertrude Kingston, in the course of an article entitled "Wanted: A Ministry of Fine Arts," in the *Nineteenth Century*, "that so vast, so all-embracing a subject as the Arts should have no minister, no trained staff of its own? . . . I question whether the beautiful buildings that I see being destroyed daily in London—the latest to go are the houses in Lincoln's Inn Fields built by Inigo Jones himself—would not have been preserved and repaired in a suitable manner had there been a Ministry of Fine Arts. At present, if they are conserved at all, it is only individual

generosity that has to be thanked! It appears to be no part of the programme of the First Commissioner of Work and Public Buildings to take a walk between Piccadilly Circus and Oxford-street, let us say, and note the fine survivals of old London that are marked for destruction."

In regard to the theatre, Miss Kingston thinks there is no hope for free thought or for good art, until we have a public office prepared and authorised to deal with the Arts themselves. "Let the theatre have a department of its own, a conscientiously conceived and well-administered office in the Ministry of Fine Arts. Here we should find, I do not doubt, under some enlightened chief—chosen on account of his knowledge of artistic qualifications—a trained staff fully adequate to deal with any questions that may arise in the theatre. All matters concerning theatres, music halls, exhibitions, and places of entertainment generally, should be taken over and be under the control of a 'Public Amusements' department in the new ministerial centre."

THE FINAL TRIUMPH OF JUSTICE.

Mr. G. W. E. Russell in his article on Henry Labouchere in the *Cornhill Magazine*, quotes some effective words of Mr. Gladstone's which will bear repeating at the present time. They formed the peroration to the speech introducing the Irish Land Bill of 1881. "As it has been said that Love is stronger than Death, even so Justice is stronger than popular excitement, stronger than the passions of the moment, stronger even than the grudges, the resentments, and the sad traditions of the past. Walking in that light we cannot err. Guided by that light—that Divine light—we are safe. Every step that we take upon our road is a step that brings us nearer to the goal, and every obstacle, even although for the moment it may seem insurmountable, can only for a little while retard, and never can defeat, the final triumph."

THE PREVENTION OF CRUELTY TO ANIMALS ON THE RIVIERA.

The P.C.A. is doing good work in the South of France, but few animal-lovers in England, says the *Animals' Guardian*, can realise the disheartening nature of the campaign which is being waged against cruelty by such a society as the one in Nice. The P.C.A. of Nice possesses a very useful kiosk in the beautiful public gardens facing the Place Massena. There, for several hours daily, M. Bernard Louis, the obliging Inspector-General of the society, is on duty to receive information from the public concerning unfortunate animals, or to place his services at the disposal of all who have the interests of his society at heart. During the last few weeks the resources of the society have been taxed to the uttermost. A decree issued by the Prefect of the Alpes Maritimes, ordering that every dog must be muzzled and provided with a chain when out with its owner, has resulted in hundreds of dogs being thrown on the streets. French and Italian dog-owners are sometimes of so economical a turn of mind that, rather than go to the expense of buying muzzles and chains, they will abandon their animals.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

March 10, Rev. J. M. LLOYD THOMAS.

March 17, Rev. W. H. DRUMMOND.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

REMNANTS!—Genuine White Art Irish Linen, Big Pieces, suitable for making charming Tea-cloths, Tray-cloths, D'oyleys, &c. Only 2/6 per bundle. Catalogue FREE. Postage 4d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

FREE!—200 Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxzella." Beautiful designs, wide range of fascinating colours and designs. Washable colours fast, wears years. Write.—HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

COOPER & CO.,

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,
Regent Street, W.

Telephone: 1534 MAYFAIR.

Board and Residence, &c.

S.T. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying-Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

FURNISHED HOUSE, for Ladies, in Country Town, for spring months; 3 sitting, 2 bedrooms, housekeeper and gardener left. Objection to children and dogs. Also at Midsummer, Country Cottage unfurnished. Every convenience to save work.—Mrs. MACE, View Tower, Tenterden.

FURNISHED COUNTRY COTTAGE to Let, twenty-five miles from London. Pleasantly situated. Good garden, uninterrupted view. Twenty minutes' walk from station and town.—Address, "Country," INQUIRER Office, Essex-street, Strand, W.C.

BOURNEMOUTH.—House to Let, furnished, during April, May and June. Three reception rooms, four bedrooms, bath-room. Facing south and near the sea. Three guineas per week.—Miss SEDGFIELD, 11, Alumdale-road, Bournemouth.

BOURNEMOUTH.—Sunny, detached House to Let, furnished, April, May, June. Two reception, four bedrooms, bath and garden. Servant left. To small family without children, two guineas a week.—E, "Glengyle," Chester-road, Branksome-Park, Bournemouth.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 9, 1912.

•• Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3638.
NEW SERIES, No. 742.]

LONDON, SATURDAY, MARCH 16, 1912.

[ONE PENNY.]

PRAYERS: NEW AND OLD.

Suitable for Church, Family, or Private Worship.

By P. E. VIZARD.

THIRD EDITION. Price 1s. 6d. net.

"The prayers are redolent of the deeper piety of all ages and sections of the Christian Church. They are arranged and selected so as to meet the needs especially of those who seek to combine ancient devotion with modern conceptions of God and Man. The book is a good one.—*Inquirer*."

"The yearnings and outreachings of the human heart were never expressed in truer language nor in fewer words."—*Rock*.

"The compiler's aim has been to include only such gems of devotional desire as have been fitly wedded to beautiful language, and in this he has been successful."—*Literary World*.

PHILIP GREEN, Essex Hall, Essex Street, Strand.

Liverpool District Missionary Association.

SIMULTANEOUS COLLECTIONS

In support of the work of the Association will be held next **Sunday, March 17**, at all the places of Worship in the district.

THE ANNUAL MEETING

will be held on **Saturday Afternoon, March 16**, at the **Ancient Chapel Meeting Room**, at 4 p.m.

Reports of the work at West Kirby, Bootle, St. Helens and Garston will be presented.

Rev. J. COLLINS ODGERS, *President*.
T. R. COOK, *Treasurer*.
Rev. H. D. ROBERTS, } *Secretaries*,
B. P. BURROUGHS, }
15, Sweeting-street, Liverpool.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, March 17, at 11 a.m.

Dr. JOHN OAKSMITH.

"God's Englishmen."

" at 7 p.m.

Mr. F. GOULD,

will give a Specimen Moral Instruction Lesson to a Class of Children instead of the usual Discourse.

Wednesday, March 20, at 8.30 p.m.

Mr. G. E. O'DELL.

Temperament and Religious Disciplines."

Friday, March 22, at 5.30 p.m.

(Service for Bible Study.)

Mr. G. E. O'DELL.

"The Ethics of Christ's Parables:
IV. Parables of Justice."

ALL SEATS FREE.

PROVINCIAL ASSEMBLY OF LAN- CASHIRE AND CHESHIRE.

THE

PROVINCIAL ASSEMBLY LECTURE FOR 1912 ::

will be delivered in the

**Memorial Hall, Albert Square,
Manchester,**

On Thursday, March 28, at 7.30 p.m.

by Sir HENRY JONES, LL.D., D.Litt,
of Glasgow.

Subject:—"The Immanence of God and the
Individuality of Man."

The Rev. R. TRAVERS HERFORD, B.A., Presi-
dent of the Assembly, in the Chair.

Admission Free.

H. ENFIELD DOWSON, B.A. } *Hon.*
N. ANDERTON, B.A. } *Secs.*

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

March 17, Rev. W. H. DRUMMOND, B.A.

March 24, Rev. NEANDER ANDERTON, B.A.
(of Monton, Manchester).

March 31, Rev. JAMES HARWOOD, B.A.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

THE ANNUAL MEETING of
Subscribers and Friends will be
held at 7.45 p.m., on **Monday,
March 25**, at **Stamford Street Chapel,
S.E.**, when CHARLES HAWKSLEY, ESQ.,
President of the British and Foreign
Unitarian Association, will preside.

Tea, to which Friends are cordially
invited, will be provided at 7 p.m.

A. A. TAYLER, *Hon. Sec.*

SUSTENTATION FUND

For the Augmentation
of Ministers' Stipends.

SECRETARIES of CONGREGA-
TIONS desiring GRANTS from this
Fund may obtain the needful forms of
application by writing before March 31 next,
to

FRANK PRESTON, *Hon. Sec.*,
Meadowcroft, North Finchley, London, N.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

Next Entrance Examination, March 29.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President*.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors*.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical,
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought
BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 138, Charing Cross Rd., London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 17.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Barmondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Rev. A. C. HOLDEN, M.A.; 7, Rev. JOSEPH WILSON.
 Forest Gate, Upton-lane, 11, Rev. A. H. BIGGS, M.A.; 6.30, Mr. S. P. PENWARDEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. JOHN ELLIS; 3 and 7, Rev. A. H. BIGGS, M.A. Sunday School Anniversary.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. CHARLES HARGROVE, M.A.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. R. W. HOLLOWAY; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. H. DRUMMOND, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. J. WILSON 7, Rev. J. A. PEARSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. G. FIELD.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. W. CHYNOWETH POPE.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. H. M. NOLAN, M.A., B.Litt.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall; Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

MARRIAGE.

COLEGATE — TENBOSCH.—On March 11, at Essex Church, Kensington, W., by the Rev. F. K. Freeston, William Arthur, youngest son of R. Colegate, Earlywood, Sutton, Surrey, to Nora Tenbosch, youngest daughter of Mrs. J. P. Brunner, The Knoll, Sefton Park, Liverpool.

DEATH.

FELLOWS.—On March 12, Catherine Allison Fellows, of Wolverhampton, in her 84th year. Will friends accept this the only intimation.

Situations

VACANT AND WANTED.

LADY HOUSEKEEPER.—Re-engagement required; experienced, excellent references.—A. B., INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

March 2nd contains the following Articles:—

"The Extirpation of the Fit." By Professor GRANGER.

"Strikes."

"Some Thoughts on Comprehension."

March 9th—

"A Vision of the Life Eternal." By the Rev. WILFRID HARRIS, M.A., of Adelaide.

"Daffodils." By J. TYSSUL DAVIS.

"A New Light on Unemployment."

Any of the above numbers, post free, 1d. 3, ESSEX STREET, STRAND.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	163	BOOKS AND REVIEWS :—		North and East Lancashire Unitarian Mission	173
IMPERFECT SYMPATHIES	164	James Hutchinson Stirling	169	A United Summer School for Social Service Unions	173
LIFE, RELIGION AND AFFAIRS :—		Literary Notes	170	Ministers' Pension and Insurance Fund	174
Evolution and Religion	165	Publications Received	170	The Social Movement	174
Life in an American Village	166	FOR THE CHILDREN :—		Announcements	174
CORRESPONDENCE :—		Hugh Latimer (1490-1555).—I.	170	NEWS OF THE CHURCHES	174
Methods of Violence	166	MEETINGS AND SOCIETIES :—		NOTES AND JOTTINGS	175
A Free Catholic Church	169	South African Notes	171		
		Mansford Street Church and Mission	172		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

It is impossible not to refer to the Coal Strike though the prospects of peace are still shrouded in the secrecy of private negotiations. The miners having shown their determination have consented to negotiate, and the country is basing its hopes of a speedy settlement upon this more conciliatory attitude, though the Welsh and Scotch owners have abated none of their hostility to the minimum wage. The tranquillity and good order of the community under the strain have been remarkable, in spite of some disquieting symptoms of rising temper. Meanwhile, a formidable coal strike has begun in Germany and is threatened in the United States, a warning that the present labour unrest has a deeper and more pervading cause than the special hardships of local conditions.

* * *

THE Bishop of Durham, who disclaims any sympathy with collective Socialism as a way to general happiness, but acknowledges a large measure of justice in the miners' demands, has made a strong appeal to the well-to-do not to injure the community by a selfish regard for their own comfort or pleasure during this time of stress. "I address myself," he writes, "to all who care for neighbour and country. I appeal for the keeping of a wholesome Lent (in no merely ecclesiastical sense), a Lent of plain living, in order to unselfish, public-spirited thinking, and to that wise but willing giving (not of money only) which plain living facilitates. I appeal for a watchful handling of our means and our habits, as by those who know that we all, persons and classes, are members of one another, and therefore inexorably responsible to one another,

able to help or hurt one another indefinitely as we remember this or forget it."

* * *

MR. BIRRELL made a vigorous speech in favour of Disestablishment on Thursday at a joint gathering of the Protestant Dissenting Deputies and the Liberation Society. He spoke, he said, as one who valued the proud tradition of Nonconformity, for he was above everything else a historic Nonconformist. He met the plea that we needed an established church because we were a Christian nation by the statement, that if it were so it could only be, having regard to our innumerable differences of religious opinion, that after all there was such a thing as common Christianity. But the dominant party in the Church of England would have nothing to do with this suggestion and rejected it as a delusion and a snare. He held himself that it was no longer possible to defend church establishment on the ground that the Church of England was the one true church or because of its comprehensiveness. Between the Catholic and the Protestant parties there was a gulf fixed which could not be bridged. His objection to establishment was one of principle and not of majorities.

* * *

THE address which Mr. Ramsay MacDonald gave in Manchester last Sunday on "The Church and Labour Unrest" had in it rather more heat than light. He placed his finger, it is true, on some sore spots in our spiritual economy when he referred to the dependence of the churches upon wealthy people and complained of a want of down-rightness in the attack of the pulpit upon the sins of the rich. But he allowed himself simply to play to the gallery when he asked the rhetorical question, "If a man were in grief or doubt, if he wanted to know what was right or wrong in a situation, would he think of going to a bishop to instruct or enlighten him? He would not," Mr.

Macdonald must know quite well how easily an anti-clerical appeal of that kind goes down with the sort of audience which he was addressing. There are, unfortunately, worldlings in all the churches, and there are saints among dignitaries and bishops. Men like the late Bishop King, of Lincoln, may be quite mediæval in their personal opinions about property and stand outside the storm-centres of the social movement, and yet possess an invincible attraction for us in the moral crises of life, and minister spiritual healing to the soul of which few men know the secret.

* * *

It is nearly twelve years since the Royal Commission on Vivisection was appointed, and, after the leisurely manner of Government inquiries, it has only just presented its report. After examining a large number of witnesses eminent in physiological, pathological, and sanitary science, the Commissioners state that there can be no doubt that the great preponderance of medical and scientific authority is against the opponents of vivisection. This, in their opinion, is more markedly so now than was the case before the Royal Commission of 1875. On the moral question they express themselves as follows:—"After full consideration we are led to the conclusion that experiments upon animals, adequately safeguarded by law, faithfully administered, are morally justifiable and should not be prohibited by legislation."

* * *

THE general recommendations to which public attention will naturally be directed are not of a very important character and will not require special legislation. They are in the direction of an increase in the inspectorate, and additional restrictions regulating the painless destruction of animals which show signs of suffering after experiment. On the latter point there is a Minority Report signed by Colonel Lockwood, Sir William Collins and Dr. Wilson,

who go a good deal further than their colleagues felt themselves able to do. The Minority also think that additional legislation is necessary in order to secure the undivided responsibility of the Secretary of State, aided by skilled advisers, and exercising control and supervision by an adequate staff of inspectors. In regard to further protection for domestic animals, most of the Commissioners agree that, in the event of any alteration in the existing procedure, the special enactments now applicable to horses, asses and mules might be extended to dogs, and also to cats and to anthropoid apes.

* * *

ON the whole the report should bring some measure of relief to the public mind. It is marked by a grave sense of responsibility and is the work of humane men. The recommendations also are all in the direction of restriction. The scientific evidence will be subjected to keen scrutiny, but there seems to be little reason to suppose that the conclusion is likely to be shaken that experiments have helped to prevent or alleviate great human or animal suffering. With that many people will be content, but there are others whose attitude is not based upon a calculation of benefits, but upon respect for the sanctity of animal life and a strong repugnance to the infliction of pain. For them the issue of the Report will simply mark a stage in a long struggle, and a fresh presentation of the scientific evidence will in no way affect the protest of conscience.

* * *

THE deputation to the Archbishop of Canterbury on New Testament Revision, to which we referred last week, has no intention of allowing the matter to rest. In the *Daily News* the Dean of Norwich returns to the attack on the literary quality of the Revised Version. He acknowledges that the revisers of 1880 were Greek scholars of the first magnitude, but just as certainly they were not English scholars. The memorial presented to the Archbishop, he points out, was signed by almost every professor of English literature and almost every headmaster of the great public schools. He ventures to sum up their feeling in the judgment passed by Matthew Arnold when the Revised Version of the New Testament first appeared:—

“If by an act of authority the new version could be made to supersede the old, and the old to go out of use, a blow would be struck at religion in this country far more dangerous than the hindrances with which it has to contend now. The new enemy would be indifference, an ever-growing indifference to a New Testament which failed to delight and move men like the old, and to fix its phrases in the memory.”

IMPERFECT SYMPATHIES.

AT the present juncture we should like to recommend our readers to make acquaintance with “Seems So!” the striking volume which Mr. STEPHEN REYNOLDS has written in collaboration with his fisherman friends BOB and TOM WOOLLEY.* It is called a working class view of politics, but it is something much more than that. It is an illuminating study of the mind of the poor and its method of approaching the chief problems of life, which is likely to upset many complacent theories and to make us conscious of the extent to which we are the victims of imperfect sympathies. The difficulty which lies in the way of most reformers and frustrates many of their efforts is ignorance of the material with which they have to deal, and the steady refusal of the legatees of their bounty to accept the most cleverly devised schemes for their welfare, which neither meet their need nor satisfy their desire. We are all the victims of our class-consciousness, and we are tempted to apply the standards and judgments which are natural to a man entrenched behind a secure bank-balance to the habits and sentiments of the poor. We often do this not through any lack of goodwill, but chiefly from invincible ignorance of any other type of life but our own. A new method of approach through the mind of the other man is what we need chiefly, and whatever reveals that mind to us at work amid all the varied conditions of its own life, thinking what it actually does think and not what we believe it ought to think, has a value at the present time far beyond that of abstract theories of justice or ideal schemes of brotherhood.

It is the signal merit of “Seems So!” that it does this in a convincing and disquieting way. The middle-class man will receive a severe shock to his complacent confidence that his own scheme of life is the best for all men. Mr. REYNOLDS is very emphatic in his condemnation of the folly of trying to force upon one class the standards and ideals of another. He goes further, and insists that some of the things which have been done with a most genuine desire to improve the lot of the poor are met with resentment because they violate some of their deepest instincts. For instance, a great deal of modern social legislation involves an elaborate system of inspection. The poor man regards this as a violation of the privacy of his home. The inspector stands for a type of interference with his domestic affairs which rouses him to anger, and he knows quite well that the rich man’s house is not liable to this form of legal intrusion by “the bogey-man” at every hour of the day. “After several years

of life in a working-man’s home as one of the family—not from necessity exactly, nor yet as an investigator, but from choice—I confess frankly,” so Mr. REYNOLDS writes, “that I should certainly hoodwink an inspector, not simply for the sheer joy of baulking him, but as revenge for his intrusion into our home.”

Mr. REYNOLDS has also a good deal to say about the false judgments which are passed upon the poor through a failure to recognise the subtle differences in moral standards and the varying intensity of hatred or admiration as we move from one class to another. He quotes with approval the following words by Miss LOANE: “They range the list of human virtues in a different order from that commonly adopted by the more educated classes. Generosity ranks before justice, sympathy before truth, love before chastity, a pliant and obliging disposition before a rigidly honest one. In brief, the less admixture of intellect required for the practice of any virtue, the higher it stands in popular estimation.” If this is true, and it will hardly be called in question by men who can speak from experience, we have another instance of the danger of trying to exert moral influence or raise the tone of life into conformity with what we ourselves deem best on a basis of imperfect sympathies.

We must find room for one more quotation, for it deals with the economic problem which is so acute at the present moment:—

“The question of wages and earnings, though capable, in books, of economic treatment, is not in life a purely economic matter. It is nothing so simple. No doubt the reason of the grievance is a stark inequality of reward for different kinds of work, but the driving force behind the grievance is social and personal—a matter of feeling and class-friction. The labourer’s self is even more hurt than his pocket. He sees that the brain-worker is paid on a different scale altogether; that the professional man, though he calls himself poor, lives pretty well; that the negotiator is still more highly paid; that the organiser exacts a heavy toll for arranging other people’s labour; that the manipulator of money and of the necessities of life stands to make a huge fortune; while he himself is lucky if he merely lives with few of the comforts and pleasures which the brain-worker takes as of right, and with nothing to look forward to after all his work except a still poorer old age. He sees all that plainly enough, but it is the calm assumption of superior worth on the part of the ‘likes o’ they,’ or the more offensive holding of their own on the part of half-bred people, which drives it home.”

This passage is not an argument; it is a statement of plain unvarnished fact, which will not cease to exist if we resolve to close our eyes to it. But that is the last thing which any sensible man will wish to

* London: Macmillan & Co. 5s. net.

do. He will resolve to try to understand the meaning of it, and to place himself in the shoes of the man who murmurs in the bitterness of his soul, "You works an' slaves an' worries, an' never gets no for'arder. You do get five bob a week to die on, come you'm seventy, if you ever are." We imagine that few of our readers will quarrel with Mr. REYNOLDS' plea, that ultimately "work is a giving of life one way or another, in return for the means of more life than could otherwise be obtained—in return, that is to say, not only for the means of living, but for the means of living more fully." But we shall have to escape from a whole network of imperfect sympathies if we are to realise the full significance of these words, and to see in the masses of men who are defeated in hope and never get "no for'arder" the spiritual bankruptcy of civilisation itself.

LIFE, RELIGION & AFFAIRS.

EVOLUTION AND RELIGION.

THERE are, and probably always will be, numbers of seriously minded people who gladly welcome any support which Science seems to give for their religious conviction that the cosmos is ordered by a personal will and purpose, and cannot avoid regret, when such support is denied; so long as that is the case there will always be room for discussions on the subject of this article. The article itself is prompted by the reading of a new edition of the late Samuel Butler's "Evolution, Old and New,"* and by consequent reflections on some still unsettled controversies in the realm of Science. The re-issue of Butler's book wakens an echo of a controversy of thirty odd years ago which did not at the time seem to be of great importance, but which, in more recent years, has assumed a position of considerable prominence, and the issue of which can hardly fail to affect seriously at least one form of the religious consciousness. Samuel Butler, as we have said in these columns before, a writer of remarkable power and insight, found himself driven into opposition to the current Darwinian view of Evolution, and his opposition centred especially round one point. In the general theory of the evolutionary process, the fact of variation played an important part. How was such variation brought about? Darwin replied that variation is due to the power of "natural selection" (a phrase, by the way, which is now treated with far too much familiarity and far too little respect). Now, whatever may have been the case with Darwin himself, there is no doubt that, in the merits of his immediate followers, this view of the matter gave an almost completely preponderating place

and value to environmental forces in the development of life; it is Nature, in the form of surrounding conditions and circumstances, who is responsible for every change in the organism. Nature selects, and perhaps induces, variations in the individual which help it to survive: the whole impulse is external; Nature, environment, gives the push, and the organism responds as best it can. If it is lucky, and if selection is kind, then survival is the reward: otherwise, extinction is the inevitable doom. This relatively simple hypothesis undoubtedly covered a multitude of facts and was an excellent basis for valuable observation and experiment; but it led with certainty to a wholly *mechanical* view of the world, and produced those visions of the "gladiatorial show" which Huxley made familiar; all mysteries were to be solved in terms of cause and effect and with physico-chemical formulæ. All notion of purpose in nature went by the board, and the hypothesis of evolution seemed utterly opposed to the convictions of religion. "I maintain," wrote Professor Haeckel in 1876, "with regard to the much talked-of 'purpose in Nature' that it has no existence but for those persons who observe phenomena in plants and animals in the most superficial manner"; and the neo-Darwinians generally agreed with Haeckel. Butler and some few others refused submission; they knew of another view of the evolutionary process in which the emphasis was placed in an entirely different direction. This was the Lamarckian view, according to which variations were due not only to modifications produced by the environment but also to modifications teleologically conditioned from within the organism itself, expressing ideals of well-being not borrowed from the environment and a will to survive independent, in some sense, of merely natural compulsion or permission. The organism had, as it were, a life purpose of its own which it could and did assert even against natural environment, and this self-assertion of the organism was a factor in the problem of variation not to be neglected. Butler, indeed, made it the supreme factor, and was uncompromising in his adherence to the Lamarckian support of a teleological explanation. Butler's teleological view developed into an interesting and intricate, perhaps in some respects a fantastic, hypothesis of continuity of memory and individuality as the important thing in Evolution. The whole process became, for Butler, simply the increasing effort of a single Individual to realise itself, all its endeavour being inwardly conditioned by a conceived notion of the end to be reached, and carried forward continually by the power of an undying memory. Into the subtleties of that enthralling theory we need not here enter. All that we wish to make clear is that, within the realm of Science itself, there were from the first two sharply contrasted views of the nature of the evolutionary process: there was, on the one hand, the *mechanical* view with its category of natural selection and its insistence on environmental forces; and on the other hand the *teleological* or *vitalistic* view, possibly without any definite category, but with a steadfast insistence on the primary place and value of organismal,

as opposed to environmental, forces. For one side the key word was "cause and effect"; for the other, it was "purpose."

This difference of opinion, when Butler first expounded his theories to the world, passed almost unnoticed; the mechanical view of the process of Evolution held unchallenged sway, its fundamentally pessimistic character being relieved only by a vague, and on the whole quite unjustifiable, suggestion, tacitly made in evolutionary writings and discussions, that the process was *towards* a goal that would be worth while. But, as scientific thought advanced, the almost forgotten controversy assumed new prominence and importance, and teleological or vitalistic views of the evolutionary process began to be put forward with a confidence quite shocking to the earlier Darwinians. More full and adequate investigation of the problem of hereditary transmission of effective modifications produced something of a reaction in favour of Lamarckian views; and although, from the side of physico-chemical theory, the arguments in support of a vitalistic hypothesis are treated still with contempt and consigned indiscriminately to the realm of mysticism, there is undoubtedly at the present moment a strong tendency amongst men of science to allow a far greater value than ever before to the place of the organism itself as a factor in evolution, and to take, almost as the fundamental fact in the whole business, the individual creature viewed as a powerful, creative agent, "a striving will, a changeful Proteus, selecting its environment, adapting itself to it, self-differentiating and self-adaptive," guided all along by an inwardly conceived purpose, by an interior impulse towards fuller realisation. The important thing in evolution is not the power of natural selection, but the will of the individual to realise itself, the "wille zur Macht" of Nietzsche, "l'élan vitale" of Bergson, a conceived purpose, as it were, turned to instinct, and conditioning the whole movement of finitude; we get the conception of Evolution as a process in which the dominating factor is Life itself, a non-mechanical energy of will and purpose, master of its destiny.

What the verdict of Science in regard to this whole matter will be ultimately we do not know: as Professor Driesch says, "We do not know very much about evolution at all, because in this field we are only just at the beginning of what deserves the name of exact Knowledge." But the cleavage in opinion is obviously of great interest, and possibly of great importance, to religion, or at least to some cherished convictions of religion. Let us put the alternative. Supposing, on the one hand, that Science becomes wedded to the *mechanical* view of evolution, then, obviously, some convictions of religion stand but a poor chance of scientific support. Thus, on a strictly mechanical view of evolution, the ancient and popular arguments from design become useless or unintelligible in the ordinarily accepted sense. The world will yield no evidence of purpose or of will anywhere, whilst the attempted substitute of the "one, far off divine event" will appear as a pathetic illusion. Huxley and Clifford and many another scientist have thus viewed and

* Samuel Butler. *Evolution, Old and New*. London: A. & C. Fifield, 1911.

presented Nature as entirely purposeless and void of meaning: for these men, religion, and even morality, have been but inexplicable products of the general process, receiving for their hopes and ideals absolutely no support from the course and destiny of the world. Bertrand Russell, in an amazingly brilliant essay on "The Free Man's Worship," has put the situation with clearness and eloquence, presenting man as a creature of hope and aspiration, in the midst of "an alien and inhuman world," without support in the visible universe, and dependent solely upon inward faith for the preservation of his ideals. If Evolution is merely a mechanical process, then Religion must indubitably beat a retreat from the realm of Science, and resign herself exclusively to the life of faith, expecting no support beyond what she can find in the inward nature of man, and constantly taking the risk that even the verdict of man's inner nature may rest upon accident and illusion. There are those (and the present writer is amongst the number) for whom this centralising of Religion upon the simple life and witness of faith, inwardly aroused, conditioned, and sustained, is neither alarming nor undesirable, who would indeed welcome such a recrudescence of mystical faith; but there are others who would feel Religion wholly slipping from them if it found no support elsewhere, and their case is hard if the mechanical view of Evolution prevails.

On the other hand, should the teleological or vitalistic hypothesis gain an ascendancy, then those who crave scientific support for their religious convictions would have cause to rejoice. Introduce purpose, really consciously conceived purpose, into the course of evolution, as vitalistic theories do, and at least one great conviction of religion, that, namely, which views the universe as the expression of a Divine Will, comes near some sort of verification; at any rate, such a conviction could no longer be decried as opposed to science, but might actually aid science in the unravelling of deeper mysteries. If Science concludes that the predominant factor in the course of world history is the will, or the conscious desire of the organism for fuller self-realisation, then both philosophy and religion will find it possible to give much additional weight to their general arguments in favour of a divinely purposive origin and meaning of the universe as a whole.

These, we admit, are obvious generalisations, but not, we hope, unimportant; and, meanwhile, the mere fact that, in the realm of science itself, teleological and vitalistic views have a place, and moreover a place no longer uncertain and indefinite, should not be overlooked by those interested in religion. That mystical synthesis of the whole of life, which is really Religion, though, as we believe, possessed in itself of all the substantiation and verification necessary to it, yet cannot be indifferent quite either to the hostility or to the friendliness of Science; and when the hand of friendship seems offered by Science, it would be not only ungenerous, but infinitely foolish, on the part of Religion not gladly to accept it.

LIFE IN AN AMERICAN VILLAGE.

THERE has come into our hands recently the personal diary from 1852 onwards of a schoolgirl living with her grandparents in the select and exclusive atmosphere of a small country town in New York State.* Its special interest lies in the genuine and homely portraiture it gives of a little group of human souls teaching and learning and winning life together in a scene of antiquated peace under the shadow of an awesome faith. The writer, Caroline Richards, is the aunt of the late "John Oliver Hobbes." In early childhood she and her sister Anna, her junior by three years, having lost their mother, were adopted by the latter's parents, who had already known the care of eleven children of their own. The light of day found an unvarying temper in the conservative routine of the country banker's quiet home, where the green flag-bottomed chairs and everything else in the house was forty years old, and yet as good as new; where, instead of gas, "we have the funniest little sperm oil lamp with a shade on to read by evenings, and the fire on the hearth gives grandfather and grandmother all the light they want, for she knits in her corner and we read aloud to them if they want us to." The author began her diary on her tenth birthday, and takes us straightway into her confidence. Despite the fact that before going to school in the morning she has to read three chapters of the Bible every day, and five on Sundays, which takes her through the Bible in a year, she cannot see how people "happened to be so awfully good" as the "Dairyman's Daughter," given her as an example, and finds it hard not to laugh and talk or "think any thoughts" on Sundays, for such, she is told, is the proper preparation for the Eternal Sabbath. In the Children's Sermon, the minister describes how many steps it takes to be bad, as wilful childhood descends the slopes of the pit from the first slippery lie to drunkenness at the bottom. When a schoolfellow's gold chain excited a longing in the diarist to possess the like, the grandfather's argument that a meek and quiet spirit was better than outward adornment, was met by the written comment, "I know it is very becoming to grandmother, and she wears it all the time, but I wish I had a gold chain just the same." To this strict but lovable little woman Christianity involved severance from every kind of artificial pleasure. She had not danced since she made profession of her faith 50 years before, and was of one mind with her honoured partner, that "cards were outrageous, or contagious, or something dreadful." Even the father's gift to his children of "Gulliver's Travels" did not escape the brand of the censor, for the gilt figure on the covers of the giant astride of the Lilliputs so annoyed her that she pasted a piece of pink calico over his legs, up to the waist.

But of the four inmates of that quaint and charming household little Anna, the

younger sister, is the most winsome. She is always an incalculable quantity, and, therefore, a special disciplinary vigilance seems to have been extended over her. The literature selected for her tender years included Doddridge's "Rise and Progress of Religion in the Soul," and, as a Christmas present, "The Child's Book on Repentance." But "Anna tied her shoe-strings in hard knots so she could sit up later." She "practised her lesson over sixty-five times this morning before breakfast, and can play 'Mary to the Saviour's tomb' as fast as a waltz." To grandmother's surprise, Anna's interpretation of the appointment of a day of public fasting was "to eat as fast as you can." When the grandfather remarked at night that we are all making history each day, Anna replied that she should "Try not to have hers as dry as some that she had to learn at school today." The grandmother knew the Bible from Genesis to Revelation, "excepting the 'begats' and the hard names." But Anna discovered a verse that proved her downfall: "At Parbar westward, four at the causeway and two at Parbar." The old lady put her spectacles up on her forehead, and looking earnestly in her critic's face protested that she thought it was not in the Bible. Probably some other students of the Scriptures would fail to put their finger on this passage at a moment's notice.

We have spoken of the restraints and prohibitions practised in this godly home, where early hours were observed and tea drinking not allowed before the eighteenth year; yet it cannot be denied that these regulations played their part in building up sound and graceful characters, and even in winning for the aged heads of the household the unbounded reverence and love of their grandchildren. Here, at any rate, in this little nest, were four charming happy souls animated by so much healthy vitality and affection that less momentous defects in the educational system and theology were powerless to warp or cripple their natures. "Grandmother was born a Christian about eighty years ago," Anna declared to the intrusive revivalist in defence of her guardian's religion. "I never could be as good as she if I tried a hundred years," said her sister. The later years of the diary saw America devastated by war. What this and the assassination of Lincoln meant in a small northern community is told in a few unaffected but vivid pages.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

METHODS OF VIOLENCE.

SIR,—With you I sincerely regret the window-breaking outrages of the militant suffragists. But without discussing the general question of women's suffrage, may I say that condemnation would have come with better grace had you first earned the

* Village Life in America. By Caroline Cowles Richards. T. Fisher Unwin, 4s. 6d. net.

right to offer it by having been bolder in your advocacy of the justice of their claim?

You have waited until now before censuring the violence which has marked this great modern movement. But you seem to forget that the violence has not been all on one side. Why, then, were you so silent when the campaign was precisely a campaign of "sufferings and martyrdoms which are inflicted by others"? I presume you have carefully and impartially studied the origin and development of "militancy" before criticising the present phase of it. If so you must know perfectly well that it began not by the women inflicting violence on anyone but by their passively suffering violence to be done to them by others. Did you complain ever so gently when these women were brutally assaulted and flung down steps of public halls and frog marched along the corridors for putting questions which experience had taught them were not answered at the close of the meeting? Did you make any protest when these women on "Black Friday" were savagely and indecently handled by certain of the police and the mob of hooligans who aided them? Did you study the detailed report on these outrages issued at the time, and did you then quote extracts from it and appeal to the spirit and example of Christ? Violence against property you condemn, but where were you and others when the violence was against person and by the police and the ruffians who acted with them? You speak of what distinguishes martyrdom. Let me recall a remark of Martineau's, "If being orthodox you die at the stake you are a martyr; if being heretic—why, then you are a man burnt."

But supposing that you have good and sufficient reason for having been silent then, when it was dangerous to speak, and for being outspoken now, when it is hardly safe to be silent, yet there is something more I should like to say.

I welcome gratefully your statement that you do not impugn the motives of these women or question their perfect sincerity. But I think justice, not to say magnanimity, might have permitted you to be more generous. After all there are worse things than violence, and it is possible to over-do our protest against it. I gather from the pages of the New Testament that our Lord was frequently violent in speech, as when he denounced woe upon the scribes, Pharisees, hypocrites. His language was occasionally treasonable, as when he referred to constituted authority as "that fox." Once at least he was actually guilty of physical assault upon persons when he whipped the money-changers out of the Temple; and finally he was executed as a felon on the Roman gallows. I further observe that our Faith, so "lawlessly" begun, did not make its way except through scenes of turbulence and blood. It was not merely that Christians passively submitted to be hauled before judges and dragged to the arena and the stake. They deliberately, actively, and of set purpose broke the law. They met in unlawful assemblies. They combined in felonious conspiracy to circumvent and defeat the Government. They escaped from prisons. They resisted unto blood. Paul was peculiarly notorious

as a storm centre. He was perpetually in disgrace and conflict with magistrates and police. There is no proof I think that he was actively violent, but he acted with such deliberate lawlessness that the natural outcome of his conduct was bloodshed and criminal proceedings. He even glories that he was "in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times I received forty stripes save one. Thrice was I beaten with rods and once was I stoned... In Damascus the governor under Aretas the king guarded the city in order to take me, and through a window was I let down in a basket by the wall and escaped his hands." Truly "He that is led of the Spirit is not under the law." Of course, we explain these things away. Besides, they happened a long time ago. But what did the scholars and patricians think of the Faith and of an apostle that got themselves into such undignified and ungentelemanly scrapes? They probably sneered "Religion!" with a fine curl of the lip and a scornful shrug of the shoulder.

I am not suggesting parallels or justifications, but only offering mitigating memories that shall make us less hysterical in our violence against violence. The truth is that good causes never come to bring peace but a sword, to rend families asunder and set a man at variance against his father and the daughter against her mother. No great movement has ever made headway without some "regrettable incidents." We may rightly deplore them and condemn them, but let us also try to understand them. If we wish to be fair, if we wish to be merciful, we shall never forget what is the inspiration on the one hand and the provocation on the other. If we mean to measure causes and effects we shall see that what is really most responsible for violence is never the new revolution but the old complacent tyranny. There may be no exact parallel between any one event in history and another, but there is usually some affinity whereby we may classify them. The women have not yet (spite of the recent inflammatory taunt of an anti-suffragist Cabinet Minister) burnt down castles and palaces as the men did in Bristol and Nottingham. They have not torn up Hyde Park railings. They have not used the dagger or the bomb like the Irishmen. They have not caused the Riot Act to be read or been shot down in Featherstone, Peterloo or Trafalgar Square. They do not sit at their desks with a loaded revolver at their side, as did Theodore Parker as he wrote his sermon and defied the Fugitive Slave Laws. They have the White Slave traffic and other hideous evils to fight against; but in comparison with men they have shown extraordinary restraint and dignity and self-control. Ought you not to have remembered this and stated it to their credit? Could you not have said, in view of the steady evolution of militancy and of the gradual intensification of reprisals against increasingly cruel repressions, that these outrages which you and I condemn are the outcome of an exasperated womanhood goaded to desperation by the callous tyranny of our sex? In the presence of a cold-blooded and impassive male autocracy, these women decided upon in-

surrection in order to convince us that they will not be governed except democratically by their own consent. They were wrong and mistaken. Yes, but the electorate and the Government are still more gravely and wickedly wrong and mistaken. Can we not spare some of our criticism and indignation for those who deserve it most?

Many of these women are to my own personal knowledge ladies of high intellectual moral and religious gifts. I have many friends among them whom it is an honour and a privilege to know. They are persons of profound piety and consecrated selflessness. Their fault would almost seem to be that they are too high-principled to be swayed by our worldly-wise and often cynical pleas for delay and compromise. They react against an obdurate opposition as mettlesome minorities have ever reacted against despotism. They defy the laws which they have had no hand in making, and endure without complaint the vindictive and savage penalties of a panic-stricken magistracy. Some of them have actually died in direct consequence of their sufferings—literally slain by what they experienced on "deputation" and in prison. I have visited them in Holloway Gaol, and I realise in some dim way what all this means. I ask who am I who have never suffered the want of a meal for the sake of any cause good or bad that I should condemn my betters? Let me rather praise them for their devotion and their bravery, even while I lament with sincere grief their errors. Their follies are being corrected and will be forgotten; their heroism and defiance will abide as a historical witness against inhuman tyranny and arrogant absoluteness. Though I agree with you in condemning their outrages, yet I "thrill with the joy of girded men" to their self-sacrifice and their fine scorn of suffering. The most significant thing in the situation is not its tragedy of error, which will be expiated in pains and penalties. The most significant and vital thing is also the most kindling and glorious. It is the splendour of womanly daring and courage which will yet be sung in song by our children and be for a name and a praise in all generations.—Yours, &c.,

J. M. LLOYD THOMAS.

Nottingham, March 12, 1912.

SIR,—May I be allowed to call in question a doctrine announced, with some solemnity, in your current issue? It is that in which you assert "a distinction which goes down to the very roots of life" between two sorts of martyrdom. "It is only when we suffer," you write, "for acts which are in themselves beautiful and good, as when men calmly persist in some nobler form of worship than public opinion is prepared to tolerate, that our suffering is the price of freedom and peace."

On the low level of the common sense you will probably allow that this doctrine is not ratified by experience. Violence (whether the perpetrators suffer or not) often attains its end; and the conditions under which it is successful are not determined ethically, but by tactical sagacity.

On the other hand, a meek non-resistance has often led to the utter discomfiture of its professors. At least one flourishing Unitarian church has been persecuted out of existence; whereas the Zwinglian Church of Switzerland, whose founder died, sword in hand, on the battlefield, lives in supreme freedom and peace.

A still graver objection, moreover, may be urged against your doctrine on purely moral grounds. How can it be maintained that, without reference to the motives and intentions of the doer, there are certain acts "which in themselves are beautiful and good," and others which are in themselves, by implication, foul and bad? By what imaginable criterion other than the spiritual state of the agent can acts be referred to either of these classes? For my part, I cannot conceive what is meant by moral quality in an "act in itself," where we are forbidden to take into account the moral state of the person who acts.

There is, however, a subtle fallacy into which the spirit of censure is apt to fall; we first decide, according to some rough and ready code of our own, into which class, good or bad, we desire to adjudicate certain acts, and then we impute to the agent so much of good or evil motive as will allow us to satisfy our desire. In other words, acts which we call bad in themselves are really acts in respect of which we are determined not to recognise a good motive.

And what sort of code do we use, in making our initial discrimination of good and bad acts? It is obvious that the only code which will, in practice, work—the only code which commands acceptance—is simply that established by the public sentiment of our day. In the time and land of Jesus assaults on the Sabbath were regarded by the public as much worse than assaults on the person or on property; in our day his Sabbath-breach would be condoned, but a serious view would be taken of his employment of a whip of small cords, and of the up-setting by him of tables laden with cash. What would avail his excuse, that the zeal of God's house had eaten him up, in face of our cold rejoinder, "the act in itself is neither beautiful nor good?"

Let us not confuse morality and police. Police must, of necessity, proceed by code, and that code must be founded on the popular *tapus* of the day. But it was the life-work of Jesus, in his capacity of moral reform, to establish the principle that morality cannot proceed by any objective code, that it lives in the spirit alone, and sometimes can only fulfil the law by seeming to destroy it.

Josephine Butler (whose name I write with veneration) won a single battle, but the war is not ended. Organised prostitution exists still; the white slave traffic exists; systematic underpayment of women, such as offers to many a choice of starvation, degradation, or suicide, is still among our institutions. To redress these wrongs, and many an other, certain gentle, refined, and cultured women are giving themselves up, day after day, month after month, to toil, obloquy and suffering. At last their law of love has clashed into collision with the code of police. This is a matter for our deep

and sore regret. We have the right to review their action, and find it misguided. We have the right to take such counter-action as our own conscience dictates. But have we the right to preach to them, and assail the moral beauty and goodness of their warfare? Must we not rather feel that the heroism and devotion which enables a sensitive, womanly nature to do these last deeds, and face these last contumelies, has stood a test of fire?—Yours, &c.,

E. W. LUMMIS.

Cambridge, March 11.

[The two letters, which we have printed above, seem to require some answer. We shall condense it into as few words as possible. (1) Our correspondents do not really touch the crucial point, which we tried to bring out in our Note last week. We think still that the question is one of morality and not merely of tactics. Does the end justify the means? May we do what we know to be wrong because we think it will hasten the advent of something which we ardently desire? The suggested parallels brought forward by our correspondents are not parallels at all. We have never heard the suggestion that the early Christians did violent and unlawful things, which had no relation to their principles, in order to make themselves obnoxious and wrest by force what they could not win by love. Did not St. Paul make it his boast, "We have wronged no man, we have corrupted no man, we have defrauded no man" ?

(2) The plea for the necessity of violence rests upon a deep pessimism which we do not share. We have sufficient faith in spiritual things to believe that great causes of love and justice do triumph by divine right, though it is not in our power to fix the precise date in the calendar. This confidence is borne out by history. The long struggle of English Nonconformity for civil rights and an equal share in the privileges of education has been crowned with victory, without any attack upon the property of the ancient universities from which for generations Nonconformists felt themselves excluded unjustly. But the best illustration is to be found in the Woman's Movement itself. In every direction new paths of influence and public service have been opened to women during the last thirty years. They have won the municipal vote and the right to sit on town councils and boards of guardians. And this immense social revolution has taken place through a steady education of public opinion and not by violent methods at all.

(3) The line of defence adopted by Mr. Lummis would go far to justify most of the outbreaks of libertinism which have marked the course of Christian history, and the fate of those movements might well serve as a warning against the danger of playing with fire. Our correspondents may disagree with us, and mistake our motive, but we think that the deepest loyalty to the Woman's Movement at the present moment makes it necessary to try to get away from the violent passions which have been aroused, and to examine the deep moral issues with which a new situation has brought us suddenly face to face.—ED. OF INQUIRER.]

SIR,—I do not wish to join in the chorus of denunciation which the tactics of the militant suffragists have called forth, not because I approve of those tactics, but because I think the habit of sitting in judgment on others is an extremely bad one which tends to Pharisaism, destroys sane thinking, and creates a wrong atmosphere altogether. Neither do I wish to add to the labours of those of either sex, and of all parties, temperaments and beliefs who in various ways, some of which I personally cannot agree with, are working whole-heartedly for a noble cause. But the present crisis raises once more the important question as to whether violent methods of obtaining our ends are ever justifiable from the ethical or Christian point of view—and that is the point of view which will surely present itself first of all to readers of THE INQUIRER. The courage of the militants one does not deny, but neither should they deny to others the readiness to suffer, unto death if need be, for truth and justice, although they may have done nothing, so far, to earn imprisonment and hard labour. It is a question of what is the *right* thing to do, in a moral sense, in order to make truth and justice prevail; and for some of us there can be no swerving from the conclusions borne in upon us as advocates of peace by comparing the methods of the exponents of physical force, whether on the part of the individual or the nation, with those based on reason, the growth of knowledge, and the appeal to all that is best in humanity. The argument that no great cause has ever been won except at the cost of life and property is beside the point. The question for those of us who believe that ethical principles far outweigh considerations of political expediency is this: (1) Can the reign of justice and mutual goodwill be conceivably brought any nearer by acts which even the militants would consider reprehensible in persons who had no great cause to justify (?) them; and (2) is it possible for those who are pleading for international arbitration, and all measures of social reform which tend to promote brotherly relations between men, and for the substitution of the law of love for the law of revenge, to defend methods which, like the piling up of armaments and the belief that nations must always settle their quarrels by war, are driving us back into barbarism? I should like to know how that would be answered by men and women to whom religion and ethics are matters of supreme importance, and who yet defend militancy although it is diametrically opposed to the command to love our enemies. It is no good deceiving ourselves; if we believe that acts of violence are justified in one case they are justified in another, and there is no getting out of the vicious circle. The road of reason is perhaps the longest road to success, but, as Tolstoy was never weary of reiterating, we *must* oppose to the law of "an eye for an eye and a tooth for a tooth" the higher law of Christ, if humanity is to make true progress and if love is to prevail.—Yours, &c.,

LAURA G. ACKROYD.

38, Leighton-gardens, Willesden, N.W.,
March 13, 1912.

A FREE CATHOLIC CHURCH.

SIR,—It is clear that my sole concern is with the conversion of sincere, even though sectarian "Christians." On the whole argument I am reminded of Baxter's plaint:—"If you discover an error to an injudicious man, he reeleth into the contrary error, and it is hard to stop him in the middle verity." It is not that you, Sir, or Mr. King, are absolutely "injudicious," but that you are both injudiciously "Christian," can find no support in the conduct and teachings of the Master himself, and are in fact on a lower level than the generous Mohammed in your appreciation of the world's "great masters."

Is it too "diffusive" to read "God" for "Christ"? We of "the middle verity" would not rob "God of any of His flock." We desire, with all our being, to move round "this common centre," and, of ourselves, we would bar entrance to none. "Our personal loyalty and love" go out to God and to all the manifestations of God in human personalities of every age and clime. You speak of "personal loyalties," but apparently you restrict them to one revered and beloved Teacher. We, in the name of Religion and in the very spirit of Jesus, can make no such arbitrary restriction. Where you stand for "Christian" in an artificially narrowing sense, we uphold the more inclusive term "Religion." Baxter in his "Universal Concord" of 1658 let the world see what his religion and his terms of communion were. For his period they were liberal, though not the most liberal. The inclusion of our National Conference is far ahead of Baxter's; and this in spite of any "Christian" suspicions.

Nor is this inclusion a "paper" comprehension. There is no paper about it. To use Mr. King's phrase, it is the "inclusion of affinity." We have not the slightest savour of "paper"; not even the "Love to God, love to Man, in the spirit of Jesus," of the American Conference at Saratoga. Nevertheless, this total lack of "paper" is compatible with the expression of our ardent faith and clearest convictions, as is clear by this decided dissent of mine from the sacred minima of Mr. King and yourself, with whom, I trust, I am in the most real religious fellowship. In no degree do I ignore the compelling necessity of "affinity." Those who would walk together must be able to walk together; but this ability is best proved by actually walking together, and not by pre-determined formal agreements as to terms, or legal limitations whether of the rate of march or the length of the journey.

Consequently it is not for us to judge beforehand who shall or shall not be our comrades on the way. Not even a Christian Shibboleth may be imposed on those who would be our fellow-travellers. We need not fear, indeed, any great or inconveniently overwhelming inrush of allies. No congregation will offer to join us that is not drawn by communities of aim or of method. But it is not ours to bar the open way.

... To avoid misapprehension on the part of Mr. King, I add, that to the best of my knowledge I am not distinguishable

in theological convictions from the bulk of my ministerial brethren, and that so far from writing up any one particular interest or theory, I am but advocating the proclamation of the fact that our National Conference is the nearest approach to a Free Catholic Church that our Empire possesses. Personally, I am a Christian—or more.—Yours, &c.,

H. D. ROBERTS.

123, Bedford-street, Liverpool.

[Our correspondents will not remember the virtue of brevity, and we have had to omit part of Mr. Roberts' letter. It is very kind of him to be so deeply concerned for the conversion of the editor, but he need not attribute to him a lack of appreciation for the "world's great masters," which has never been hinted at or expressed. We confess that we find nothing in Mr. Roberts' rather nebulous theories which is likely to shake our loyalty to positive Christianity. Strange as it may appear to him, it is possible for reasonable and broad-minded men to regard the school of Christ with the personal discipline it involves as the best training ground for the development of spiritual freedom and the redeeming energies of the Spirit.—ED. OF INQ.]

BOOKS AND REVIEWS.

JAMES HUTCHINSON STIRLING.

James Hutchison Stirling: His Life and Work. By Amelia Hutchison Stirling, M.A. London: T. Fisher Unwin. 10s. 6d. net.

THE great physician Harvey, I believe, declared that no one over forty years of age at the time of its promulgation, ever accepted his doctrine of the circulation of the blood. Physiological theories which shut out this conception formed such a large part of the mental stock in trade of the older men that to accept the new teaching would have been like tearing out their very vitals. All the mental dispositions, the bodies of knowledge and modes of thinking, which make up such a large part of what we call our selves, depend for their existence far less than we would wish to believe on their logical coherence, and the axiomatic nature of their foundations. They are bound up with our prejudices, our emotions, our experiences; and in this way they stretch their roots far down into the depths of our being, in many cases drawing their strength from the vivid life of childhood. Hence it is that while by all men the propositions of Geometry are cheerfully agreed upon and placidly accepted, in such matters as Philosophy and Religion, which concern our emotional life, hardly can two men see eye to eye.

These considerations show why the "plain man" is often justified in his complaint that the philosopher does not express himself intelligibly. The philosopher's abstract statements rest on a large body of experience known only to himself, sometimes, indeed, forgotten by himself, yet giving body and form to what, for those who do not possess the illuminating ex-

perience, is contentless and vague. It is the life of a great thinker—not, indeed, the mere external happenings, but the growth of thought from its childish beginnings through the stress of adolescence to the serene strength and confidence of maturity—that is the master key to his philosophy. Such a key, so far as sympathy and years of intimate companionship can forge one, does Miss Hutchinson Stirling offer us, in her deeply interesting Life of her father, to the philosophy of the author of the "Secret of Hegel."

As a striking instance of what I have just said, consider this little anecdote of Stirling's boyhood.

"It happened one evening that he was very anxious to accompany his brother David, who was some ten years older than himself, to some place of entertainment, and being refused permission, he determined to go without it. So when his brother set out from the house James slipped out after him, shut the door, took the key with him, and eagerly followed. It was a dark evening, and the boy found it by no means easy to keep in sight the figure of his brother, whose longer strides bore him rapidly through the streets, which were, no doubt, but dimly lighted in those days of the infancy of gas illumination. Absorbed in his one object, he forgot everything else, till, suddenly—he knew not how or why—the thought of the house-key flashed into his brain, and he found it was gone. The shock of this alarming discovery brought his steps, and even his heart, as it seemed, to a sudden stop. For a moment or two he stood paralysed; then, with the spontaneity of instinct, he turned to the only power that could help—in the agony of his mind he prayed to God to help him to find the key. Retracing his steps for a few yards he stooped, and his fingers, groping over the pavement in the dark, closed on something hard and cold. It was the lost key."

A trivial coincidence, shall we say, easily explicable by known psychological laws? A change of motor sensations from his hand as the key slipped down, awaking his attention almost immediately, as any change in sensational experience does; his backward steps directed by subconscious memory; similar or even more remarkable illustrations of the same well-known laws occur to us all every day. An experience, no doubt, carrying to the child a startling conviction of the efficacy of prayer—a conviction, however, easily discounted when later years brought the cold light of reason to bear upon it! The explanation may be true, but the results were far otherwise. Seventy-four years later, in a letter written in 1904, Stirling alludes to this little incident as "having acted as focus to what I say of prayer in the 'Secret of Hegel': prayer must be believed, as it were, to stay the arm that sways the universe." So true is it that it is experience and not reason that determines belief.

Another anecdote tells how young Stirling, at the age of eight, undertook, with no knowledge of the way, to guide a little companion over the twenty miles which lie between Glasgow and Greenock, and how, thanks to "Jamie's" dauntless heart, the

two little fellows successfully accomplished the long tramp. This is an early exhibition of that dogged perseverance which served him so well later in his struggle with Hegel. It is encouraging to later students of Hegel to learn how desperate that struggle was. Here is Stirling's own account of his impressions when in Heidelberg he opened the "Encyclopædia" for the first time:—

"The 'Encyclopædia' proves utterly refractory, then. With resolute concentration we have set ourselves, again and again, to begin with the beginning; or, more desperately, with the end, perhaps with the middle, now with this section, now with that—in vain. Deliberate effort, desultory *dip*—'tis all the same thing! We shut the book. We look around for explanation and assistance. We are in Germany itself at the moment (say); and very naturally, in the first instance, we address ourselves to our own late teacher of the language. 'Other writers,' he replies, 'may be this, may be that; but Hegel! One has to stop! and think! and think!—Hegel! Ach, Gott!' Such a weary look of exhausted effort lengthens the jaw. And it is our last chance of a word with our late teacher; for henceforth he always unaccountably vanishes at the very first glimpse of our person, though caught a mile off."

After seven years of hard reading, involving a systematic study of the whole of German philosophy, and still harder thinking, his own book was begun, and in about fourteen months was completed. "Dipped in the blood of an original experience," as it was, Stirling's work is not easy reading. A witty critic is said to have declared that if the writer had found out the secret of Hegel, he had taken good care to keep it to himself. Yet the book met with an immediate success, rare in the case of a work of such solidity dealing with such an abstruse subject. It did not have to wait for recognition until it had made its own audience. It is, however, from the generation which has grown up within the philosophic influence of Hegel that the verdict most fitly comes. Theirs is the experience which enables them to judge. One of them—Lord Haldane, who contributes a preface to the Life—thus voices his opinion—"The book embodies a result which is likely to be enduring. It will hardly be superseded, for it has the quality of the work of genius. Along the road it has travelled one cannot get any further."

M. D.

In "The Bible in the Light of Modern Knowledge" (London: The Sunday School Association, 2s. net) the Rev. E. Savell Hicks, M.A., furnishes a concise sketch of critical opinion on the growth of the Biblical writings. Opening with a brief explanation of the methods adopted in the analysis of these writings and in their assignment to respective authors and dates, the book follows the history of the Hebrew race from its tribal beginnings till the final disasters under the Roman Empire, and concurrently sets forth the successive literary products as preserved in the pages of the Bible. On the whole the author appears to have been faithful to the general trend of modern criticism, and his volume

will be useful in the hands of those who have wisdom and imagination enough to clothe the dry bones of such a summary with something of the living tissues. Specimens are appended illustrating the blending of original sources, the passage from Moore's "Judges" being rather portentous to a beginner, we fancy. The compilation of such a book is a task so exacting that the author must be congratulated who attains so much success as here displayed; but it is impossible to cover everything Biblical in 136 pages. Otherwise we should have expected more notice of the probably contemporary court records in the historical books of the Old Testament, the very important and considerable Jewish (non-Biblical) literature of the generations immediately preceding and following the beginnings of the New Testament, and the suggested sources of Gospel material now receiving so much attention. Mr Hicks falls below his usual level of accuracy when he says that Astruc noted the two divine names in Genesis "about a century ago." As is well known, that writer's "Conjectures" were published in 1753.

LITERARY NOTES.

WE hear with special interest that the course of lectures on the Pharisees, which the Rev. R. T. Herford delivered recently at Manchester College, Oxford, will appear shortly in book form as a volume in Messrs. Williams & Norgate's Crown Theological Library.

* * *

DR. NEVILLE FIGGIS's Hulsean Lectures, entitled "The Gospel and Human Needs," has just been issued by Messrs. Longmans, Green & Co. in a Popular Edition, price 6d. net. Dr. Figgis has written a new introduction for this edition.

* * *

MESSRS. HODDER & STOUGHTON are about to publish a book by the Rev. R. J. Patterson, the founder of the "Catch-my-Pal" temperance movement. It will be entitled "Catch-my-Pal, or, How to be Happy Though Sober"; and we understand that it gives much interesting information not only about the origin of Mr. Patterson's new crusade, but also relating to the general aspects of the temperance problem.

* * *

AMONG Messrs. Duckworth & Co.'s announcements are "The True Traveller," in which Mr. W. H. Davies, author of "The Autobiography of a Super Tramp," relates some of his personal experiences; "Wanderings in Arabia," by Charles Montagu Doughty, an abridged edition of "Travels in Arabia Deserta," to be included in the Crown Library; and two new volumes in the Readers' Library: "Between the Acts," by Henry W. Nevinson, and "Interludes in Verse and Prose," by Sir George Trevelyan. The some publishers have also prepared a new and revised edition of Professor Lethaby's "Medieval Art," in the Library of Art; and are also publishing "The Gathering

of Brother Hilarious," by Michael Fairless, in the "Roadmender Series." The complete works of Michael Fairless will thus be available in a uniform edition.

* * *

"RELIGIOUS Life of Ancient Rome" is the title of a book by J. Benedict Carter, Director of the School of Classical Studies, Rome, which will shortly be published by Messrs. Constable & Co. The period dealt with covers the earliest times of Rome down to the establishment of the Holy Roman Empire. "Défense de la Poésie Française," by Emile Legouis, Professor of English Literature at the Sorbonne, and a new pocket edition of Mr. G. M. Trevelyan's "Poetry and Philosophy of George Meredith," are also among Messrs. Constable's announcements.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge History of English Literature, vol. viii.: Edited by A. W. Ward, P.B.A., and A. R. Waller, M.A. 9s. net.

MESSRS. CHATTO & WINDUS:—London (new edition): Walter Besant. 5s. net. Westminster (new edition): Walter Besant. 5s. net.

MESSRS. T. & T. CLARK:—A Critical and Exegetical Commentary on the Book of Isaiah, i.—xxvii.: G. B. Gray, D.D., D.Litt. 12s.

MESSRS. DUCKWORTH & Co.:—Science and Religion in Contemporary Philosophy: Emile Boutroux. 5s. net.

MESSRS. LONGMANS, GREEN & Co.:—The Gospel and Human Needs: John Neville Figgis, Litt.D. 6d. net.

MESSRS. MACMILLAN & Co.:—Patriarchs and Prophets: The Rev. James Smith. 6d. net.

FOR THE CHILDREN.

HUGH LATIMER.
1490-1555.

I.

"I have not kept back Thy loving mercy and truth from the great congregation."

TO-DAY we come back again to England, and shall see what came of the work that Wycliff did.

Just about fifty years after the burning of Joan of Arc, in the reign of Henry VII., a boy called Hugh Latimer was born in the village of Thuraston, in Leicestershire. His father was a farmer and a yeoman, and must have been a very honest and good man, for Latimer himself when he was grown up and was a great and famous preacher described in one of his sermons what kind of man his father was, and how they used to live on the farm. He says: "My father was a yeoman, and had no lands of his own, only he had a farm of three pounds or four pounds by the year at the uttermost, and hereupon he tilled as much as kept half-a-dozen men. He had a walk for a hundred sheep, and my mother milked thirty kine. He was able (well to do) and did find the King a harness (suit of armour) with himself and his horse. I can remember that I buckled on his harness when he went to Blackheath field. He kept me to school, or else I had

not been able to preach before the King's Majesty now. He married my sisters with five pounds apiece, so that he brought them up in godliness and the fear of God. He kept hospitality for his poorer neighbours, and some alms he gave to the poor, and all this he did of the said farm . . . In my time, my poor father was as diligent to teach me to shoot as to learn me any other thing; and so I think other men did their children. He taught we how to draw; how to lay my body to my bow. I had my bows bought me according to my age and strength. As I increased in them so my bows were made bigger, for men never shoot well except they be brought up in it."—(Brooke Herford—The Story of Religion in England.)

So you see this boy grew up plucky and strong, and not a bookworm or a milksop, though later on he was famous as a scholar and a preacher. When he was old enough he was sent to Cambridge, and there he heard a great deal of talk and discussion about religion, for it was just the time when many good and clever men were beginning to see how much truth there was in what Wycliff had preached a hundred years before, and to wish that the whole of England might give up being Roman Catholic and become Protestant. Latimer was at first shocked to hear all these things talked about so freely, for he had been brought up a Roman Catholic, as nearly every one was then in country villages. But he made friends at Cambridge with a man called Bilney, who was a Protestant, and he talked to Latimer in a way that made him see things differently, and in a little while he was so eager about the new faith that he became well known as a preacher. The students at Cambridge used to crowd to hear him, and other people did so as well. There is a story told of how one day the Bishop of Ely thought he would take him by surprise and came in just when Latimer was in the middle of a sermon. He thought that in this way he would hear whether Latimer were such a determined Protestant as people said. But he heard more than he bargained for, for Latimer, who saw him come in, began to preach about the duties of a Bishop in a very plain-spoken way, and this Bishop, who was fonder of ease and comfort than of doing his duties and taking care of the poor people in his bishopric, cannot have felt very comfortable as he listened to the sermon.

It was a bold thing to do, for although the Bishop thanked him afterwards very politely, he went away and told the great Cardinal Wolsey, who was at the head of the Church, that Latimer preached in a very dangerous way. Wolsey sent for Latimer, and made him repeat what he had said that had vexed the Bishop, but when he heard it he only told him that he had done quite right, and gave him a licence to preach all over England. Perhaps you will wonder at this, but I must explain that King Henry VIII., who had just begun to reign, liked the Protestants better than the Catholics, because he was a man who was fond of having his own way, and he did not like submitting to the Pope and letting the Catholic bishops and priests have so much power in the country. So it came about that Cardinal Wolsey, who was a very ambitious man (that means,

you know, that he wanted to be much thought of and to keep a great place), and cared more about getting on in the world than about keeping true to the religion that he professed, used to be afraid of angering the King by being too severe on the Protestants. So Latimer and Bilney and the rest of the "Reformers," as the Protestants were called, were able to go on preaching and teaching. They did not only do this, however, they used to go about everywhere doing good, visiting sick people and prisoners in the gaol. The Catholics, of course, did not like them, and as they were at the head of the Church (which, you must remember, was still Catholic, in spite of the King), it summoned them to be examined about their opinions. Bilney gave in at first, frightened at the threats of the Catholics, but afterwards he was ashamed of himself, and went about preaching the Protestant beliefs more strongly than ever, to show that he repented. This was too much for the Catholics, who took him, and after he had been tried by the Bishop of Norwich he was burnt to death. Latimer was in great sorrow for the death of his friend, but he went on bravely working and encouraging the other Protestants. About this time there was a quarrel between the King and the Pope; Latimer took the King's side, and this pleased him so much that he made Latimer one of his chaplains. But Latimer was always a man who cared more for speaking the truth than for flattering people, even though it might be the King himself, and Henry soon saw that his outspoken ways and plain, shabby dress gave offence to people at the Court, so he sent him to look after a little country parish in Wiltshire. While living there he did one of the bravest deeds of his life.

You know that Wycliff translated the Bible, but in his time printing had not been invented, so that there could not be very many copies spread amongst the people. In Latimer's time another Englishman, called Tyndale, made up his mind that he would make another and in some ways more careful translation of the Old and New Testament, and then get it printed. This he did after much hard work and many difficulties. He and his friends set up a printing-press at Antwerp (in Holland), as, if they had tried to print their English Bible in England, they would have been tried by law and probably sentenced to death. But in Antwerp they were able to carry on the printing, and in two years they printed three thousand copies of the Bible, which were sent over to England with great difficulty hidden in great bales of merchandise. Of course, when the Catholics at the head of the Church found out that these Bibles were being sold, they were very angry, and began to persecute the Protestants and to send them to prison if one of Tyndale's Bibles happened to be found in their houses. Now Latimer was heartily glad that the people should have the chance of reading the Bible in English, and so, when he heard of all these persecutions he was brave enough to write a letter to the King, begging him to put a stop to them. He did not mince his words either, for this is how he ended his letter: "Gracious King, remember yourself, have pity upon your soul, and think that the day is even at hand when you shall give

account of your office, and of the blood that hath been shed by your sword." Many men, knowing that the King liked them, would have tried to keep on good terms with him, and would have been afraid of doing or saying anything that might make him angry, especially when it was such a King as Henry VIII., who was very hot-tempered. But Latimer was never afraid of doing anything that he thought right, and the King was sensible enough to like him for it. Though he did not stop the persecution of the Protestants, he answered this letter very kindly, and so Latimer was able to go on with his preaching.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

SOUTH AFRICAN NOTES.

SINCE writing last the great event in liberal religious circles here has been the missionary tour of Mr. Tarrant, as a result of which a Church of the Liberal Faith has been established in Johannesburg. This is a great achievement, much greater than those who know nothing of the conditions of South African life are aware of, and Mr. Tarrant is to be congratulated on the result of his work. It may seem, on the face of it, an easy matter to establish a Liberal religious organisation in a town of 120,000 European inhabitants, most of whom belong to the professional and intellectual classes—teachers, lawyers, doctors, surveyors, engineers, and skilled artisans. But Johannesburg, like most large towns, is smitten with the prevailing spiritual blight—indifference to the organised expression of religious life and religious activity—an indifference which, in a town like Johannesburg, naturally shows itself in more materialistic forms than in many other places. It is difficult to say how this indifference is to be met. One critic will urge that we are not militant enough in our propaganda. Another says that the people have lost all interest in theology, whether Trinitarian or Unitarian. A third points out that the churches are completely out of touch with the living social movements and aspirations of our time, and that the Liberal Church is no different from others in this respect. A fourth urges that a "simple Christianity," lived as well as preached, is all that is required to bring the people back to the religious fold. There may be something in all these criticisms. It is true that we are not militant enough in the right direction; it is true that the vast majority of the people have lost all interest in what we may call the old theology; that most of the churches are out of touch with the social movement, and that a "simpler Christianity" is all that is needed. But how much lies in that last phrase! Is Christianity, after all, so simple when we come to apply it to the practical details of our complex modern life? Even in

the preaching of it do we not come up against a world of ideas, thoughts, feelings, habits, and customs, which make the preaching of it, and the living of it, a very intricate and complex matter indeed? Our difficulties will not diminish, they will tend rather to increase, if we close our eyes to the infinitely complex nature of the task that lies before us. Let us recognise, once for all, that we are pioneers, that we must accept all the dangers, disadvantages, and glories of pioneer work, that such work must mean, for a time, comparative isolation, but that we shall slowly overcome the forces which make for this isolation by throwing ourselves wholeheartedly and without fear into whatever public work calls for our aid, and with whatever party or Church our work calls us to associate. Other churches, and the churchless, will then see that our Christianity is a real and living thing, not a mere intellectual attitude or spiritual luxury, and we shall draw towards us, or be ourselves drawn towards, whatever forces are making for deeper, truer, and stronger spiritual life.

The Rev. G. Coverdale Sharpe was heartily welcomed on his arrival in South Africa by both the Cape Town and the Johannesburg congregations, and he has now settled down to the difficult task which lies before him. I hear that he speaks of Johannesburg as "a Garden city." Probably he has not yet been down any of the holes in the garden. When he has, he may find parts of his Eden rather sulphureous. He has the hearty support of a loyal and earnest committee. He notes, however, that in Johannesburg, as in England, even Unitarians and Liberal Christians are not enthusiastic churchgoers. I hear from other sources that he has already made a favourable impression, and that the congregation is gradually increasing.

At Wynberg (eight miles from Cape Town), where we started monthly services as a result of Mr. Tarrant's lecture, we had an average attendance of between thirty and forty, but as our committee thought that our Cape Town services were suffering through my absence we were reluctantly obliged to discontinue the Wynberg services. The Wynberg friends are confident that with a man on the spot, able to devote the whole of his time to the work, a self-supporting Liberal Church could be firmly established in a couple of years' time.

Since I wrote you last an incident has occurred which shows how inadequately the strongest Church in South Africa interprets and applies the principles of Christianity. Until quite recently, in the four colonies, or provinces as they are now called, the Dutch Reformed Church in each province had its own Synod and system of church government. But a movement for the union of the D.R. churches throughout South Africa was set on foot some time ago, and last Session a Church Union Bill was introduced into Parliament to legalise the necessary ecclesiastical arrangements. As everyone knows, the colour prejudice in the northern provinces is much stronger than it is in the Cape province; so strong that while, in the Cape, coloured people are frequently admitted as members of the Dutch Reformed Church, in the north they are

refused membership. The question then arose as to what would be the status of a coloured member of the Church should he remove from the Cape to either of the northern provinces. Would he be refused Christian fellowship in the Church of which he was already a member? This is actually the effect of the Bill as passed—the Dutch Reformed Churches in the northern provinces may refuse to admit, on the mere ground of colour, the Dutch Reformed Church members from the Cape province. The defence of this provision, even by the promoters of the Bill, was hollow, half-hearted, and apologetic. They must choose the lesser of two evils; they must bow to the inveterate colour-prejudice in the north; they were only doing in the Church what the State had already done in the Union Constitution, in excluding the coloured people from the full rights of citizenship. These arguments were soon riddled by leading speakers on both sides of the House. Mr. Merriam pointed out that "the whole object of the Church was not to follow politicians, but to lead them in the right way. What shocked them in this clause was that it was totally opposed to the principles of Christianity which were professed by the Church for which they were legislating. What would the Master have said about this clause on the shores of Galilee? It was in the equality of humanity that lay the whole strength of the Christian religion, and he regretted that in a Bill dealing with the Church they should have a clause which put in legislative language that a man of one colour should not worship with the man of another colour. To put down in the Act, in the charter of the Church, the colour line, did seem to some of them right against the principles of Christianity. It was so different from some of the other Churches, so different from a Church which they despised, and which they thought infinitely below themselves—the Mohammedan Church. Therein lay the whole strength of that Church. A man, no matter what his colour, was a brother, and was admitted, and could worship with the Sultan of Turkey himself. That was why Mohammedanism was making such advances in South Africa, while Christianity was not. He deplored it." Other speakers followed in the same strain. "They were going to have this Union," said one, "at the cost of truth and honour, and at the cost of the doctrines they taught every day. The thing was monstrous;" and Mr. Henderson (Natal) asked: "Would the promoters of this Bill refuse to go into church with the twelve apostles, or would the twelve apostles be considered coloured persons?" But what is the use of argument where blind and ignorant prejudice holds the field? The clause was carried by a majority of 24 in a House of 78—another instance of the tail wagging the head.

Another incident which has recently occurred shows what a low ideal prevails on this matter, not only in a sectional church, but throughout the State. A Boer farmer named Moller, who lives in an up-country district, had married a coloured woman of half-European descent, and had sent his children to the public undenominational school of the district. The parents of some of the other scholars objected to

the presence of Moller's children in the school on the ground of their colour, and the school managers decided to refuse admission to the latter. Moller took his case to the highest Court, and the Chief Justice and other judges have decided, in accordance with the Cape School Board Act of 1906, that the managers of the school are acting within their legal rights in excluding any child who is of non-European parentage. Moller has to pay his education rate all the same, while his children are excluded from the State schools towards the maintenance of which he has to contribute.

I saw it stated, a short time ago, on the authority, apparently, of a South African newspaper, that the South African Labour Party had passed a resolution demanding the exclusion of the coloured people from the franchise. This is not so. The Labour Party has declared itself against any further extension of the franchise to the natives, being in favour of governing the natives through a native advisory council. Many people in all parties are in favour of this policy. But many of the coloured or half-coloured people are quite as civilised as many white people, indeed more civilised than some whites, and there is no political party in South Africa that I am aware of that has declared itself in favour of depriving the coloured people of the franchise, though there are many people who would like to do that. What we want in South Africa is not a colour line, but a civilisation line.

R. BALMFORTH.

Cape Town.

MANSFORD STREET CHURCH AND MISSION.

Annual Meeting.

THE annual meeting of subscribers and friends of the Mansford-street Church and Mission, Bethnal Green, was held in the schoolroom on Tuesday evening, March 12, Mr. Charles Hawksley, being in the chair. Mr. Ronald P. Jones, secretary, who presented the financial statement in the place of Miss Louisa Jones, the retiring treasurer, who was unable to be present, pleaded for increased subscriptions to meet the growing needs of the Mission. The Minister's report, which was read by the Rev. Gordon Cooper, was very encouraging, and laid special emphasis on the loyalty and devotion of all who were co-operating with him in the work. The most encouraging feature of the year was the first Welcome Service, held on Palm Sunday, when seven new members joined the church and were publicly welcomed by the minister and congregation. It was hoped that such a service might become a regular feature of the church life. A beautiful roll book of membership had been presented to them by several friends, and this they hoped might be the means of binding the members still more closely to the church. Mr. Cooper made special reference to the Preston Club, which has been joined by many of the old members and several of the present members of the Boys' Own Brigade.

"There are now between 50 and 60 members, the great majority of them about 16 years of age. Mr. Parker still acts as secretary and steward of the club, and I am most anxious to get him further assistance in its management. These lads want a few good friends to come and help them in their club life—to spend a few evenings a week in their club with them to organise their games, and generally to interest themselves in the club and its members. The position at present is most encouraging and full of promise for the future, if further help is forthcoming. And, further, I am not without hope that the presence of many of the old Brigade boys in the club may be the means of drawing the club more closely into connection with the church."

The Provident Bank still continued to be one of the most useful institutions connected with the Mission. The figures for 1911 show there were 1,040 depositors who paid £668 into the bank. The organisation of the country holidays had also demanded a great deal of time and attention.

The Hampstead rooms were filled with regular visitors—26 in all—from April 24 to October 19; 19 others, members of the congregation and Sunday school, were entertained at Bernard Cottage, Southend; 51 children were sent away for a fortnight to Halstead and 47 to Lewes; 15 of the teachers and older scholars were accommodated at Pett, near Hastings; and 5 other cases were provided for, either wholly or in part. In addition 19 boys joined the Boys' Own Brigade camp at Deal.

Mr. Hawksley moved the adoption of the reports.

Dr. Drummond, of Oxford, in seconding the resolution, expressed his unabated confidence in the aims which lay behind the work of the Mansford-street Mission. The resolution brought to his mind many happy memories and hopeful prospects for the future, and gave him a feeling of religious calm amidst the social and industrial unrest of the present time, for he had not reached the age when men felt that all good lay behind and all evil in front. He recalled the days, more than 50 years ago, when he used to go down to the Spicer-street Mission. In recent years they had heard a good deal about the "atmosphere" of schools and institutions, and he thought it was a very good word. In Spicer-street he always found an atmosphere of devoutness, of quiet calm, of peace and brotherhood which immediately impressed the visitor, and which could be traced to the influence of that revered and beloved man, Mr. Corkran. He trusted some of the younger students found it as inspiring to go down to the Mission now as he used to find it in his own youth. All hope for good results, he continued, depended upon the deep human influence of those who went about among their fellow-men and helped to redeem and uplift them. Teaching was a good thing, and much might be done in that way, but the redeeming and uplifting power of teaching depended upon the soul that was behind it. Character alone could create character. All who were engaged in the work of Mansford-street Mission brought to it a spirit of pure and loving kindness. They were drawn by deep pity for sufferings which they felt

they could alleviate. They felt a strong compassion for those who were greatly tempted, and to whom they could impart strength to withstand those temptations. They regretted the want of faith and the scepticism which prevailed at the present time, and would go in the ardour of their convictions to speak to those in whom the religious consciousness was only awaiting their kindling touch. In all this work the church was the focus. He believed in the strong moral power, the humanity and inspiration of religious worship. The religious influence should be everywhere present in all the activities connected with a Mission, and if depth of character and depth of faith were found within the hearts of those who superintended those activities, their influence must inevitably spread although they might not be able to trace its effect in visible lines. They might be perfectly sure that it was going down into many a heart, and that even those who were not conscious of it were being raised to a nobler standard of life. They all wished to do what good they could, added Dr. Drummond, but personally he felt in regard to various legislative proposals that although they might be very useful and necessary, there was always in them an element of uncertainty. But in their religious work they could have no doubt, for that was founded upon an impregnable rock. Wherever lofty purposes, pure brotherly sympathy and loving kindness existed, they did good. The best of institutions if worked by the selfish would prove failures; while even imperfect institutions when carried out in the spirit of brotherhood would slowly evolve into something better. The greatest want of the present day was the growth of this spirit of Christianity, this deep inward life, this common love of man for man which rose above all class distinctions. This they must try to bring home to the hearts of others, and so their influence would spread in ever-widening circles, and their efforts would be blest.

The Rev. H. Gow and Dr. Blake Odgers also spoke, the former laying special emphasis on the religious influence of missions like Mansford-street. They were never more needed than at the present time, he said, for they ministered to a perennial need which no other institutions, however admirable in their aims, and however nobly carried on, could meet. The Rev. Gordon Cooper, in responding to a very cordial vote of thanks for the earnestness and devotion with which he carries on his work, expressed his deep sense of obligation to the band of helpers associated with him, and said that he was not without hope that a University Settlement would one day be established at Mansford-street.

Mr. Arthur Punnett was appointed treasurer in the place of Miss L. Jones, whose resignation has been accepted with great regret.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

THE fifty-second annual meeting was held in the Oxford-street Chapel, Accrington, on Saturday, March 9. Mr. J. R. Cameron presided over the business meet-

ing. The report which was presented recorded the highest average attendance at the general committee meetings attained for many years past, if ever before. The main feature of the year had been the receipt of the contributions of various churches to the Jubilee Fund. Twenty-one churches had made such contributions, and one more promised help. The fund would be kept open for some time longer, and the treasurer would not present his balance sheet before the annual meeting in 1913. The financial statement for the year 1911 showed a balance due to the treasurer of £121 10s. The report was adopted on the motion of Mr. J. R. Cameron, seconded by Mr. Wilde. On the motion of Mr. Cameron, seconded by Mr. Webster, a welcome was extended to the Rev. W. J. Piggott, late of the Home Missionary College, Manchester, who has settled at Burnley (Trafalgar-street Church) and to the Rev. James Crossley, who has taken charge of Ansdell after 17 years' ministry at Birkenhead. Mr. John Mather was elected President for the ensuing year, and the Revs. E. D. Priestley Evans, Bury, and R. Travers Herford, Stand, Manchester, secretaries. A service was afterwards conducted by the Rev. W. J. Piggott, and an address given by Dr. Mellone. In the evening a meeting was held at the chapel, Councillor Cameron presiding, when the speakers in addition to the chairman were the Rev. H. D. Roberts, Dr. Mellone, and Mr. J. Wigley, Manchester.

A UNITED SUMMER SCHOOL FOR SOCIAL SERVICE UNIONS.

A UNITED summer school has been arranged by the Inter-Denominational Conference of Social Service Unions which will take place at The Hayes, Swanwick, Derbyshire, from June 22 to 30. A most interesting programme of lectures has been arranged, attention being focussed on certain aspects of the Social Problem, which is too big to be dealt with as a whole. The programme includes, under the sections "The Child" and "The Youth," lectures by Mrs. Margaret Alden, M.D., on "Environment," Mr. Charles E. B. Russell on "Adolescence," and Mr. R. A. Bray, L.C.C., on "Youth and Industry." Miss Gertrude Tuckwell, Mrs. Phillip Gibbs, Mr. R. Seebolm Rowntree, the Rev. Will Reason, the Rev. A. J. Carlyle, D.Litt., and others, will speak under the section "The Adult Worker," and on Saturday evening, June 22, Prof. Muirhead will address the students at the opening meeting on "Problems and Prospects of Social Reform."

Swanwick is beautifully situated, and all who join the summer school are sure of spending a delightful holiday, as well as having the opportunity of making friends among the members of the various Unions which will be represented, and of hearing a series of interesting and instructive lectures on social questions of the day. One who has been there writes enthusiastically of the happy times which he has spent at The Hayes. "It would be im-

possible," he says, "to find a more attractive spot in which to hold any sort of conference or summer school. The original house and garden are still intact, and give a pleasantly homelike and dignified air to the whole estate. The garden is an immense asset, with its four or five tennis courts, its shady orchard, and its wide lawns. The hall of the house is an ideal resort for a wet day. It is supplied with comfortable armchairs, and contains a beautiful organ. From the house a passage leads into the new rooms round 'The Quad,' and on the other side there is the dining hall, built by the Conference Estate Company, and capable of seating about four hundred. It is a delightful, airy, cheerful room. It has doors leading into the kitchen garden, at the top of which stands the hostel, which provides sleeping accommodation for about three hundred. A popular feature of The Hayes is the Restaurant. In this white and red-tiled room, decorated with great vases of flowers, thirsty lecturers and students congregate to refresh themselves with milk, lemonade, or bowls of fruit and cream. Here, too, you may buy notebooks, pencils, photographs and other paraphernalia necessary to the student. Verily, an ideal place for the recreation of body, mind and spirit. Those who visit The Hayes will hear with regret the local equivalent of the Parliamentary cry—'Who goes home?'"

The inclusive charge for single bedrooms is 5s. 6d. per day, or 35s. for the week, i.e., from tea on Saturday, June 22, to breakfast on Saturday, June 30. 5s. is payable as a booking fee on application, and is not returnable. The balance of 30s. must be paid not later than Monday, June 24, 1912. Further information may be obtained of the secretaries of the various denominational Unions, or direct from the Hon. Secretary of the Summer School Sub-Committee, Mr. J. J. Stark, Ashmead, Orleans-road, Upper Norwood, London, S.E.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the Board of Managers was held at Essex Hall, London, on Friday, 8th inst. Four beneficiary members became entitled this year to receive the pensions for which they, with the assistance of the Fund, have subscribed; two others are already in receipt of theirs; and in two cases small annuities are paid to aged ministers. Two new beneficiary members were elected, the number being now over 100. The annual report and financial statement were adopted and ordered to be printed. The subscription list has been brought up to £297 7s. 4d., but is still rather short of its original standard, to which it ought to be restored. Thirty-nine congregations were included in the list of subscribers, their contributions amounting to £64 12s. 7d. Arrangements were made for the triennial meeting of subscribers and members of the Fund, which is to be held in Birmingham at the time of the National Conference, on Thursday, April 18, at 6 o'clock.

THE SOCIAL MOVEMENT.

POOR LAW REFORM.

THE discussion on Poor Law Reform this week in the House of Commons will provide the thoughtful student of social questions with material for reflection. Mr. Burns' invincible optimism and faith in himself and his Department might lead the unwary to suppose that Poor Law Reform was unnecessary. Everybody is doubtless interested to hear that so small a number of children under three years of age are in metropolitan workhouses, and that a team of Poplar Poor-Law boys (under Mr. Burns' captaincy) could hold their own against a second eleven from Eton or Harrow, but what has become of the Report of the Poor Law Commission of 1909, which, *pace* Mr. Burns, is the most remarkable, informing, and valuable sociological document that has appeared during the last 100 years?

* * *

Seeing that this ponderous document on its first appearance sold like the latest novel at the circulating libraries, that the heart of the thoughtful public was stirred by it as by nothing else within living memory, that on the part of both sections of the Commission there was so damning and irrefutable an indictment of the Poor Law system as it exists, it might have been supposed that nothing could have been easier than for a Government to concentrate at least upon the changes suggested by both sections of the Commission. Failing this, at a later stage, subsequent to the issue of the Report, the County Councils' Association devised a compromise between the Majority and Minority sections of the Commission, which was accepted by the most prominent members on both sides. A Bill on the lines suggested by the County Councils' Association could have been passed with far less controversy, and when passed might have been far more effective than an Insurance Bill.

* * *

It is so obvious that one is ashamed almost to point out—and we are grateful to Mr. Walter Long for mentioning it in his speech on the debate—that the irreducible minimum of reform, long, indeed, overdue, was to carry out the proposals of the Royal Commission on the Feeble-Minded and the Departmental Committee on Vagrancy, with regard to which there is no sort of controversy whatsoever. If the feeble-minded and vagrant, or in general terms, "the unemployable" class had been dealt with, some clearance would have been made towards a beginning of dealing with the complicated questions of unemployment and a "living wage."

ANNOUNCEMENTS.

THE annual meeting of subscribers and friends of the Blackfriars Mission and Stamford-street Chapel will be held on Monday, March 25, at 7.45 p.m., when

Mr. Charles Hawksley will occupy the chair. Tea will be provided at 7 p.m.

A COUNCIL Meeting will be held on Wednesday, March 20, at 3.30, in the Council Room at Essex Hall, in connection with the British League of Unitarian and Other Liberal Christian Women. Mrs. W. Blake Odgers will preside. Miss Brooke Herford will present a report on her recent visit to Lancashire and Yorkshire, and an address will be given by Mrs. Davies, of Wakefield, on "The Intellectual Advance of Women and the Opportunity of the League."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Edinburgh: St. Mark's Chapel.—The new organ, built by Messrs. Ingram & Company, was inaugurated by an organ recital on Friday evening, March 8. The handsome Renaissance case of the old organ has been used to enclose the new instrument. The new organ is stated to be an excellent example of all that is up to date in the modern art of organ building.

Gorton.—At a largely attended meeting of the congregation of the Brookfield Church, held after evening service on Sunday, March 10, it was decided to postpone the bazaar advertised in recent issues of THE INQUIRER. It was felt that it would be unfitting to appeal for public aid at a time of deepening depression and poverty. If the coal strike should soon be settled the bazaar will, in all probability, take place on May 1 and the three succeeding days.

London: College Chapel, Stepney.—The annual distribution of prizes to scholars in the Sunday-school took place on Sunday, March 10, when Miss Tagart presented 44 prizes for attendance, conduct, and attention during the year 1911.

London: Peckham.—The annual meeting of the congregation of the Avondale-road Church was held on the 5th inst., when the reports submitted showed that the Church and its various institutions were progressing favourably, and giving substantial promise of future development. The change of ministers which occurred last autumn naturally acted as a slight check on progress, but the increased attendances for the past three or four months afford a gratifying testimony to the appreciation of the Rev. Douglas Robson's ministry. During the evening the Choir Master, Mr. G. V. Carter, was presented with a silver-mounted conductor's baton, the presentation being made by Miss Cooley on behalf of the Choir members.

London: Wandsworth.—The annual general meeting of the congregation was held on March 6, and there was a good attendance of members. The committee's report was adopted and officers elected for the ensuing year. Mr. C. Hawksley, President of the British and Foreign Unitarian Association, was present, and tendered the thanks of his committee for the permission given for the Rev. W. G. Tarrant to undertake his missionary tour in South Africa.

Sheffield: The late Mr. G. C. Snaith.—The Upper Chapel has suffered a serious loss in the

death of Mr. G. C. Snaith, which took place on March 6. Born at Darlington, where his family were attached to Unity Church, he went to Sheffield at the age of 21, and after 11 years there, started business as a bookseller on his own account. He was much interested in everything that related to literature, and was a member of the Sheffield Playgoers' Society, and of the Literary Society connected with Upper Chapel, where he had worshipped for many years. He had served on the chapel committee, and took an active part in the work of the special committee which prepared the beautiful liturgical services at present in use. It was his desire early in life to become a Unitarian minister, but this proved to be impracticable. He occasionally acted as lay-preacher, however, until ill-health prevented him from doing so. Mr. Snaith leaves a widow, but no family. The funeral took place on Saturday, March 9, at the Sheffield City Crematorium, the service being conducted and an address given by the Rev. C. J. Street. Reference was also made by the minister on Sunday morning at Upper Chapel to the loss which the congregation had sustained.

Stalybridge: Hob-hill School.—A four days' bazaar, in aid of the fund for defraying the expense of the extensions and alterations to Hob-hill School required by the Board of Education, has resulted in the sum of £1,112 being realised. The actual cost of the improvements was about £1,800, towards which £800 had previously been received in subscriptions and donations. The opening ceremony on the first day was performed by Miss Beatrix Potter, of London, Mr. Wm. Thompson presiding. Mr. Kenyon gave a short account of the work in connection with the alterations, together with the names of those who had generously helped them with donations. The bazaar was opened on the second day by the Hon. Mrs. Wood, wife of Mr. John Wood, M.P. for the borough. The chair was taken by the Mayor, Alderman J. Ridgard, J.P. Councillor A. M. Fletcher, J.P., of Hyde, performed the opening ceremony on the third day, Colonel J. W. Pollitt, V.D., J.P., presiding; and Councillor J. Bottomley, J.P., opened the bazaar on the last day, when the chair was occupied by Mr. Edwin Oliver. The room was beautifully decorated, and all the arrangements were successfully carried out by those responsible for the work of organisation.

NOTES AND JOTTINGS.

PROFESSOR SAINTSBURY ON THE REVISED VERSION.

Professor Saintsbury has explained his refusal to sign the recent memorial on New Testament revision as due not to any love for the work of the revisers, but to his deep repugnance to tampering in any way with the literary splendour of the Authorised Version.

"With everything that was said by the memorialists against the existing 'Revised' version," he writes in *The Times*, "I heartily concur, and had I been present I should have gone beyond any of them. From the Chair which I unworthily occupy I never fail to take up my parable and give my testimony against that abomination of desolation. But to better it by tinkering the 'Authorised' is a very different matter. The subject of English prose rhythm is one to which I have given great and increasing attention for a very long time; for the last two or three years it

has occupied almost my whole leisure. And I have become more and more certain that not the most accomplished master of style who ever lived could or can, save in obvious falsetto and by occasional *tours de force*, even imitate the styles of the past, still less patch the actual coats with his new-old stuff. Even Lamb, whose powers in this way were unique, never attempted the latter task; and I feel nearly certain that he would have been horrified at the notion."

THE BAHAI MOVEMENT.

The teachings of the Bab, and of Baha'u'llah, which have been referred to several times in our columns, are the subject of an article by Mr. Harrold Johnson in the *Contemporary Review*. "Bahaim," he says, "claims to have the adhesion of at least one-third of the Persian people, including members of the ruling family, viziers, parliamentary deputies, governors, and many religious teachers or Mullahs. It has numerous followers in European and Asiatic Turkey, Egypt, India, Burma, and has excited considerable interest in Japan, Siam, Ceylon, Russia, Germany, France, the United States of America, and in Great Britain. . . . It counts followers also among all the great religions of the world, and it is not an infrequent occurrence in such a cosmopolitan city as Rangoon, for instance, to find Buddhists, Mohammedans, Christians, Jews, Zoroastrians, and Hindus met together, united by Bahaim into one family of love—race, caste, sect, dietary distinctions, age-long severing customs and prejudices all obliterated and merged in the white light of the unity of faith."

CONFERENCE ON DIET IN SCHOOLS.

We understand that a conference on "Diet" in public, secondary, and private schools in connection with the National Food Reform Association will be held at the Guildhall on May 13, the Lord Mayor presiding at the opening session. The large and representative committee includes Mr. F. B. Malim, Headmaster of Haileybury; Mrs. Scott, Godstowe School; Dr. Clement Dukes, Hon. Consulting Physician, Rugby School; Dr. M. D. Eder, editor of *School Hygiene*; Miss J. Watson, Association of University Women Teachers; Dr. T. N. Kelyack, editor of *The Child*; Professor F. Murison, editor of the *Educational Times*; and others. The programme is as follows:—(1) Diet as a factor in physical, intellectual and moral efficiency; (2) existing methods; (3) the main lines of reform; (4) instruction in the elements of physiology and personal hygiene; (5) problems of institutional feeding; (6) training in institutional management. Full particulars, with conditions of membership, &c., may be obtained on application. It is proposed to call a further Conference to consider the feeding of elementary school children and those in charitable institutions.

A MASQUE OF LEARNING.

Professor Patrick Geddes has just organised a pageant of education through the ages in Edinburgh, which began on Thursday and ends to-day. The scheme was arranged in celebration of the semi-jubilee

of the University Hall of residence, and it comprised a presentation of the aspects of culture of all the great civilisations, Eastern and Western, ancient and modern; from the Egyptian, Indian and Chinese systems, through the Greek and Roman, Celtic and Mediæval, to the Renaissance and encyclopædic epochs, and the ideal union of city and university. Such a programme almost leaves one breathless, but it will give some idea of the ground which is covered by Professor Geddes in his comprehensive scheme. We should like to see the same idea carried out in London, or in the university towns of England. Such pageants, besides stimulating the imagination and giving more colour and beauty to life, have a high educational value both for those who take part in them and for those who only look on.

WOMEN ASTRONOMERS.

At the present time several women astronomers are holding official positions in the British Astronomical Association. One is director of the observing section for meteors, auroras, and zodiacal light, another has made journeys to Lapland, Russia, and Trinidad to observe total eclipses of the sun. Miss Everett, who had a brilliant academic career, was for some time at Greenwich Observatory, where the introduction of women astronomers has proved a most successful innovation. In France, Mlle. Edmée Chandon has just been made Assistant Astronomer at the Paris Observatory by Ministerial decree, being the first woman to be appointed to such a position.

THE INTERNATIONAL PROHIBITION CONFEDERATION.

A memorial petition was sent out to all ruling Sovereigns as the result of the recent Conference held at The Hague by the International Prohibition Confederation. Replies have already been received from the Governments of Great Britain, Germany, Belgium, Sweden, Portugal, Mexico, and the United States of America. The memorial drew the attention of the various Rulers to the destroying power of intoxicants throughout the world, and urged that in the best interests of their subjects the objects which the Confederation has in view should receive the most careful and sympathetic consideration of all civilised Governments.

* * *

A lengthy resolution was passed by the Conference, respectfully urging the properly constituted authorities in every nation throughout the world to make prompt and thorough investigation by competent specialists as to the economic and ethical effects resulting from the use of alcoholic and other intoxicants, and requesting that during such investigation public evidence be taken, and that, when the collective reports giving the results of such investigations be made, they be fully made public. The resolution further urges that if the ascertained facts be such as to warrant the expressed opinions of the Conference, that prompt and effective measures be adopted for the suppression of the manufacture, importation, exportation and sale for improper uses of all intoxicants throughout the world.

FREE CHURCH LEAGUE FOR WOMAN SUFFRAGE.

President: Rev. JOHN CLIFFORD, M.A., D.D.

Hon. Treasurer: Mrs. S. H. Holman, 55, Talbot-road, Highgate, N.

General Secretary: The Rev. C. Fleming Williams.

Vice-Presidents:

Lady Aberconway
Mrs. Percy Alden, M.D.
Miss Annie Leigh Browne
Miss Dobell, B.A.
Mrs. Henry Holiday

Miss Anna Martin, B.A.
Mrs. Martindale
Mrs. Philip Snowden
Mrs. Saul Solomon
Lady Spicer
Mrs. Cobden Unwin

Mrs. Sidney Webb, LL.D.
Albert Dawson, Esq.
Walter McLaren, Esq., M.P.
W. T. Stead, Esq.
Sir James Yoxall, M.P.

Rev. Ernest J. Barson
Rev. R. J. Campbell, M.A.
Rev. J. Estlin Carpenter, M.A., D.D.
Rev. J. Ivory Cripps, B.A.
Rev. W. Kaye Dunn, B.A.
Rev. W. Tudor Jones, Ph.D.

Rev. E. B. Kirtlan, B.A., B.D.
Rev. J. Scott Lidgett, M.A., D.D.
Rev. Dugald Macfadyen, M.A.
Rev. E. Macpherson, M.A.
Rev. F. B. Meyer, B.A.
Rev. W. E. Orchard, D.D.
Rev. Thomas Phillips, B.A.

Rev. J. E. Rattenbury
Rev. Philip H. Wicksteed, M.A.
Rev. Sydney Wicks
Rev. C. Fleming Williams
Rev. T. Jameson Williams
Rev. T. Rhondda Williams

OUR AIMS ARE:

1. By religious and educational methods to bring to bear the great body of Free Church opinion on the removal of the sex barrier as it relates to the Parliamentary Franchise.
2. That the Free Churches should do their part in keeping this great movement religious; and not allow it to drift, as other great movements have done, beyond the Church. As Dr. SCOTT LIDGETT says: "An effort to advance the movement on truly religious and thoughtful lines is most urgently called for at the present time; to commend it to the best womanhood of the country."
3. Though the gaining of the vote is the primary, it is not the final aim. It is hoped that the League will carry on a great work of Education, so that the vote may be used to remove some of the foulest stains from our civilisation.

COOPER & CO.,

Court Tailors,

(formerly MCALPIN & COOPER).

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,

Regent Street, W.

Telephone: 1534 MAYFAIR.

FREE!—200 Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxella." Beautiful designs, wide range of fascinating colours and designs. Washable colours fast, wears years. Write.—HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3, 1/6. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

REMNANTS!—Genuine White Art Irish Linen, Big Pieces, suitable for making charming Tea-cloths, Tray-cloths, D'oyleys, &c. Only 2/6 per bundle. Catalogue FREE. Postage 4d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the COUNCIL will be held at **Essex Hall on Tuesday, March 26, at 4 p.m.**, the President, CHARLES HAWKSLEY, Esq., in the Chair.

Nominations for the Council and the Committee for the ensuing year should reach the Secretary not later than March 31.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

FURNISHED HOUSE, for Ladies, in Country Town, for spring months; 3 sitting, 2 bedrooms, housekeeper and gardener left. Objection to children and dogs. Also at Midsummer, Country Cottage, unfurnished. Every convenience to save work.—Mrs. MACE, View Tower, Tenterden.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

BURGESS HILL, SUSSEX.—Comfortable Apartments or Board Residence near church and rail.—Apply, Mrs. CHILD, Rothesay, Burgess Hill, near Brighton.

BOURNEMOUTH.—Sunny, detached House to Let, furnished, April, May, June. Two reception, four bedrooms, bath and garden. Servant left. To small family without children, two guineas a week.—E., "Glengyle," Chester-road, Branksome-park, Bournemouth.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 16, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3639.
NEW SERIES, No. 743.]

LONDON, SATURDAY, MARCH 23, 1912.

[ONE PENNY.]

PRAYERS: NEW AND OLD.

Suitable for Church, Family, or Private Worship.

By P. E. YIZARD.

THIRD EDITION. Price 1s. 6d. net.

"The prayers are redolent of the deeper piety of all ages and sections of the Christian Church. They are arranged and selected so as to meet the needs especially of those who seek to combine ancient devotion with modern conceptions of God and Man. The book is a good one.—*Inquirer*."

"The yearnings and outreachings of the human heart were never expressed in truer language nor in fewer words."—*Rock*.

"The compiler's aim has been to include only such gems of devotional desire as have been fitly wedded to beautiful language, and in this he has been successful."—*Literary World*.

BOOK ROOM, Essex Hall, Essex Street, Strand.

HANDBOOKS OF RELIGION

Cr. 8vo, 150 pp. 2s. net.

THE JEWISH RELIGION IN THE TIME OF JESUS

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 176 pp. 2s. net.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS

By Prof. PAUL WERNLE, D.Th., of Basle.

Cr. 8vo, 200 pp. 2s. net.

PAUL: Study of His Life and Thought

By Prof. Dr. W. WREDE.

Cr. 8vo, 144 pp. 2s. net.

THE APOSTOLIC AGE

By Prof. E. VON DOBSCHUTZ, of Strasburg.

Cr. 8vo, 160 pp. 2s. net.

CHRIST: The Beginnings of Dogma

By Prof. JOHANNES WEISS, of Heidelberg.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, March 24, at 11 a.m.

MISS MILLICENT MURBY.

"The Living God."

„ at 7 p.m.

Mr. G. E. O'DELL.

"John Bull's other Island," and Mr. Shaw's Plea for Home Rule."

Wednesday, March 27, at 8.30 p.m.

Mr. ALFRED CLOAKE.

"Plato and the Educational Ideal."

Friday, March 29, at 5.30 p.m.

Mr. G. E. O'DELL.

"The Ethics of Christ's Parables: The Parables of Forgiveness and Help."

ALL SEATS FREE.

PROVINCIAL ASSEMBLY OF LAN- CASHIRE AND CHESHIRE.

THE

PROVINCIAL ASSEMBLY LECTURE FOR 1912 ::

will be delivered in the

Memorial Hall, Albert Square,
Manchester,

On Thursday, March 28, at 7.30 p.m.

by Sir HENRY JONES, LL.D., D.Litt,
of Glasgow.

Subject:—"The Immanence of God and the
Individuality of Man."

The Rev. R. TRAVERS HERFORD, B.A., Presi-
dent of the Assembly, in the Chair.

Admission Free.

H. ENFIELD DOWSON, B.A. } Hon.
N. ANDERTON, B.A. } Secs.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

March 24, Rev. NEANDER ANDERTON, B.A.
(of Manton, Manchester).

March 31, Rev. JAMES HARWOOD, B.A.

BLACKFRIARS MISSION

AND

STAMFORD STREET CHAPEL.

THE ANNUAL MEETING of
Subscribers and Friends will be
held at 7.45 p.m., on Monday,
March 25, at Stamford Street Chapel,
S.E., when CHARLES HAWKSLEY, ESQ.,
President of the British and Foreign
Unitarian Association, will preside.

Tea, to which Friends are cordially
invited, will be provided at 7 p.m.

A. A. TAYLER, Hon. Sec.

SUSTENTATION FUND

For the Augmentation
of Ministers' Stipends.

SECRETARIES of CONGREGA-
TIONS desiring GRANTS from this
Fund may obtain the needful forms of
application by writing before March 31 next,
to

FRANK PRESTON, Hon. Sec.,
Meadowcroft, North Finchley, London, N.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

Next Entrance Examination, March 29.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical,
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 24.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Dr. F. W. G. FOAT, M.A.
 Forest Gate, Upton-lane, 11, Mr. G. W. EAMER; 6.30, Mr. E. R. FYSON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. W. H. DRUMMOND, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. JOHN ELLIS and Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Rev. W. H. ROSE; 7, Rev. GEORGE CRITCHLEY, B.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. E. R. FYSON; 6.30, Mr. R. W. HOLLOWAY.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. NEANDER ANDERTON, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROOKWAY.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN KINSMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. L. H. THOMAS.)
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TEAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unite Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Rev. HENRY GOW, B.A.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTHS.

KUENEN.—On March 19, to Mr. and Mrs. Kuenen, Leiden, Holland, a son.

LEWIS.—On March 12, at 12, Hardwick-crescent Sharrow, Sheffield, to Mr. and Mrs. Alfred H. Lewis, a daughter, Doreen Margaret.

MARRIAGE.

HOWARD-SMITH—MARTIN.—On March 14, at the Church of the Messiah, Birmingham, by the Rev. J. Worsley Austin, M.A., Gerald Osler, younger son of Howard S. Smith, of Edgbaston, to Gladys Mabel, eldest daughter of Fred W. Martin, of Edgbaston, and granddaughter of the late Dr. Crosskey.

DEATHS.

JACKSON.—On March 16, at 6, Hartington-road, Stockton-on-Tees, Agnes Jackson (late of Manchester), aged 85.

STANDEN.—On March 15, at Jasmine Cottage, Brighton-road, Horsham, Eliza Standen, aged 87 years.

Situations

VACANT AND WANTED.

WANTED (end of month), experienced Lady-Nurse (from in or near London or Brighton), capable of taking entire charge of two little girls, 4½ and 1 year old.—Apply, stating full particulars, to Mrs. B. ABBEY, Furze Hill, Crowborough, Sussex.

ADVERTISER, middle-aged, desires engagement. Generally useful, sewing, reading. Travel with invalid. Good references. Small salary.—Address, E. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED; MAID-HOUSEMAID, good needlewoman, charge of linen, &c. Personal reference essential. Reply by letter only, giving age and previous experience, to W. A. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

RESIDENT LADY TEACHER, earnest worker, wanted for Girls' Training School, to teach Laundry, Cookery, and Plain Needlework. Private rooms, medical attendance. Salary £30. Liberal leisure.—Apply, MATRON, The Dutch Homes, Charlton, S.E.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	179	BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
A NOTABLE TRI-CENTENARY	180	The Spiritual Basis of Life	184	Manchester District Association of Presby-	
LIFE, RELIGION AND AFFAIRS :—		A Japanese Reformer	185	terian and Unitarian Churches	187
Edward Carpenter's Work	181	Some Recent Books on Religion	186	Liverpool District Missionary Association	188
A Revised Decalogue	182	The Christian Interpretation of Life	186	Midland Christian Union	188
Mistaken Mary	183	Publications Received	186	Women and Local Government	189
CORRESPONDENCE :—		FOR THE CHILDREN :—		London Sunday School Society	189
Methods of Violence	184	Hugh Latimer (1490-1555)—II.	187	The Social Movement	189
Report of the Commission on Vivisection	184			NEWS OF THE CHURCHES	190
				NOTES AND JOTTINGS	191

**** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.**

NOTES OF THE WEEK.

THE Coal Strike lies with deepening shadow upon the national life, and every other interest has been driven into the background. Owing to the large stocks of fuel which had been accumulated the suffering has not been so severe as many people anticipated, but every day great masses of the population come closer to the brink of starvation, and it would show little knowledge of human nature when it is driven to desperation by hunger if we expected the present tranquillity to continue. So far the gloomy prophecies of rioting and violence have been completely falsified by the quiet demeanour of the strikers and the other workers who are compulsorily idle. The self-restraint both in speech and action are worthy of the highest admiration from all classes of the community.

* * *

ON Tuesday night the Prime Minister brought in his Bill for the establishment of a minimum wage in coal-mining. It is an interim measure designed for the special purpose of extricating the country from a dangerous crisis, and it is proposed that it should remain in force for three years. Mr. Asquith explained that the Government was satisfied that there are cases of frequent occurrence where miners working underground are prevented, from causes for which the individual miner is not in any sense responsible, from earning what he is willing and able to earn. They proposed to meet this state of things by securing a reasonable minimum wage on the one hand, and adequate safeguards

on the other, to protect the owner against slackness and deficiency of output.

* * *

THE Bill marks a departure of a very momentous character in industrial legislation, and all reasonable men will deplore the necessity of its introduction at a time when haste is the one condition of safety. Subject to whatever modifications or improvements may be introduced by Parliament it is the one scheme which has any promise in it of saving the country from untold suffering and disaster, and those who criticise or oppose it can only do so, consistently with patriotism and loyalty to the common good, if they have some other plan to put in its place which will secure the same end more swiftly and surely.

* * *

WE cannot, we think, say more than this usefully at the present moment, as the crisis changes not merely from day to day, but from hour to hour. In regard to our own duty we may add a further word. Indirectly a great deal depends upon the general temper of the country, its self-control, its breadth of mind, and its sympathy. There ought to be a real effort to rise above class interests and partisanship of every kind and to brace the will for the personal sacrifices which may be demanded for the common good. Nations like men come forth from the testing hours of life either ennobled or defamed, weakened in moral fibre or stronger for noble effort.

* * *

THE friends of peace are somewhat divided on the subject of the flamboyant candour of Mr. Churchill's speech on the Naval Estimates on Monday. On the whole there seems to be some advantage in looking at the facts of the situation quite plainly instead of through the mist

of conventional phraseology, and the effect upon German opinion as reflected in the more responsible newspapers has not so far been one of aggravation. The *Koelnische Zeitung*, for instance, says that the speech is not regarded as a challenge or a threat, nor as intended to impede the negotiations pending between Germany and Great Britain. On the other hand, to lay down a fixed ratio of superiority is a curious preliminary to cordial friendship and will do little to counteract the temper of suspicious watchfulness, which is so liable on both sides to outbreaks of popular hostility on very slight provocation.

* * *

IN the House of Commons, on Wednesday night, Mr. Churchill made an important addition to his statement in answer to criticisms by Mr. Murray Macdonald. "Negotiations," he said, "have been for some time in progress between this country and Germany for an exchange of naval information, and we shall be very glad if these negotiations reach a satisfactory conclusion. We have nothing whatever to conceal in the scale of our shipbuilding. We shall always be ready to allow it to be known what ships we are in process of constructing, and, within general limits, when they may be expected to be completed, provided we receive reciprocal facilities. What we want to avoid is suggestions that vessels are being constructed apart from those shown in the regular returns. It would be a great benefit if that element of suspicion could be eliminated from the naval relations of two great Powers. Lastly, if we assert our claim, as we intend to do, to a supreme position on the seas, it is also our duty so to conduct ourselves that other nations will feel that that great power and that responsibility—which are a necessity to us—shall be used in such a manner as to be a menace to none and a trust held for all."

PERHAPS the friends of peace may find some ground of renewed hope on the one hand in the definite promise that if Germany reduces her rate of naval construction we will at once do the same; and, on the other hand, in the frank recognition that our gigantic expenditure on armaments is industrially ruinous and morally unjustifiable. The old militant spirit has gone, it no longer rings true to the needs and aspirations of modern democracies, and, instead of it, we have words like the following, which, not many years ago, would have sounded strange indeed on the lips of the First Lord of the Admiralty:—"The spectacle of naval armaments which the nations of Christendom afford at the present time would no doubt excite the curiosity and wonder of future generations. Here were seen all the polite peoples of the world, as if moved by a spontaneous impulse, devoting every year an immense and ever-growing proportion of their wealth and manhood and of their scientific knowledge to the construction of gigantic military machinery which was obsolescent as soon as it was created, which fell to pieces almost as soon as put together, which has to be continually renewed and replenished upon an ever larger scale, which drains the coffers of every Government, which flouts the needs of every people, which was intended to be the means of protection against dangers which had perhaps no other origin than in the mutual fears and suspicions of men."

* * *

A COMPLIMENTARY dinner was given in London on Tuesday night to Mr. Ebenezer Howard, as a tribute to his work in connection with the garden city movement. Mr. Howard, in acknowledging a presentation, said that the public had not begun yet to realise what the garden city movement meant. It meant a reconstruction so vast in its extent, so deep and searching in its effects, that what they were doing at Letchworth was no more than George Stephenson had done when he built his first Rocket. The garden city meant a new potentiality to the vast areas of land in this country which were lying idle and desolate.

* * *

SUBSEQUENTLY Earl Grey said it was their object to promote the extension of the garden city principle until it should cover the urban development of the whole of the United Kingdom. It is significant that the planning of the new capital of India at Delhi will be under the control and supervision of men who have come directly under the influence of Mr. Howard's ideas, and that at the meeting on Tuesday personal tributes to the value of his work were received from the Presidents of the German, French, Polish, Belgian, and Spanish Garden Cities Associations.

A NOTABLE TERCENTENARY. The Unitarian Martyrs of 1612.

THE act of killing a man is at all times shocking, but things that shock may be thought needful for the better state of things to come. To risk the shock in the interests of religion was at one time considered right and wise. Clearly all depends here on what religion is conceived to be. That Christians should put one another to death strikes the modern mind as a disastrous contradiction of the spirit of the Gospel. That they should do so for the honour of Christ is strangest of all. And yet history shows us that the last subject upon which unsparing zeal survived, even to the burning of men, was the doctrine of the Trinity.

In the sixteenth century a large number of men and women were destroyed in different parts of Christendom for daring to express opinions contrary to the particular theology set up by the authorities. Romanists executed Protestants, Protestants executed Romanists. Reformers killed those whose "reforms" differed from their own. Anti-Trinitarians rarely were tested by the possession of power; it is to their credit that in Poland and Transylvania, where alone they attained political ascendancy for a while, they favoured liberty of thought. Yet even there the persecuting temper appeared, and for the honour of Christ, to whom he refused to offer "worship," Francis David, the apostolic founder of Hungarian Unitarianism, was imprisoned fatally (1579).

In England, fourteen years later, the three martyrs of Independency, Barrow, Greenwood, and Penry, were hanged; but their "schism" was considered to be "seditions." No suggestion is made that Bartholomew Legate and Edward Wightman, who suffered execution by fire in 1612, were chargeable with anything but heretical opinion. In the loose terms of the time, they, in common with others who were burned long before, were called "Arians." They agreed in denying the dogma of the Trinity; their affirmations were far from being identical. Enough; for the honour of Christ their judges sent them to the stake.

Bartholomew Legate, a dealer in cloth lists, was one of three brothers, all accused of similar heresy. In Edmund Jessop's "Discovery of the Errors of the English Anabaptists" (1623) we read:—"There were (among others) three Brethren, ancient Separatists from the Church of England, living sometimes in the City of London, their names were *Legat*; these held it stiffly that there must be new Apostles before there could be a true constituted Church, and they drew it from this their ground, the one was called *Walter Legat*, who about twenty years

since [*i.e. circ. 1603*] was drowned, being with one of his brethren washing himself in a river, called the Old Ford; another of them called *Thomas Legat*, died in Newgate about sixteen years since [*c. 1607*], being laid there for the heresy of Arius; the third called *Bartholomew Legat*, was burnt in Smithfield about ten years since, being condemned for the same heresy of Arius, for they all held, and stood stoutly by the same."

In his Church History, Fuller describes Bartholomew as in "person comely, complexion black, age about forty years; of a bold spirit, confident carriage, fluent tongue, excellently skilled in the scriptures; and well had it been for him if he had known them less or understood them better, whose ignorance abused the word of God, therewith to oppose God the Word; his conversation (for aught I can learn to the contrary) very unblameable; and the poison of heretical doctrine is never more dangerous than when served up in clean cups and washed dishes."

The same authority says James I. tried in vain to argue him into orthodoxy. At his trial a very large number of ecclesiastics were present. He was sentenced to death and on Wednesday, March 18, he died. Fuller says: "To Smithfield he was brought to be burned. See here it is neither the pain nor the place, but only the cause makes a martyr. In this very Smithfield how many saints, in the Marian days, suffered for the testimony of Jesus Christ! Whereas now one therein dieth in his own blood for denying him. Vast was the conflux of people about him. Never did a scare-fire at midnight summon more hands to quench it, than this at noonday did eyes to behold it. At last, refusing all mercy, he was burned to ashes. And so we leave him, the first that for a long time suffered death in that manner; and O that he might be the last to deserve it!"

A few weeks later *Edward Wightman* died. He had been several times "examined" in the previous year, and stood for trial during seven days between November 19 to December 5. He was a draper, of Burton-on-Trent, apparently long known in the district as eccentric in opinion, but borne with by the local Puritans as a visionary person. At last he wrote a pamphlet of eighteen leaves which came into the hands of James I. Neile, the Bishop of the diocese (Lichfield) found the consistory court so crowded on the second day of the trial that he could not get in, and he thereupon ordered it to proceed in the Chapel of the Blessed Virgin. Laud, then chaplain to the Bishop, took part in the trial. The account of the sentence shows that among Wightman's beliefs was "that Jesus Christ is only man and a mere Creature, and not both God and man in one person." A curious

opinion is cited against him, that he considered himself to be the "Prophet spoken of in the eighteenth Chapter of Deuteronomy," "the Comforter spoken of in the sixteenth of St. John's Gospel," and "the Elias to come," spoken of by Malachi. However, strange such a notion appears, Wightman is said to have steadily adhered to it and his other heretical opinions. Being asked if his answers were made "deliberately and freely of his own Accord without distraction of mind or other distemperature," he replied, "My Lord, Why do you ask me such a Question? I think you seek to disgrace me thereby. I say, that upon deliberate advise and consideration and freely I have made my said Answers, and I do and will stand to them." The poor fellow was taken out to be burnt on Monday, March 9; but at first yielded to the torture of the flame and was freed from the stake at some cost of scorching to his rescuers. But later, refusing to recant "in a legal way," he was taken out again and burned on April 11, it appears, being the day before Easter Sunday that year.

In Fuller reference is made to Wightman's death, and to the imprisonment till death of "a Spanish Arian," and then follows a notable passage:—

"Indeed, such burning of heretics much startled common people, pitying all in pain, and prone to asperse justice itself with cruelty, because of the novelty and hideousness of the punishment; and the purblind eyes of the vulgar judges looked only on what was next to them, the suffering itself, which they beheld with compassion, not minding the demerit of the guilt which deserved the same. Besides, such being unable to distinguish between constancy and obstinacy, were ready to entertain good thoughts even of the opinions of those heretics, who sealed them so manfully with their blood. Wherefore King James politiciely preferred, that heretics hereafter, though condemned, should silently and privately waste themselves away in the prison, rather than to grace them and amuse others with the solemnity of a public execution, which in popular judgments usurped the honour of a persecution."

But a recent discovery at the University Library, Cambridge, is reported in Mr. Champlin Burrage's "Early English Dissenters," just published, which shows that the disposition to burn this class of heretic was not extinct after the tragedies of the spring of 1612. One *William Sayer* was examined before Bishop Jegon, of Norwich, about November 25 in the same year, who in his report to Archbishop Abbot says:—"He refuseth to recant and abjure publicly his first defence and publishing of his denial of the Godhead of Jesus Christ, and of the Holy Ghost, and obstinately persisteth," &c. In evident trouble, Jegon declares that no pains have been spared to bring the heretic to a better opinion, and Abbot's reply would almost seem to show that for his part he did not want

another burning case on his hands—observe the words italicized below:—"My good lord," he writes to the Bishop, "I have received your letter making mention of one William Sayer, a desperate heretic, who out of malice rather than out of understanding maintaineth many profane and schismatical opinions. Those eight positions contained in the enclosed paper are the doctrines of the Barrowists and Separatists of this age, but joined with some points of the Anabaptists. . . . But it will never be assented to, that he should burn as an heretic, unless he deny something expressly contained in the three Creeds or in the four first General-Councils. I do find an *obscure mention* in the latter part of your paper, as if this Sayer had denied the Godhead of Christ, and of the Holy Ghost. If he persist obstinately therein, the Law will hold of him as it did this last year upon Legate and Wightman, *to frie him at a stake (!)*. But *it is not clearly delivered what he affirmeth* in those points, and therefore I can give no certain answer unto it." So ends our present information about this man.

In 1639 Neile, who had become Archbishop of York, wrote to Archbishop Laud urging Wightman's fate in the case of a man, *John Trendall*, as another "blasphemous heretic." In 1646 the hanging of *Paul Best* was voted by Parliament. In 1648 the Westminster Assembly petitioned for the death of *John Bidle*. Political circumstances, rather than reasoned principles, prevented their execution. But zeal for the honour of Christ after the bad old fashion still endured, and poor Bidle died in 1662, the victim of repeated imprisonments. In 1689, Unitarians were denied the freedom accorded to dissenters by the Toleration Act. It was only as late as 1813 that they were legally set free. Would that even now the truer spirit of religion had abolished all traces of the prejudices that have so long excluded them from Christian fellowship.

W. G. T.

THE CRITIC SPEAKS.

DEAR SIR,—When you arrange the news,

And write your weekly leaders,
Remember, please, the private views
Of individual readers.

Your attitude is somewhat queer
For a progressive paper;
Your logic's faulty; and, we fear,
Your principles are vapour.

We all, of course, are honest men,
And broad, and liberal too, sir;
And this explains why, now and then,
We tell you what to do, sir.

You should have done it long ago.
Before the trouble started:
You're too impulsive, much too slow,
Too bold, too chicken-hearted;

Too academic, sir, too stiff,
Too gentle, and too shrinking;
But all may yet be pardoned, if
You'll write what *we* are thinking.

A CONSTANT READER.

LIFE, RELIGION & AFFAIRS.

EDWARD CARPENTER'S WORK.

It is thirty years since Edward Carpenter began to give utterance to the message which we now associate with his name—a message whose profound significance it is difficult to estimate, and whose large content it is not easy to measure. And this because it is the message of a prophet, and not merely of an exceptionally gifted intellect. His "Towards Democracy," for all its searching thought and rare passages of beauty, is an inspired rather than an intellectual or artistic achievement. Indeed, it may truly be said that it is only his in so far as his subsequent books prove to us that he has identified himself with it. And in such volumes as "Love's Coming of Age," "The Art of Creation," and "The Drama of Love and Death," he has done this. They discuss and elucidate much of the material which is found in a first inspirational form in "Towards Democracy." They are not in the nature of evidential proofs of his teaching; rather they provide the sympathetic reader with such carefully chosen materials and indications as may best enable him to share in the mystical vision and experience of the writer. Thus the works which now stand to Carpenter's name represent an important body of thought, and I venture to suggest that no living writer has contributed so much out of his own vision and experience to increase the content of faith. He is above all things a seer of the ultimate reality.

Yet it may be alleged that he is neither a great nor an original thinker. His work may be contrasted with that of his contemporary Nietzsche, who also was born in 1844, who also had the passion for music, and whose inspired book* of "Zarathustra" dates from the same years as "Towards Democracy." There is an intellectual virility, an often swaggering but always remarkable sense of verbal mastery in the one that, on the whole, we miss in the other. But then Carpenter's work has a spiritual integrity which Nietzsche's, for all its dazzling suggestion, has not. The German is like the soul possessed by a legion of spirits; at war with himself, his brilliancy degenerates more and more into a bewildering display of fireworks. The Englishman, while giving spontaneous expression to the several aspects of his message, co-ordinates all together—the many-coloured rays producing at last a pure, intense, and steady light.

This is only to emphasise the statement that Carpenter is primarily a seer, and an initiator of others into the mysteries. His writings and his personality assure us that few men have passed through experiences so pregnant with mystical significance; and his genius (which is rather

* I say inspired, for so Nietzsche himself describes it in a remarkable passage of his "Ecce Homo"; but I do not pretend to say that the inspiration came either from a pure or a single source.

that of the musical revealer than of the plastic or dramatic artist†) is marvellously fitted to interpret those experiences in such a way as most to stimulate the spiritual apprehension of others. These experiences have given him a different outlook upon the worlds of thought from that of his contemporaries. He views things from another plane. He seems to have climbed higher up the mountain, and to look out over our heads. And this gives their value to his several books, which deal with the fundamental problems of human life, the arts of living, of loving, of thinking, of dying. These matters of supreme importance, both to society and to the individual, he looks at from a new point of view. He regards each from the standpoint of the Spirit which is Man. Almost alone among living teachers, he has the intense realisation of that true freedom which belongs to the full-grown human spirit. How few there are who can help us to-day even to a glimmering of this vision, by which we might for ourselves begin to estimate spiritual values! But for those who learn how to read him, Carpenter does this.

And what teacher can do more? If only we could grasp the nature of the needs of that Spirit which it is our personal business to express in our individual life, giving it fullest possible scope, letting it act and express itself in each daily relationship—if we could recognise this divine element, and let it have its way with us—if we could apprehend this third and paramount person in our own trinity of body, soul, and spirit, this divine stranger whom neither the senses of the body nor the self-conscious intelligence of the soul seems able of itself to recognise—then I suppose that we should speedily emerge from among the futilities that so largely occupy our energies, into a new attitude towards the universe. We should know ourselves “children of God” to fulfil the labour of the Spirit; we should create and enjoy that supreme human energy which is severally described in its different aspects as love, as faith, and as freedom. What, then, is this essential underlying reality of our personal lives? What is “Spirit”? That is that obscure problem which everything that Carpenter has written tends to elucidate and to solve. And while his books have much in them which is akin to elements in the work of William James, of Bergson and of Eucken, for example, he seems to me to adventure further than any of these in pursuit of his ultimate vision, and therefore to offer, to those who can read him with sympathy, a more emancipating, and, from a spiritual point of view, a more complete message.

Having said this, however, I must venture to make a criticism. Returning for a moment to the comparison with Nietzsche for a text, one feels that Nietzsche’s fascination lies largely in his realisation (however inadequate and perverted) of the pre-eminence of real power, and consequently in his emphasis upon the human “will to power,” as the confutation of mere religious passivity. Now, in spite of his “Art of Creation,” I feel on a certain side

the lack of this element in Carpenter—a lack which, in so far as it exists, almost excuses the otherwise futile criticism of his work as too speculative for this work-a-day world; and I feel it especially in a sense in which Nietzsche certainly would not. In Carpenter’s study of human evolution I think he underestimates the necessity for those simple affirmative acts by which our faith draws down and assimilates the forces of the upper world, in order to use them upon earth. Such acts are, properly speaking, included in the term “prayer.” Carpenter seems to me to neglect this all-important aspect of practical Christian teaching. I do not myself believe that any quasi oriental discipline of thought or desire—necessary though this is—can effect that fertilising junction between the transcendent world of the highest spiritual forces and the plane of our daily relationships which the will to power demands. Without the practice of this vital prayer I believe that the spiritual potency of the race will suffer partial paralysis, however high and cosmic the state of consciousness to which it may attain.

I have left myself little space in which to speak of Edward Carpenter’s latest volume. His “Drama of Love and Death”* (which is not a miracle play, but “a study of Human Evolution and Transfiguration”) deals with the passion and art of love; with dying, and the meaning of death; with the nature of personality, and with the probable character of the after-life. The method employed is daringly constructive in its broad, free handling of debatable materials. Thought is here stretched if it may grasp the ineffable and apprehend the intuitive. And withal, in so good-humoured a way, with such friendly colloquialisms and confidences, as well as with such sublime passages of Platonic eloquence, that the reader, who is himself a fellow craftsman in life and not merely an interested observer of it, may gather infinite advantage from these pages. It is true that to the statical and critical intelligence each succeeding chapter may seem more unjustifiable than the last, and I suspect the book is not for such. By those, however, who are struggling with the unknown and adventuring into the unseen, many of the indications given in these pages will be immediately recognised; some of the way that is mapped out will be found already familiar. They, for their part, will readily understand why the pedestrian intelligence cannot understand; why the backward-looking intellect cannot assent to the living discoveries of intuitional knowledge. And yet the book is packed with evidences of wide and close study of physical, biological, and psychological research. It is the work of an alert and clear-eyed student of the wide field of modern thought. While one may not be able to assent to each of the important decisions to which every page bears witness, I know of no work which so wisely and faithfully prepares the way for human endeavour in fields of perilous enterprise; no truer herald of that new advent of spiritual power which I am convinced is now at hand.

HENRY BRYAN BINNS.

A REVISED DECALOGUE.

PROBABLY the majority of English people would regard any attempt to revise the decalogue as sacrilege. The “ten words” are still taught in the people’s schools, and proclaimed by churches of varying creeds as God-inspired rules of conduct. That the law of Sinai is sufficient for to-day seems to be usually accepted without demur, notwithstanding the reminder of the teacher to whom all the churches profess allegiance. “Ye have heard that it hath been said by them of old time” “But I say unto you” After such declarations by the Founder of Christianity it seems astounding that the decalogue should still occupy such a prominent place in the services of the church, while the Beatitudes and the two great commandments of love to God and love to one’s neighbour should only be referred to incidentally. It provides another illustration of the truth of Emerson’s famous generalisation that “the doctrine of the Old Testament is the religion of England.” This view has been re-echoed by Mr. A. C. Benson in a recent number of the *Fortnightly Review*, in which he points out with much force that the qualities most acclaimed by the upper classes of this country are those which derive their sanctions from Old Testament teaching. The virtues most in demand are “good sense, good humour, courage, and well-bred self-sufficiency.” Most people, he adds, are more anxious to be respectable than to be pure in heart. It is true there is a movement among liberal churchmen for a reform in the prayer-book, but it has received so much opposition from the upholders of tradition that little progress can be expected for the present. When the time arrives, it will be interesting to note what position will be assigned to the Mosaic code.

To people who are accustomed to take things for granted, the commandments stand in no need of revision. There are others, however, who feel, and feel strongly, that whatever importance might have been attached to them by the Jews of the Exodus, they are altogether inadequate as a statement of the moral code of to-day. Such people are prepared to admit that while each commandment contains a germ of truth, there is not one which does not need amplification or re-statement in the light of present-day needs.

It is almost unnecessary to quote instances in illustration of the position here affirmed. The discouragement of art in the second commandment, and the unsatisfactory position assigned to women in the tenth, will occur to everyone who has thought about the subject. No one, however, will dispute that both these commandments call attention to evils against which the Englishman of the twentieth century needs to be on his guard as much as the Canaanite of old. Indeed, it must be acknowledged to our shame that each of us is in danger of falling short of the restricted morality we are attacking. It still seems difficult to keep the ninth commandment, if our neighbour happens to be a politician in the enemy’s camp. In

* Thus it is seen at its weakest in “The Promised Land,” a drama in “the Elizabethan style,” but destitute of the objective Elizabethan spirit.

* London: George Allen. 5s. net.

most respects, however, the moral sanctions of the best thought of the time are far in advance of those to which the majority of the religious world still owes verbal allegiance.

While there is much talk about the necessity for a re-statement of creeds, and a revision of the services of the churches, it is only in isolated instances that anything is done. In the case of the Church of England the difficulties are immense, and the only course for the reformers to pursue is to continue to proclaim their views, in season and out of season, until they convince the majority of the reasonableness of their demands. The non-conforming churches have, however, more freedom if they choose to exercise it. An excellent example of what might be done in this direction is to be found in the book of services compiled by Dr. Hunter for the use of the congregation at King's Weigh House, but outside Unitarianism such instances are rare. Even in churches where the new theology is professed, the hymn books and service books often remain unchanged. Strange to say, one of the most notable examples of the attempt to give new life to the old forms by such amplification and re-statement as we are advocating, has been undertaken by a church which stands aloof from all the sects. The West London Ethical Society, which has now been in existence for more than twenty years, was originally a Sunday lecture society. The intellectual fare provided by the lecture was, however, found to be inadequate. Innovations were gradually introduced. Hymns and canticles were followed by statements of principles in which were embodied the ethicist's creed.

By such gradual accretions a form of service has at length been evolved which bids fair to rival those of the orthodox churches. It is to this most heterodox Society that we must turn for an illustration of what might be done to bring the English prayer-book up to date. Strange, indeed, that the revision of the prayer-book should be begun by a Society which excludes prayer from its services. The responsive services, now adopted by the Society for occasional use, owe their inception to a feeling that the members of the congregation should have more opportunities of actively participating in the services. By beginning with the decalogue and the litany, a link is provided with the past, and the continuity of the religious aspirations of mankind is affirmed. It is only with the growth of the feeling that the spirit is more than the letter, that such a re-statement as Dr. Coit has attempted has become possible.* It may, perhaps, be objected that the ten commandments deal too much with the negative side of morality, but so long as the new forms are not used too often they may serve a useful purpose. At any rate, the contrast between the old and the new will arrest attention, which is so much to the good. When the setting becomes too familiar, a further revision should be attempted, for familiarity and real reverence are not often found growing on the same stem. Although the putting of new

wine into old bottles is said to be fraught with danger, there would seem to be less objection to putting old wine into new bottles. At any rate, that is how the matter appeals to Dr. Coit, and we are inclined to agree with him.

As the ninth commandment has been referred to, Dr. Coit's version may be quoted as an illustration of the spirit in which he has performed his self-imposed task.

"Thou shalt not bear false witness against thy neighbour; neither shalt thou misrepresent or withhold from him any fact or any conviction of thine own which it were best for the social life that he should know."

The response which follows this, and all the commandments except the tenth, seems somewhat feeble. It is as follows: "May no one lead us into temptation, but all men help us to keep this law."

This pious wish appears almost futile, and the reason for its insertion is not clear. It should not have been difficult to provide a form of response less open to criticism. To return, however, to the commandment, it will readily be admitted that such a re-statement cannot be heard once, twice, or even ten times without stimulating the moral judgment of everyone who has a spark of religious feeling. Moreover, the added portion is sufficiently vague to furnish ample material for thought, and in this fact lies its chief value. A commandment should allow for mental and spiritual growth.

So long as forms of service are recognised as aids to the spiritual life, so long will such innovations as Dr. Coit has here provided perform a useful purpose. The "universal litany," which is included in the little volume, lends itself to more controversial treatment, but Dr. Coit's defence should receive due consideration. As a contribution to present-day religion the booklet deserves wider recognition than it has hitherto received.

MISTAKEN MARY.

I SOMETIMES think that Mary McNally spends most of her life making mistakes. I am certain that I spend a good deal of my own time in attempts to set her right—vain attempts.

For instance, how can I—how can anyone—alter what, according to some present-day theories, was Mary's initial mistake in being born at all under the circumstances? These were, poverty; being one of seventeen children, and sharing with them the influence of a father, stunted, little more than half-witted, and ill-tempered, what we sometimes describe as being "as cross as a brier and as thick (stupid) as a ditch."

Brier! Ditch! The words suggest the question in some roundabout way: is poverty harder to bear in town or in country? I do not decide; only there is something dreadful in the incongruity of small famished feet racing along flowery roadsides under bowering hawthorn and wild rose.

"When me mother would go to see a

sister of her's that was middling snug," Mary relates, "we'd run to meet her, to see would she be bringing us e'er a bit of bread . . ."

"Is it that you'd be hungry?"

"Sure, betimes she'd have nothing for us, only Injia male stirabout, and a sup of sugar and water."

Under such conditions it seemed best to let Mary "go to sarvice," she being, as well as she remembers, about nine years old. Such "sarvice" means generally plenty to eat, anyway. It did for Mary, and she still insists that the mistress of the rough plentiful farmhouse meant to be kind.

"Didn't she larn me to read and write?" says Mary, who is fond of a newspaper and a great hand at sending Christmas cards. And let me not omit mention of her letters. I often get them, but they are cryptic puzzles and life is short.

Indeed, her mistress tried to teach her quite a number of useful things, such as the habit of hard work. To this end Mary was required to carry turnips or potatoes in a sack, upon her back.

"Middling weighty they do be," Mary observes, reminiscently, "and she'd have a little switch if I'd be too slow bringing them along . . . Me mother used to wonder at me when I'd be let home of a Sundah evening, the way I'd sit down on a low little creepy-stool and straighten meself against the wall; but that used to ease the pain in me ba—a—ack . . ."

"Why didn't you tell your mother?" "I didn't think . . . sure what sinse had I?"

And this silence is the first mistake for which Mary can be held responsible; and all children make it. They bear too much in silence. Fortunately, young Mary found a champion. A labourer noticed and pitied her and spoke about her. Mary was taken home—taken to the doctor; "rale good to me he was!" Mary finds goodness in the most unlikely places. But he couldn't do much; Mary's back has accompanied her all her life of labour since. Well, of course, it—the back itself—had to; I mean the pain. Mary has never resented the "little switch," but I confess to a desire that there should be punishment to fit such crime. It was like breaking the wing of a young bird.

For ever since this backache has handicapped Mary. She has lost many a good place through it. People can't do with a weakly servant. Even during the last dozen years or so, which she has been spending in a home where what you *are* is weighed against what you can *do*—even here Mary's back comes against her. The spirit is willing, but the flesh is weak. Mary undertakes impossible feats of household labour, only to break down and be nursed. This, and her insistent chapel-going through all weathers, are, however, only some of her mistakes. I pass over her love of a dance. What would life be without an odd purple patch?

Mary's mother is as ill-judging as herself. Of late, she has undertaken the charge of three orphan grand-children. The alternative for them would have been the Union, loathed unspeakably by Mary and her class—foolishly, no doubt. When I remonstrated over this mad arrangement, "Sure, what else!" says Mary cheerfully, "company they do be to me mother,

* Two Responsive Services with a Commentary by Stanton Coit, Ph.D., West London Ethical Society, Bayswater, 6d.

now that all of us is gone out from her to work. And rale useful little Molshy is, that's the biggest of them—can run to the shop, and get a quart can of water from the well; and she's gôn to school now, as played as Punch, brings a penny every Monday the way she'll get a cup of coffee and plenty of milk at twelve—thrivin' ahead on it she is too, God bless her! Condensed milk is all me mother can get—when she has the price of it. The people about won't sell milk—it's some law there does be out about inspection, but sure I don't know!... But they'll give you a sup when they can. An' you'll often hear it said, God Almighty has some little way of His own, annont to us, of keeping the full spoon with children like them..."

These children are the joy of Mary's heart. She never wearies telling about them and their amazing and desirable qualities, and the grand little clothes "me mother does make" for them out of some impossible rags you have bestowed—only to these mistaken ones nothing is impossible!

I have known Mary give, literally, the boots off her feet, the clothes off her poor back, to satisfy some needy member of that "long" family of seventeen. They have no scruples about turning to her in need. Sometimes it is Pat that wants the "lind" of ten "shillin's" to plant the potatoes; then Christina has a grand new place ready to go to, only she's short for aprons and shoes. The last straw was when Judy "was marryin'," and that mistaken Mary flourished off a new hat for the bride, and a "brides-cake," and a breakfast.

"If you only seen how lovely she looked! and them all said the cake was grand!"

You can't reason with Mary.

Once, almost by force, was she induced to put money into the Post Office Savings Bank. It amounted to a whole five pounds once, after some five-and-twenty years "at sarvice." But it wasn't long untouched. I believe its a good business principle not to leave money idle. Mary may be a mute inglorious financier carrying this theory into practice. Anyway, as I have intimated, you only waste your breath when you remonstrate.

"What's to become of yourself if you get really worse, and have to give up? You must think of that!"

"Sure, so I do! Isn't God good? And too sure I am that them all will pay me back the few shillings, whenever they have it to spare themselves!"

"Whom is it for this time? Another wedding?"

"Ach, no!" says Mary in a disappointed way, for she dearly loves a bit of fun; "it's me mother. The turf she's anxious about. Me father that fell out with the people at the bog, so she has to hire a man to get it for her; and so..."

"You'll leave yourself without a penny!"

"It's me mother it's for this turn! I couldn't see her at a short! And if the money's gone, what matter?"

Indeed, I had no reply. Did it matter? What does matter? Has not God chosen the foolish things of the world to confound the wise? I'll let Mary be.

K. F. P.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

"METHODS OF VIOLENCE."

SIR,—I acknowledge your chivalry in printing your critics at length, to the compression of your own reply; and I ask leave to rejoin.

To your chief count against me, that my line of defence would justify libertinism, I joyfully plead guilty. The word "justify," as here used, is the antithesis of "condemn," and one of the most precious results of my principle—that morality cannot proceed by any objective code; it lives in the spirit alone—is that it withholds us from condemning anyone, unless he has clearly acted on a base motive, in defiance of his own conscience. Wherein, sir, lies the danger of this charity? What the better are we of condemning people? What the better are they, or the world at large, for our condemnation? The *cacoethes damnandi* seems to me one symptom of a lamentable tendency, through which the fallacy of hatred continually creeps into men's hearts, clinging parasitically to the logic of love. The italicised words in the following phrases reveal its insidious working:—I love my own country, *and hate her enemies*. I am a loyal disciple of Christ, *and cannot associate with any other prophet's disciples*. I respect the rights of property, *and have nothing but condemnation for fanatics who infringe them*.

Not only was my principle with its corollary held and explicitly stated by Jesus and Paul, and consistently practised by Jesus, but I suggest, sir, that you, also, have recourse to it in your reply to me. No longer able, when confronted with the whip of small cords, to condemn the deeds of militant suffragists, simply as lacking goodness and beauty "in themselves," you fall back on the imputation of a bad spiritual state. You ask, "May we do *what we know to be wrong*...?" The answer is obvious, but it depends on my principle, not on yours. To maintain your original position you ought to ask, "May we do what we believe to be right, though we know that other people will condemn it as wrong?"

The motive and intention of all the suffragist prisoners whom I have the honour to know are pure and lofty beyond our ordinary experience, and I judge the unknown by the known. But I am not pleading for a mere stay of execution. I repudiate your jurisdiction. The property guarantee is given by half the population; the other half are not committed to it to the extent of a single vote. How, then, does it bind them?

In conclusion, I protest earnestly against your one-sided and inexact use of the word "violence." On the one hand we see personal assaults, foul insults, imprisonments, stripping, forcible feeding, maiming, doing to death; on the other hand, the breaking of window

panes; and it is this last that you denounce as violent!—Yours, &c.,

E. W. LUMMIS.

Cambridge, March 19.

[When Mr. Lummis takes refuge in motives and intentions which are "pure and lofty beyond our ordinary experience," he is simply reverting to the pernicious idea of a kingdom of the saints free from the moral restrictions which bind ordinary men. We think that most readers of St. Paul's Epistles will be able to picture to themselves the scorn with which the Apostle would have repudiated the sophistry of our correspondent's position. Spiritual freedom in the New Testament has nothing to do with moral anarchy, either in theory or practice.—ED. OF INQ.]

THE REPORT OF THE COMMISSION ON VIVISECTION.

SIR,—In your note on the Report of the Royal Commission on Vivisection, you point out that the Commissioners believe that there is a more marked preponderance of professional opinion "against the opponents of vivisection" than was the case in 1875.

I have not yet had the opportunity of reading the Report itself, but, according to the extracts in the papers, it admits "that certain results claimed from time to time to have been proved by experiments on living animals, and alleged to have been beneficial in preventing or curing disease, have on further investigation and experience been found to be fallacious or useless," and these include certain cases as to which a definite claim had been put up before the Commission of 1875, which now has to be withdrawn.

It appears, then, after all, that one of the most serious allegations of "the opponents of vivisection" has received the formal endorsement of the Commissioners; and I think it is important that this should be written on the front (as indeed it is by the Commissioners themselves) of their general statement that from their point of view the attack has failed.—Yours, &c.,

PHILIP H. WICKSTEED.

Childrey, Wantage,
March 18, 1912.

BOOKS AND REVIEWS.

THE SPIRITUAL BASIS OF LIFE.

Life's Basis and Life's Ideal. By Rudolf Eucken. Translated with Introductory Note by Alban G. Widgey. Messrs. A. & C. Black. Pp. 374. 7s. 6d. net.

THE more we study modern life the more we must become convinced, with Professor Eucken, that the great need of the day is a positive philosophy of life as a whole, a centre around which our culture can group itself. The keynote of the great Jena professor's work is struck in the preface to the present volume: "There can be no enduring life of genuine culture unless humanity is inwardly united by common aims." But this inner unity cannot be

attained without metaphysics. In spite of the present unpopularity of the word, Eucken is not afraid of announcing himself to be a metaphysician, for he believes the craving for a unified conception of life to be essential to human progress. "Life's Basis and Life's Ideal" is a plea for a new metaphysics based, not upon abstract concepts, but upon the life-process itself and its experiences. Eucken would lead us towards a moral and religious position, which, while holding fast what was of permanent value in the old, shall absorb the content of the new.

There can be no doubt that the religious, social, and educational work of to-day suffers in the severest possible manner from the absence of a positive philosophy. We have no definite, acknowledged system of values, and the modern man is therefore apt to feel that his life is lacking in inner meaning. We are surrounded by a chaos of individual opinions and are fain to cry, with Pilate, "What is Truth?" Under these circumstances, the modern world falls back upon a *negative idea*, an idea which might truly be described as the dominating conception of present-day life—the *elimination of suffering*. Important as it may be to alleviate or remove suffering, this cannot in itself raise the level of life. The essence of all real progress has always been a strife towards a high positive goal, a struggle carried on even at the expense of great suffering. As Professor Eucken himself says: "Not suffering, but spiritual destitution is man's worst enemy." Most, if not all, great spiritual advances have been accompanied rather by an increase of human suffering and conflict than by a diminution of it; but humanity has felt that something was being gained that was worth the sacrifice. Joy and pain are so curiously interwoven in our human life that it is more than likely that a movement aiming merely at eliminating suffering will also eliminate a great deal of joy. In this connection it should be pointed out that the modern movement towards the removal of risk and suffering from life has only one logical end—the extinction of human life itself; for how can the race be continued except through risk and suffering?

The first portion of "Life's Basis and Life's Ideal" is chiefly taken up with a criticism of the main attempts which are being made in the modern world towards the construction of a philosophy of life. Naturalism, socialism, and aesthetic individualism are in turn examined. In each case Eucken notes the same failure to grasp man's essential nature, to penetrate to his innermost being. These systems fail to satisfy man for the simple reason that they do not realise what man is. In its haste to avoid metaphysics the modern world has failed to face the great problem of the nature of man. There is probably no better way of approaching Eucken's own position than by making some attempt to answer, on his own lines, the all-important question: What is man?

That man is claimed to a very large extent by nature is obvious. But we come to the crux of the whole matter when we ask: is there not something in man (and that the highest) which in some way lies beyond nature? On p. 114 we read: "Even the most zealous champion of the

claims of nature cannot deny that man achieves something distinctive; we not only belong to nature, we also have knowledge of the fact; and this knowledge is in itself sufficient to show that we are more than nature." Knowledge, even of the simplest kind, involves the operation of a unifying power, "there must be a unity of some kind ruling within us; but the mechanism of nature can never produce such a unity." Man could not construct, as he actually *does* construct, a systematic conception of the surrounding world unless there worked within him some force quite different from anything which could arise as a mere continuation of natural processes. We are thus brought to the great central idea of Eucken's philosophy. Man belongs in his innermost nature to the *spiritual world*. In him we see a manifestation of the *spiritual life*. This spiritual life is not, as Eucken's critics would have us think, something vague and more or less imaginary. It is quite a tangible reality. Who can deny that there is something in man which renders him capable (for example) of constructing and organising vast systems of ideas, and who can believe that this "something" is a material thing? Eucken regards the spiritual life as the essence of reality; it is much more actual to us than is matter itself, in fact it is in finding this spiritual life within himself that man finds his own true being. For man, by virtue of his participation in the spiritual life, acquires a cosmic and universal character, rising above what is merely individual. Since the spiritual life is an independent, eternal, and objective reality, Eucken's philosophy escapes all relativism, humanism, and pragmatism. It is an absolute philosophy. Yet it avoids the usual remoteness of the absolutist school, for this spiritual life is present in man, with an effort he can reach it and base himself upon it. Through his own activity he can participate in it.

It is in the spiritual life that we are to find *Life's Basis*, and not in the world of nature. In this life alone man acquires firmness and elevation above the mere flux of worldly phenomena; we may now say, in Francis Thompson's words:—

"Firm is the man, and set beyond the cast

Of fortune's game and the iniquitous heart."

The spiritual life imparts definite values and norms to human life. It operates within us by means of inner necessities which impel us in certain directions and raise us above all mere individualism. Religion and morality acquire reality and power by bringing man into contact with the spiritual life, by enabling him to enter into a sphere of absolute values. This task of elevation is, however, an exceedingly difficult one, and *Life's Ideal* is to be found in its accomplishment. Eucken's philosophy is therefore one of struggle and conflict, of spiritual activity; it is an appeal to raise the level of life, to set life upon a new and stable basis.

This book should be a great help to all who are seeking to understand Professor Eucken's thought; its whole arrangement is simple and clear, and there can be no difficulty in following Mr. Widgery's lucid translation.

MEYRICK BOOTH.

A JAPANESE REFORMER.

A Peasant Sage of Japan. Translated from the *Hōtokuki* by Tadasu Yoshimoto, with an Introduction by Dr. Estlin Carpenter. London: Longmans, Green & Co. 4s. 6d. net.

"A MAN'S mind seems so small, yet one sincere mind will move the gods, and heaven and earth will be moved too." So said Kinjiro Ninomiya, a wise man of Japan, born in the year 1787, who spent his life in the service of others, and, after his death, received the name of Sontoku (Respecter of Virtue, or the Virtuous). Sontoku—himself one of the most transparently sincere and unselfish men who ever lived—seems to have realised at a very early age the supreme importance of single-minded devotion to duty and to truth, and all through his life he held that the slightest flaw in a man's integrity not only resulted in trouble to himself, but in misfortune to his descendants. He belonged to a type of reformer rare in all ages, being characterised by an unlimited capacity for self-sacrifice, which he also demanded of others in the most uncompromising manner, combined with that gift of commonsense and practical judgment which is often lacking in the idealist. His love of humanity was as great as Tolstoy's, with whom, up to a certain point, he would have had much in common; but he was saved, probably by the fact that he had been born a poor man, with a less complex personality and a more prosaic mind, from the mental and spiritual torture which Tolstoy endured because of his inability to throw off the burden of wealth and share the simple life of the peasant. Sontoku was also very far from desiring to criticise the methods of government in his own country, and his conception of the relations which ought to exist between a "lord," his "retainers," and the tillers of the soil was based on the feudalistic system which is as strongly rooted as ancestor-worship in Japan. Nevertheless, he urged that the great landowners should live frugally, guiding and teaching the peasants, and distributing their wealth to the needy. He himself shared the burdens of the poor, including their poverty, even when he had won the favour of the Shogun by unremitting labour for the public good and might have claimed the highest rewards. "There was at no time any contrast between his own life and the lives of those he served, nor was there contradiction between his teaching and his way of living." In his early days he suffered "ten thousand hardships," and when his help was sought, time after time, in the work of restoring ruined estates, villages, and provinces to order and prosperity, or feeding thousands of starving individuals when the country was ravaged by famine, he knew how to carry out his schemes with the sympathy and comprehension born of personal experience. His clothes were of cotton of the cheapest kind, "for food he took nothing but rice and a bowl of soup, and when abroad only cold rice and water." He was a prodigious worker, taking only four hours rest in the night, and sometimes not that. His abode was often an old temple with a leaky roof through which the rain dripped and the wind whistled, to the discomfort of those who

gathered to hear his wise admonitions, and when journeying from village to village to investigate the conditions of the people he frequently slept by the wayside to save time, "much to the dismay of his followers."

The story of Sontoku is told in the naïve and entertaining chronicle written by Tomita, his principle disciple, which Mr. Yoshimoto has just translated. The *Hōkokuki*, as this record is called, is very popular in Japan; it has just been republished by the Department of Agriculture and Commerce in that country, and we would recommend the English version of it to all who care to study what Dr. Carpenter in his admirable Introduction has called "a unique record in the annals of Oriental philanthropy."

SOME RECENT BOOKS ON RELIGION.

Christian Ethics and Modern Thought. By C. F. D'Arcy, D.D. London: Longmans, Green & Co. 1s. net.

The Sermon on the Mount and Practical Politics. By A. E. Fletcher. London: Francis Griffiths. 2s. 6d. net.

Through Evolution to the Living God. By J. R. Cohu. Oxford: James Parker. 3s. 6d. net.

BISHOP D'ARCY presents us with a careful and scholarly statement, but in the simple language and manner befitting the series of Anglican Church Handbooks, of which the volume forms a part, of Christian teaching upon human conduct. There is a need of such work, for people often talk in a loose and uninformed way about the large amount of matter supposed to be common to all the leading religions of the world, and it is all too easy to miss the heightening which all the best things in human life get from the Spirit of Christ. No doubt any such effort suffers, in the eyes of most busy people, from the fact that *Ecce Homo* is a towering achievement in this field that belittles its successors and may seem to render them unnecessary. But Bishop D'Arcy's book may be taken as supplementing that famous work in two ways. It gives attention to questions that can never be long absent from the thoughts of the inquirer into problems of conduct—questions that connect duty with its theological and philosophical grounds. And it tries to envisage and meet the special difficulties of men of the present generation, faced as they are by the large issues of international war and peace, and the labour unrest, and the questions yet unsettled about marriage. Earnest readers will admire the prevailing religious note of the book, and its studied effort after moderation whenever matters are touched which ordinarily arouse passion.

The same subjects are treated by Mr. Fletcher, the former editor of the *Daily Chronicle*, who writes with a ready pen, and manages to settle most of the world's problems in his little book of eighty-eight pages. There is no doubt about his zeal and his conviction here strongly expressed as to the "practicability" of the Sermon on the Mount. His arraignment of the inconsistencies and failures of our modern

civilisation is one that will continue to be made until the European peoples, including ourselves, set themselves more resolutely to the interpretation of the Christian teaching in terms of social construction. But Mr. Fletcher has nothing new to say to us on that head.

It is instructive to turn from these attempts to grapple with practical issues, and look at another effort to popularise a great subject. The Rector of Aston Clinton is already a prolific author, and the present volume shows that he has done a respectable amount of scientific reading in preparation for the task of reconciling Religion with Evolution. He believes that Evolution, read as a whole, clearly points to a Power behind Nature Who is Good. With much lucidity of exposition and fertile power of illustration he goes over the well-worn paths, where those who are beginning to think about the subject could not do better than take him for a guide. It is true that the storm centre of the controversy both in science and philosophy has moved on from the field which Mr. Cohu surveys. But there are many who have not yet perceived this, and the book may be at once a present help to them and a preparation for further tasks of inquiry. They will find here no blinking of difficulties, and a thoroughly manful welcome to the bracing winds of Modernism.

THE CHRISTIAN INTERPRETATION OF LIFE.

The Shining Hour. By F. W. Macdonald. London: Hodder & Stoughton. 1s. 6d. net.

NOTHING indicates so clearly the great advance Liberal Christianity has made as its marked but unconscious presence in writers who admit no breach in their allegiance to the old dogmatic. This volume of essays by Mr. F. W. Macdonald is a good example of this tendency. His book is presumably addressed to orthodox dissenters, but there is hardly any emphasis on what used to be considered "the marrow of the Gospel." Save for the inclusion of a paragraph or two in the penultimate essay on "The New Testament View of Jesus," we should hardly have guessed the orthodoxy of the author. The omission of any large emphasis on the old scheme of salvation is all the more remarkable when, as one essay shows, Mr. Macdonald is alive to the growing alienation of the modern world from organised Christianity. Facing the issue he impresses on his readers, not the acceptance of any doctrinal propositions, as a former generation would have done, but the claims of Christ's spiritual message. "Christ," he declares, "has given us a new interpretation of life. . . . He has brought into the world new ideals and motives, new inspirations for conduct, new visions to light our path and new strength with which to follow him" (pp. 86, 87). All excellently stated, but it will carry Mr. Macdonald much further than he is prepared to go, judging from this volume. Resolutely applied it would reveal a deeper and truer reason for the alienation of the

modern world than love of pleasure (p. 82).

In an earlier paragraph he comes in sight of the real explanation, when he observes "the moral issue is in all cases the final one: and all moral issues are by their very nature spiritual issues that bring us face to face with God." One can imagine what Ruskin or Tolstoy would have made of such an admission. It is the wide divergence between the profound Christian ideal of life and the pagan practice of our civilisation that will account for so much unbelief. We are reminded of Mr. Peile's hard saying in his Bampton Lectures, that "mankind for centuries has done everything with the moral rule of the Gospel except obey it." Tolstoy made this discovery for himself, and with conspicuous courage proceeded to convert his own conduct and that of others to Christ's plain teaching. In a timid way Mr. Macdonald recognises the existence of this challenge in the Gospels. He remarks: "the Presence of Christ in the modern world is the central and supreme fact. . . . The great issue to be determined is whether human society will accept his government and guidance or refuse them. The issue trembles in the balance to-day." No one whose eyes are open to the facts can feel that Mr. Macdonald has understated the gravity of the issue.

MESSRS. SMITH ELDER & Co. announce that they will have ready on March 28 the Epistles of St. Paul, an English text prepared by Sir Edward Clark, K.C. It consists of the Authorised Version, amended by the adoption of such of the alterations made in the Revised Version as are necessary for correcting material mistranslations or making the meaning clear; but no word will be found in it which is not sanctioned by the Authorised or Revised Version.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SON :—Socialism and Character: Vida D. Scudder. 5s. net.

MESSRS. DUCKWORTH & Co. :—Between the Acts: Henry W. Nevinson. 2s. 6d. net.

MESSRS. W. HEFFER & SONS, LTD. :—Naturalism or Idealism? Rudolf Eucken. 1s. net.

MESSRS. HODDER & STOUGHTON :—Faith, Freedom, and the Future :—P. F. Forsyth, M.A. 5s. Why we may Believe in Life after Death: C. E. Jefferson. 2s. 6d. net.

MESSRS. KEGAN PAUL & Co., LTD. :—Mountain Pathways (Matthew v.): Hector Waylen. 3s. 6d. net.

THE LINDSEY PRESS :—Thoughts for Daily Living: Robert Collyer. 2s. 6d. net.

MESSRS. METHUEN & Co., LTD. :—A Philosophy of Social Progress: E. J. Urwick, M.A. 6s.

MESSRS. SIDGWICK & JACKSON, LTD. :—The Woman Wonderful: Wilfred Hemery. 6s.

MR. ELLIOT STOCK :—Lord and All: The Progress of Perfection: L. B. 2s. 6d. net.

MR. T. FISHER UNWIN :—The New China: A Traveller's Impressions: Henri Borel. 10s. 6d. net.

FOR THE CHILDREN.

HUGH LATIMER.

1490-1555.

II.

LATIMER, who, as we saw last week, had been sent to take charge of a country parish in Wiltshire, now became very much noticed as a preacher. He always said something that people could understand and take hold of, and he was never a bit afraid of speaking out about anything that he thought wrong. Once he was speaking at St. Paul's Cross in London and a number of Bishops were listening. "I will ask you a strange question," he cried out all of a sudden. "Who is the most diligent prelate (*i.e.*, priest) in all England, that passeth the rest in doing his business? I will tell you! It is the devil! Therefore, you un-preaching priests" (he called them this, because they would not preach to the people in English) "learn of the devil to be diligent in your office; if you will not learn of God and good men, for shame learn of the devil." These were severe words, but it is very likely that some of the priests deserved them, as from all we can hear they seem to have been an idle, lazy set. But sermons of this kind made Latimer enemies, and he was summoned again before the Court of Bishops, and things might have gone badly with him if the King had not stepped in to save him. Then there came a change in affairs—the Reformation, which means the turning of England from Catholic to Protestant, was going on all this while. A man called Thomas Cromwell, who favoured the Protestants, was the King's Prime Minister, and the monasteries were going to be looked into and closed or improved, so that Latimer was now thought better of, and he was made Bishop of Worcester, where he was just as busy as he had been in his little country parish, seeing that all the parishes under his charge had good priests to look after them, and preaching everywhere in his own bishopric. But in a few years' time another change came; people began to think that the Reformation was going too far. The Government sent out a list of articles of belief which must be signed by everybody. These articles were again meant to uphold the Catholic beliefs. Latimer would not sign them, and gave up his bishopric. The King was angry with him this time, and though he would not have him persecuted, still he would not let him go free, so he was kept in prison for a year or so. He was then set at liberty, but the Catholics were always on the watch to do him harm, and they seized him and imprisoned him in the Tower when he came up to London to see a doctor. However, when King Edward VI. came to the throne, he released him again, and he lived for a time in Lambeth Palace, and spent his time in preaching, and in studying, and in doing kind things for the poor. He was so well known for doing kindnesses that he could not walk in the garden without someone coming to beg him for help or advice. It would have been a pleasant end to Latimer's hard-working life if he had been allowed to live on for the rest of his days in this beautiful old palace, but it was not to be so.

King Edward VI. only reigned six years (he died when he was almost a boy) and then Queen Mary, Henry VIII.'s daughter, began to reign, and things went very badly with the Protestants. For Mary was a strong Catholic, and thought it her duty to persecute the Protestants until there should not be one left in England. Only six weeks after she came to the throne Latimer and Cranmer and others of the Reformers were sent to prison. Latimer was already old and often ill, and in his prison he was allowed no fire, though the hard winter was there. But even so he kept up his cheerful spirit and made a sort of joke of it. "Tell your master," he said to the gaoler, "that if he does not look to me better, I shall perhaps escape him." The Governor of the prison was very angry and asked him what he meant. "Why, truly," he said, "you look that I should be burnt, but as it is, I am more likely to be starved with cold." After a while he was moved to Oxford, and kept in the common prison there for over a year. They pretended to give him a trial, but he knew it was no use arguing with them, and, besides, he was too weak and ill to do so. So he only said that he was determined to keep to what he had always preached, and when they sentenced him to be burnt to death all he said was: "I thank God most heartily that He hath prolonged my life to the end that I may glorify Him by this kind of death."

They did not want him to die at once, however. They kept him and Ridley, another preacher, a younger man than Latimer, in prison for a year and a half longer, and tried all they could to make them recant—that is to say, change their minds and become Catholics. But it was no use, and so at last, on October 16, 1555, Latimer and Ridley were led out of the prison at Oxford to be burnt to death. At the open space beyond Balliol College, where they were to die, they knelt down and prayed together, then they took off their outer clothes and gave little remembrances to their friends, and then they were ready. Some friend mercifully tied a bag of gunpowder round the neck of each of them that they might die quickly, and then they were chained to a post and the fire was brought. Latimer's last words were to his friend Ridley, to encourage and cheer him. "Play the man, Master Ridley," he said, as the fire began to crackle. "We shall this day light such a candle by God's grace in England as I trust shall never be put out." Then as the flames rose up, he bathed his hands in them, until they reached the powder, when he died.

What do you think he meant by "the candle" that they would light by their deaths? He meant that they would give other people light and courage to stand by the truth and to do right whatever it might lead to. This is what makes a great man—to have courage to do what is right in spite of any trouble and pain that it may bring to ourselves, in spite even of death, if it should lead to that. Latimer was a martyr, one who dies for the truth, and there is no nobler thing than that. There have been many of these martyrs in England, both men and women, and it should make us very proud of our country-people when we read about them. It is people of this kind who are great, and who

have made England a great country, and not the people who think first of all about getting on themselves and outwitting their neighbours and making a little more money than somebody else. No, it is those who stick to what is right and care more for that than for anything else in the world that are the really great people, although they may never be heard of in history, and may live in poor cottages and have to work hard for their living every day. Latimer had to die for his faith; it is very unlikely that we shall ever have to die for ours, but we can all live for what is right, and good, and true, and that is just as important.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

MANCHESTER DISTRICT
ASSOCIATION OF PRESBYTERIAN
AND UNITARIAN CHURCHES.

Annual Meeting.

THE annual meeting of the above Association took place on Saturday, March 16. A service was held in Cross-street Chapel, at 3.30 p.m., conducted by the Rev. A. Cunliffe Fox, B.A., Principal Mellone preached the sermon from the closing words of Matthew xxiv. 6, "The end is not yet." After service tea was provided in the Lower Mosley-street Schools. The evening meeting was held subsequently in the Memorial Hall at 6 p.m., the President, the Rev. N. Anderton, being in the chair. In his opening words the chairman made reference to the coal strike and the labour unrest of recent years. In the past they had had individuals standing up for the right, if need be, against society. They had been silenced by imprisonment or martyrdom. Now we had masses of the people rising up to protest against the conditions under which they lived, masses whom they would have to answer, not by prison but by justice. Something was needed besides legislation for the new time, if men and women were to live together in unity. That something was what the churches were trying to supply, the inner discipline and the inner obedience. They were told that the present crisis was a challenge to the churches. It was a challenge also to politicians, social reformers, party men, business men—to all citizens. The churches were asked to take sides. There was room, no doubt, for diversity of opinion on this question, but his personal conviction was that it was impossible for the churches as churches to take sides. Their doors must be open to all comers, rich and poor, masters and workmen. The church had to bring together in worship men who might be opposed to each other in the world outside. It must make them feel the high ideals of brotherhood and service. The members of the churches out in the world must take sides. It was theirs to stand as citizens for justice, righteousness, brotherhood, for all that made for the uplifting of the nation. After commenting adversely on some references to Unitarianism made by Dean Welldon, while at the same time paying a tribute to the Dean

for his splendid work in Manchester, the President proceeded to appeal directly to all who were present for increased effort and devotion to the churches of which they were members. They were among the few who had to bear the brunt of the work in that district. They believed in their faith. It was their gospel that the power of God was able to save humanity. Could they, notwithstanding all they had done, do more than they had done? They must, while not trusting less in themselves, trust more in God. They must have a mission to their own churches, to their own enrolled members, to awaken them to the duties and responsibilities of their faith, and to revive the spiritual life of their whole community.

The annual report and financial statement were taken as read and adopted.

The Rev. Charles Peach next moved, and Dr. Mellone seconded, the following resolution:—"That this annual meeting of the Manchester District Association of Presbyterian and Unitarian Churches appeals to His Majesty's Government for larger grants to the National Exchequer to the Local Education Authorities, and affirms the undesirability of conceding the Right of Entry." The resolution was carried unanimously.

Mr. Charles Hawksley then gave an address as the representative of the British and Foreign Unitarian Association, of which he is president. After some references to the annual report, Mr. Hawksley said that stress was sometimes laid on the desirability of having one church. One church, he thought, would be a mistake. Minds were differently constituted. The kind of religion suited to one church would not satisfy many others. If they were all like-minded there would be stagnation. Diversity of opinion kept them alive. They might agree on principles. They would nevertheless each desire their own expression of those principles. Above all they must be tolerant one towards another. Proceeding, he gave some account of the work of the British and Foreign Unitarian Association, and in conclusion bade them God speed in their efforts in the Manchester district.

The Rev. E. D. Priestly Evans, of Bury, brought a cheerful note of confidence and success from the north and East Lancashire churches. They were full of vigour and life, and did not complain of lack of numbers. They were not chilled by small attendances at worship. As an instance of the healthy condition of the North and East Lancashire Unitarian Mission he would mention their Jubilee Fund, started in 1909. They had raised already £1,500, and hoped to make it into £2,000 before closing the Fund.

Mr. J. W. Barlow, of Bury, directed attention to the importance of taking in hand the young people of our churches and Sunday schools. It was necessary that they should be built up now in character if we were to have sane and sound heads of families, and citizens not marred in their youth.

The Rev. Henry Chelley, of Pendleton, was the last speaker. He was not there, he said, to be heard, but seen. He was the last member baptized into the Unitarian family; last, therefore least! They might have too much speech-making. God had

not ordained that his people should be saved by dialectics. He was not there to add to the Book of Lamentations. Unitarians were the lineal descendants of the Stoics. They existed in a frigid zone of eclecticism. But in his view their business was to save souls. If they could not make bad men good men and good men better men, then it was time to sound a retreat. Perhaps they were too cold. They must get nearer to the fire of life. If was not much use telling the world they were Unitarians. They might as well tell people they were Hungarians. The world wanted to know whether they were alive. They wanted more enthusiasm and more earnestness. They must get rid of all apathy and catch the spirit of devotion, of utter faithfulness to God.

The report is a record of hard work under a good deal of discouragement, owing to straitened finances. The income falls far short of the expenditure, and hitherto the balance has been made good out of a reserve fund which is being rapidly exhausted. The committee point out the need of much more generous support if the work in the poorer churches is not to be curtailed very seriously.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

Annual Meeting.

THERE was a good attendance in the pleasant little meeting-room of the Ancient Chapel of Toxteth to celebrate the annual meeting of the Liverpool District Missionary Association on Saturday afternoon, March 16, and the proceedings were marked by cheerfulness and enthusiasm.

The Rev. C. Craddock gave a hesitating glance in the pessimistic direction when he offered a perplexed interrogation concerning the general exodus from churches and the disintegration of the older authority. "We do not find that these people come to us in any large numbers," he said; "yet one would think we had something to offer them." But the meeting refused to consider numerical riddles, and preferred to dwell on the vitality of the claims and contentions of the Association. The Rev. H. W. Hawkes saw in the present state of religious thought not chaos, but a kind of intellectual convulsion in which the atoms would presently crystallise round new centres; and in that process of crystallisation it might be conceived that they themselves would bear their part. Dr. S. A. Mellor, whom the Association welcomed to Warrington, deprecated any dwelling on numbers as a criterion of the spiritual significance of their churches. They lived not by counting heads, whether few or many, but by their assertion of and emphasis on personal religion, on the mystic claims and desires of the souls of men. For him the ministry of such a church was profoundly worth while. The Rev. S. H. Street declared the very existence of their churches as centres of liberal religious faith was in itself a challenge and a witness—a witness of spirituality and a challenge to free and fearless religious thought. Their influence was great, directly or indirectly.

The Rev. J. C. Odgers, who presided,

sketched the events of the year, which has been a memorable one, as celebrating the jubilee of the Association. They should congratulate themselves, he said, on the recent legal decision confirming to them the legacy of the late Mr. L. W. Evans, on which the Association will enter into possession in 1914. Mr. Lawrence Hall and Mr. A. S. Thew moved the adoption of the report and accounts.

The Rev. H. W. Hawkes testified to the increasing spiritual activity and sense of fellowship of the church at West Kirby. Bootle deserves congratulation on its loyal endeavour to maintain interest and enthusiasm during its interregnum, and in this regard the noteworthy leadership of its secretary, Mr. Lewis W. Lewis, should be mentioned. The advent of the Rev. Walter Short in July is being anticipated with pleasure and confidence.

The work of the Rev. J. B. Higham at St. Helens is making good progress, and there is a very vigorous Sunday-school. Crewe is looking forward to the settlement there of the Rev. G. Pegler after its long period without a minister. The Rev. S. H. Street gave some interesting and hopeful particulars of his work at Garston. The Rev. A. E. Parry, though his church at Wallasey is now independent of the Association, showed that the religious efforts in that locality are increasingly successful.

Mrs. H. D. Roberts, proposing in the absence of Mr. Roberts the appointment of the members of Council for the year, paid a tribute to the energy and acumen of the hon. secretary, Mr. B. P. Burroughs. The members of the General Council are:—Miss E. C. Abraham, Miss H. Johnson, Messrs. B. P. Burroughs, T. R. Cook, A. Cooper, L. Hall, J. Coventry, L. D. Holt, R. D. Holt, M.P., C. E. Hudson, C. S. Jones, and A. S. Thew.

MIDLAND CHRISTIAN UNION.

THE annual meeting of this Society was held on Monday afternoon, the 11th inst., at the Old Meeting Church, Birmingham. This year, owing to the forthcoming National Conference meetings in Birmingham, the proceedings were somewhat curtailed, the usual conference being omitted. Notwithstanding this fact there was a large attendance of ministers, delegates, and members of the constituent congregations. The report was adopted on the motion of the retiring president, Mr. W. Byng Kenrick, who struck a note of cheerful optimism. He laid special stress on the freedom which characterised the churches forming the Midland Christian Union, and appealed for a spirit of unity and determined energy amongst the rank and file, and also made a plea for increased financial assistance, as the Priestley Fund was being depleted, though not at so rapid a rate as was originally expected. Mr. Kenrick pointed to the two exceedingly bright features of the report, the opening of the new church at Wolverhampton and the extraordinary increase of members at Small Heath under its new minister. The president was re-elected on the motion of the Rev. J. W. Austin, who congratulated him on the

happy issue of his arduous labours for Wolverhampton. The vice-presidents were also re-elected and gratifying mention was made of the fact that the Rev. Joseph Wood was still to be a vice-president, thus retaining his long and valued connection with the Society, despite his regretted severance of the pastoral tie with the Old Meeting Church, and his probable change of residence from Birmingham. The co-secretaries, Mr. E. Ellis Townley and the Rev. A. H. Shelley, and the retiring committee were also re-elected. Tea was subsequently provided by the Old Meeting Church. At the evening service the preacher was the Rev. E. W. Lewis, of the King's Weigh House Church, London.

WOMEN AND LOCAL GOVERNMENT.

THE annual business meeting of the Women's Local Government Society took place at Caxton Hall, on Friday, March 15, Mrs. W. N. Shaw presiding, in the place of Lady Strachey. Delegates from twenty-three of the affiliated bodies attended, including representatives of the Yorkshire Ladies' Council and the Irish Women's Suffrage and Local Government Association; also from sixty to seventy subscribers. The annual report, which had been previously accessible, was taken as read. The Lady Emmott moved the adoption of the report, which was seconded by Mrs. Brownlow, supported by Lady Strachey and Mrs. Nott Bower, and carried. The officers were re-elected, and the following ladies and gentlemen were added to the Council:—Lord Henry Cavendish Bentinck, M.P., Dr. Collingridge, M.O.H. (City of London), Mrs. Creighton, Frank Debenham, Esq., J.P., Mrs. Arnold Forster, Mrs. Arnold Glover, Lady Gomme, Miss McKee, Miss Harrison (Dublin), and Mrs. Fabian Ware. On the motion of the Chairman, seconded by Miss Cons, who was warmly greeted, a resolution was adopted representing the urgency of the need for the Local Government Qualification Bill. This and other matters having been dealt with, the following was moved by Miss Maitland and seconded by Miss Kilgour: "That, with a view to increasing the share of women in the administration of local government, a women's 'approved society' for England, under the National Insurance Act, be formed as a separate section of the Women's Local Government Society, financially independent." After discussion, the matter was referred to the Committee for further consideration that they might prepare draft proposals to lay before another general meeting, to be summoned for the purpose.

LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting was held at Essex Hall on Saturday, March 9, the president, the Rev. A. A. Charlesworth, presiding. There was a good attendance of members. Miss Withall, as treasurer, presented the Society's balance-sheets. On the general account there was a small balance in hand for the first time for many years. The

Southend Home account showed payments amounting to over £123, and the Country Holiday Fund to over £121. Both accounts also showed small balances in hand.

The Committee's report was then presented by the secretary, Mr. R. Asquith Wooding. It chronicled a year of steady progress. Chief among the matters of interest recorded was a teaching demonstration of the Archibald system given by Miss May Pelton, of the Sunday School Union, with the result that two schools had taken up the system for their infant classes. In connection with the report of the Southend Home special stress was laid on the fact that to meet the cry for increased accommodation the Society had taken a larger house, which would enable twelve instead of only seven guests to be received at a time. A considerable amount of new furniture had been bought, and an appeal had been issued for the money required, amounting to about £60. Dealing with the Country Holiday Movement the report stated that 412 scholars had been assisted in the past summer, an increase of 30 over the figure of the previous year.

Mr. Charlesworth, in moving the adoption of the report, especially drew attention to the money required for the Southend Home, and expressed the hope that it would be forthcoming in a short time.

Mr. Herbert Gimson was elected president for 1912, and the other officers were re-elected.

After an interval for tea a public meeting was held. The Secretary gave a short statement on the effect of the National Insurance Act in relation to Sunday-school Provident or Friendly Societies. This was followed by a conference on "The need for further organisation in the Sunday school," introduced by the Rev. Charles Roper. A good discussion followed.

THE SOCIAL MOVEMENT.

TRAINING FOR SOCIAL WORK.

THE Woodbrooke Settlement, of which Dr. Rendel Harris is head, arranged in 1908 (in conjunction with Birmingham University) a most admirably conceived course of training for social work, to meet the urgent demand for social secretaries, welfare workers in factories, workers in guilds of help, labour exchanges, care and after-care committees, and numerous other forms of effort, both public and private, for the general weal. "There is an ever-deepening conviction," says the most recent prospectus, "that for those who wish to play any effective part in Social Reform, a previous course of training is as necessary as it is in the case of those who are preparing for the medical service or missionary work. Sympathy alone is not enough—knowledge is required as well—and an increasing number of people, who have heard the call to Social Service, feel acutely how ill they are equipped for such work. As instances of this, we may mention the student who, having finished his course at the university, feels keenly the need of coming more

directly into contact with social problems; the man of business who is anxious to understand better the social problems which confront him in his own business, or to take up work as an elected or co-opted member of some local governing body, or to give talks to adult schools, or week-end schools, on the social message of Christianity; or the woman who is called upon to live at home, but feels the need of a period of training to enable her to take up one of the many branches of social work for which the voluntary worker is so much in demand. Last, but not least, in importance, comes the case of the man or woman who is desirous of taking up social work as a career, if a reasonable prospect of livelihood offers itself, and for whom a thorough training is absolutely essential."

* * *

The last point is worthy of attention, for while we do not think that the man who undertook social work merely as a means of getting a living—and we are perfectly aware that the Woodbrooke Settlement would be the last place in the world to encourage any such wish—would be of much utility as a public servant, yet, on the other hand, one must pay one's bills punctually at the recognised intervals, and as the average man must produce all that he consumes, one cannot take up social work as a permanent occupation without a reasonable certainty of tenure and the prospect of at least a modest competence.

* * *

Where the authorities of the Settlement have shown a wise instinct is in their insistence that the course shall include definite practical work. In a former—and we hope rapidly disappearing age—there was often a great gulf fixed between the man of thought and the man of action in the social field. The latter was often a well-intentioned mortal, full of zeal and not infrequently empty of knowledge, who distributed the doles of the well-to-do, who perhaps would have resented his having ideas about the root causes of poverty. The man of thought excogitated in his study social and economic theories which had no validity on this planet. Every thoughtful person must now realise that if we are to solve our social problems we must have a constant supply of helpers who can both think and work, and whose thought and work will be all the better for acting in combination.

ANNOUNCEMENTS.

MISS A. LEIGH BROWNE writes to us to say that the address of the Rev. C. Fleming Williams, hon. secretary of the Free Church League for Woman Suffrage, which was advertised in our columns last week, is 2, Holmbury View, Springfield, Clapton, N.E.

THE annual business meeting of the National Education Association will be held on Thursday, March 28, at 3 o'clock, at the Westminster Palace Hotel. At

4 o'clock a debate on "The Present Condition of Educational Finance" will be opened by Sir George Kenrick (chairman of the Birmingham Education Committee), Lord Sheffield being in the chair.

It is a pleasure to be able to announce that the Rev. E. Daplyn, an able contributor to our own columns, has been elected a Fellow of the Royal Society of Literature.

PROFESSOR HENRI BERGSON has accepted an invitation to deliver the Essex Hall Lecture in Whit week.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Atherton.—A sale of work, which has just been held at Chowbent Chapel in aid of the Mission Jubilee Fund, and to defray the cost of chapel repairs, has resulted in £605 being realised, £100 more than was anticipated.

British League of Unitarian and other Liberal Christian Women.—On Wednesday afternoon, March 20, about seventy delegates and members from various branches attended the Council meeting of the League, to hear reports of the work done during the winter. The meeting was held in the Council Room at Essex Hall, and Mrs. Blake Odgers presided. Miss Helen Brooke Herford gave a short survey of the general work undertaken by the committee, and announced the appointment of a delegate from the "Verein für religiöse Unterricht," who would come from Cologne to attend the annual meeting of the League in Whit-week. The International section is evidently developing in a most encouraging way. Many new branches are joining also in our own country. Miss Mitchell explained the work of the Fellowship section, which tries to keep in touch with those Unitarians who have to live away from congenial church fellowship. She read extracts from letters she had received from such women expressing their delight at being offered the chance of becoming Fellowship members and the help they gained from the sense of comradeship through joining the League. Mrs. Herbert Smith appealed to branch secretaries to help in finding hospitality for Whit-week for ministers and delegates, and Mrs. Sydney Martineau gave a cheerful account of the finances of the League. Then followed short accounts from delegates of several of the branches represented. One lady had a specially warm welcome, as she came all the way from Ilminster, and reported well of that branch. Mrs. Davies, of Wakefield, gave an address on "The Intellectual Advance of Women, and the opportunity of the League."

Burnley: Trafalgar-street Church.—The Rev. W. J. Piggott wishes to acknowledge gratefully the help which he has received as a result of his appeal on behalf of the extension fund for improving the Sunday school, and increasing the missionary work of a struggling church in a large industrial centre, especially among the children. The hon. treasurer has received and gratefully acknowledged £29 5s. of the £50 required. The establishment of a primary department and the equipment of the band of hope and string band

absorbed over £26 of this, and it has been found impossible to found a gymnasium for young men and women owing to lack of funds. If this scheme is to be carried out before the beginning of next winter, from £12 to £15 will be needed, however economically it is managed. There is also a real need of such useful accessories in the Sunday school as blackboards, easels, maps, models, &c. These, if they have to be purchased new, would cost at least £10. Further subscriptions will be gladly received by Mr. John T. Bibby, hon. treasurer, 3, Western-avenue, Burnley, or by the Rev. W. J. Piggott, 103, Albion-street, Burnley.

Lancaster.—The Rev. J. Channing Pollard was invited to attend the meetings of the conference of the Lancashire Congregational Union recently held at Lancaster, at which 450 delegates were present. At the luncheon on the last day he proposed the toast, "The prosperity of the Lancashire Congregational Union."

Liverpool.—At the spring meeting of the British League of Unitarian and other Liberal Christian Women, Miss Brooke Herford attended and explained various aspects of the work of the League. Mrs. Pearson, Miss Wellmer, Mrs. Roberts, Mrs. Rose, and others, joined in the discussion which followed.

London: Blackfriars Mission and Stamford-street Chapel.—A reunion of old Sunday scholars and teachers took place on Saturday, March 16, the date having been changed from the first week in the New Year in order to avoid clashing with other social gatherings. A special effort had been made to draw together as many scattered friends as possible, and some seventy old scholars and teachers attended. Short encouraging speeches were made by the minister, the Rev. J. C. Ballantyne, and the Rev. W. Copeland Bowie, a former minister. It is hoped that as a direct result of this meeting an "Old Scholars' Association" may be formed.

London: Stratford.—The annual meeting of the Stratford Unitarian Church was held on Wednesday, March 6. The chair was taken by the Rev. J. Arthur Pearson, who was supported by the Revs. John Ellis, W. H. Rose, A. H. Biggs, M.A., LL.B., Messrs. A. Savage Cooper, Stanley P. Penwarden, and others. The meeting was well attended. The reports of the church and institutions and balance-sheets for the past year were submitted and passed, and gave evidence of a great deal of vigorous and successful work.

Morecambe.—A course of three week-evening lectures on Unitarianism was recently given under the auspices of the North Lancashire and Westmorland Unitarian Association, assisted by the British and Foreign Unitarian Association. On February 21 the lecturer was the Rev. W. T. Bushrod, of Chorley, who took for his subject "The Prophets and their Interpretation." On February 28 the Rev. C. Travers, of Preston, lectured on "Was the death of Jesus an Atonement?" The Rev. J. C. Pollard occupied the chair on the first, and Mr. J. Hartley, B.A., of Lancaster, on the second occasion. On March 6 the Rev. J. C. Pollard lectured on "Some main differences between Unitarianism and Orthodoxy."

New Zealand: Wellington.—Judging from the last calendar which has reached us of the Unitarian Free Church, Wellington, the congregation were preparing to give the Rev. W. and Mrs. Wooding an enthusiastic welcome on the occasion of their visit. It was announced that Mr. Wooding would preach on February 25, at the morning service, on "The Great Hazard," and in the evening on "Christianity a Revelation of the Human Self." On February 27 he was to give a lecture on "The Religious Changes I have Seen." During the week a congregational "At Home" was given in honour of the visitors, and the women of the church were invited to meet Mrs. Wooding two days later to hear an

address from her on "Woman's Work in English Unitarian Churches." Mr. Wooding was also announced to preach on March 3, and the programme was completed on March 5 by a lecture on "Reminiscences of Life in an English Village."

Newcastle-on-Tyne.—On Tuesday, March 19, Mrs. W. H. Manning delivered a lecture on "A Dash through Canada" at the Church of the Divine Unity to an audience of 180 people. The lecture dealt with an eight weeks' tour, and was illustrated by 100 slides lent by the Canadian Pacific Railway. Mrs. Manning, in an able and vivacious way, described her impressions of the leading cities, the prairie and mountain scenery, and the agricultural districts, and spoke of the church life and moral tone of the Canadians, dwelling particularly on the strong feeling against intemperance. During the evening she conveyed to the members of the church the greetings of Mr. and Mrs. Gunn, who were formerly members of the Newcastle church, and who started the movement which resulted in the foundation of a church at Victoria, B.C. The chairman, Mr. Otto Levin, J.P., asked Mrs. Manning to send a message of goodwill from those present to their old friends. The proceeds of the lecture, over £12, will be devoted to the church decoration fund.

Newcastle-under-Lyne.—A successful sale of work was held on Thursday, March 14, in the Old Meeting House, Miss Trigger, the Mayoress of Newcastle, performing the opening ceremony. As a result of this effort on the part of the congregation a good sum has been realised.

Norwich: Octagon Chapel.—During the past month a series of five public meetings have been held in the Martineau Hall, following upon the usual evening service, which have attracted considerable attention. Under the general title of "Problems of Citizenship," various speakers accepted the invitation to deal with different aspects of the social question. The opening lecture was given by Mr. W. E. Hansell on "Citizenship and Social Service." Mr. W. H. Jewson dealt the following week with "The Problem of the Working-Class Boy," and subsequent lectures on "Citizenship and Sacrifice," "Citizenship and the Poor Law," and "The Evolution of the Citizen" were given by Mr. W. E. Keefe, Mr. Fred Henderson, and the Rev. Mortimer Rowe respectively.

Sheffield: Unitarian and Free Christian Sunday School Union.—At the annual meeting of the Sunday School Union, which was held in Channing Hall on Tuesday, March 12, Mr. George Vickers was elected President, Mr. S. E. Deeley Vice-President, and Mr. H. Smith Secretary and Treasurer. The following summary of returns from the six schools in the Union was presented. For the year ending December 31, 1911, there are in the Union 764 scholars and 91 teachers. This is four scholars more and four teachers less than last year. There are 263 scholars above sixteen years of age, an increase of 49 on last year. Most of the schools report an increased average attendance, and all report good and improved conditions. It was decided, in view of the recent developments in the district, to add the words "Free Christian" to the name of the Union, and that the secretary should write and invite the Sunday schools of the two new churches at Mexbro' and Bolton-on-Dearne to join the Union.

Warrington.—A crowded and enthusiastic meeting was held on Monday, March 18, to welcome the Rev. Dr. Stanley A. Mellor to the ministry of Cairo-street Chapel. Mr. F. W. Monks, J.P., was in the chair, and the speakers included Mr. J. Rymer Young, J.P., who spoke for the congregation; Mr. David Plinston (superintendent of the Sunday school), the Rev. W. Miller (Presbyterian

minister of Warrington), the Rev. E. Stanley Russell (representing the Liverpool District), the Rev. W. Whitaker (representing the Manchester District), the Rev. W. H. Drummond and Mr. Cocker (Rotherham). Dr. Mellor replied to the various greetings in an earnest speech. A cordial letter of good wishes and regret at his inability to be present was received from the Rev. John Yonge, who recently completed fifty years as minister of Wycliffe Congregational Church.

Yorkshire Unitarian Club.—The last ordinary meeting of this club for the current session was held at Unity Church, Dewsbury, on Saturday afternoon, March 16. The chair was taken by the president, Mr. F. G. Jackson, and the Rev. W. R. Shanks, of Leeds, read a paper on "The Church and Speculative Theology."

NOTES AND JOTTINGS.

A SOCIETY FOR AIDING DRIVERS AND HORSES.

There are still many people who prefer horse-drawn vehicles to motor-cars, and it will be pleasant news to them that a society, under the title of the Horses' and Drivers' Aid Committee, has been started. This society proposes to act on behalf of the cab horse and driver alike by endeavouring to secure better conditions for both, so long as the mixed traffic of motor and horse-drawn vehicles continues, and it is part of their scheme to put on the streets a few small Victorias of the kind in use in Paris for those who like leisurely driving better than being whirled along in the popular "taxi." In employing drivers, preference will be given, other things being equal, to those whose age prevents them taking up new work as motor drivers without interfering with their efficiency as drivers of horse-drawn cabs. Where horses are found to be old, diseased, and unfit for work, the Committee will, where possible, acquire them, and, if necessary, have them mercifully killed; but such horses as may be suffering only from want of proper treatment will be tended and cared for, and then returned to work under the Committee's auspices for the rest of their life. Subscriptions or donations may be sent to Lady Tenterden at 83a, Chester-square, S.W., or to the hon. secretary, Mr. Charles Reinhardt, M.D.

THE SIMPLE LIFE IN LONDON.

The Simple Life Exhibition which is to be held at Caxton Hall, Westminster, on March 26, 27, 28 and 29, should attract all who are interested in the question of food reform and the pursuit of health along humanitarian lines. Practical advice on this subject may be obtained at the Exhibition, where demonstrations will be given of the nutritive and economic advantages of meals graded to suit all. Short lectures will be delivered by Miss E. Douglas Hume, Captain Walter Carey, R.N., Mr. Harry de Pass, and Mrs. Hodgkinson, late editor of the *British Health Review*, which is now incorporated with the *Herald of the Golden Age*. Complimentary tickets of admission can be obtained on application to the hon. secretary of the Order of the Golden Age, 153, 155, Brompton-road, S.W.

A DICKENS EXHIBITION.

It was a happy idea to mark the Dickens centenary year by arranging a temporary exhibition of relics in the shape of MSS., diaries, portraits and letters at the Victoria and Albert Museum, where the Forster Bequest is already housed. The Exhibition, which is to be kept open until October, seems to represent every phase of Dickens' activities, and includes photographs of many of the buildings and localities mentioned in his works, as well as a large number of original sketches by Cruikshank. The MSS. of most of the novels are shown, and particular interest attaches to the copy of "Edwin Drood," open at the last page, which was written on the day he died. There is also an autograph draft by Dickens of a letter to George Cruikshank which disposes of the idea that "Oliver Twist" was written round certain etchings he chanced to see in Cruikshank's studio. In it he asks him to design afresh the last plate for "Oliver Twist," adding: "I feel confident you know me too well to be hurt by this inquiry, and, with equal confidence in you, I have lost no time in preferring it." The original drawing, in pencil, and the substituted illustration are both on view at the Exhibition.

TEACHING ITALIAN NAVVIES ENGLISH.

The *Manchester Guardian* records a practical piece of philanthropy in the form of a night school for Italian navvies in New York, where lessons on English are given from a text-book containing actual sentences and instructions which the immigrant is likely to hear while he is doing his work. It has been found that the navy who studies one of the "readers" prepared for children soon learns to interpret such sentences as "The bird sings in the tree," or "see the kitten play with the ball," but he is quite unable to understand the orders addressed to him in the course of the day. Many lives, it is said, have been lost through such phrases as "Look out!" "heads up!" "go back!" or "don't touch the rope!" not being comprehended. The compiler of the text-book found the material she required by spending two days in watching one of the foremen and jotting down every order he gave.

TWO WOMEN PIONEERS.

The death occurred on February 13 of Miss Mabel Sharman Crawford, a courageous upholder of just causes. Miss Sharman Crawford signed the first memorial for legislation to render women eligible to county councils, which was presented to Lord Salisbury on May 20, 1889, just four days after Lady Sandhurst was deprived of her seat on the London County Council on the ground of sex. Miss Sharman Crawford was a member of the Committee from 1893 to 1905. On March 6, 1912, Miss Ellen Robinson, most widely known as an active member of the Peace Society, died at Liverpool. Her long participation in all manner of humane purposes in Liverpool did not prevent her rejection at the ballot when she stood in 1907 for the City Council. She then became a member of the Board of Guardians, and it was while resting on a couch on her return from a meeting of the Board that she quietly expired.

THE NEW CAMPANILE OF ST. MARK'S.

It has taken nearly ten years to rebuild the famous campanile of St. Mark's, Venice, but the work is now practically completed and the opening ceremony will take place on April 25, St. Mark's Day. The statue of the archangel on the pinnacle crowning the campanile is a massive figure of brass, with head, arms and feet of bronze, holding a golden lily which measures 5 feet 9 inches in length.

A YIDDISH THEATRE IN THE EAST END.

The new Feinmann Yiddish Theatre in Whitechapel, which was opened by Sir Francis Montefiore this week, is a standing testimony to the enthusiasm for art and the drama of the Jews in the East End. The cost of building it has been met by contributions of shillings and pennies from the poorer inhabitants of the district, and the enterprise appears to owe nothing to the influence and generosity of the wealthier members of the Jewish community. The theatre has been named after Sigmund Feinmann, the actor, who did so much to preserve the literary qualities of the Yiddish language, but it is also called ambitiously "The Temple of Art." A very enthusiastic audience attended on the first night, when a new opera—written and composed by Mr. Alman, a Russian composer, who is now organist and choirmaster of the Great Synagogue, was produced. The music is said to be surprisingly good, and the performance all round deserving of high praise. A play by Mr. Zangwill, and works like "Rigoletto" and "Faust" are already being rehearsed.

THE EXCHANGE OF PULPITS.

The Ecclesiastical Law Amendment Bill, which has been presented by Sir David Brynmor Jones, is designed to abolish certain restrictions in regard to admitting people of mature age who have not been confirmed, or who have married a deceased wife's sister, to Holy Communion in the Church of England. It also authorises the use of the Burial Service in the case of persons dying unbaptised, or who have committed suicide, and renders the use of the Athanasian Creed optional. In addition to this it would make it possible for clergymen of the Church of England to preach in Nonconformist chapels, and for Nonconformist ministers to preach or minister in cathedrals and churches of the Church of England.

SELF-GOVERNING COLONIES OF BOYS AND GIRLS.

A scheme is on foot to form a society which will undertake the establishment of an experimental colony for boys and girls in this country on the lines of the famous George Junior Republic in America. Mr. Harold Large, who has just returned from a tour of investigation in the United States, is full of enthusiasm about the project, and explained to a *Daily News* representative a few days ago that he saw no reason why the plan which has proved so successful in America should not work equally well in England. The extraordinary thing about it is that the boys and girls who develop most rapidly and benefit most by the training they receive in the "republic" are those very incorrigibles who are the despair of parents and the State. Freedom and

opportunity are provided by a system of control which even goes so far as to maintain police courts in which the magistrate is a boy or girl with power, received from the community of young people, to sentence his or her fellows to terms of detention in a prison where the jailers are boys or girls. Mr. Large frankly admits that the formalist will find more to criticise in a junior republic than anywhere else in the world, but he maintains that these very flaws are the things that help, and that even the formalist will be astonished and thrilled by the wonderful order maintained, and the extraordinary power wielded over the community by the elected boy or girl.

THE BROWNING CENTENARY.

Mr. Robert Barrett Browning has consented to be the President of the Robert Browning Settlement for the ensuing twelve months. He held the same office in the year of the 100th anniversary of Mrs. Browning's birth. A meeting to celebrate the centenary of Robert Browning will be held on May 7 under the auspices of the Academic Committee of the Royal Society of Literature, when Sir Arthur Pinero will give an address on "Robert Browning as a Dramatist," and Mr. Henry James on "The Ring and the Book."

NEW EXCAVATIONS IN POMPEII.

According to the *Tribuna*, the new excavations at Pompeii have resulted in such extensive finds that the life of the "Street of Abundance" can be almost entirely reconstructed. The principal discovery is that of a huge "thermopolion," a kind of public-house at which hot drinks were sold. This is in a state of perfect preservation, and an exact idea can now be obtained of a Roman place of refreshment. There has been found a row of wine-jars so placed that it would seem the vintner was in the act of pouring wine from one into the other when overtaken by death in A.D. 79. There was also an hermetically closed cauldron still containing water.

GERMANY AND THE TEMPERANCE MOVEMENT.

Herr Franziskus Hahnel, the distinguished temperance advocate, of Bremen, now of Leipzig, has supplied the *National Advocate*, of New York, with a copy of the letter of the Ministry of the State of Lippe to Dr. Kraut, of Hamburg, stating that: "After inquiry from the authorities concerned, and with the gracious consent of his Highness the Prince, the Pollard system is to be used in this country experimentally, in suitable cases, in such a way that convicted persons, who are drunkards, especially if their offence was committed while they were intoxicated, are to have the prospect of having the whole punishment remitted on the condition that during a certain period they abstain from alcohol altogether, and during such period commit no further offences. In carrying out this measure the Ministry of State relies upon the co-operation of the Blue Cross Associations and Good Templar lodges which exist in this country." Public opinion in Germany is evidently being awakened to the value of a crusade against alcoholism.

JOHN TREVOR,

Photographic Artist.

Studio: 83, High St., Hampstead, N.W.

Mr. TREVOR does all kinds of photographic work at moderate charges. He makes a speciality of photographing people in their own homes. This gives greater ease and naturalness to the sitter and produces more characteristic portraits. Appointments should be made for interviews and sittings. Price list and specimens on application.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

COOPER & CO.,

Court Tailors,

formerly MCALPIN & COOPER.

Under the joint management of

J. F. FORBES and E. D. HERBERT.

3, Maddox Street,

Regent Street, W.

Telephone: 1534 MAYFAIR.

FREE!—200 Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxzella." Beautiful designs, wide range of fascinating colours and designs. Washable colours fast, wears years. Write.—HUTTON'S, 5, Larne, Ireland.

REMNANTS!—Genuine White Art Irish Linen, Big Pieces, suitable for making charming Tea-cloths, Tray-cloths, D'oyles, &c. Only 2/6 per bundle. Catalogue FREE. Postage 4d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3d, 1/6d. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

FURNISHED COUNTRY COTTAGE to let, twenty-five miles from London. Pleasantly situated, with good garden and uninterrupted view. Twenty minutes' walk from station and town. Bracing air and charming scenery.—Address, "Sussex," INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—Is. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 23, 1912.

Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3640.
NEW SERIES, No. 744.]

LONDON, SATURDAY, MARCH 30, 1912.

[ONE PENNY.]

NATIONAL CONFERENCE

PROGRAMME

OF THE

Triennial Meetings at Birmingham,

APRIL 16-19, 1912.

NOTE.—All the gatherings will be held in the Town Hall, except where otherwise stated.

MONDAY EVENING, APRIL 15.

Programme arranged by the Guilds' Union.

Annual Meeting of the National Conference Guilds' Union will be held at the Old Meeting Church, Bristol Street.

7.30 p.m. Young People's Rally, in the Church. Chairman: Rev. J. J. Wright, F.R.S.L. Short Addresses by Rev. Dr. S. M. Crothers, Mrs. Thackray, B.A., Revs. F. K. Freeston and E. H. Pickering, B.A.

TUESDAY.

4.0 p.m. Reception by the President.

4.30 p.m. Welcome to Foreign Delegates. Business Meeting (First part).

7.30 p.m. Service conducted by Rev. Herbert McLachlan, M.A., B.D. Preacher: Rev. Henry Gow, B.A.

A Collection will be made in aid of the Funds of the Conference.

WEDNESDAY.

9.30 a.m. Communion Service in the Old Meeting Church, conducted by Revs. Joseph Wood and E. I. Fripp, B.A.

10.45 a.m. Address by President of the Conference.

11.15 a.m. Conference. Chairman: Dr. G. Dawes Hicks. Papers by Rev. L. P. Jacks, M.A., on "Bergson," and by Rev. Canon Lill-y, M.A., on "Christianity and the Moral Ideal." Discussion opened by Rev. Dr. W. Tudor Jones.

2.30 p.m. Continuation of Business Meeting, at the Birmingham and Midland Institute, Paradise Street.

7.30—10.0 p.m. Conversation. Tickets, 1/- each until April 16; afterwards 2/-.

THURSDAY.

9.30 a.m. Service conducted by Rev. F. H. Vaughan, B.A., with Sermon by Rev. Dr. Crothers.

11 a.m. Conference. Chairman: Rev. Dr. J. E. Carpenter. Subject, "The Significance of Jesus for his age and our own." Papers by Mr. C. G. Montefiore, M.A., and Rev. H. J. Rossington, M.A., B.D. Discussion opened by Rev. J. H. Weatherall, M.A.

2.30 p.m. Conference. Chairman: Mr. J. F. L. Brunner, M.P. Papers by Mr. John Ward, M.P., on "Unemployment," and Rev. J. M. Lloyd Thomas on "The Social Challenge to the Churches." Discussion opened by Mr. H. G. Chancellor, M.P., and Mr. R. Williams.

7.30 p.m. Public Meeting. Chairman: Mr. W. Byng Kenrick. Speakers: Revs. Dr. Crothers, F. K. Freeston, W. G. Tarrant, B.A., Mrs. H. D. Roberts, Mr. Fred Maddison.

FRIDAY.

9.30 a.m. Devotional Service at the Birmingham and Midland Institute, conducted by Revs. Dr. Drummond and J. A. Pearson.

10.30 a.m. Conference. Chairman: Mr. Lawrence Holt. Subject: "Our Congregational Life and Institutions." (a) "The Sunday School," by Mrs. H. E. Dowson; (b) "Women's Work for the Churches," by Mrs. Sydney Martineau; (c) "Domestic Missions," by Rev. J. C. Ballantyne; (d) "Our Music," by Mr. John Harrison; (e) "The Guild," by Rev. J. J. Wright.

12.30 p.m. Address (without discussion) by Rev. Dr. S. H. Mellone, on "Prayer."

Macmillan's New Books

The Character and Call of the Church of England.

A Charge Delivered at his Second Visitation of the Diocese of Canterbury, in February, 1912. By RANDALL THOMAS DAVIDSON, Archbishop of Canterbury. 8vo, sewed, 2s. 6d. net; cloth, 3s. 6d. net.

The Passing of War:

A Study in Things that Make for Peace. By the Rev. Canon W. L. GRANE, Author of "The Word and the Way," &c. 8vo, 7s. 6d. net.

A MAN OF KENT in the *British Weekly*:—"I have no hesitation in describing it as one of the most forcible and cogent pleas for peace that has ever been published. It is fully and distinctively Christian; it is well written; it is marked by eminent sanity; and though the writer is not in any sense a crank, he is full of earnestness."

New Book by the Author of "Pro Christo et Ecclesia."

Voluntas Dei.

By the Author of "Pro Christo et Ecclesia." Crown 8vo, 5s. net.

Patriarchs and Prophets.

Old Testament Stories in Modern English. By Rev. JAMES SMITH. Fcap. 8vo, limp cloth, 6d. net.

** Macmillan's New Theological List post free on application.

MACMILLAN & CO., LTD., London.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income	£2,949,000
Claims Paid exceed	£12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHER (both Services):

March 31, Rev. JAMES HARWOOD, B.A.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE ANNUAL MEETING will be held in Manchester on Good Friday, April 5th.

11.0—Religious Service in Cross-st. Chapel. Preacher: Rev. DOUGLAS WALMSLEY, B.A.

2.0—Business Meeting in the Memorial Hall.

5.30—Public Meeting in the Memorial Hall. Reader of Paper: Rev. H. E. PERRY. Subject: "Co-operation in Sunday School Work."

W. HOLMSHAW, Hon. Sec.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

THE ANNUAL MEETING will be held in the Church of the Messiah, Congregational Room, Birmingham, on Wednesday, April 17, at 5.30 p.m. Tea at 4.45.

The chair will be taken by the President, J. F. L. BRUNNER, Esq., M.P., supported by Rev. F. H. Wicksteed, M.A., Rev. J. M. Lloyd Thomas, and others.

CATHERINE GITTINS, } Joint
R. P. FARLEY, } Secs.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 31.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Port-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Mr. PHILIP THOMAS.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Mr. PHILIP THOMAS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 3.15, Rev. H. B. SPEIGHT, M.A.; 7, Musical Service. Sunday School Anniversary.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. A. J. ALLEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. STEPHEN GYÖREI, Hungarian Student at Manchester College, Oxford.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D. At Evening Service "The Song of Christ" will be sung.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. A. J. ALLEN; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JAMES HARWOOD, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. Wm. Lee, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROOKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Churchgate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. E. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. F. HALL.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER. Good Friday, 11 a.m.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

STRACHAN—PARTINGTON.—On March 21, at Springhead, by the Rev. W. S. MacLachlan, M.A., Charles Maxwell Strachan, youngest son of the late James Strachan, of Hull, to Dorothy, youngest daughter of Jonathan Partington, of "Woodend," Springhead, near Oldham.

DEATHS.

HARWOOD.—On March 23, at Westlands, Bolton, Thomas Harwood, aged 61 years.

TEMPLAR.—On March 15, at Chorlton-cum-Hardy, Manchester, Sarah, widow of Benjamin Templar, of Southport, and fourth daughter of the late John Suttill, of Pymore, Bridport, aged 81.

SMITH.—On March 22, at Southport, Emma, widow of R. W. Smith, of Nottingham, and sixth daughter of the late John Suttill, of Pymore, Bridport, aged 76.

WEBSTER.—On March 23, George Webster, J.P., of 8, South-parade, Wakefield, in his 75th year. Interred on Tuesday, March 26, at the Unitarian Burial Ground.

Situations

VACANT AND WANTED.

WANTED (end of month), experienced Lady-Nurse (from in or near London or Brighton), capable of taking entire charge of two little girls, 4½ and 1 year old.—Apply, stating full particulars, to Mrs. B. ABBEY, Furze Hill, Crowborough, Sussex.

ADVERTISER, middle-aged, desires engagement. Generally useful, sewing, reading. Travel with invalid. Good references. Small salary.—Address, E. H. INQUIRER Office, 3, Essex-street, Strand, W.C.

ADVERTISER wishes to hear of a Lady to act as Companion and make herself generally useful in household of elderly lady.—Apply, with particulars, to INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	195	BOOKS AND REVIEWS :—		MEMORIAL NOTICE :—	
THE FAILURE OF THE CROSS	196	The Harvesting of a Nation	200	Mr. Thomas Harwood	203
LIFE, RELIGION AND AFFAIRS :—		William James	200	MEETINGS AND SOCIETIES :—	
England's Last Martyr for Religion	197	The Prophecies of Isaiah	201	British and Foreign Unitarian Association	203
Francis Ket	198	The Doctrine of Immortality in the Odes of Solomon	201	Blackfriars Mission	204
Wimbledon Common	198	Development of the Logos-Doctrine in Greek and Hebrew Thought	201	Birmingham : Hurst-street Mission	205
CORRESPONDENCE :—		Publications Received	202	National Conference of Unitarian and other Liberal Christian Churches	205
Methods of Violence	199	FOR THE CHILDREN : Narcissus	202	NEWS OF THE CHURCHES	205
				NOTES AND JOTTINGS	206

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

We all approach the Easter holidays this year in a chastened mood. The anxiety and suffering which are felt everywhere make hilarity and light-heartedness impossible. Perhaps it will be easier on this account for us to dwell with real seriousness of purpose upon some things, to which we often pay only a conventional homage. The great days of the Christian Year are capable of much finer use than many of us make of them in connection with the facts which they commemorate. When Good Friday is kept as a true fast of the soul and Easter Day as the festival of divine victory and illumination, men win thereby a sense of closer fellowship with Jesus Christ, strength and moral insight for their own conflicts, and the secret of an unconquerable hope.

* * *

It is anticipated that before these Notes are in the hands of our readers the Bill ensuring a minimum wage to miners will have received the Royal assent. Meanwhile its effect as an instrument of peace is very uncertain. With the refusal of the Government to insert any figures in the Bill the situation has again hardened, and everything depends upon the result of the ballot among the miners which will not be known before the middle of next week. The cooler heads among the trade unionists regard the Bill as an important concession of the principle for which the miners have been contending, and if their advice is followed it will be accepted and used and work will be resumed.

* * *

THERE has been a sharp division of feeling in regard to the wisdom of the Government in declining to insert the much-talked-

of 5s. and 2s. in their Bill. The objection was not to the figures themselves, which are regarded generally as reasonable and moderate, but to the far-reaching consequences of the principle involved. It would certainly have been a leap in the dark in industrial legislation, which many people were prepared to justify on the principle of *salus populi suprema lex*. The Prime Minister, being convinced that it would be disastrous in its effects, stood firm; and even with those who were opposed to him he will have gained greatly in moral authority by his refusal to resort to panic legislation.

* * *

The *Times*, which has shown an admirable temper throughout the dark days of the crisis, is evidently deeply impressed by the quiet orderliness of the strikers. "The really surprising thing," it confessed on Wednesday, "about the coal strike so far is the admirable order that has prevailed. Some of the miners have broken agreements, but they have not broken contracts. They gave the legal notice to leave work, and such breaches of order as have hitherto occurred have been trifling. In its effects and possibilities the coal strike is a far greater menace to the public welfare than anything that happened last year, but in regard to respect for the established order of things it is rather curiously distinguished from other recent manifestations of the same profound and extensive social perturbation. Those who have watched it coming and have warned the public can only be thankful that it has hitherto so consistently exhibited that character." If this is true, and we think no fair-minded man will gainsay it, it is of good augury for the future. It means that there are reserves of character and seriousness of purpose in our industrial unrest. For ourselves we have never doubted it. Mr. Stephen Walsh was not speaking for himself alone, when he said in the House of Commons on

Tuesday, "Our citizenship ought to be higher than our Trade Unionism, and with me it will be."

* * *

THE word Syndicalism has suddenly sprung into public notice, and like many other words of foreign origin, which are only imperfectly understood, it has become a bogey, full of vague terrors, for the timid mind. In an admirable article in the *Manchester Guardian* on Monday, Mr. Lowes Dickinson places it in its proper perspective. "Syndicalism really is," he points out, "what Socialism in general is not, a revolutionary movement. It is French in origin, and has all the violent idealism of the French. For that very reason it is unlikely to have much influence over our prosaic and practical working-class. It is Latin of the Latins, imaginative, reckless, irrational, and anti-rational." He goes on to argue that Syndicalism can only become a force in a society that has lost faith in itself, that has too little knowledge, too little capacity, too little comprehension and sympathy to solve its social problem by common action. "If employers in this country really want to stem the Syndicalist propaganda, they must do better than denounce it and call for troops. They must capture it. And they must capture it by freely and frankly associating labour both with the management and with the profits of their enterprises. This is no easy task, but with goodwill and patience it could be achieved."

* * *

THE action of the Government in prosecuting the editor and printers of the *Syndicalist* for publishing an "Open Letter to British Soldiers," urging them not to shoot men on strike, and the severe punishment which has been meted out to them, have caused a good deal of comment and searching of heart. There is a feeling that it was a concession to public nervousness rather than a stern and necessary

repression of a public danger. Liberty for the expression of opinion in the press is a right which Englishmen do well to guard very jealously. It is suppressed opinion which is always most likely to fester into lawlessness, while the dignity of a prosecution is its best advertisement. This view of the case was expressed admirably in a letter, which appeared in *The Times* on Wednesday, signed, among others, by Canon Barnett, Mr. John Masefield, Mr. Arthur Ponsonby, the Hon. Bertrand Russell, and Mr. G. M. Trevelyan. They point out that the proceedings against the *Syndicalist* were taken under an Act of 1797, under which there has been no prosecution since 1804, that many who completely disagree with this new and obscure newspaper feel themselves compelled to stand up at its side for the right of free speech, and finally that these methods of State prosecution will certainly embitter the social strife "which it is the object of all of us to keep within peaceful channels."

* * *

THE first annual meeting of the British section of "The Associated Councils of Churches in the British and German Empires for Fostering Friendly Relations between the two Peoples" was held in London last Monday, the Archbishop of Canterbury being in the chair. It was reported that over 6,000 ministers from all denominations in the United Kingdom have joined the British Council. The main objects are defined as follows:—"The maintenance of brotherly relations and intercourse between the British and German peoples and the inculcation in both countries of the Christian precept of 'goodwill amongst men.' The new organisation will direct its efforts to impressing upon the people of both nations such considerations as will tend to bring them together as friends and lead them to realise the real duties and interests they have in common. It will attempt to develop sentiments of international patience and forbearance and to allay those fears and suspicions which are continually endangering the friendly relationships that should subsist between different nations."

* * *

At Monday's meeting Dr. Spiecker and Professor Adolf Deissman, of Berlin, attended as a deputation, and Professor Harnack sent a letter of greeting in which he said, "Let us bury what lies behind us and look to what lies in front of us. I have no doubt that after all the efforts that have been made suspicion and distrust will now gradually vanish." Professor Deissman spoke strongly of the need of a clear political understanding which would forward the vital interests of both countries. "We Germans wish for political friendship, not with a weak and submissive England, but with a strong England. A

weak England would endanger the peace of the world, and in the present state of civilisation a weak Germany would equally imperil the world's peace." He pointed out that the fact that in Germany directly or indirectly nearly every person was connected with the military organisation was in itself a strong guarantee of peace. The personal interests of all classes of the people impelled their statesmen to avoid every attempt at a policy of incendiarism.

* * *

THE last of the Rev. J. M. Thompson's course of lectures on "Miracles and the Christian Faith" was, in his absence, read by Canon Henson in St. Margaret's, Westminster, on Wednesday. He declared unhesitatingly that in the interest of religion itself criticism and the study of religious psychology must go on unhindered. Any attempt to limit free inquiry, either by a critical theory which put certain historical facts above historical proof or disproof, or by a theory of Church discipline which penalised those whose free inquiries did not arrive at certain conclusions, must inevitably widen the already serious breach between the Church and the nation. We lived in an age that grew more and more impatient of those who dogmatised to it. It wanted above all to stand with Christ, and with reason on its side. But if it could not have reason it would not very long stand with Christ. The time was coming when the Church would have to choose between two courses—either to save its life or to lose it—to save it at the cost of becoming an interesting and beautiful survival, or to lose it in giving birth to the national religion of the future.

* * *

THE Rev. J. H. Harris arrived home last Saturday after a journey of some 5,000 miles in Central Africa, undertaken on behalf of the Anti-Slavery and Aborigines' Protection Society. On the Congo question he expressed himself as still deeply dissatisfied, though he gladly admitted that the Belgian Government have practically succeeded in putting a stop to the brutalities which roused the conscience of Europe. His verdict on the general situation is as follows:—"In spite of all the fair promises made at the Berlin Conference, the tribes of the Congo basin remain to-day the most impoverished and the most oppressed of any political division of the continent. Their indigenous system of land tenure, their tribal institutions, and indeed their whole social fabric have been ruthlessly destroyed, and so far there has been no serious attempt at reconstruction. I am, however, hopeful that Belgium will soon decide to make the financial sacrifices necessary to placing the administration upon a basis which will meet treaty obligations and raise the Belgian colonial standard to the level of other African Powers."

THE FAILURE OF THE CROSS.

THE Cross is the symbol of victory, but it is also the badge of failure, and not merely of failure inflicted by a hostile power, but of failure accepted in loyalty to God. The Gospels reveal the depth of the disciples' dismay when they saw all their exultant hopes crushed into the dust. With the reticence due to the deepest mysteries of life they also hint at the agonising sense of failure which must have pierced the heart of JESUS CHRIST like a sword as he suffered and died. Christendom has dwelt so long and so fondly on his physical agony, the scourging, the cruel nails, the parching thirst, the bitter pains of death, that we often fail to look beneath these things to the suffering of the soul, so much harder to bear, through which sacrifice wins its redemptive power. We may suffer in a spirit of rebellion against our fate, many men have done so; but the heart cannot crush its dearest hopes, postpone its most cherished dreams to some dim and illimitable future, and deliberately choose failure instead of the succouring help of twelve legions of angels, except in the power of a love capable of choosing and accepting its own defeat as the price of faithfulness to the Will of God. This truth which was crowned on Calvary meets us in another form in the strange imagery of the story of the Temptation, with its piercing insight into the deeper motives of our Lord's life and purpose. One compromising word of prudent accommodation to the spirit of the world, and the kingdom might have been within his grasp. But to every thought of this kind, and who shall tell how often it assailed him in moods of divine impatience with the wickedness or stupidity of men, there was the one answer, "Get thee hence, Satan!" And in that word there is already implicit the final tragedy of failure.

Accepted failure is only one of the lessons of the Cross, and to some blunt minds little accustomed to the fineness and delicacy of the highest spiritual motives it may seem paradoxical or even absurd; but the disciple who has discovered its truth for himself in hours of inward wrestling and taken it with him into his own moral campaigns in the world will never regard it in that light. Christianity would be far less universal than it is if it did not concern itself with the guidance of the converted as well as the rescue of the lost, and reserve some of its sternest warnings for the man of good intentions. For the one thing which the man of good intentions often refuses to recognise is the possibility that the world may gain more by his failure than his success. He is confident in his own power to succeed and to choose prudently. He is irritated

and amazed at the slowness and folly of other people. He is impatient to usher in the millennium in his own way. He will do something startling and dramatic, and why should he be too scrupulous about his weapons if only they defeat the enemies of God. This is one of the special dangers of the enthusiast and the crusader at a time when new forces are fermenting in society and there is a rising spirit of protest against traditional errors and ancient wrongs. But the impatience which is not too nice in its selection of methods, so long as it gets things done, is often too self-willed to have much fellowship with the deep purposes of God. It forgets that the condition of all noble human service is willing co-operation in a work of love and righteousness too vast for the individual life. As we stand in the presence of the Cross and its lesson of accepted failure is flashed into the heart, we realise in a new and deeper way the wonder of our divine calling, that always and by all means we are to be fellow workers with God, to whom a thousand years are but as yesterday when it is past and as a watch in the night.

In this, however, there might be more of the calm and collected strength of the Stoic creed than of the Christian's joy in believing, were it not for something else. The failure is the victory of love, and because it is that it is a principle of union among men and sets up the kingdom of goodness in their midst. There have been many martyrdoms in the world, alas! that it should be so, which are lonely and ineffective. As we look back upon them they seem like a waste of sacrificial pain. They sprang rather from some strange flaw of intellect or obstinacy of temper than from any finer spiritual vision for the race. They moved few hearts and won no disciples, and to the end of time they will remain shrouded in a mystery of fruitless regret. But the Cross was not of this kind. Its very loneliness had in it the secret of the deepest social healing. It kindled undying sympathies and common purposes of good in the hearts of men, and created out of the depths of its own sacrifice the Christian fellowship of one heart and one mind. The feelings with which we celebrate the sad memorials of the Passion this year, amid grave national anxieties, the apparent drifting apart into embittered antagonism of different sections of society and the surging up of strange volcanic forces beneath our feet, should quicken us all spiritually to a deeper realisation of the oneness of humanity in God and of the unifying power of common sympathies which spring out of the very heart of trouble. The failure of the Cross as it emerges into the light of victory is the defeat of pessimism, and it can still inspire the splendid confidence that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed.

LIFE, RELIGION & AFFAIRS.

ENGLAND'S LAST MARTYR FOR RELIGION.

It is a little surprising that, up to the present, so little attention has been called to the fact that the closing week of the current month marks the tercentenary of an event of considerable national importance and interest. The occasion ought to be worthily celebrated by all Unitarians as a matter of course, and with equal propriety by all for whom freedom of thought and liberty of conscience are privileges unstated by custom and by the habitude of modern enlightenment. For it is exactly three hundred years ago that England's last martyr for conscience' sake was burned at the stake for maintaining anti-Trinitarian doctrines. It was then that Edward Wightman suffered within the precincts of the ancient cathedral city of Lichfield.

It was in his death, in his *two-fold* execution, that Wightman was associated with Lichfield; in life he belonged to Burton-on-Trent. At Burton Wightman attended periodic conferences of Puritan divines, who foregathered to discuss matters of Christian doctrine and exegesis, and it was at these meetings that he first promulgated those devious doctrines that were destined to cost him his life amid circumstances as dramatic as they were unprecedented in the whole history of martyrdom at the stake. His brethren were far from pleased with Wightman's unorthodoxy, and tried in vain to bring him into what they believed to be a more reasonable frame of mind. Then Wightman himself precipitated a crisis. King James the First visited the little township of Royston, and Wightman thrust into the hands of that royal pedant a petition in which he claimed toleration for the articles of his own particular creed. The sequel may best be told by reproducing a letter written twenty-eight years after by Richard Neile, Archbishop of York, to Sir Dudley Carleton. The original is preserved in the Public Records Office (Domestic State Papers, Vol. 432, No. 27, IV.). In the following transcript the spelling has been modernised throughout:—

"I received your letters of the 3rd August, signifying the pleasure of the Council that I should certify to their Lordships the proceeding held with the blasphemous heretic, Wightman, who was burnt at Lichfield when I was bishop there. I desire to understand from you on what particulars the Lords require to be certified. For the generality of my proceedings with him, the Archbishop of Canterbury [Laud], can inform them, as he was with me and assisted me in all the proceedings against Wightman from the beginning to the end. . . . It may please you to understand that this Wightman discovered himself by a petition, delivered at Royston to my then Master, King James, who, finding that he was of my diocese, sent him to me to my dwelling, then at Westminster, with command to commit him to the Gatehouse, and to take examination of his several opinions under

his own hand; which I did, using many conferences with him by myself, and by other learned divines, to make him see his blasphemous heresies and to reclaim him. This course of conference was held with him from about a week after Easter till the middle of October [1611], in all of which time no good could be wrought upon him, but he became every day more and more obstinate in his blasphemous heresies. Whereupon the King commanded me to send him down to Lichfield, and myself to go after him, there to proceed against him as a blasphemous heretic. At my coming to Lichfield, being there assisted by sundry divines of very good note, we began with him by divers days conference, but to no purpose. Then we proceeded in a legal way against him in the Consistory."

Leaving now for a moment the Archbishop's letter, let us examine the various counts in Wightman's indictment, which is also preserved in the Public Records Office; and we shall find that these fall into two categories. Those of the first class charge him with maintaining certain doctrines, which, though unorthodox, were quite consistent with his sanity; in those of the second class, he is charged with entertaining certain blasphemous opinions regarding his own personality, opinions which to-day would be recognised immediately as being typical of mental derangement.

As regards the first, he was accused of (1) Denying the Trinity of Persons in the Unity of the Deity; (2) denying the divinity of Christ; (3) denying the doctrine of the Immaculate conception; (4) affirming that the three creeds, the Apostles', the Nicene, and the Athanasian were the heresies of the Nicolaitanes; (5) that the baptism of infants was "an abominable custom," and that the use of baptism should be administered with water only to converts of sufficient age and understanding, converted from infidelity to the faith.

In the second category we find him possessed by the following unhappy delusions. He had, it was alleged, declared that "he, the said Edward Wightman, is that prophet spoken of in the 18th of Deuteronomy in these words, 'I will raise them up a prophet, &c'; and that that place (*i.e.*, text in modern usage) of Isaiah, 'I alone have trodden the winepress,' and that place 'whose fan is in his hand,' are proper and personal to him, the said Edward Wightman; and that he, the said Wightman, is that person of the Holy Ghost, spoken of in the Holy Scriptures, and the Comforter, spoken of in the 16th of St. John's Gospel; and that that place, the 4th of Malachi, of 'Elias to come,' is likewise meant of his person."

Having made ourselves acquainted with the indictment, we may now return to the narrative of Archbishop Neile:—

"After sundry days passed in a legal manner of proceeding, and after three assignations for sentence, we appointed a day for sentence, which we executed in the body of the church, and, before the sentence was denounced, myself began the business with a sermon, and a confutation of his blasphemies against the Trinity of Persons in the Eternal Godhead. To all which he no way relenting, but persisting

in his blasphemies, I read the sentence against him, and denounced him to be a blasphemous heretic, and to be accordingly certified to the secular power. Whereupon his Majesty's writ was directed to the Sheriff of the County of the City of Lichfield to burn him as a heretic."

The present writer has been fortunate enough to come across in the Public Records Office the identical writ to which reference is here made [Domestic State Papers: Signs Manual, Vol. II. No. 14]. The following is a translation of the original document:—

"THE KING to the Sheriff of our City of Lichfield, Greeting.

"Whereas the reverend father in Christ, Richard, by Divine Providence, Bishop of Coventry and Lichfield has reported to us that he, proceeding judicially according to the requirements of ecclesiastical canons and of the laws and customs of this our Kingdom of England, against one Edward Wightman, of the Parish of Burton-on-Trent, in the diocese of Coventry and Lichfield, of and upon the wicked heresies of Ebion, Cerinthus, Valentinian, Arius, Macedonius, Simon Magus, of Manes, the Manichees, Photinus, and of the Anabaptists, and other arch-heretics; and furthermore of other cursed opinions, spawned forth by the instigation of Satan, and heretofore unheard of, the aforesaid Edward Wightman, appearing before the aforesaid reverend father and other divines, publicly, knowingly, stubbornly, persistently, and in malice and hardness of heart, defended and disseminated the aforesaid wicked crimes, heresies, and other detestable blasphemies; by the final sentence of the said reverend father, &c. . . . the said Edward Wightman stands condemned and pronounced a heretic, and therefore it has been decreed that he, like some diseased sheep, shall be cast out and cut off from the flock of the Lord, lest he infect our subjects by his contagion. And whereas the Holy Mother Church is powerless to do or execute anything further in this matter, the same reverend father has left the same Edward Wightman to our secular power, to be punished with well-merited punishment as a blasphemous and condemned heretic. We therefore, as a zealous promoter of justice and defender of the Catholic Faith, desirous to defend the rights and liberties of Holy Church and the Catholic Faith, and to uproot and extirpate all such errors and heresies, and all such heretics so convicted and considering that a convicted and condemned heretic of the aforesaid character ought, according to the laws and customs of this our kingdom of England usually enforced in these matters, to be burned with fire; do command thee that thou cause the said Edward Wightman, being in thy custody, to be committed to the fire in some public and open place within the city aforesaid, for the reason aforesaid, and before the people, and cause the same Edward Wightman really to be burned in the said fire, in detestation of the said crime, and as a manifest example to other Christians, that they may not fall into the same crime. And this you are in no wise to omit, under the peril that shall follow thereon. Witness, &c.

"Given at Westminster on the ninth day of March, 1611." [This would, of course, be 1612 in modern notation, as the year at that time ended on March 31. Hence the tercentenary.]

For the extraordinary and sensational sequel we must again turn to the letter of Archbishop Neile:—

"Upon [receipt of] the writ, he being brought to the stake, and the fire [having] scorched him a little, he cried out that he would recant. The people thereupon ran into the fire and suffered themselves to be scorched to save him. There was then [there ?] prepared a form of recantation, and offered to him, which he then read and professed before he was unchained from the stake. Hereupon he was carried back to the prison, and after a fortnight's time, or three weeks, he was brought into the Consistory [the period that elapsed was sixteen days], there to declare his recantation, and to renounce his blasphemous heresies in a legal way, that the same might remain *apud acta* in the court, done deliberately upon better resolution and in truth, and not upon terror of the fire. When he came into the Consistory he blasphemed more audaciously than before. His Majesty, being informed of this his behaviour, commanded the writ for the burning of him to be renewed, which was sent down and executed, and he died blaspheming."

"Cawood Castle, 9th August, 1639."

It is highly probable that the sympathetic attitude of the Lichfield populace on Wightman's first appearance at the stake had no small influence on the subsequent policy of the King, and may account for Wightman having been England's last martyr for religion.

FRANCIS KET.

In connection with the Tercentenary of the Unitarian Martyrs, the following extract from an old book of sermons by a Puritan divine may be of interest. William Burton was a good man, and himself suffered persecution for his Puritanism. Both he and his victim were University men, Burton of New College, Oxford, Ket of Corpus Christi, Cambridge, and the latter was, in addition, grandson of Kett of the Rebellion of 1549. Psychologically, both of them are a very curious study, the martyr for his fantastic beliefs about Jerusalem, and the Puritan divine for his strange interpretation of God's feelings towards a heretic.

"David's Evidenc,
or The Assurance of God's Loue."

By William Burton,
Preacher at Reading.
(Lon. 1596.)

(6th Sermon, p. 124.)

"I haue knowen som Arrian heretiques, whose life hath bene most strict amongst men, whose tongues haue bene tyred with scripture upon scripture, their knees euen hardened in prayer, and their faces wedded to sadnesse, and their mouthes full of praises to God, while in the meane time, they haue stowly denied the diuinitie of the Sonne of God, and haue not

sticked to teare out of the Bible all such places as made against them, such were Hamond, Lewes an Cole, heretikes of wretched memorie lately executed and cut off in Norwich. What shal I say of Frances Ket another Arrian which succeeded them, in opinions more monstrous then his predecessours, for hee helde that whosoener will bee saued, must before hee die, go to Jerusalem; that Christ wyth his Apostles are nowe personally in Judea gathering of his church; that the faithfull should miraculously be preserued at Jerusalem, with a wall of fire, and be fed with Angelles foode from heauen; but these were his dreames, and yet such dreames as (rather then he would forego them, hauing once embraced them) caused him to plunge himselfe ouer head and eares in most damnable and cursed heresies. For behold, to maintaine his former fancies, he held most impudently that Christ is not God, but a good man as others be, and that which was neuer heard before, that Christ hath suffered once for his owne sinnes, and shal (before the end of the world) suffer againe, for the sinnes of the world, and that being done he shal be then made God after his second resurrection. And yet as monstrous as hee was in opinion, see how holy hee would seeme to be in his outward conversation. The sacred Bible almost neuer out of his handes, himselfe always in prayer, his tongue neuer ceased praising of God, when he went to the fire he was clothed in sackcloth, hee went leaping and dauncing: beeing in the fire, aboue twenty times together, clapping his hands, he cried nothing, but blessed bee God, blessed bee God, and so continued untill the fire had consumed all his neather partes, and untill he was stifled with the smoke that he could speake no longer: all which I was a wnesse of my selfe. But shall we thinke that the Lord tooke any delight in the prayers or praises of such a deuill incarnate; farre be it from us. A strange and fearefull example of a desperate, of a hardened, and a cursed creature, and yet not to be wondered at, for the deuill hath his souldiers and martires as well as the Lord, and oftentimes they are more resolute in the deuilles quarrell, then some are in God's quarrell. As for his willing and ready going, with his constant induring, it was no more then is performed by such as hang themselves, or drowne themselves, but what pleasure hath the Lord in the sacrifices of such?"

J. H. M. NOLAN.

WIMBLEDON COMMON.

In these hurrying days of spring, when on every side the urgent tides of life are flooding bud and leaf and the numberless forms miraculous of insects and creatures of the soil, the call of the skylark rising from brown heather into the misty blue, seems specially jubilant. Down in the glen, or on the farther slopes of woodland, we know there are other bird-notes, cheery, brisk, chattering, or tenderly sweet with the blackbird, bold and shrill with the thrush. There, too, are the privacies of this pleasant region, where the foot falls on thick layers of mouldering leaf, and as in the side-chapel of some vast minster a peculiar

peace waits the solitary visitor. But up here on the broad plateau is the generous sense of nature's widest communion. Here is assurance, if not yet the perfect possession, of a fulness adequate to the mind's hunger. There is a quality about the skylark's song which is not so much triumphant as something better, an innocent, untroubled delight in life. From one bird to another the spirit of music turns, and each little speckled throat vibrates responsive, while the brave wings mount the breeze and wave after wave of melody rolls along the sunny world. So full, so energetic, are these days. It hardly seems to be weeks ago, surely not months, when wintry silence lay like a calm over all, or at most there was but now and then in the leafless birch-copse a short sudden ripple of sound, unexpected and at once lost again in the stillness, as when upon a sea lying blue and seemingly motionless a single flash of foam smiles on the surface and dies out into the unbroken deep.

Wimbledon Common—there may be other places like it, we speak only as we know—is more than a playground, it is a sanctuary, and not for birds and other of nature's children alone. Here come men and women of tired brain, the wounded spirits, to be healed. Here, of course, unconscious youth, lads and girls from distant elementary schools, children happy in having their homes near, sportive players at one game or another, horsemen and footmen bent on exercise—every variety of child, in short, may be found enjoying in different ways the wealth afforded by these miles of wild and open land. Picture-lovers and picture-makers abound. Students and observers ramble through the tussocks of the boggy valley, pore at the mossy roots of trees, explore the possibilities of gravel-pits, persuade pond and rivulet to yield tribute. Whether it was here or elsewhere, or whether he or another, Linnaeus might have knelt hereabouts, praising God for the sight of the broom in blossom—or was it the gorse? No matter; there are more things guessed than known about our Common, but the things beautifully real still go beyond both guess and knowledge.

It is a great space, a breathing-space, a thinking space. Right away to Leith Hill, Mr. Walter Johnson says, you may see from Cæsar's Camp; and from Leith Hill, the old gossip at the tower declares, you can see the waters of the English Channel. Anyway, the eye can revel in far reaches and the mind in great surmises; the narrow confines of city life are taken away; north, west, south, the landscapes are wide. Up from the distant sea the wind blows freely over the Downs, south and north, over the fields of Sussex and the woods of Surrey, without serious admixture with smoke. What haze is there, usually produces but new graces of subtle colour where earth and sky meet. But above all, in both senses, is this vast dome of sky—dome of a sanctuary certainly of space—in part, at least, of peace.

Mr. Johnson's book* brings to mind a new thought of spaciousness, for with a copious store of information he tells us about those distant ages when the London

Clay was forming and the various overlying gravels and sands were laid. What vast stretches of time have gone to the moulding of this little bit of earth-surface, and this one of the newest!

Then we are told of relics of the earlier men here, paleolithic perhaps, neolithic assuredly. The question of the camp, British or Roman; the ancient tenure of the soil and local applications of the manorial system; the mustering here of armies, the fearsome story of highwaymen, duellist echoes, homes and haunts of famous men and women—all this the author brings for our interest. The humanist may, if he please, stop now, and he will have ample to be thankful for. But Mr. Johnson goes on to tell us something of the wonderful variety of living things, plant and animal, that may be found here. Being a schoolmaster, he places the experience of his craft at our service in an excellent series of suggested walks and studies on the spot, suitable to the various tastes of the observer. Naturally, the book appeals in the first instance to those who live within a visiting radius of the Common; but its illustrations are frequently of use to nature-lovers everywhere, and as a model of what might be done to show us what we are looking at when we step out of doors it will repay a wider attention.

Our guide tries not only to open our eyes but also our ears. Beside describing the plumage of the bird he reports its song. It is a brave endeavour, and for my part I mean to benefit by it—I am sure I shall. And yet, how different is any formula from the living thing! Here, as everywhere in this great world of life, the best that any teacher can do is to help the living to possess its own, to understand its experience and open a way for more. When it is another kind of sanctuary that invites, the record of deep and holy thought, how can I perceive if with my own soul I have not felt—at least sufficiently to know what the prophet is speaking of, or the saint? Well, in this spacious world, let us hope there is room and opportunity for all of us to grow in, as there was room on the Common for the rosy babes in their carriages and the rather queer-looking poet who stopped now and again in his long walks to greet them—them only of all who might steal a glance at that solitary figure so that they might be able to say they had seen Swinburne.

The hurrying spring days suggest alertness to the prudent. But a short while ago the whole region was white with loveliest frost. Soon the woods will be one vast choir of singers, out of which he that is lucky may discern even in the vocal morning the matchless cadences of the nightingale. Those who will, may prefer to listen for those strains at nightfall, but to me there seems a cheerful fellowship in the general chorus. Later in the year the music will lessen as the colours deepen. Flashing wings of wood-pigeon, magpie, and jay will gleam through the foliage, and down among the bracken thickets there will now and then be found the glories of the pheasant. And so the world of life, wonder, beauty, and mystery will revolve about us again.

W. G. T.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

METHODS OF VIOLENCE.

SIR,—I have till now refrained from writing, but I feel that it has become every woman's duty to stand up for the highest interpretation of Honour and Obedience—Obedience, that is, to those elemental and fundamental laws upon which the very existence of a nation depends.

The reiterated excuse of men's misdeeds and violence seems to me—and I speak for hundreds of other women—the most futile justification for woman's outbreaks. The effect of men's violence passes away and is scarcely remembered; it is natural to the immature male animal to have these episodes. But woman's violence may have, and is indeed bound to have, far reaching and dangerous consequences, to bear a crop from the sowing of dragon's teeth.

The inhabitants, men and women of our great dependencies, more especially of India, are accustomed to regard an Englishwoman as the fine flower of Western civilisation. If she declares boldly that if she cannot have her demands immediately granted violence and destruction of other people's property is right and justified, how can we be surprised if the lesson is only too quickly learnt? Strangely enough, this frenzy of organised violence has cast its spell on ministers of religion.

If it were only that their chivalry was touched by the sight of women sacrificing their liberty and enduring hardship for a cause, then one could quite understand their palliation of the act in admiration of their courage, but they all go farther than this; indeed, they seem to go off the line altogether, and tell us for the first time that Christ himself set an example of violence, and Paul apparently is charged with the same. I confess I feel very indignant at this entirely new departure, and if a mere lay woman may be allowed to speak, I should say this is an utterly unfounded and baseless accusation. Let us not, for heaven's sake, compare the magnificent outburst of Christ against the desecration of the Temple—the only action which can be called violent—with the futile and childish action of the militant women! Do we anywhere read of destruction of property even dimly counselled? Is not violence always deprecated? Had women been prevented from speaking in public, or from gathering together in public, or from marching, &c., then I should be the first to say "break the law." But there has been no justification of this sort. We are accustomed to be amused at the prayers of the old Scotch meenister:

"Give us, O Lord, receptivity—that is, O Lord, the power of receiving impressions."

But I think we could not do better than pray:

* Wimbledon Common, its Geology, Antiquities, and Natural History. By Walter Johnson, F.G.S. Unwin, 5s. net.

"Give us, O Lord, discrimination, that is, O Lord, the gift of the sense of proportion, and the power of weighing the ultimate worth of our actions."—Yours, &c.,

CLARA SWANWICK.

Cirencester, March 27.

SIR,—I am not given to rushing into print, nor have I the slightest intention of entering into a newspaper correspondence, but I feel impelled to write and thank you for the editorial note appended to Mr. Lummis's letter in your issue of the 23rd inst. Quite apart from the rights and wrongs of the suffragist question, I, for one, cannot help regretting that, at a time such as the present, the advocacy of the "principle" of everyone a law unto herself or himself, which, as I read it, underlies the letter, should come from one of our ministers.—Yours, &c.,

T. H. RUSSELL.

17, Vicarage-road, Birmingham,
Mar. 26, 1912.

BOOKS AND REVIEWS.

THE HARVESTING OF A NATION.

The American People: a Study in National Psychology. By A. Maurice Low. London: T. Fisher Unwin. 8s. 6d.

THE second volume of Mr. Maurice Low's brilliant study of "The American People" is a book of absorbing interest. Taking up the story of the New World at the period when the stage was being set for the great drama of the American Revolution, it traces the rapid growth of a nation destined to give an entirely fresh conception of liberty to mankind through all the sensational vicissitudes which have marked its development, and invested it with the glamour of the fabulous that owes nothing, in this case, to immemorial traditions. The chapters dealing with the influence of Puritanism, the gradual loosening of the ties that bound the American colonies to England, the birth of a national consciousness, the framing of the famous Constitution which taught the world the meaning of democracy, and the far-reaching effects of immigration, slavery, and the civil war on morals, manners, political ideals and commercial expansion are full of the raw material of romance which awaits the transmuting touch of some twentieth century Balzac or Dumas. It would not be fair, however, to convey the impression that Mr. Low has merely compiled a chronicle of historical events to which his sympathetic imagination has not already lent the glow and colour which the novelist or dramatist is expected to supply. He writes sanely and impartially, his sole object being to make a statement of truth devoid of racial bias and rhetorical exaggerations; but, at the same time, the note of idealism is not absent, and it is clear that he has caught the contagion of that potent and irresistible force in modern history which no one has yet properly defined—the American spirit. He believes, too, that not only is the story of American

progress something new in history, but that it has actually produced a totally new type of character which, while deriving its finest qualities from British ancestry, differs quite as much from the English type as from that of any European nation.

Perhaps the chief value of this book lies in the refutations of popular fallacies with which it abounds, and its original, yet, after all, simple and reasonable explanations of some of the puzzling aspects of American life and thought which are apt to bewilder a superficial observer. Mr. Low is not in bondage to preconceived ideas, and does not allow his patriotism as an Englishman to blind him to the faults of the Mother Country in that troubled period when a little sympathetic comprehension of the aspirations of her subjects might have kept them loyal to her rule. At the same time, he reminds us that there were faults on the other side, and that the Puritan democrat was no enemy to despotism *per se*—only to the despotism which irritated him, and restricted his freedom. The extreme tolerance and liberality in respect of religion, for instance, which characterised the clauses of the Constitution was really due to the fact that the signatories were all men of such strong conviction and signal determination to uphold their individual dogmas, that the only possible way of satisfying everybody was to leave out God altogether. The question of immigration is dealt with in the same discriminating way, and the conclusions arrived at by a careful and illuminating process of reasoning from authenticated facts ought to reassure those people, both in America and our own country, who believe that the yearly influx of illiterate aliens into the United States is a growing menace to national stability and progress.

We cannot resist a reference to what will probably be regarded as the most challenging and vigorous chapter in a book full of living interest, wherein Mr. Low ruthlessly shatters the popular illusion as to woman's position in America. It contains some astonishing statements, which are sure to be hotly disputed, but they need give no offence to the most ardent feminist, for the writer is plainly on the side of the angels. What he desires to point out is that, up to the present time, in spite of the adulation which she receives, and the wealth which is poured out at her feet, the American woman has never had a fair chance of making her influence truly felt in the affairs of the nation. She neither "rules nor reigns." "In the beginning she was both a luxury and a necessity," and although she toiled with heroic fortitude in those early colonial days, enduring all the hardships of pioneering and contributing every bit as much to the wealth of the nation as the man with whom her fortunes were linked, "no recognition was accorded her . . . the Salic law was not more inexorably enforced among the Franks than it was among the Americans." When prosperity came she had, of course, an easier time, but it ministered to the vanity of the men who had reclaimed the West from the wilderness, spanned the continent with railways, built cities and bridged rivers to install their wives in great houses, load them with jewels, and give them unlimited money to spend on dress. These were the outward and visible

signs of wealth and success, and the women-folk were expected to receive them gratefully, without evincing any curiosity "to discover the Pactolian sands." The present mood of woman in America, Mr. Low adds, "her restless, nervous energy, her desire for independence . . . is the revolt against the subordination to which she has been subjected for three hundred years . . . She is tired of inferiority, and is satiated with luxury and pseudo-chivalry. She wants what has never been granted to her. She wants the recognition of intellectual and moral equality."

WILLIAM JAMES.

William James. By Emile Boutroux. Translated by A. and B. Henderson. London: Longmans, Green & Co. 3s. 6d. net.

M. BOUTROUX's little book on William James is clearly inspired by a sincere admiration for the personality of the great American, and is marked also by a thoroughly judicious appreciation of the contribution made by James to philosophical thinking. All that M. Boutroux does is carried out with scrupulous care and nicety of feeling, and it has been a pleasure to read this latest tribute to the Harvard professor whose loss was so keenly felt. From the outset, M. Boutroux grasps what was really the great secret of the influence exercised by James, the intimate connection, namely, between the man and his philosophy; as we ourselves said in these columns some time back, the philosophical thinking of William James was the exact expression of the most inward life of his soul. That is why, as Boutroux points out, his students never found in his lectures "ready-made answers in view of their examinations." But they found what was far more valuable, a noble and beautiful spirit, into the presence of which it was impossible to come without being the better for it. "He had," says Boutroux, "a proud and courageous soul; and this pride was founded upon a simple trust in the injunctions of morality and the generous enthusiasms of religion. He had the instinct for sympathy and love, for sacrifice, for the asceticism which disciplines the will, for the heroism consecrated to the ideal"; this is altogether true, and it was the spirit, so formed, that always shone, with exquisite radiance, through all that James spoke or wrote. Boutroux rightly estimates James's contributions to psychology as of permanent and enduring value; but we cannot be so sure with regard to his more philosophical and metaphysical speculations, though we agree with Boutroux that it was into just these speculations that James threw all that was best and finest in himself. James really left his philosophy incomplete. How could it be otherwise, when that philosophy was the direct result of an inward experience which was itself never at rest, always moving on to something new? The philosophy of James is like the man, "essentially free," going boldly forward "with experience as its only guide," attaining, we have no doubt, "other heights in other lives." We are glad to notice that Boutroux does not fall into the error, which has so often been

made, of confounding the real philosophy of James with his pragmatism. His connection with the "Pragmatism" of thinkers like Schiller and Dewey was more that of loyalty to men who thought they were following him than anything else. Pragmatism, for James, as Boutroux rightly urges, was always a method, never a system. The system towards which James, by his pragmatic method, approached, he himself called "Radical Empiricism"; its fundamental principle was that "total immediate experience and truly objective reality are one." You get Reality by living into it, as it is directly given in the fulness and richness of concrete experience, and not by abstracting from that experience and replacing its vitality and full-bloodedness by a dead, logical system. And the power of living is essentially free and creative; the search for Reality, the contact with Reality, becomes a notable adventure in which there is always something new to accomplish and something new to attain. It is easy to see why James hailed Bergson with delight.

We commend heartily M. Boutroux's book to every reader, whether lover of philosophy or not, both for its own sake and for the sake of its theme: all that James said and wrote is worth study, and any tribute that recognises this, and leads anyone to the original again, is sure of a welcome.

THE PROPHECIES OF ISAIAH.

International Critical Commentary. Isaiah i.—xxvii. G. B. Gray, D.D. D.Litt. Edinburgh: T. & T. Clark. 12s. net.

THE great International Critical Commentary steadily advances towards completion, in face of difficulties to which the preface of the present volume bears witness. The Book of Isaiah had originally been assigned to the late Dr. A. B. Davidson; but he died before making any substantial progress with his commentary. To fill his place the editors invited Dr. Buchanan Gray and Dr. A. S. Peake, allotting to the former ch. i.—xxxix. of this book of Isaiah, and to the latter ch. xl.—lxvi. The choice, on the evidence of the present volume, was admirable, and there is equal ground for confidence in regard to the second volume. Part of Dr. Gray's portion is reserved for the second volume, in order to preserve comparative equality in the size of the two books. The present volume contains the general introduction to the prophecies as a whole, and commentary on ch. i.—xxvii. The introduction is the work of Dr. Gray; but he states that Dr. Peake has read it and is in general agreement with it, and in particular with such references as it contains to ch. xl.—lxvi.

Like all the volumes of this Commentary, this one is written mainly for the more or less expert student; and the general reader will not find very much in it that will interest him. But at least the general reader will observe with pleasure that it is written in English, and not in American.

A book of this kind necessarily involves much reference to the work of other scholars, and leaves comparatively little room for the originality of the commentator. But there is much difference between

a good commentator and a bad one; and so far as we can judge, Dr. Gray is emphatically a good one. He knows his subject thoroughly, and is not overweighted with it. He knows what he wants to say, and says it clearly without waste of words. Perhaps the most striking point he makes, is the statement that the book of Isaiah as a whole is a post-exilic compilation. It has, of course, long been customary to distinguish between the first Isaiah and the second; in recent years a third has been assumed. But even this distinction did not account for all the problems of authorship presented by the prophecies. There is not, and there has not been, any doubt that genuine prophecies of the original Isaiah are contained in the book in considerable quantity. But there are passages which do not seem to belong to either him or the second or the third chief writer. The theory that the whole book is a post-exilic compilation is intended to account for the inclusion of all these, by saying that the book as it exists now is a collection of prophecies of very different ages, grouped together as being in character Isaianic, whether rightly so considered or not. The collection was made, or completed, perhaps about 150 B.C., and, while there is much in it of the work of the original Isaiah, it is not implied that he himself ever collected his prophecies, still less that he arranged them in their present order. This theory makes the understanding of the book of Isaiah (so called) much less difficult than it was before; and the use that is made of it by Dr. Gray is certainly one of the chief excellences of his commentary.

Detailed criticism of a book which is necessarily itself a mass of detailed criticism is impossible in a brief notice. So far as I can judge, Dr. Gray has given the student just what he needs, and this latest volume of the Commentary should receive as warm a welcome as any of its forerunners.

R. T. H.

THE DOCTRINE OF IMMORTALITY IN THE ODES OF SOLOMON. 1s. net. By J. Rendel Harris, M.A.

BOTH the title of this book and the name of its author should win for it a wide circle of readers. Those who cannot, for a variety of reasons, follow the critical discussions of the lately discovered Odes of Solomon can learn briefly something of their intrinsic value, and, above all, appreciate the early Christian doctrine of immortality. Everlasting life is a matter of Christian experience, as the odist conceives it, and he connects it with the life of Christ. "The real question of immortality is in the quality, not in the prolongation of existence. As by many Christian fathers, the future life is regarded as conditional. It is also assumed, if we may so speak, in the present life. Absent from the odes is the Christian doctrine of the resurrection of the body, the last judgment and eschatology generally." Whether these ideas owe anything to Gnostic speculation or not, we venture to assert that they reveal elements, alike rational and spiritual, which will appeal strongly to modernists wearied of the materialism within and the negations without the churches.

DEVELOPMENT OF THE LOGOS-DOCTRINE IN GREEK AND HEBREW THOUGHT. By the Rev. F. E. Walton, B.D. London: Simpkin, Marshall & Co. 3s.

IN a small volume of a hundred pages it is obviously impossible adequately to discuss eight centuries of speculation on the part of Greek philosophers, Jewish schoolmen, and Christian apostles. But as a brief *résumé* of the main doctrines of ancient philosophy, and as an attempt to trace the connection between Greek and Hebrew teaching, this little work has merits of its own. Did space permit, some of the questions raised might be answered in another way; as it is, it must suffice to commend Mr. Walton's treatment of a difficult subject to the careful consideration of thoughtful students of religion, ancient and modern.

A BOOK OF THE HOME (Headley Brothers) is the title of a small volume by Mrs. Catherine C. Osler, consisting of addresses delivered by her at different times to various audiences on subjects of profound and perennial interest to all thinking women. Many of our old traditions are being challenged to-day, and many institutions held sacred by our parents are in the melting pot. How often are we told by a prejudiced press that the destruction of the home and family life is going to be one of the dire results of the Socialistic tendencies of our day? But the danger surely lies much more in the direction of the idle and luxurious living of some sections of society with its feverish unrest, its craving for excitement, its incapacity to be anything but bored by the peace and joy of the hearth—"four feet on the fender," the patter of little feet, and the prattle of little tongues.

The best traditions of English family life are portrayed in this little book, and the young home-makers of to-day might be spared many a tear and many a sigh if they made Mrs. Osler their mentor and resolved to carry out her ideas. She does not shirk the real problems of adolescent life. In the chapter headed "Light-houses" she deals trenchantly with the question of purity, and how wise and understanding are her words!

Mrs. Osler writes with clearness and charm, and has a deft turn for quotation, and we are grateful to her for giving these papers a wider publicity. We have read them with great pleasure and still greater profit. What more need be said?

ST. LUKE, EVANGELIST AND HISTORIAN, eleven essays by Herbert McLachlan, M.A., B.D., will be published shortly by Messrs. Sherratt & Hughes, of Manchester. Prof. Peake has written an introduction, in which he says:—"Mr. McLachlan's volume is timely in that it handles topics of living interest to the New Testament student. But my pleasure in commending it is due not simply to this, but . . . to the intrinsic value of the book itself. The appeal is not simply to the textual critic, but to all who would form a just appreciation of the third evangelist. . . The book reveals a comprehensive study of the relevant literature, but it reveals also close first-hand investi-

gation of the subject, and considerable independence of judgment; and I sincerely trust that its reception will be as cordial as its merits deserve."

A REMARKABLE volume of essays on Germany in the Nineteenth Century has just been issued by the Manchester University Press. (Manchester: Sherratt & Hughes. 2s. 6d. net.) Leaving the official world of politics on one side, it is the most important contribution to Anglo-German friendship which has been made for a long time. Sentimental appeals are beginning to lose some of their force. It is sympathy based upon accurate knowledge and a clear understanding of the formative influences in German national life and character, which we chiefly need. This is what this volume provides. Dr. J. Holland Rose writes on the Political History, Professor Herford with all the wealth of his German scholarship on the Intellectual and Literary History, Professor E. C. K. Gonner on the Economic History, Dr. M. E. Sadler on the History of Education, and there is a short introduction by Viscount Haldane.

PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK:—Handbook of the Modern Greek Vernacular: Professor A. Thumb. 12s. net.

MESSRS. G. P. PUTNAM'S SONS:—Astrology and Religion among the Greeks and Romans: Franz Cumont, Ph.D., LL.D. 6s. net. The Relentless Current: M. E. Charlesworth. 6s. The Resurrection in the New Testament: Clayton A. Bowen, A.B., B.D. 6s. net.

MR. T. FISHER UNWIN:—The Autobiography of a Working Woman: Adelheid Popp. 3s. 6d. net.

MISCELLANEOUS.

International Theosophical Chronicle; Quest.

FOR THE CHILDREN.

NARCISSUS.

ONCE upon a time, there wandered through the wonderland of old Greece a fair youth whose name was Narcissus. He was like an enchanted child, born into an enchanted world; and everywhere he looked it seemed to him that he saw *gods*. He thought that there were hidden immortals in the blossoms and the breezes, and the leaves and the grass and the air; he caught fleeting glimpses of their garments; he came upon traces of their white feet; he heard faint echoes of their unearthly music in the midst of the common things of earth. When he walked on the seashore, he would turn to

"Have sight of Proteus rising from the sea,

Or hear old Triton blow his wreathed horn."

When he penetrated the dim aisles of the forest it seemed to him that nymphs peered round the tree trunks, and that dryads made silver laughter among the shiverings of the leaves. When he stood by the river to mark the rush and flow of it, it was to him "garrulous with babble of gods." And wonder was born in the gentle youth—that wonder which his own

Aristotle calls the beginning of the Love of Wisdom. Truly, in all these things, Narcissus was wiser than he knew. And he was beautiful with the beauty of that day and place; bright curls clustered round his head, his cheek was soft as any maiden's, and his eyes were wide and blue.

But a sad fate waited for poor Narcissus. One day he lighted on a sheltered spot where a spring, bubbling and gurgling among green mosses, ran down the tiny channel it had made to form a clear, still pool. Joyously Narcissus stepped down into this mossy dell, flung himself on the flowery bank, and stooped over the pool to drink. But, before his lips met the water, a strange thing happened; for he saw rising swiftly from the green depths of that enchanted pool a lovely face. He gazed in wonder at the face, at its clustering curls, its softly moulded cheek, its wide eyes—and the face gazed up at him. He smiled for very joy at its beauty, and the face smiled back. He spoke, and the lips in the water moved in reply. He stretched out his arms, and it seemed that she moved her arms to his. But when he plunged his hands into the pool that he might reach the face and clasp it, it was gone. Only when all was still except for the gleaming dart of the tiny fishes, and he again leaning over with anxious face, did that other face reappear; and it seemed to wear a look of reproach.

So Narcissus lingered all day and every day besides the clear pool, and looked and longed for the face in the water. He had never dreamed, he thought, of anything so lovely as this goddess of the pool. Through hours of sunshine and cloud and rain he peered into the depths. There was one who loved him, a gentle nymph in the train of Pan, the god of the woods. Her name was Echo; and as he gazed at the face in the pool she would draw timidly near to gaze with wistful eyes at him. As he sighed because he could not reach it, she would answer with a sigh. But he never saw Echo's sad face. He had no eyes except for the phantom face he longed for. And at last the summer faded and the skies were hidden, and Narcissus pined away there and fell sick and died. The gods—so runs the story—pitied this profitless life and death, and caused a sweet flower to spring from his grave. We still call the flower Narcissus. Of course you know what was this face Narcissus saw in the still pool. It was his own face! He thought he was gazing at the goddess of the spring, and all the time it was the reflection of himself. He fell in love with his own beautiful face.

How silly! perhaps you think. And yet, do you know, Narcissus is a picture of a good many persons in these very days—perhaps even of you and me, when we come to think of it. Many persons do just what he did, without his excuse. They pass the days gazing at their own reflections and fall in love with their own faces. I don't mean that they sit in front of a mirror all day, our substitute for his pool. They do a worse thing even than that: *wherever* they look they just see themselves! The old Greek story is a parable of life; and it acts itself over again when a man or woman, or even a child, spends the days in caring only about self. Such persons are like Narcissus,

except (it is a very big except) that, unlike him, they are not beautiful. Narcissus thought he was gazing on a goddess; but the persons we are thinking of do not look for goddesses; they only look for and they only see themselves. So they are always very ugly people—yes, they really are; for to be very selfish is to be very hideous. Did you not know that? Well, don't forget it, for it is quite true.

These persons, too, have a funny language of their own. That is one of the ways by which they may be recognised—their way of speaking. They have one grand favourite amongst all the letters of the alphabet: the letter "I." They are not fair to the personal pronouns, for poor "you," "she," "he," and "they" have no chance with them at all. It is only "mine" and "me" they will notice, and they overwork those dreadfully. All this is very ugly, just as it would be if you never did anything but bang down one note of the piano. People would soon call out to you, "Oh, do stop banging that note!" In just the same way there are some persons to whom other persons long to cry out, "Oh, do stop your 'I,' 'I,' 'I,' and give us a change of pronoun!"

If you ever find yourself beginning to make an idol of "I," think of Narcissus, who died of love for his own face. "I" may not kill you, indeed; but it will certainly kill all beauty in you and spoil all the beauty that can be spoiled around you. Things lovely and of good report shrink away from it. Think of the pity of that!

But there is another story—oh, how much more beautiful!—that I want you to place besides this little fable of poor Narcissus. And this story, thank God, is true. Long years after Narcissus there came another on this strange adventure of life that you and I are engaged in now. This other bore his part in the adventure so wonderfully, so radiantly, so greatly, that ever since men's hearts have woven a poem about him out of their love, their sufferings, their beliefs, their fears, their longings, their penitence, their hope. He played his great part on what seemed quite a small and paltry stage, and yet ever since his life has been like a ladder set between heaven and earth, with angels ascending and descending upon it. That day of Jesus seems to us the greatest moment of earthly time.

Why? Well, I think one great reason was this: that he wielded that most tremendous force in all this world, the force of the soul that completely *forgets* itself and completely *gives* itself. "Even Christ pleased not himself." You cannot understand this? No, nor can I. None of us really understands it, for it seems that no one else has ever tried it quite as Jesus did. A few have caught some of his secret and come near him, and they have been wonderful and beautiful too. Like him, they have made the world and the people that touched them more beautiful:

"Within their eyes

The human love lies

Which makes all it gazes on Paradise."

But we ordinary people find it so difficult to get rid of the idea that to

please ourselves, to see our own reflections everywhere, is such a very fine thing, even if we do want to please other people as well. Jesus never looked for his own face. That we know. He looked for the face of God everywhere, in the lilies, the fields, the trees, the birds. But most of all he looked for it, and found it, in the faces about him, and it made them lovely to him—all those poor, sinful, sorrowful, bewildered faces crowding about him in those common streets of long ago.

Do you think the story of Narcissus pretty? I do. But perhaps some day you will come to understand that the most beautiful thing that has ever come to pass in this old earth which is our home is just this: that the story of Jesus has been told in it.

The next time you feel that that big greedy self is all that really matters, think of Narcissus who died for love of himself; and then think of that other, of whom it was said so simply, so truly, "Even Christ pleased not himself."

F. R.

MEMORIAL NOTICE.

MR. THOMAS HARWOOD.

WE regret to announce the sudden death of Mr. Thomas Harwood, of Bolton, which took place last Saturday.

Born in the year 1851, he was the youngest child of Mr. Robert Harwood, of Bolton. His education began under the tuition of Mr. Kay and Mr. Kershaw, and was continued at the Chorlton High School under that of Mr. Kendall. After leaving school he was articled to Messrs. Briggs & Bailey, where the foundation of his future success as a conveyancer was laid. His career as a law student was brilliant and distinguished; at the early age of 21 he secured the Clifford's Inn Prize and passed his final examination, second by order of merit in England. Mr. Harwood was admitted a solicitor in 1872, and for several years practised in Bolton on his own account. In 1876 he formed the firm of Messrs. Hulton & Son (now Hulton, Harwood & Briercliffe).

Mr. Harwood took a useful but unostentatious part in the work of the town; every good movement found in him a willing helper. From 1894 until its dissolution he was a member of the Bolton School Board, and when the Guild of Help was formed he was one of the first to join. But his loss will be most felt by the Bank-street Chapel, to whose service the greatest part of his leisure has been devoted. He was for some time the secretary to the chapel, and in 1868 became a teacher to the school, and later its superintendent. He was one of the trustees of the chapel, and it may safely be said of the majority of the Unitarian chapels in the neighbourhood. He was identified with the North East Lancashire Unitarian Mission, of which society he was for over twenty years the honorary treasurer. This work naturally fitted him for the position of chairman, which he held at the time of his death.

A sketch of Mr. Harwood's life would be incomplete without some reference to his

adherence to the cause of temperance, which always enlisted his strongest support. He was for some time on the Committee of the United Kingdom Alliance. The practical interest he took in the movement was further shown by his activity in promoting the welfare of the Manchester Temperance Hotels Company and Bolton Coffee Tavern Company, of which he was the chairman of directors.

It was once said of Mr. Harwood that he was "far too honest to be a successful lawyer," but his life has proved this statement to be a fallacy, and has justified the name of the "honest lawyer" which was often given him. It is by such men as Mr. Harwood that the legal profession is ennobled. Among his brother solicitors he was considered one of Bolton's ablest conveyancers, and his opinion on conveyancing matters was always valued. He was an energetic member of the Bolton Law Society, whose presidency he held in 1896. Mr. Harwood was a broad-minded man, of wide sympathies. No one could be with him without feeling the influence of his rare and kindly nature and encouraged by his genial personality.

Deep sympathy will be felt with his brother and sister, Miss Harwood and the Rev. James Harwood, in their bereavement. The funeral took place on Wednesday. A memorial service was held at Bank-street Chapel, conducted by the Revs. J. H. Weatherall and C. J. Street, and this was followed by cremation in Manchester.

MEETINGS AND SOCIETIES

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held on Tuesday, March 26, at Essex Hall, the President of the Association, Mr. C. Hawksley, being in the chair. There were present Mr. Howard Chatfield Clarke, Treasurer, Mr. G. H. Leigh, Miss Burkitt, Mrs. Mace, Mrs. L. M. Aspland, Mr. Titford, Mr. Ion Pritchard, Mr. J. G. Pincock, Mr. H. B. Lawford, Dr. Blake Odgers, Dr. Tudor Jones, Mr. E. Capleton, Mr. Harold Wade, the Revs. T. E. M. Edwards, W. G. Tarrant, Rudolf Davis, V. D. Davis, C. Roper, W. W. C. Pope, and W. Copeland Bowie (Secretary), Miss E. Sharpe, Miss Tagart, Miss Florence Hill, Mr. A. Wilson, Miss Lister, Mrs. Sydney Martineau, Mr. T. Pallister Young, Mr. Delta Evans, Miss Taylor, and the Rev. T. P. Spedding (Missionary Agent). Before proceeding with the ordinary business Mr. Hawksley moved that the respectful sympathy of the Council should be conveyed to the relatives and friends of deceased members, including Mr. David Martineau, Mr. William Haynes, and Mr. Thos. Harwood, of Bolton. Mr. David Martineau was for upwards of 50 years an active member of the committee, and President of the Association in 1879-80. He was devoted to the religious movement with which the Association is identified, and laboured with unswerving loyalty and enthusiasm for the

spirit of the principles of Unitarian Christianity. The resolution was passed, all present standing. The Rev. W. Copeland Bowie then read the minutes and the report of the Executive Committee. The latter deals with many matters which have already received attention in our columns, and contains some further information of an interesting character which we give below.

HOME MISSIONARY WORK.

At a meeting of the Committee held March 13, grants for the twelve months, April 1, 1912, to March 31, 1913, were made to 67 congregations towards the salaries of ministers, and the expenses of providing occasional preachers where there is no settled minister. The grants ranged from £50 to £5, the total amount voted being £1,660. Special grants for new buildings and repairs to old buildings, amounting in all to £200, have been made to Doncaster, Hinckley, Longsight, Taunton, and Cullompton, and for lectures at Cleckheaton, Colne, and Horsham. The formation of the Sheffield and District Association is a matter of interest, rendered all the more necessary by the support of the newly-formed Free Churches at Bolton-on-Dearne and Mexborough, which have been placed under the care of the Rev. Thomas Anderson, formerly connected with the Congregational body, now the missionary minister of the Sheffield and District Association.

The services at Cambridge have been conducted regularly by the Rev. E. W. Lummis during the University terms, and the attendances and interest have been well sustained. The members of the congregation pay for the hire of the hall and other local expenses, and contribute £20 towards the salary of the minister. The Association finds about £80 in addition, and towards meeting this charge the treasurer would be glad to receive special donations. The services at Cambridge are, in the opinion of the Committee, important, and well worth adequately sustaining.

During December, 1911, the Rev. Dr. Carpenter delivered two lectures on "The Historical Jesus" and "The Theological Christ" at Liverpool, Bolton, and Nottingham. The lectures attracted large and deeply interested audiences at Liverpool and Bolton; at Nottingham the attendances were considerably smaller, but a number of students were present. One week-evening lecture was delivered at Doncaster, and a Sunday evening lecture at Ipswich and at Lewisham. Dr. Carpenter reported that everywhere there was the greatest readiness to hear what he had to say; the keenness and attention of the audiences at Bolton, mostly men, were, he said, very stimulating. He addressed in all about 1,400 people each week.

The Missionary Agent, the Rev. T. P. Spedding, being free from Van Mission duties, has, since the last meeting of the Council, visited a large number of grant-aided and other churches in England and Wales. His reports, summaries of which have appeared in *THE INQUIRER* and the *Christian Life*, have proved informing and helpful to the Committee, and they believe that Mr. Spedding's visits are welcomed and appreciated by the various congregations in different parts of the country.

PUBLICATIONS.

It has been customary for several years past for the Association to publish books intended for general circulation, and not merely for missionary and propagandist purposes, with the name of Philip Green upon the title page. As Mr. Green did not wish his name to appear any longer, the Committee decided, after careful consideration, that the imprint "The Lindsey Press" be used on the title page of any special books or other publications instead of "Philip Green," whenever it was considered advisable not to use the imprint of the British and Foreign Unitarian Association. In adopting this course, the Committee were desirous only of circulating as widely as possible publications upon which the efforts of writers and the money of the Association had been expended. Mr. Ronald P. Jones kindly prepared a special design for the title-page of "The Lindsey Press." It is peculiarly appropriate that the name of Lindsey should be associated with publications issued from the building opened by him for Unitarian services in 1774, and now occupied by the Association.

COLONIAL AND FOREIGN WORK.

The following grants for the year in aid of colonial and foreign work were made at the meeting of the Committee, March 13:—Brussels, £10; Budapest and its affiliated churches, £50; Christiania, £45; Jamaica, new Unitarian movement in charge of the Rev. E. Ethelred Brown at Montego Bay, £50; India, the Khasi Hills Unitarian Mission stations, £75; native Indian student studying at Calcutta, £20; Indian student at Manchester College, Oxford, if appointed, £100; Canada, Unitarian missionary work under the superintendence of the Rev. F. W. Pratt, £250; Wellington, £100.

Interesting reports concerning the progress of the liberal religious movement have been received by the Committee from Brisbane, where the Rev. Douglas Price is minister; Iceland, where Mr. M. Jochumsson continues his varied labours; Italy, where the Rev. G. Conte is engaged in spreading a knowledge of Unitarian thought among his fellow-countrymen; Japan, where the Rev. S. Uchigasaki is tireless in his efforts at Unity Hall; Johannesburg, where the Rev. G. C. Sharpe is working hard to build up and consolidate the religious movement so auspiciously begun by the Rev. W. G. Tarrant; Vancouver, where the services of the Rev. M. R. Scott are attracting large and interested congregations.

FINANCE.

Omitting shillings and pence, the receipts for the year ending December 31, 1911, were as follows:—Subscriptions, £2,702; collections, £638; dividends, £1,476; Book Room sales, £724; Book Room grants, £422; Van Mission, £824; special, £50. The payments were:—Home work, £2,332; colonial and foreign work, £1,173; book and tract grants: home £267, colonial and foreign £155; deputations and meetings, £46; Van Mission, £822; book department, £1,036; anniversary expenses, £97; salaries and wages, £860; general expenses, including rent, postages, &c., £235. For the year 1911 there was an excess of expendi-

ture over income of £186. The income of the McQuaker Trust for 1911 was £940, the expenditure £1,068, an excess of £128, which amount was paid out of our accumulated balance from previous years, now rapidly disappearing.

The local treasurers render valuable and helpful service, for which the Committee are grateful. It has been arranged that the Missionary Agent, when not engaged in home missionary or van work, will give special attention to finance, and he will endeavour to assist and encourage the local treasurers in every possible way.

BLASPHEMY LAWS.

The Civil Rights Sub-Committee have had their attention directed to the blasphemy laws still on the Statute Book, including Acts passed in the reigns of Edward VI., Elizabeth, and William III. The Committee are of opinion that the enforcement of these laws is contrary to the spirit of the present age, that prosecutions taken under these laws do harm to the cause of true religion, and that they should be repealed.

Mr. Hawksley moved the adoption of the report, which was passed unanimously. Mr. Bowie briefly alluded to the arrangements which had been made in connection with the anniversary meetings in Whit-week, particulars of which were already in the hands of those present. He added that Mr. Grosvenor Lee had resigned his position as Vice-President, and the Committee have nominated the Rev. Charles Hargrove to fill his place when his resignation takes effect. The report of the Joint Committee *re* Ministers' Stipends followed, in regard to which questions were asked by Mr. Pinnock, Mr. Pallister Young, Mr. Wilson, and Mr. George Leigh.

Mr. Hawksley, in moving a resolution commemorating the Unitarian martyrs of 1612, said that although at the present time we were not called upon to suffer death for holding opinions which were considered by some heretical, there were still martyrs to the cause of truth whose sufferings were often more prolonged than those who died at the stake, and to them the deepest sympathy should be given. The resolution, which was seconded by the Rev. W. G. Tarrant, supported by Dr. Tudor Jones, and passed standing, was as follows:—

"That we, the members of the Council of the British and Foreign Unitarian Association, regarding with deepest sympathy and veneration the martyrs of every creed and race who in past ages suffered for conscience sake, solemnly and reverently commemorate at this time those pioneers of Unitarian thought who, 300 years ago, were faithful unto death; and, while gratefully acknowledging the advance already made in religious liberty and in charity amid differences of opinion, we commend these examples of heroic constancy to all who yet suffer persecution, and we devoutly pray that the last traces of the spirit of bigotry and intolerance may wholly and speedily disappear from the Christian Church of this and other lands."

Miss Emily Sharpe said she hoped the Committee would see their way to publishing this year a little volume dealing with these martyrdoms, which she thought

would be very useful and acceptable both in homes and schools.

PROPOSED INTERNATIONAL UNITARIAN MISSIONARY SOCIETY.

The Committee have had before them interesting suggestions from the Rev. C. W. Wendte, D.D., the Secretary of the International Congress, recommending that those closely associated with the Unitarian movement in America, England, and Hungary, should together form a Missionary Society for the spread of the principles and ideals of Unitarians throughout the civilised world. The chief suggestions of Dr. Wendte are as follows:—

(1) *Object.*—To awaken the Unitarian Churches of America, Great Britain, Hungary, and other countries to a consciousness of their larger missionary duty and opportunity; and unite them in the endeavour to extend and promote Unitarian principles of religious thought and life among the peoples of the world.

(2) *Spirit.*—Believing that God has never been without a witness in the history of mankind, the Society will recognise and avail itself to the fullest extent of the elements of truth and goodness in every religious faith which it may encounter in its missionary efforts, while steadfastly declaring to men everywhere the transcendent merits and power of a free, spiritual, rational, practical religion.

(3) *Methods.*—While working in harmony with existing Unitarian organisations, the Society will devote itself more to spreading emancipating ideas and kindling uplifting sentiments than to founding churches; it will seek to promote a spirit of sincerity, reverence, and sympathy; to preserve, as far as possible, in every country its own natural life and institutions, and to impart to them the quickening impulse of noble ideals of faith, hope, and love.

It is proposed that for the present the headquarters of the Society shall be at 25, Beacon-street, Boston, Mass., U.S.A., with branch offices at Essex Hall, London, and Kolozsvár, Hungary.

These proposals were received with much interest, and a short discussion followed. The Rev. Charles Roper ultimately moved that the Executive of the Association be requested to take this matter into its most earnest and sympathetic consideration, and confer with Mr. Wendte. This was seconded by Miss Florence Hill and carried.

BLACKFRIARS MISSION.

Annual Meeting.

THE vigorous institutional church, with its network of missionary activities, which has its home in Stamford-street Chapel, Blackfriars, S.E., under the leadership of the Rev. J. C. Ballantyne, held its annual meeting last Monday, Mr. Charles Hawksley being in the chair. The reports of the minister, the committee and the secretaries of the various clubs and societies were as usual a fine record of self-sacrificing work for the good of men. Mr. Ballantyne lays special stress upon the fact that the common worship on Sunday is the centre

from which all the other activities radiate, and it is very satisfactory that he is able to record a spirit of growing earnestness and deepening interest in the services.

"More and more deeply as time goes on," he says, "do I feel the conviction that the definitely religious (I had almost said the evangelical) side of our work makes upon us the most urgent call; that all our institutions and societies, our meetings and social gatherings, must be so many means for stirring up in ourselves—o many avenues by which to convey to those around us, our pure gospel of 'faith in God and faith in man.' That there may be no aimless activity in our midst; that each year should find our many helpers knit more closely together in frank, sincere devotion to the spreading of the Kingdom—this is my deepest hope, and surely the ideal for us all."

The Provident Bank and the Boys' Own Brigade are among the important institutions at Stamford-street. In connection with the former £996 were collected in 1911 against £910 in 1910. The progress of this work is well illustrated by the fact that in 1886 only £8 12s. 7d. was collected. The B.O.B. has again had a most successful year. The report refers specially to the success of the Summer Camp and the United Church Parades. "It is at such gatherings that the B.O.B. movement is seen at its best. And when the young lads, with their opening and deepening minds, meet together under the sacred influence of sincere worship, looking upwards together, for even a short hour, and feeling the call of the ideal Sonship, one keenly feels a sense of the possibilities, the worth, and the importance of such Brigade work in purifying and uplifting the citizenship of our land."

The one unsatisfactory feature in the report is the balance due to the treasurer, which has grown during 1911 from £94 to £127.

The adoption of the various reports was moved by the chairman and seconded by the Rev. W. C. Bowie, and carried unanimously.

On the motion of Mr. John Osborn, a member of the Southwark Board of Guardians, seconded by Mr. N. M. Tayler, the following were appointed the officers and committee for the ensuing year:—Mrs. Midlane, Miss M. A. Mace, Miss L. Martineau, Rev. W. Copeland Bowie, Rev. G. C. Cressey, Messrs. A. W. Harris, I. S. Lister, G. Ling, C. F. Pearson, Percy Preston, H. H. Quarumby and J. Welch. Hon treasurer: Mr. W. S. Tayler; hon. secretary, Mr. A. A. Tayler.

Mr. Alfred Wilson proposed and Mrs. Lupton seconded a hearty vote of thanks to the Rev. J. C. and Mrs. Ballantyne and all who had assisted in the work during the past year.

It was moved by Mr. C. F. Pearson, seconded by Mr. Percy Preston, and resolved: "That this meeting, noting that the income of the Institution is insufficient to meet its ordinary expenses and that the buildings are in urgent need of decorative repair, commends the work of the Mission to the liberal religious public, and appeals on its behalf for increased financial support."

The meeting closed with hearty thanks to Mr. Hawksley for taking the chair.

BIRMINGHAM: HURST STREET MISSION.

Annual Meeting.

THE seventy-second annual meeting of friends and subscribers of this Mission was held in the Hurst-street Chapel on Monday, the 25th inst., the Rt. Hon. W. Kenrick presiding. Apologies for non-attendance were received from the Revs. Joseph Wood and Thomas Paxton. The Lord Mayor (Alderman Bowater) wrote expressing his deep regret that this year he would be unable to preside, as he would have liked once more to testify his warm appreciation of the value of Mr. Clarke's labours to the city generally. He hoped that Mr. Clarke's recovery from the accident he had unfortunately met with would soon be complete, and that he and those associated with him in the work of the Mission would receive all the support and sympathy they so well deserved.

The report of the committee was read by the hon. secretary, Mr. C. Johnson, and the financial statement by the treasurer, Mr. Warren Tyndall.

The missionary, Mr. W. J. Clarke, then read an exhaustive report giving details relating to the varied and numerous activities of the Mission.

The Chairman, in moving the adoption of the report, said that lengthy as the report was, he could go through it, clause by clause, from beginning to end, and find nothing but that which merited praise and commendation. He had always regarded that Mission as something more than a denominational one, as one whose work covered, and which therefore belonged to, the city generally. It was evident that the Lord Mayor thus regarded it, and further evidence of this was seen in the fact that it had the support of those of widely differing creeds and politics. He had been curious enough to examine the report carefully, and had found that the Mission contributors numbered upwards of 1,400. He heartily congratulated Mr. Clarke on what he considered his splendid record, and hoped that he might long be spared the health and the strength to continue his beneficent labours. The Rev. E. A. Voysey, M.A., seconded the resolution, speaking in highly appreciative terms of the extent and value of the Mission work, of Mr. Clarke's unflinching optimism, of his capacity for overcoming difficulties of every sort, and for winning the confidence and affection of those who shared his labours.

Resolutions appointing officers and committee for the ensuing year, electing the Lord Mayor President, and thanking the Chairman for presiding, were proposed and seconded by the Revs. J. W. Austin, M.A., and Gertrude Von Petzold, M.A., Mr. W. Cheshire and Mr. J. J. Coleman, all of whom expressed their sympathy with and admiration of the work of the Mission, and heartily congratulated Mr. Clarke on having added still another year of successful labour to the quarter of a century's work which had preceded it.

The evening's proceedings were pleasantly varied by an anthem and a part song given in excellent style by the chapel choir; and the meeting, which was

in all respects a most successful and encouraging one, was brought to a close by the singing of a hymn, and the pronouncing of the Benediction by Mr. Clarke.

NATIONAL CONFERENCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN CHURCHES.

TRAVELLING FACILITIES.

WE are asked to state that special travelling facilities with reduced fares are being arranged for the convenience of ministers and delegates attending the Birmingham Conference on April 16-19. Particulars and the necessary vouchers can be had on application to the Rev. J. Harwood, 60, Howitt-road, Hampstead, N.W.

Special arrangements apply to those travelling from the North of Ireland. Return tickets will be issued from Belfast at a single fare and one third, available from April 13 to April 22 inclusive. Particulars and the necessary vouchers may be had on application (with a stamped addressed envelope) to the Rev. A. O. Ashworth, Marsdene, Cyprus Park, Belfast.

UNION FOR SOCIAL SERVICE.

In connection with the Annual Meeting of the National Conference Union for Social Service, there will be held in the lower schoolroom of the Church of the Messiah an Exhibition of Social Need and Social Service. It is designed as a survey of the work awaiting men and women in the service of the nation, and particularly of the nation's poor.

The exhibit is divided into four courts—(1) Physical need and the promotion of health. (2) Industrial need and industrial betterment. (3) Social and charitable work. (4) Social study.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham: Moseley.—Although Moseley-street Unitarian Church has been without a minister for three years, a satisfactory report was submitted at the annual meeting, which was held on Monday, the 25th inst. The year closed with a small balance in hand, and the church is absolutely free from debt, in addition to which there is a sum of nearly £300 in the bank for building purposes. The services have been conducted on thirty-six Sundays during the past twelve months by Unitarian ministers, the remainder being conducted by lay preachers, chiefly members of the congregation.

Bristol: Lewin's Mead Domestic Mission.—The 72nd annual meeting of subscribers and friends was held on March 23, Mr. P. J. Worsley in the chair. The Missionary (the Rev. Thomas Graham), in presenting his fifth annual report, said that the Mission and its many connected institutions were in a good

condition. Over a thousand visits had been paid to the homes of people in the district during the year. The religious services and the Sunday school were well attended. There were now 142 scholars, with an average attendance of 105, whilst the proportion of adult scholars was very satisfactory. The penny savings bank had received during the year nearly £210, the highest for several years, the number of depositors reaching just over 300. Thanks were given to the many workers and helpers, and to the committee for their loyal support. The hon. secretary (Mr. Ernest Sibree) read the committee's report, in which they noted their satisfaction at the continued success of all the branches of activity connected with the Mission. They recorded their deep sense of loss the Mission had sustained through the death of Mr. Francis Tagart, Mr. Charles Desprez, Mrs. Moncton, and Mrs. Osborne, who had been supporters for many years. Mr. Charles Desprez had left a legacy of £25. The services of Mr. and Miss Graham and the many voluntary helpers were fully appreciated. Owing to heavy expenditure on repairs and the death of old friends, there was an adverse balance, and the committee appealed for new subscribers and helpers. The hon. treasurer (Mr. J. Kenrick Champion) read the financial report, which showed that the year commenced with a balance of £2, and ended with an adverse balance of £14. The total receipts had been £224 and the expenses £236. The various reports were received, their adoption being moved by the president and seconded by Mr. Charles Cole. The Rev. A. N. Blatchford, B.A., moved that the cordial thanks of the meeting be given to Mr. and Miss Graham for their loyal and zealous services to the Mission. Mr. Graham had just been admitted to the ranks of the ministry, and he extended to him the right hand of fellowship.

Gullompton.—The Pound-square Chapel, erected in 1815 upon the site of the original meeting house, almost completely collapsed last Sunday afternoon. Fortunately no one was hurt, as the accident occurred between a special afternoon service for young people and the hour for the assembling of the congregation for evening worship. Neighbours observed the falling of the west walls and gave an alarm. Members of the congregation collected, and sought to save some of the chapel furniture. Then the roof gave way, and a hasty retreat became necessary. The wreck was pitiful, but an evening service of thanksgiving that no life had been lost was held in a neighbouring house. It had been realised that certain restorations were necessary, and these were shortly to have been proceeded with, a sum of about £177 having been collected for the purpose. Steps have already been taken to secure the best professional advice. It being "Exchange Sunday" amongst the Devon ministers, the Rev. J. Worthington was away at Crediton, and the day's services were being conducted by the Rev. W. B. Matthews, of Colyton. It is hoped for the present to hold the Sunday services and school in a neighbouring hall.

Glasgow: St. Vincent-street Church.—A conference of the members of the Scottish Unitarian Sunday School Union was held at the Vincent-street Church on Saturday, March 9, when Mr. Ion Pritchard delivered an address on "The Sunday School Problem."

Kentish Town: Free Christian Church.—The Rev. Stephen Györfi, of Kolozsvár, the Hungarian student at Manchester College, Oxford, will conduct the services at the Free Christian Church, Clarence-road, on Sunday next, March 31.

Sheffield District: Appointment.—The Rev. Thomas Anderson, late Congregational minister at Mexborough, has been appointed District Missionary for the Sheffield and District Association of Unitarian, Free Christian, and Free Congregational Churches. Mr. Anderson

will reside in Mexborough, and will have special charge of the flourishing Free Christian Church recently formed there, as well as of the church at Bolton-on-Dearne, which he founded a year ago. He will also have pastoral oversight of the church at Barnsley.

South-East Wales.—The Rev. T. P. Spedding paid a visit recently to South-East Wales on behalf of the Unitarian Association. The Rev. J. Park Davies, secretary of the South-East Wales Unitarian Society, arranged the programme and accompanied Mr. Spedding during the greater part of the week. Sunday services were held at Swansea, Trebanos, and Nottage, and meetings at Cefn Coed, Mountain Ash, Pontypridd, Aberdare, Wick, Bridgend, Clydach Vale, and Pentre. Mr. Spedding also met ministers or representatives of the churches at Cardiff, Newport, Dowlais, Merthyr and Cwmbach. At Swansea the interesting announcement was made that at the evening service a score of new members would be welcomed into the fellowship of the church by the treasurer, Mrs. Reid, and the secretary, Mr. C. H. Perkins, and that an address would be delivered by the minister, Rev. Simon Jones. Mention was also made of the forthcoming annual meeting, when the society will attain its majority, an event it is to celebrate by the completion of an endowment fund which has been raised since the last meeting, and that amounts to £500. Trebanos is awaiting its new minister, Rev. D. G. Rees, who is leaving Bridgend after eight years' work. The church is situated far up the Swansea valley. Morning services are held in the mountain chapel at Gellionen, and at both places the services are in Welsh. Great heartiness characterised the meeting at Cefn Coed, where the institutions are in a flourishing condition under the leadership of the Rev. Carrara Davis. On Wednesday the visitor came into touch with a new movement. The congregation at Mountain Ash, with its minister, Rev. George Neighbour, has recently joined the South-East Wales Society. It is five years since a large number of Mr. Neighbour's former congregation withdrew from the Baptist denomination, and since that time they have carried on services in different premises. Two cottages were eventually purchased and altered so as to afford class-rooms, and on the land behind a hall has been built. Most of the work was done by members of the church, and they rejoice to-day in the possession of a useful set of premises. There is an average attendance of over 150 at the evening service, and the membership is steadily growing. On Thursday the evening meeting was at Pontypridd, and a large audience assembled. The church has made much progress during the last few years under the ministry of the Rev. J. Park Davies. The meeting on Friday was at the Old Meeting House at Aberdare, and friends were present from the Highland-place Church. The Rev. Glynne Davis is the pastor, and the Rev. R. J. Jones still resides among the people with whom he has spent so many years of active ministerial work. On Saturday, Mr. Spedding and the Rev. D. G. Rees drove to the little chapel at Wick, and despite boisterous weather there was a good attendance of friends who are anxious as to the future of the church after the departure of Mr. Rees from Trebanos. Similar concern was expressed at an early meeting at Bridgend, which was held on Sunday morning before the visitor's departure for Nottage, where a large congregation assembled in the evening, the service being conducted by the Rev. W. J. Phillips, and the sermon preached by Mr. Spedding. The visitor returned from his tour feeling that in South-East Wales, as well as in every other part of the country he has visited this winter, there are good grounds for congratulation, and many indications of increased congregational activity and growing hopefulness.

Wakefield: The late George Webster, J.P.—We regret to announce the death of Mr. G. Webster, which occurred on the 23rd inst. He was a devoted and consistent adherent, who had long been a trustee of Westgate Chapel, and he only resigned the office of treasurer, which he had held for 16½ years, at the beginning of the present month. He was originally a member of the Society of Friends, but in middle life became a Unitarian. Mr. Webster was for several years treasurer of the Yorkshire Unitarian Union, and had also served a year as its president. A staunch Liberal in politics all his life, he had held several offices in the local association. He also devoted no small portion of his time to the trading interests in the West Riding, and had held offices in the Wakefield Tradesmen's Association, the West Riding Federated Chamber of Trade and the Wakefield Tradesmen's Benevolent Institution. He established an important business in Wakefield, where he also rendered faithful service as a magistrate, a County Councillor, and in other capacities, winning general esteem and respect. Mr. Webster leaves three sons and two daughters. His wife predeceased him by about twelve years. The funeral took place on Tuesday, March 26, in the burial ground of Westgate Chapel, the service, which was attended by the mayor, city magistrates, and representatives of many local bodies, being conducted by the Rev. Chas. Hargrove, of Leeds.

NOTES AND JOTTINGS.

SMOKE AND MOTHS.

With the Smoke Abatement Exhibition and Sir William Ramsay's startling declarations in mind, it is interesting to speculate on the possibility of many things of beauty being restored to us when the atmosphere of the industrial districts is rendered more pure. Investigations are being made at the Manchester University in regard to the change in colour of many British moths during the last 60 or 70 years, and it has been discovered that many pale-coloured varieties in Lancashire, the West Riding of Yorkshire, Durham, Leicestershire and Monmouth are assuming a dark, if not black appearance, owing indirectly to the smoky atmosphere. The best example of this change of hue is the "peppered" moth, says the *Manchester Guardian*. The original type of "peppered" moth, with its black and white marking, is not at all conspicuous as it rests on tree trunks in the south and other rural localities. It resembles a piece of lichen or loose bark, and is well protected by its general inconspicuousness.

But the conditions in which many moths live are now very different from what they were seventy years ago. The vast amount of smoke poured out from countless chimneys in our industrial districts has blackened the trees and fences. The consequence is that the old black and white "peppered" moths would now be conspicuous resting on black tree trunks, and would probably fall a prey to the first bird that noticed them. It appears likely that this selection has been carried to such a pitch as to make it now impossible to find a black and white "peppered" moth in many of the large manufacturing districts.

There are, however, many instances in which the black variety is found in localities far removed from the influence of smoke, where the tree trunks are as clean and light-coloured as at any previous time. This may suggest some useful ideas to lecturers on social reform whose object it is to emphasise the pernicious effects on character, intellect, and bodily vigour of sordid surroundings and a polluted atmosphere.

CRUELTY-TO CHILDREN.

At the annual dinner of the National Society for the Prevention of Cruelty to Children early in the week, the chairman, Lord Brassey, said the society, which was now in its twenty-eighth year, had taken a recognised place in the life of the nation. In the first year the aggregate subscriptions were not £1,000. In its twenty-seventh year the income had increased to no less than £67,000. They made an appeal for further aid because the number of cases with which they had to deal was constantly increasing. The number dealt with had increased from 95 in the first year of the society to no less than 74,123 last year. It was pointed out that the society worked from 1,432 centres, and that it had dealt with one and a half millions of suffering children since it came into existence. There was now hardly a child from one end of the land to the other who had not sufficient protection, and that was largely due to the women of England, no fewer than 150,000 of whom were interested in the work of the society.

THE LEADER OF THE ITALIAN SUFFRAGISTS.

A correspondent in Rome has sent some details to the *Manchester Guardian* relating to Donna Giacinta Martini, whose death has caused profound sorrow in Roman society. For some twenty years a great invalid, Donna Giacinta has fought her disease and kept it at bay purely by her indomitable courage and vigorous mental qualities. Rarely if ever seen outside her house, she was yet a spiritual force in Rome, fed always, as says one who knew her, by some mysterious flame of energy. In her the women's suffrage movement in Italy has lost its most conspicuous advocate and its ardent yet wise leader. Aristocratic by birth and temperament (she was born Contessa Marescotti, of a well-known family), Donna Giacinta had thrown aside antiquated traditions and caste prejudices and allied herself to modern thoughts and interests. Fragile and suffering, she would attend the meetings of which she was president, and by her clear thought, idealism, and fervour inspire all who worked with her. Few could fill the void she leaves.

A SUNKEN FOREST.

The recent stormy weather has resulted in a prehistoric forest being discovered on the south Pembrokeshire coast. The action of the waves has resulted in a large quantity of sand being washed away, and masses of black rocks and gnarled trees, the trunks of which are in some cases in a splendid state of preservation, are plainly visible. A large bone has also been found about 4 ft. long by about 18 in. wide, which is evidently a portion of some huge prehistoric mammal. The land at

this spot was undoubtedly covered in remote ages with a dense forest, which may have disappeared from sight owing to a great landslide. It is believed in the neighbourhood that another sunken forest lies below high water mark at Whitehands.

THE PEASANT AND THE POLITICIAN.

In speaking of the establishment of the National Theatre in Ireland at Aberystwyth University College last week, Mr. W. B. Yeats said that nationality was a very self-conscious thing, and they as Irish people had many resemblances to the Welsh. In England, when they would educate people, they went to the library and asked them to read books. In Ireland they did not do that; they went to the peasant, because the only thing left to them of their old life was this love of poetry and song among the people. All their movements went down to that, and they tried to get from it the inspiration which would win their young men. In Ireland their young men were always being drawn away by politics in some form or other. A man must be a politician if he was going to be a good citizen, but he must not be a politician when he was a writer. So they went down to the peasant, and in that way they got away from the fussy, modern world.

* * *

The Irish countryman, Mr. Yeats continued, had inherited from the old world a passionate interest in life itself. The peasant knew nothing of the pretty; the pretty belonged to the town. He knew the beautiful and the grotesque. They thought in Ireland if they could bring this culture of the people into the towns it would have a great effect there, because they believed patriotism would make their people take it into their minds and study it as they never would study anything that came from books.

THE OXFORD MILLENNARY.

Oxford will celebrate its thousandth year of recorded history on July 11 with a special pageant. Mr. Laurence Binyon, Mr. Laurence Housman, Sir A. Quiller-Couch, Mr. A. D. Godley, Professor Oman and Dr. Skrine will be responsible for the various episodes. The programme also includes a service in the Cathedral and lunch in the Town Hall, and an oration is to be delivered in the gardens of New College. It is hoped that the pageant will take place in the beautiful gardens of Worcester College, and nothing but radiant weather will be needed to make the event a great success.

THE TOLSTOY MANUSCRIPTS.

It is particularly unfortunate that a dispute should have arisen between the authorities connected with the Moscow Historical Museum and Princess Alexandra, the daughter to whom Tolstoy left all his manuscripts, "wheresoever found and by whomsoever kept," unreservedly. Princess Alexandra is the only member of Tolstoy's family in sympathy with his ideas, and as she shares her father's views as to the wrongness of enforcing rights and demands by the aid of the law, legal action is out of the question. The manuscripts include diaries and letters of an intimate character, to some of which doubtless the

Princess wishes to give further publicity. For many reasons the family object to this, and uphold the decision of the Museum authorities, so the only hope lies in an appeal to public opinion. The matter is one of importance owing to Tolstoy's world-wide reputation, and the eagerness with which any fresh light which can be thrown on his life and personality would be welcomed throughout Europe.

FASHIONABLE FURS.

The responsibility for the cruelty practised by trappers on the beautiful animals from which furs are obtained does not rest with women only, as the writer of a little illustrated booklet on the subject, published by Our Animal Brothers' Guild, points out. The slaughter of these innocent creatures has enormously increased since the advent of the motor-car, and men now muffle themselves in coats and rugs of skins quite as much as women. The London auctions are supplied with opossum, wallaby, wombat, and red fox from Australia, chiefly from Queensland. A traveller writes of meeting a Queensland fur trader in whose employ were four men. Their daily "bag" amounted to seventy opossums, twelve bears, and fifteen kangaroos. He tells of a town possessing five hotels and three "stores" almost exclusively kept up by the fur trade; of a family who, in three years, made enough by fur trading to buy and stock a farm; and of a single firm who, in one year, bought a quarter of a million skins.

* * *

Mr. Howard Moore gives a description in the pamphlet referred to of the various traps which are used in the fur trade. Most of the skins used as furs are obtained by catching animals in traps, and death comes usually at the close of hours, or even days, of intense suffering and terror. The one chiefly used is the steel trap, the most villainous instrument of arrest ever invented by the human mind. It is not an uncommon thing for the savage jaws of this monstrous instrument to bite off the leg of the would-be captive at a single stroke. If the leg is not completely amputated by the snap of the terrible steel, it is likely to be so deeply cut as to encourage the animal to gnaw and twist it off. In this way many animals escape. Trappers say that on an average one animal out of every five caught has three legs only.

The annual report of the Pearl Life Assurance Company states that the year's results are of a very satisfactory description, and the work entailed by the recent amalgamation now being complete, high hopes are entertained for the future prosperity of the combined companies. The total income for the year amounted to £2,949,666 2s. 9d., being an increase of £133,828 15s. 7d. over that of the previous year. The company has paid 128,905 life claims, grants, and matured endowments during the year, amounting, with bonuses, to £1,056,299 0s. 5d., which, added to the sums previously paid, make a total of £12,700,264 6s. 9d. The assurance funds now amount to £6,991,406 6s. 3d., which show an increase of £621,061 18s. 8d. for the year, making the total funds, with capital laid up, £7,593,480 0s. 6d.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical, Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS, APRIL, 1912.

Heroes of Faith—John Wesley, Theophilus Lindsey, Albert Thornhill, M.A.

Children and the Cinematograph. Florence H. Ellis.

The Evolution Theory. H. Waterworth.

The Theory and Practice of Sunday School Teaching.

A. Stephen Noel.

Dickens and his Message. R. K. Davis, B.A.

The Women's League Fellowship Section. Grace Mitchell.

Notes for Teachers.—I.—XV.

T. F. M. Brockway.

D. A. S. E.

F. J. Gould.

H. Fisher Short.

Lillyblush. E. C. Higgins.

Philip Finchett's First Sermon. A Lay Preacher.

Shelley's 'To-Night.' W. Lawrence Schroeder, M.A.

A Training School for Sunday School Workers. Clara By the Way.

[T. Guild.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,

Essex Hall, Essex Street, Strand, W.C.

JOHN TREVOR,

Photographic Artist.

Studio: 82, High St., Hampstead, N.W.

Mr. TREVOR does all kinds of photographic work at moderate charges. He makes a speciality of photographing people in their own homes. This gives greater ease and naturalness to the sitter and produces more characteristic portraits. Appointments should be made for interviews and sittings. Price list and specimens on application.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, March 31, at 11 a.m.

MR. H. SNELL.

"Disestablishment and the Nonconformist Conscience."

at 7 p.m.

Mr. H. J. GOLDING.

"The Difficulties of Individualism."

Wednesday, April 3, at 8.30 p.m.

MR. J. M. MCGREGOR.

"The Ethics of the Japanese."

Friday, April 5, at 5.30 p.m.

Mr. G. E. O'DELL.

"The Ethics of Christ's Parables: Parables of Moral Efficiency."

ALL SEATS FREE.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.

Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

REMNANTS! REMNANTS!!

Genuine White Art Irish Linen; pieces measuring from half to one yard, suitable for Teacloths, Traycloths, &c. Per bundle, 2s. 6d. Postage 4d. Catalogue FREE.—HUTTON'S, 5, Larne, Ireland.

WRITE FOR FREE PARCEL,

containing over 200 Patterns of charming new Irish Linen Spring Costume Fabric, "Flaxella." Washable, durable, makes up admirably, wide range smart designs.—HUTTON'S, 5, Larne, Ireland.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale). JOHN HEYWOOD, Deansgate.—Saturday March 30, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3641.
NEW SERIES, No. 745.]

LONDON, SATURDAY, APRIL 6, 1912.

[ONE PENNY.]

THE HIBBERT JOURNAL

A Quarterly Review of Religion,
Theology, and Philosophy.

Principal Contents of April Number Now Ready.

- THE RIGHT TO STRIKE AND LOCK OUT.
Robert A. Duff, D.Phil.
- THE JESUS OF "Q." THE OLDEST SOURCE
IN THE GOSPELS. George Holley Gilbert.
- THE GREAT QUESTION. William Dillon
(Chicago).
- BRAHMA. AN ACCOUNT OF THE CENTRAL
DOCTRINE OF HINDU THEOLOGY AS
UNDERSTOOD IN THE EAST AND MIS-
UNDERSTOOD IN THE WEST. Prof. S. A.
Desai (Holkar College, Indore, Central India).
- THE ESSENTIALS OF A UNIVERSITY EDU-
CATION. Principal W. M. Childs.
- IS CIVILIZATION IN DANGER? A REPLY.
Joseph McCabe.
- FRESH LIGHT ON THE SYNOPTIC PROBLEM—
MATTHEW A LUCAN SOURCE.
Robinson Smith, M.A.
- THE OCCULT OBSESSIONS OF SCIENCE—
WITH DESCARTES AS AN OBJECT LESSON.
Louis T. More.
- BUSINESS, GOODNESS, AND IMAGINATION.
Gerald Stanley Lee.
- THE RELIGIOUS PHILOSOPHY OF RUDOLF
EUCKEN. Baron F. von Hugel.
- DIVINE PROMPTINGS. Signora Re-Bartlett.
- SOCIAL SERVICE No. 3. WHAT PUBLIC
SCHOOLMEN CAN DO. S. P. Grundy
(Manchester City League of Help).
- WITH DISCUSSIONS, SURVEY OF RECENT
PHILOSOPHICAL AND THEOLOGICAL
LITERATURE. by Prof. G. Dawes-Hicks and
Dr. James Moffatt, and SIGNED REVIEWS.
- Super-royal 8vo, 2s. 6d. net; postage Inland
3d. extra.

Yearly Subscription, commencing with any
number, 10s. post free.

WILLIAMS & NORGATE,
14, Henrietta St., Covent Garden, London, W.C.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, April 7 (Easter Sunday), at 11 a.m.

Dr. C. W. SALEEBY.

"The Religion of Life."

" at 7 p.m.

Mr. G. E. O'DELL.

Mr. Masfield's "Multitude and Solitude."

ALL SEATS FREE.

NATIONAL CONFERENCE.

TRIENNIAL MEETINGS at
Birmingham, April 15-19.—For particu-
lars see Advt., March 30.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

THE ANNUAL MEETING will be
held in the Church of the Messiah,
Congregational Room, Birmingham, on Wed-
nesday, April 17, at 5.30 p.m. Tea at 4.45.

The Chair will be taken by the President,
J. F. L. BRUNNER, Esq., M.P., supported by
Rev. P. H. Wicksteed, M.A., Rev. J. M.
Lloyd Thomas, and others.

In connection with the Annual Meeting,
there will be held in the Lower Schoolroom of
the Church of the Messiah an Exhibition of
Social Need and Social Service. It is designed
as a survey of the work awaiting men and
women in the service of the nation, and par-
ticularly of the nation's poor.

The exhibit is divided into four courts—
(1) Physical need and the promotion of health.
(2) Industrial need and industrial betterment.
(3) Social and charitable work.
(4) Social study.

The Exhibition, to which there is no charge
of admission, will be open on Wednesday and
Thursday afternoons from 1 to 6 o'clock, and
Miss LUCY GARDNER, Hon. Sec. of the Inter-
denominational Conference of Social Service
Unions, will attend to explain the exhibits.

CATHERINE GITTINS, } Joint
R. P. FARLEY, } Secs.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 only.

PREACHER:

April 7, Rev. T. E. M. EDWARDS.

GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., Gresham Professor of Law, will deliver
Four Lectures on Contracts of In-
surance on April 16, 17, 18 and 19,
at 6 p.m., at the City of London School,
Victoria Embankment, E.C. Admission
Free to Men and Women.

BOOKS

On Literary, Educational, Scientific, Technical, Medical
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Schools.

WILLASTON SCHOOL. NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of
health. Next term begins May 1.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 7.

LONDON.

Acton, Creffield-road, 11.15, Rev. J. ARTHUR PEARSON; 7, Rev. A. C. HOLDEN, M.A.
 Bernondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON. Easter Communion at noon.
 Finchley, Granville-road, Ballards-lane, 11, Rev. A. C. HOLDEN, M.A.; 6.30, Rev. Dr. WENDTE.
 Forest Gate, Upton-lane, 11, Mr. A. M. STABLES; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A. Good Friday, 11.15, Rev. H. Gow.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. C. A. WING.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. J. F. PARMITER.
 University Hall, Gordon-square, W.C., 11.15, Rev. T. E. M. EDWARDS. No Evening Service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.
 ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A. Good Friday, 11, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER. Good Friday, 11 a.m.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. J. HARWOOD, B.A. (of London).
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

PULPIT SUPPLY.

Rev. R. H. MAISTER is open to take pulpit supplies. Address after April 11, 2, Park-street, Ardwick Manchester.

BIRTHS.

BALLANTYNE.—On March 29, at 17, Westwell-road, Streatham Common, S.W., to Mr. and Mrs. William H. Ballantyne, a daughter.

HERFORD.—On March 30, at 1, Frognal-gardens, Hampstead, to Henry J. R. and Hilda Herford, a son.

Situations

VACANT AND WANTED.

WANTED (end of month), experienced Lady-Nurse (from in or near London or Brighton), capable of taking entire charge of two little girls, $4\frac{1}{2}$ and 1 year old.—Apply, stating full particulars, to Mrs. B. ABBEY, Furze Hill, Crowborough, Sussex.

ADVERTISER, middle-aged, desires engagement. Generally useful, sewing, reading. Travel with invalid. Good references. Small salary.—Address, E. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED (in April), Good NURSE (Lady-Nurse preferred), young, active, good needlewoman; some previous experience. Three children (six, five and three years old); under-nurse kept.—Mrs. S., Hasland House, Chesterfield.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	211	CORRESPONDENCE :—		FOR THE CHILDREN	218
THE CHRISTIAN CONQUEST OF DEATH •	212	National Conference of Unitarian and		MEMORIAL NOTICE :—	
THE LIBERAL CHRISTIAN PULPIT :—		other Liberal Christian Churches	216	The Rev. A. W. Hutton	219
The Memorial Service of Discipleship	213	BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
LIFE, RELIGION AND AFFAIRS :—		The Insect World	216	Provincial Assembly of Lancashire and	
A Day Dream	214	Mazzini	217	Cheshire	219
Anemones	215	The Autobiography of a Working Woman	217	NEWS OF THE CHURCHES	221
		The Life and Teaching of Jesus	217	NOTES AND JOTTINGS	223

NOTICE.

The Official Report of the National Conference of Unitarian and other Liberal Christian Churches, which will be held at Birmingham, April 16th to 19th, will be published in THE INQUIRER on April 20th and 27th. The Report will not be issued separately in book form. Orders for extra copies of the two numbers should be sent in at once.

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE rejection of the Conciliation Bill by a narrow majority in the House of Commons last week has caused profound disappointment in many quarters. Sympathy will be especially strong with Mrs. Fawcett and the body of able and convinced women who have devoted a lifetime to the cause and have never lost courage. But they have won their way steadily in public esteem, and time and effort have not been lost. Few people believe that Women's Suffrage will be the beginning of the Millennium, or that the moral instincts of men and women are profoundly different. Some women are far nobler than some men. Some men are better and keener for the public good than some women. But a growing number of people recognise, on the one hand, that the municipal franchise carries with it the parliamentary vote as its completion, and, on the other, that the closer association of men and women in public responsibilities has in it the germ of a nobler type of citizenship for the future.

* * *

It has been decided to erect a bronze statue of Dr. Gore in the Cathedral grounds at Birmingham as a memorial of his episcopate. We are not surprised that Dr. Gore describes the proposal as "distressing." He has gone as far as he could without actually vetoing the proposal in the following words:—"I hope you will

express to the Committee my mingled sense of gratitude and repugnance." We are in entire agreement with the prevailing instinct against erecting statues of living men, and we hope that the Birmingham fashion will not be copied in other towns.

* * *

DR. JAMES KERR, the Chief Medical Officer for Education of the London County Council, has just issued his annual report on the health of children in the public elementary schools of the metropolis. The statistics given of physical inefficiency are so alarming that public attention ought to be called to the matter in every possible way. Out of 172,619 children examined in 1910 only about half were returned as free from any definite organic defect. Dr. Kerr attributes this state of things in the main to sheer poverty and the consequent bad feeding. Improvement is detected at once when children are supplied with milk or are given breakfast and dinner at school. On Tuesday night the Chancellor of the Exchequer, in introducing the Budget, pointed out that 441,000 adults died in the United Kingdom last year, leaving property amounting to £270,000,000. One-half of this enormous sum belonged to 970 persons. There can, we fear, be little peace or happiness for the body politic which has this enormous inflation of wealth at one end of the social scale, counterbalanced by a vast crowd of half-starved children at the other. Health lectures and schools for mothers are excellent in their way and they have our fullest sympathy, but at bottom this problem of health is not so much a question of knowledge as of money.

* * *

WE have received some further letters on "Methods of Violence," but we have decided to close the correspondence. In doing so it is only fair to add that Mr. Lummis asks us to say that while he adheres to his faith that moral good and evil are states of the spirit, not items in a code, he repudiates the construction placed upon his views, and the inferences drawn from them, by the Editor and some correspondents. On our side we should

like to add, that it is the inference, which many people find it natural to draw from the position, that makes us suspect a fallacy. We believe that the teaching both of Christ and St. Paul, so far from breaking away from the Moral Law in the interests of spiritual liberty, accepts and honours it as holy and just and good. This opens the whole question of the meaning of freedom in the New Testament, a subject which might be discussed with a good deal of profit in our columns, when we have escaped from the dominating influence of present emotions.

* * *

WE have, perhaps, no right to complain that we have had to incur charges of smug respectability and of exploiting religion in the interests of reaction, because we have tried to help our readers to see the real moral issues involved in this question. It is the penalty which editors, like other mortals, have to accept as the price of independence, and of a sincere effort to recall men to eternal principles amid the stormy passions of controversy. For good and sufficient reasons we do not devote much attention to the political machinery of the great movements of our day, but week by week our columns bear witness to our deep interest in noble efforts of progress and reform, in the widening influence of womanhood, and the righteous demand for a larger share of the wealth and happiness of life for all. But it happens sometimes that those who have toiled and suffered for these things have to refuse the weapons which rash and enthusiastic friends would place in their hands, and to be loyal and chivalrous enough to their cause to say plain No, even when victory seems to be in sight. It is in such moments of disappointment, when the soul commits itself and its cause to God, as we tried to explain last week, that men enter into fellowship with the Cross. To say this and to maintain it with all the faithfulness of which we are capable, is something very different from exploiting religion in the interests of easy respectabilities or a cowardly patience. It is often the hardest kind of discipline which the human spirit has to bear.

THE CHRISTIAN CONQUEST OF DEATH.

HOWEVER anxious we may be to do even-handed justice to the sentiments and ideas of the Græco-Roman world; however much we may object to the kind of Christian apology which blackens Paganism in order to brighten by contrast the splendour of our Faith, we must not underestimate the extraordinary superiority of Christianity. The studies of Prof. DILL in Roman society of the Empire have revealed the rare nobility and the singular charm and graciousness of a great deal of the life of that passing and perishing world. But they also show its prevailing callousness and seething corruption. Many of the ancients looked bravely on the face of death, but their bravery was usually an iron stoicism, a melancholy endurance, or a swaggering defiance of a grim Inexorable.

Before the spectacle of final dissolution the religion of the ancient Greeks quailed in impotence except when, as in the case of men like SOCRATES, there is a sincere belief in immortality. Mr. LOWES DICKENSON, whose sympathies are profoundly pagan, has told us in his "Greek View of Life" that just in proportion as the life of the Greeks "was fuller and richer than that which has been lived by any other race, just in proportion as their capacity for enjoyment, in body and soul, was keener as their senses were finer, their intellect broader, their passions more intense, must they have felt with peculiar emphasis the horror of decay and death. And such in fact is the characteristic note of their utterances on this theme." Those of us who are not classical scholars may test this for themselves in those beautiful and vivid translations of some of the Greek dramas and tragedies with which Prof. GILBERT MURRAY has enriched the world. In the midst of so much that is fine and stimulating even to the point of spiritual grandeur we feel the overhanging gloom and the presence of the sombre and enigmatic features of Fate. Mr. LOWES DICKENSON writes that "the fear of age and death is the shadow of the love of life: and on no people has it fallen with more horror than on the Greeks. The tenderest of their songs of love close with a sob: and it is an autumn wind that rustles in their bowers of spring."

The characteristic pagan outlook, spite of its beauty, had thus no real vista of a spiritual Beyond. Every joy ended in the tomb. A sense of the essential vanity of life brooded over a decrepit world or lingered as a regret in the midst of poetic memories of a Golden Age. Inappetably hungry for some satisfaction of the keen torment of living, recourse was had to strange foreign cults and mysteries imported from Egypt, Persia and the East. The Empire was not

merely ripe for Christianity, it was rotten. Into this world our Faith came with a spring-tide of abundant life and immortality. It looked cheerfully beyond death and contemplated it with a certain strange joyousness and exultant serenity. We find its spirit in the Alexandrian Liturgy, "Assemble them, O LORD, in green pastures, beside the still waters in the paradise of joy whence grief and sadness and groans are banished." It lifted a heavy stone from the entombed heart of Humanity and gave to emotion a new freedom and scope which swept beyond the grey ramparts of the natural world. It abolished death and brought life and incorruption to light. It did that once. Does it do it now?

In many respects our modern world resembles the old. Spite of the magnificence of our twentieth century secular achievements, spite of its wealth and power—spite of or because of this?—a dull and numbing disquietude reigns. Philosophy and Art try to minister their customary consolations, but they heal the hurt of the people too slightly. The sternest energies of men are concentrated on the accumulation of material goods. But ever and again, suddenly in the midst of the whirligig of commerce, there comes a dead hush and out of the stillness a Voice, "Thou fool, this night shall thy life be required of thee." Some seek to forget it in a more hectic fever. They give themselves to modern counterparts of gladiatorial games, and luxurious sensations, to vice and to amusements that are not merely vapid but degrading. They are like gamblers in a sinking ship that play the last throw or drink their last cup ere the waters engulf them.

Even the cults and mysteries of our time that come again offering health and immortality fail to solace, except temporarily and as the latest fashion, the anæmic agnosticism of the age. Can Christianity speak again to the world a convincing Easter Message? We think it can, but not in the old way. It cannot establish the fact of Immortality on the resurrection of the physical body of Jesus. It cannot come again with miraculous and supernatural revelation in the old quasi-magical sense of those words. To some, indeed, a new supernaturalism may come by way of the psychical phenomena of Spiritism. Ecstatic and death-bed visions will be accepted by such as proof of personal immortality. They will fall into line with other apparitions of the dead to the living. They will make rents in the wall between this life and life after death, and convince the convinced that there is no wall except our own sensual illusions. Most men will interpret these psychical phenomena as mere hallucinations; others will accept them as genuine instances in harmony with the recorded apparitions of our Lord to the disciples. We offer no

dogmatic opinion on these things. But the problem of immortality cannot wait the verdict of researchers in these strange seas of thought. It is usually solved by other considerations, and chief of all by a simple reflection on the spiritual nature of man. Actually and usually it is solved by a *reductio ad absurdum*, by the unreasonableness of believing in the extinction of man's personal consciousness. The question is closed by a sheer daring affirmation of faith. It is finally settled by the refusal of the mind to accept an unproved and unprovable view which would bring permanent contradiction and irresolvable discord into our emotional and rational life. Man's thought is too vast, his passion too opulent, his speculation too imaginative, his moral aspiration too noble to believe in the nullity or irrationality of the scheme or chaos of things. He demands some aim to effort, some fruition to love, some ultimate satisfaction to the longings of life. He will find or by faith affirm a guarantee in the reality of things that his struggles and sacrifices and tragedies avail; he will insist as on a first principle of sanity that the conservation of value, the triumph of Righteousness, is not contingent on the possibly brief span and precarious future of this planet's existence. He cries to the Earth,

"Ay, Mother! Mother!

What is this Man, thy darling kissed and cuffed,

Thou lustingly engender'st;

To sweat, and make his brag and rot,

Crowned with all honour and all shamefulness?

From nightly towers

He dogs the secret footsteps of the heavens,

Sifts in his hands the stars, weighs them as gold-dust,

And yet is he successive unto nothing

But patrimony of a little mould

And entail of four planks?"

It is that cry that shivers all the thin Agnosticisms like pale iridescent bubbles, and makes secular Rationalism itself the most irrational madness ever exuded out of Bedlam at full moon. What healthy spiritual faith that has once felt the presence of GOD in CHRIST can believe that the mouth of man has been made

"Avid of all dominion and all mightiness,
All sorrow, all delight, all topless grandeurs,
All beauty, and all starry majesties,
And dim transtellar things; even that it may,

Filled in the ending with a puff of dust,
Confess 'It is enough.'"

No vigorous and heroic morality can permanently accept such a brutal anti-climax to the spirit and vision of Faith. Yet that anti-climax is the last word, "earth to earth; ashes to ashes, and dust to dust" is the final dirge of all when this planet swims sterile and lifeless through space, unless we see that the Divinity of Man is too great and too holy for such an end.

We may try to escape the horror of

the negative conclusion. We may seek to wrap up that hideous nullity in all kinds of sensuous refinements, we may endeavour desperately to deceive ourselves and talk idle talk of the immortality of moral influence and of the choir invisible, but we cannot quite succeed in forgetting that there will be neither moral influence nor choir in that dread day, that *dies irae* of destiny and irretrievable doom when the iron shutters have dropped on man's little stage and the theatre of life itself is left empty and dark. True, no conscious mind will be there to confront the mockery of the void, but we are here *now* to confront it as minds that look before and after, and we ask the question in anticipation—To what purpose these Gethsemanes and Calvaries that have come to nought? To what purpose this life of man and this final futility?

His heart is builded

For pride, for potency, infinity,
All heights, all deeds and all immensities,
Arrased with purple like a house of kings.”
And to what end so great a heart?

“To stall the grey rat, and the carrion-worm
Stately lodge.”

Sanity recoils at last from such a conclusion. Christianity brings home to us this anti-climax, because it brings home to us the Majesty of Man in CHRIST, and shows him too great for death. When PAUL saw Law put CHRIST to death, he saw that one of the two was wrong, and his moral instinct saw that the grandeur of CHRIST had for ever shattered the Law. When we to-day see Death dissolve so godlike a life we know that one of the two is an illusion, and our moral instinct recognises that the glory of Christ has for ever shattered Death.

J. M. LLOYD THOMAS.

THE LIBERAL CHRISTIAN PULPIT

THE MEMORIAL SERVICE OF DISCIPLESHIP.

BY THE REV. V. D. DAVIS, B.A.

“Verily, the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”—MARK x. 45.

THE Gospel passage, of which that is the concluding verse, presents to us the tradition of the ministry of Jesus as it was held by the disciples of the first generation after his death. Some of its features, we can hardly doubt, are moulded by their own after-thought. Their knowledge, for instance, of what happened at the Master's death may very well have given a definiteness to the words of prediction as to his coming sufferings, beyond anything that was in his own mind or was ever uttered by his lips. But that need not hinder us from recognising that he clearly foresaw what must be the end of his life of ministry, his fearless and uncompromising preaching of the Kingdom of God.

Whether he spoke the actual words or not, as to the giving of his life a ransom for many, *he did the thing*, and the recognition of it became an impulse of new life

to the world, in love and gratitude and reverent discipleship. He was ready to suffer, and if need be to die, and he called his followers to the same high service, in self-renunciation and true brotherly love, that they and all whom they could reach and help might be led together into the more perfect life and the joy of the Kingdom of God. His life was given, a ransom for many—a price paid, not to appease an angry deity, but to overcome the conditions of evil in the world, to overcome sinful and hard hearts, and by the power of his great love to kindle in them a new loyalty to things pure and true and good.

So he delivered men into a new freedom, as children of God, and from that time to this, his ideal of manhood, of the true life with God, the inwardness of his appeal for righteousness, for a pure and gentle and loving spirit in the brotherhood of men, and his secret of self-renunciation, faithful unto death, have found an answering witness in innumerable hearts. Here, men have felt and said, is the true light of the world. No clearer, purer truth has dawned for us; we find no truer leader, no better friend in all that most concerns our deeper life and the welfare of the world.

Other ideals have been set before the world, but for us at least the spirit of the Christian life makes the most profound appeal, and in the life of Jesus himself and many followers of his in every generation it is vindicated as supreme. The Christian world has indeed too often been false to the spirit of the Master, and the churches, by their enmities and bitter conflicts, cruel persecutions, worldly ambitions, blindness to human needs and neglect of urgent claims of brotherhood, have denied their Lord. But no faithlessness, no false professions, can destroy the purity of the ideal or the urgency of its appeal. *That*, we know, is what is asked of us; that is the kind of man we ought to be; that ideal of the kingdom, in a true brotherhood of the children of God here on earth, contains for us the secret of *life*, the standard of our faith and our endeavour.

If we want a new courage in fidelity to duty, a new strength to stand for truth and righteousness, fresh sympathy and insight into our brothers' needs, more of the love that will hope and endure all things, new patience and courage to bear heavy burdens, to face grievous loss, to take up a cross of pain, to enter the valley of the shadow, in every such case, while our prayer is to the Supreme Giver of all good, that we may be surrendered to our Father's will and be strong in his strength, this becomes to us the more real, a more living prayer, as we are consciously upborne by the strength of human companionship and sympathy. For so we find our truest life. “He prayeth best who loveth best,” and we take our needs to our Father, for his help, and find that help the more fully as we realise our human comradeship in this world, and the greater communion of the Unseen. Often and often the help our Father gives to us is in the help of our friends, and the deepening sense of sympathy and mutual encouragement. We receive great gifts through the enlightenment and kindling of friendship, through the love of an understanding heart. Re-

membering the one Source of our life, the quickening Spirit, the Giver of all good, we help one another to be more trustful, more patient, more glad and thankful, more brave and true.

And in that true human fellowship of our deeper life, whatever be our need, the sense of fellowship with Jesus—the actual personal friend and teacher—human through and through—the chief of faithful souls—is an unfailing help. That is why we are Christians, in the reverent spirit of discipleship—because we feel this to be the supreme truth of our human life, and he is in very deed the Friend of all—one who gave his life for his brethren's sake, to help and uplift, who loved and suffered and was faithful unto death. The spirit of his life quickens ours. The memory of his cross helps us to endure. His gentleness and patience and forgivingness subdue our pride and hardness of heart; his compassionate and loving spirit touches ours to finer issues. The communion of his prayer draws us nearer to our Father in a great peace and strength and joy.

We do not dogmatise about the place of Jesus in the religious life of the world. It is a matter of history and experience and of the inward witness. As we find that there is none other who so helps us to be true and makes clear to us the light of the divine purpose in our life, we gladly and thankfully take our place among his disciples.

And it is because of the helpfulness of that touch of human sympathy and kindling inspiration, that some of us are still glad to hold to the observance of the special service of communion, which recalls the last supper of Jesus with his closest friends and followers, and draws more closely for us the bonds of personal loyalty and affection in our own discipleship. At this Easter time the commemoration has a special significance, and the service as we hold it, on the actual anniversary, the evening before Good Friday, gains an added power of sacred association.

We are well aware that some of the most earnest of Christians, notably the members of the Society of Friends, refuse altogether the observance of this service. To them it is a bar rather than a help to true communion. Yet others, equally sincere, and as deeply conscious of the inwardness of the true Christian life, find that the memorial act strengthens the bonds of the inward union, and are thankful for the sacred associations which gather about the outward observance. The symbolism of the common meal, the eating together of the broken bread, and drinking of the one cup, is a real help to them. Even those who are by no means convinced that Jesus himself had any thought of founding a church, as it afterwards grew up in the world, or of instituting a rite which should be observed from generation to generation as a memorial of his own life, find it natural, and beautiful, and helpful, so to recall the memory of his life and death, his willing sacrifice, the love with which he gave himself for his brethren's sake, and the power of that spirit, which binds his followers together in close union, pledged to loyalty in grateful love and reverence and self-renouncing service.

Whatever critical research may make of the gospel record, it seems clear that the

first disciples remembered how Jesus had broken bread with them, and how at the last supper, just before his death, he had taken a cup and with a word of blessing had bidden them all drink of it, as a token of their union and a pledge of their hope that they would be hereafter united together in the heavenly kingdom. It was thus an act of faith, with a forward look, prompted by strong affection; and the memory of it, after he was gone, might well be to them an incentive to faithfulness and undying hope. And when, after the tragedy of the cross, and the triumph of their faith in the risen Christ, victorious over death, they gathered together for the breaking of bread, for the common brotherly meal, it vividly recalled to them his presence in their midst, his love so richly poured upon them and the gracious influence of his life. They shared the bread and once more drank of the cup—and whether it was an express injunction of his or not, it was natural that they should do it in remembrance of him. So the communion of the Last Supper grew by its own spontaneous power of helpfulness into a rite of the Christian Church, a pledge of discipleship, a sacred privilege reserved for those who confessed Jesus and were admitted into the circle of his friends and followers. It was at first a family meal, in which the members were drawn together in close affection, and the holiest memories were recalled, for solace and for inspiration.

Afterwards, it is true, other elements were introduced; ideas connected with the mysteries of Greek and Oriental religions made their influence felt, and the doctrine of the body and blood of Christ underwent strange developments, and became, alas! subject of bitter controversy and cruel persecution in the church. But with those perversions of the simple memorial act we have here nothing to do.

The question for us is whether the chain of sacred memories and aspiration in this communion, from one generation to another, still holds us and is a living force in our discipleship. The outward participation in the broken bread and the drinking together of one cup is a symbolic act. It must be done in all simplicity, with no touch of superstition, out of the heart of pure affection and earnest purpose. By it we recall the presence of the Master with his friends in true human companionship, on the eve of the bitterest trial of his life, and after that the exultant victory of faith and love stronger than death, and then the gathering of those who from generation to generation, down to our own time, have sought to be together in that same fellowship, true to the same spirit.

Thus, in its inward purpose, it is an act of true communion. It is also a *eucharist*, as it was in the first age of the church, a giving of thanks to the Father of all, for what he has given us in Jesus, and in the union of his disciples, both in the living fellowship of the church and in that greater communion of the Unseen, in which we are with those who have gone before us into the world of light. And it is a *sacrament*, like the oath of allegiance taken by the Roman soldier, a pledge, by this outward sign and act of discipleship, an acknowledgment before

God and in presence of our brethren, for mutual encouragement, that we truly desire to be followers of Christ, to be found faithful in the spirit of our lives. It is not in the least a profession of extra virtue or religiousness, but a confession of earnest purpose and thankfulness, in all humility, a confession of need and aspiration.

The Communion of the last supper in the Christian Church has been made, in one branch of it, into the sacrifice of the Mass, and in other connections has taken on other forms of belief which no longer hold our conscience or mind or heart. But setting aside all that perverts the natural simplicity of the act of remembrance, can we not still find helpful reality in the symbolism of this memorial, and is it not well that we should keep a hold upon this outward sign of an abiding fellowship, and this added confession of the worth of our Christian heritage?

To our communion in this Memorial Service we gladly welcome all, of whatever name or creed or religious connection, who desire so to be together, to enter more deeply into the Master's spirit of faithfulness and love and willing sacrifice, to make single-hearted confession of discipleship, and so to strengthen the bonds of fellowship in the hidden life of faith and aspiration and affection. To the world such an outward observance may appear foolishness; to some it may be a stumbling-block. To share with us in this memorial act and this special service of communion we invite all who may find in it any measure of help, in the hope that it may be to them, as it is to some of us with growing power, natural and beautiful, and rich in sacred associations and memories, which blend with the deepest experiences of our life.

VERSES.

WHEN overarched by gorgeous night
I waive my trivial self away;
When all I was to all men's sight
Has vanished with the vanished day;
Then do I cast my cumbering load,
Then do I gain a sense of God.
Not him that with fantastic boast
A savage people thought they knew;
The rough barbaric God of Hosts
That edged their sword and braced their
threw;
A God they pitted 'gainst a swarm
Of neighbours' gods less vast of arm.
A God, like some imperious king,
Wroth, were his realm not duly awed;
A God for ever hearkening
Unto his self-commanded laud;
A God for ever jealous grown
Of coarser wood and graven stone.
O streaming worlds, O crowded sky,
O life, and mine own soul's abyss,
Myself am scarce so small that I
Should bow to Deity like this!
This my Begetter? This was what
Man in his violent youth begat.

[We have received these verses from Mr. Jonathan Nield, who after many fruitless inquiries is unable to discover the name of the author. Can any of our readers help him?—ED. OF INQ.]

LIFE, RELIGION & AFFAIRS.

A DAY DREAM.

Two or three years ago I had a curiously vivid dream. It was much more coherent than my dreams usually are, and only incomplete because there was the sense of something trying to get into it, and being baffled because the instrument was not fine enough. It was a day dream, and it came to me one glorious afternoon in Switzerland. I will not describe the exact spot; it is sufficient to say that I sat with my back against a tree with green glades and shades below me, velvet-brown châteaux dotted about the middle distance, and towering up into the cloudless sky the glittering summits of the Wetterhorn-Eiger Massif, freshly covered and clothed with new-fallen snow. The air was of that absolute transparency familiar in Switzerland, so that it seemed I could almost throw a stone to the top of the Wetterhorn. There were a hundred elusive scents about me, and those drowsy tinklings from distant cows feeding on the cleared slopes which give the sense of its being always afternoon, and are so conducive to day-dreaming. I had a book beside me—it was "The Prelude," I remember—but the influences of the time and place were too strong for any but fragmentary reading. I let it drop; and presently felt stealing over me that sense of inadequacy before the imperious existence of overwhelming beauty; that feeling of striving to take it in and not succeeding, of missing a proffered opportunity, of failing to respond to some great demand, which I suppose most of us have experienced. I rejoiced in it all, and yet knew all the time that I only perceived infinitesimally and rejoiced meanly, and that the sublimity was escaping me because my soul was too small. . . . Suddenly I was back in a church that I knew. I was sitting there near the middle, one of a vast multitude I have never beheld there filling nave, transepts, choir, and even aisles. The church was full of an exquisite mellow light as if the air had flecks of gold in it, softening down all the outlines and leaving things in a semi-indistinctness. I tried to see the faces of the people, but that golden light seemed to veil them from recognition. My eyes wandered to the great east window. The accustomed stained glass was gone; instead there was a scene of snow-crowned peaks, not painted, but as if one looked out upon it through an empty frame. The sense of inadequacy came to me again. I longed that all these others should take in its full beauty, even if I could not. Then I had a sudden fear that they might miss it, and I wanted to cry out "Look through the window," but no words would come. Now I became conscious that there was music in the church. I tried to see who was making it, but the golden mist was so thick about the organ that I could only distinguish a dim form. But that music! I am not fundamentally moved by music as a rule; its deeper secrets are a fountain sealed to me. For the first time I thought I knew what music meant. It was as if a number of exquisite

voices sang to me of the illimitable, caught me up into the very life of things, peured an unknown rapture into my soul. And yet it was not all joy, for I felt hurried and eager, helpless to grasp it, as powerless to compass what I heard as before what I saw. I was saying to myself: "I *must* take this in, understand it, remember it; I must tell these people what I am hearing." I tried to cry "Listen!" as before I had tried to cry "Look." But again I could form no word aloud, and the music soared through the misty spaces of the church, with the passion and splendour of some immeasurable revelation.

I became aware (without any leading up to) that one was speaking—from the pulpit. Again the gathering mist prevented my seeing the speaker. Though the music still went triumphantly on I thought every word was clearly audible. A breathless fear filled me as before, lest I should miss a word. Suddenly it flashed upon me that these words were—the *Truth!* I knew beyond disputing that here was the Truth. "At last! O, at last!" I seemed to cry voicelessly. A wave of emotion swept through the multitude: they were rocking and swaying under the tremendous words like a cornfield to the wind. It was borne in on me that we were about to behold the face of him who spoke; I longed for and yet shrank from the vision of ultimate loveliness; my being rose to and then sank under the imminent revelation. Now we were all standing. I seized the hand of one near me and felt it trembling and vibrating to the supreme moment like my own. He bent towards me as if to speak . . . Then I was back on my green slope with the chalets and the cows, and the glittering peaks above them. A ray of hot sunshine was falling full on my face, and, as I moved to escape the dazzlement of it, I found that I was grasping firmly a protruding root of the tree. In the distance a peasant called the cows with a musical note, and they were moving slowly down to their tinkling accompaniment. The shadows had not lengthened perceptibly. . . .

I reflected with astonishment that I had never had such a vivid dream experience. Was it a dream? Obviously it must be; here was I on an Alpine slope, and there was that church across the mountains and the land and the sea in a prosaic town in England. Then with a start, and exactly the same feeling of anxiety as had haunted the dream throughout, I strove to recall the words I had heard. In vain. The picture remained bitten in on my brain. The words were gone. The revelation had passed from me. Still only the great Perhaps—and I had thought to have seized the Truth!

Glib and easy "explanations" follow naturally here: the ray of sunshine, the call and the cowbells, and so forth, translating themselves into the golden mist and ineffable music of my dream. Even so, what a wonder, what a mystery, that I, an average and commonplace person of the twentieth century, should discover in myself the unconscious alchemy which, "out of three sounds," could "frame, not a fourth sound, but a star." How will you "explain" that? Nay, how will you explain either waking consciousness or

dream consciousness, or the interpenetration of the cosmic harmony and the human spirit in however small or however great a degree? How will you explain my gathering up a few shreds and patches of material beauty into my very ordinary mentality, and straightway weaving them into a pattern of beauty never compassed by my waking thoughts? That from a few odds and ends of conscious perceptions I should seem carried to hover on the very verge of Absolute Beauty and Truth? Is not one driven to declare with George Meredith, though not, indeed, with his meaning—

" . . . that this love of earth reveals
A soul beside our own, to quicken, quell,
Irradiate, and through ruinous clouds
uplift?"

Shall I ever again find myself "in the same movement of the soul" as on that day? I cannot tell; for it does not seem to come with taking thought.

ANEMONES.

THEIR very name is as soft as a whisper breathed in silence into the ear of Faith. As soft as a zephyr fanning a child's cheek, yet barely moving a wisp of her hair. And the frail, delicate things look their name: One never can think of them as being anchored to the earth. Rather they suggest temporary visitants that have alighted for a while, and, like birds of passage, will soon again be out of sight. A curious sense of being poised ready for flight attaches to them. They have the apprehensiveness of a beauty too ethereal for matter long to hold; they have the look lying in the eyes of a love too delicate for earth. One is reminded by the hint of apartness, of detachment in their fragile loveliness, of "joy, whose hand is ever at his lips, bidding adieu."

A writer, who celebrates the wood-anemone as the loveliest miracle and masterpiece of wild flower perfection, avers that he never sees a rose-flushed cluster of wood-anemones, hastily gathering, as it were with one hand, their green drapery around them, without thinking of wood-nymphs surprised by an intruder just as they had prepared for a plunge into the cool depths of some still and shaded pool.

The Celtic myth relates them to the advent of Aphrodite. There is a day in spring when the Goddess of Love and Beauty appears, and at her presence

"Lo! the bare boughs pranked with
white and pink,
And golden clusters, and the green
glades starred
With delicate primrose and deep odorous
beds
Of violets, and on the tufted meads
With kingcups lit, and cowslip bells,
and blue
Sweet hyacinths, and frail anemones,
The broad west wind breathes softly,
and the air
Is tremulous with the lark, and thro'
the woods

The soft full-throated thrushes all day
long
Flood the green dells with joy, and
thro' the dry
Brown fields the sower strides, sowing
his seed,
And all is life and song."

And wherever her white foot touches the floor of the woodland, there spring up anemones. Hence her name in Welsh, Olwen (white footmark). To see a whole coppice thickly starred with them, is to realise the truth of the ancient myth. At other times an old wives' fable or a nursery tale, in the days of the Earth's Awakening, it is once more restored to a personal faith and sincere conviction. Nought but the tread of Divine Beauty could so quickly warm the Earth's cold bosom into such fair blooming. This is Earth's response to the pressure of the New Life. As the rock in Rodin's "La Pensée" finds expression in the beautiful head that emerges from its crude bulk, so the aspiration of the earth after the Unfading Perfection that has wooed it and yet eluded it from the dawn of Time, has found utterance in this Elevated Host offered up in the shape of stars upon a gracile stem winged with triune fronds. The same Desire has become vocal in Shelley's "Prometheus Unbound" and in Schubert's "Unfinished Symphony," but the *Anemone Nemorosa* inscribing pale and silver hieroglyphs upon the green gloom of the wood has spoken it in visible runes. The word "grace" sums up the impression made by the wind-flower. And we need not fear the double suggestion of that term.

As an old-fashioned poet sang of

"The coy Anemone, that ne'er uncloses
Her bloom until it's blown on by
the wind,"

so it may symbolise for us that glade in the soul that is awakened to put forth fair flowers when breathed upon by the wind of the Spirit; and is roused to a sense of the romance of life inherent in every answer made by a denizen of earth to the call of the Divine.

The wood is so full of anemones that one dares not move further lest one should crush their tender stems; so, like a pilgrim who has come in sight of the goal of which he has dreamed through many long winters, nothing is left but to sit down and take one's fill of admiration. The air is resonant with delirious songs of birds, the drumming of the woodpecker as he bores the elm furnishing the bass-viol of the orchestra; and the countless stars on the earth as they swing in the breeze produce such inebriation of the imagination, that kindled fancy aided by some flash of the race-memory at length gains glimpse of the sheen of a robe glancing like the satin-pluming swallow, and the shadowy blossom of dim golden hair. Perhaps it was a dramatisation of W. B. Richmond's "Venus" set against the background of the wood. But for a moment it seemed as if Olwen herself with milk-white feet had passed.

"Athwart that wintry wilderness of
thorns
Flashed from her motion splendour
like the morn's,

And from her presence life was radiated
Thro' the grey earth and branches
bare and dead,
So that her way was paved, and roofed
above
With flowers as soft as thoughts of
budding love."

A few flowers with the natural filigree of green moss out of which they grew are brought to a sick bed, and the vision is related. At once the dark eyes lose all their agony, as they gloat on the treasures of the wilds. Then as a rapture gathers beneath the welling tears, I withdraw, leaving the beloved blooms to carry their own message and work their own charm. Perhaps she too will see Olwen, and the beauteous hand, whose smoothness never roughens with the long ages, will be placed upon her brow and cure it of its pain.

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

NATIONAL CONFERENCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN CHURCHES.

SIR,—May I make the following announcements through your columns?

Before this meets the eyes of your readers, all who are entitled to hospitality and have applied for it or for railway vouchers should—apart from accidents—have received the necessary papers.

In addition to the railway facilities named some weeks ago, I may say that persons attending the Conference and staying within 50 miles of Birmingham, can procure from Mr. E. Ellis Townley (88, Colmore-row, Birmingham), or myself, cards of membership (unnecessary for any other purpose), which will enable them to obtain return tickets at a single fare and a third from Birmingham to the place where they reside or are visiting (minimum fare, 1s.). These tickets will be available for return on the same or following day, or from Saturday to Monday.

I sincerely hope that advantage can be taken of these concessions. But perhaps I ought to say that the managers have given me warning that, unless the coal labour troubles are over, and the normal working of the railways is resumed, they will be unable to make good their promise of reduced fares.

I should add that nominations by congregations or societies of persons to serve on the new committee must be in my hands not later than the 9th inst., and notices of motion not later than the 13th inst.—Yours, &c.,

JAMES HARWOOD,
Secretary.

60, Howitt-road, Hampstead, N.W.
April 2, 1912.

BOOKS AND REVIEWS.

THE INSECT WORLD.

Social Life in the Insect World. By J. H. Fabre. Translated by Bernard Miall. With illustrations. London: T. Fisher Unwin. 10s. 6d. net

NATURE keeps her lovers young be the tale of their days what it may. How many years is it since Darwin commended the French naturalist, Fabre, as an "inimitable observer"? At the age of ninety, and still a seer in a world that has proved so rich to his patiently searching eye, he has now given us a volume of papers selected from the encyclopaedic records of his researches into the problems of insect life. These valuable studies are beautifully illustrated, and written with the playful ease of a master at home in his subject. What vivid pictures have we here of the comedy and tragedy in that underworld to our own plane of existence wherein countless myriads of diminutive creatures, the real original elfs, imps, pixies, fairies, sprites and goblins, play their parts and have their being.

This insect world is a puppet-stage on which the ways of men and women are rehearsed, save with the significant omission of certain factors as is the case with puppet shows. Here all the antics of the soul are mimicked, but oddly, for the soul seems wanting. Hamlet is acted with the Prince of Denmark left out. Parents we see in this commonwealth, but scarcely fathers or mothers. Here is a giddy bejewelled society without a touch of vanity. Rivals are devoid of spite and comrades of affection. Here is an amorous coterie with no sting of jealousy. Shocking crimes remain unpunished, virtues unrewarded. Here are elfin choirs to whose rare symphonies the poet listens with rapture; listens, but doubts, perchance, of the worship in the hymns they sing. What more ludicrous than the pranks and attitudes of divers creeping things? Yet never did the muscles of one of them relax in a smile. A world so quaint, so ingenious, so fantastically lovely, so merry and yet so absurdly grave. This thronging society is devoid, to all appearances, of a tremor of sympathy. Over this perpetual drama of pain no one of its immediate actors or spectators ever shed a tear. Yet who would dream of accusing M. Fabre of insincerity when he tells us that the palpitation of insect music is more to him than the silent sublimity of the constellations? "The atom telling of its joys makes me forget the spectacle of the stars."

We may, however, reasonably inquire whether this musical atom does chirp, fiddle or sing with intent to tell forth its joy. The Cigale, or Cicada, may help us in our inquiry. This insect will sit all day long in the warm patch of sunshine on the trunk of a tree, sipping the juice through the punctured bark and shifting its position only as the sun shifts his. All the while it keeps on repeating its note; why? This cannot be a love-call, for his mate is beside him all the day. It is not a challenge, for there is never a contest. In this clashing of the cymbals of the Cigale, as

in the violin of the grasshopper and the bagpipe of the tree-frog, Fabre sees simply an expression of the joy of living. His translator, Mr. Bernard Miall, suggests another explanation. May it not serve a purpose similar to that of the sheep-bell? The Cigale is, with advantage, gregarious in its habits, and the perpetual note may serve to keep the herd together. Neither hypothesis quite clears the matter up, since the insect is insensitive to what are very loud sounds to our ears. Fabre borrowed the municipal cannon used by the local corporation on festive occasions, and fired them within a few yards of a company of chirping Cigales. They were totally undisturbed by the detonation. The exhaustive explanation of the Cigale's musical instrument is in itself a fine achievement.

Another problem which has taxed the patient ingenuity of the observer for years and left him with somewhat vague results, is the means by which the female insect attracts her mate. Experiments with the Great Emperor and Oak Eggar Moths convinced Fabre that neither sight nor scent, as ordinarily understood, is the medium of recognition; but that associated with odour are other qualities not yet understood which he would compare with the X-rays of light; and that it is by these subtle undulations, the X-rays of odour that the invitation is conveyed to the male at a remote distance, it may be of several miles. The sight of forty great Emperor Moths flapping through the house in the twilight of a summer evening to pay court to the beauty who had just emerged from her chrysalis must have been a moving sight.

An impressive, not to say tragic, feature is exhibited in the amazing ferocity of certain female insects. Higher up the organic scale it is the male that presents the more aggressive and rapacious qualities. Insects have not shared in the means of developing parental affection that lies in the reduction of the number of offspring and the concurrent prolongation of the period of helpless infancy such as obtains amongst the higher vertebrates. Insects, like fishes, give pledges to fortune in the shape of thousands of eggs, out of which the risks of life may allow but a few to reach maturity. But the fledgling bird and the human babe are precious rarities demanding exquisite care and tenderness on the part of their mothers, who therefore must perforce learn the gentle art of love or nature is undone. As the cicada punctures the rind of a stalk depositing a column of eggs in every hole, she is followed up by a small fly which also deposits an egg in their midst, from which will emerge a grub that will feast on the eggs of the cicada. The stupid cicada cares not a jot, but goes on laying her centuries of eggs for the benefit of the larva of the fly, even as the barn-door fowl repays us for the daily rifling of her nest.

In other cases indifference to the welfare of offspring goes hand in hand with a revolting conjugal rapacity, as when the Mantid, or Praying Insect, devours her spouse, repeating the ghastly meal at every successive marriage. The Golden Scarabæus beetle of our own gardens displays the same revolting habits, besides killing other creatures, as though from mere lust of bloodshed. A female spider has

been known to consume thirteen husbands in succession. Is there no essential gentleness in femininity, we ask? Moreover, when it is borne in mind that certain of these terrible gourmands are by habit vegetarians, an uncomfortable turn is given to the Ethics of Diet. Some of us have bestowed an exclusive love on the placid lettuce and the stolid nut in the hope that such viands would ultimately reduce our turbulent passions to a more suave temper. Alas! we have found the experiment futile. The vertebrate bull and the invertebrate cricket alike prove the infernal fire that lies hidden in vegetable fibre.

The study of the lives of the little people is assuredly not without its terrors; but if less kind than humanity to their own fellows, are they more cruel? Did we say that theirs is a society without pity? What, to a being as superior to man as man is to the insects, would be the impression conveyed by the sight of the nameless preventable wrongs and sufferings in our human communities? We no longer eat one another, it is true. Quite possibly cannibalism is, by social evolution, becoming eliminated from the insect world as well. There are indications of this amongst the hymenoptera. But with the cruel history of war in evidence, with man's stupid indifference to the preventable diseases and accidents that kill and maim, with the oppression of class by class, with all the selfish tyranny of human lust and greed in mind, are we sure that the verdict would not be one of amazement at the pitiless nature of man? Ours is something of a self-devouring race after all. Nature, which takes such infinite pains over the preservation and adornment of the least of creatures, has doubtless many things to teach us yet if we are prepared, like M. Fabre, to learn of the cricket and the beetle as of those more familiar social reformers, the ant and the bee.

H. M. L.

MAZZINI.

Letters and Recollections of Mazzini. By Mrs. Hamilton King. London: Longmans, Green & Co. 5s. net.

THE Life of Mazzini still remains to be written. No one has yet succeeded in producing anything big enough to be worthy of the subject. When it sees the light it will be the portrait of a soul. Meanwhile we are grateful for every gleaning of memory by the small remaining band of those who knew and loved him, and especially for any contribution to a deeper insight into his character and spirit. This is what Mrs. Hamilton King has given us in this volume of correspondence and recollections. The historian in search of facts will turn to it in vain for anything new, except it may be in the account of Mazzini's death, as Mrs. King heard it from the lips of Madame Roselli, in May, 1876. "On the last day," she said, "he suddenly appeared to enter into some tremendous conflict with an invisible enemy. There seemed a terrible struggle against a mortal foe, with incoherent and broken words of agony. All at once, he sat up strongly in bed, and in a loud

voice cried out, 'Si! Si! Credo in Dio!' and with these words, fell back and expired." But, though there may be little here which we did not know before, it helps to revive in a remarkable way the emotions of the time, the almost religious fascination which Mazzini had for many minds, and the deep wisdom with which he could, on occasion, exercise the duty of spiritual director. Since she wrote "The Disciples," Mrs. King has become a Roman Catholic, and she betrays here and there a little anxiety to soften her hero's alienation from the teaching of the Church. This weakness, if such it can be called, does not however, warp her judgment. On the subject of his religion we cannot do better than quote her own words: "He had gone through in youth a terrible crisis of desolation and dereliction of faith almost to despair, as happens to almost all the highest souls; but out of it he emerged firm and fortified. He had laid aside the formulas of any creed, and walked alone with God in a region above them. . . He had a fervent devotion to the person of Jesus Christ, without, however, I believe, recognising the Incarnation; and a particular attachment to the Apostle St. John and his writings. Some criticism having arisen as to the Fourth Gospel, and doubts as to St. John being its author, Mazzini remarked, 'Well, whoever wrote the Gospel of St. John was St. John.' " Many readers will turn the last page of this slender volume chastened and ennobled in mind, with a quickened reverence for the spiritual genius of Mazzini, and genuine gratitude to Mrs. King for this final act of homage to his memory. It explains the lyrical fervour of "The Disciples," with its convincing note of a deep and rare sincerity. She was writing there, as here, out of the most intimate affections and loyalties of her own heart.

THE AUTOBIOGRAPHY OF A WORKING WOMAN. By Adelheid Popp. London: T. Fisher Unwin. 3s. 6d. net.

MERELY abstract discussions on social questions often leave men cold and apathetic, and much talk about economics is apt to weary people with the best intentions to whom rent, and land-values, and the distribution of capital are not attractive subjects. It is when we are made to realise that the statistics so dear to Mr. Chiozza Money, and the budgets of the poor compiled by Mr. Rowntree, are really related to the every-day experiences of beings of flesh and blood like ourselves that we become genuinely interested, if not uncomfortable. Personal testimony is, therefore, a valuable adjunct to the sociological treatise, and this is what Frau Popp has given us in "The Autobiography of a Working Woman." To the extent to which she has taken us into her confidence regarding the circumstances of her life, and the gradual development of her mind, she has helped to throw a searching light on those confused problems which it is the duty of democracy to solve. The narrative is brief, and makes no pretensions to literary style, which indeed would not have been

expected; but it is a terse and vivid piece of writing, obviously the work of a sincere and courageous woman, who found happiness in embracing Socialism after years of hardship and toil which had saddened her childhood and youth, and resulted in much physical suffering. The description of the way light came to her when she first began to learn about the views of the Social Democrats reads like the story of a religious conversion. All her latent enthusiasm for justice was awakened, and she began to subscribe to a Socialist paper with as much joy as some people experience in going to prayer-meetings after they are "saved." She used to fetch this paper every week, and the occasion was like a festival to her. "On that day I put on my best dress," she says, "as I used to do when I went to church." There is much sadness in this narrative, as is inevitable owing to the poverty which the writer has always had to struggle against, and the lack of love and tenderness, warmth and good food, in her earlier years. But it ends on a note of optimism, for the woman who can cheer herself in prison, as Frau Popp did when her outspokenness had brought her within the clutches of the law, with thoughts of a future in which children may be amply fed and educated and old people "may not go begging," is not one to be easily discouraged. Mr. Ramsay MacDonald tells us, in his Introduction, that his wife met Frau Popp at one of those International Congresses which always fill her with so much joy (the writer of this book is at the present time one of the most respected of the Socialist leaders on the Continent), and he describes her as one of those devoted women whose worn face is beautiful because it speaks "not only of physical suffering but of spiritual triumphs." A translation of August Bebel's sympathetic Introduction to the German edition is given in addition to Mr. MacDonald's at the beginning of this interesting little volume.

THE LIFE AND TEACHING OF JESUS: Gospel Readings for Children. By E. E. Read Mumford, M.A. London: Longmans, Green & Co. 1s. 6d. net and 2s. 6d. net.

MANY parents and teachers will give an eager welcome to Mrs. Mumford's delightful volume of Gospel readings. It is intended for children under twelve, and the object is to present a simple and continuous narrative. For this purpose a selection has been made from the Synoptic Gospels. "Two main ideas," the writer explains, "have determined the choice and grouping of these extracts—(1) that only those passages should be chosen which are within the capacity of the young child's understanding; (2) that these should be so grouped that both the life and the teaching are capable of being realised vividly by the child." On both of these there is room for considerable difference of taste and opinion. We are not convinced that the attempt to separate the Life and the Teaching is altogether wise. It may tend to create the habit of looking at them apart, a result which we think would be disastrous from the religious point of view.

We are sorry to see the Temptation given only in Mark's compressed narrative. The narratives of Matthew and Luke are in themselves more intelligible, and may surely be regarded as belonging to the religious wonderland of childhood. Probably the decision to omit St. John's Gospel was inevitable, though we should have welcomed a few of its immortal pictures like the Woman of Samaria and the Washing of the Disciples' feet in an appendix. We should be sorry to lose them from our earliest memories. The short introduction on "How the Gospels were written" is perhaps a little too positive in tone, especially in regard to the dates of composition. Even the child can understand the difference between probabilities and certainties. Something might also have been said about a common source. Mrs. Mumford writes as though the evangelists had worked quite independently and arrived at a very remarkable agreement. A few notes for parents and teachers have been added, but they might be expanded with great advantage in some places and corrected in others. It is rather misleading to state that "Jesus" is a Greek word, similar to a Hebrew word meaning "Deliverer"; it is, of course, simply the Greek form of a Hebrew word and means "Yahveh is salvation." We are at a loss to understand the note on the "feast of the passover and of unleavened bread" (Mark xiv. 1). We are told that they represent different parts of the pass-over season, and that there was an interval of seven days between them. As a matter of fact, the Passover was sacrificed on the fourteenth Nisan before sunset, and the feast of unleavened bread began at sunset, *i.e.*, on the fifteenth. These are small blemishes in an attractive piece of work which has been done with loving care, and they can be corrected without difficulty in a second edition. We should like to add that we are in hearty agreement with Mrs. Mumford's plea that the life of Christ should be learned first of all in the matchless words of the New Testament and not in modern Lives, which seldom escape the pitfalls of a self-conscious simplicity even when they avoid the more obvious faults of feebleness and sentimentality.

PUBLICATIONS RECEIVED.

MESSRS. R. & R. CLARK:—Literature and Life: The Rev. Lauchlan Maclean Watt, M.A., B.D. 1s. 6d. net.

MR. HORACE COX:—The "Queen" Newspaper Book of Travel: Edited by M. Hornsby, F.R.G.S. 2s. 6d. net.

MESSRS. J. M. DENT & SONS, LTD.:—Jerusalem (the Medieval Town Series): Col. Sir C. M. Watson, K.C.M.G., C.B., M.A. 4s. 6d. net.

MR. A. C. FIFIELD:—The Solemnization of Jacklin: Florence Farr. 6s. The Ego and His Own: Max Stirner. 2s. 6d. net. Metred Playlets: W. Winslow Hall, M.D. 1s. net. Vale, a Book of Verse: Leonard Inkster. 1s. net.

MESSRS. LONGMANS, GREEN & Co.:—The Life and Teaching of Jesus: E. E. Read Mumford, M.A. 1s. 6d. net.

MR. ARTHUR H. STOCKWELL:—The Two Witnesses: Joseph Palmer. 1s. net.

THE WOODBROOKE EXTENSION COMMITTEE:—Bible Notes, vol. vii., on the Person of Christ in the New Testament: Edward Grubb, M.A. 1s. net.

MISCELLANEOUS.

The Nineteenth Century, The Hibbert Journal, The Epoch, The Vineyard, The Utopian, The Cornhill, The Contemporary Review.

FOR THE CHILDREN.

SIR THOMAS MORE.

1480-1555.

I.

"Let the righteous be glad and rejoice before God; let them also be merry and joyful."—PSALM lxxviii. 3.

Do you know why I have chosen this verse to describe the great man I am going to tell you about to-day? Because Sir Thomas More, though he was one of the wisest and best and bravest men that ever lived, was also one of the merriest. One of his enemies could find no worse thing to say of him than that he was always laughing and making jokes, which, for a Lord Chancellor of England, this man thought not as it should be. You can see if you look at a portrait of More what a kind, good, wise, and at the same time merry face it is. You cannot wonder that his wife and children and all his friends loved him, and that they sorrowed greatly when he was put to death, for, like others that I have been telling you of, he was a martyr—you will see why presently. More lived about the same time as Latimer—that is to say, he was born in Henry VII.'s reign and was 29 when Henry VIII. came to the throne. But More, unlike Latimer, was not a Protestant. He was a Catholic, though he believed that everybody ought to be free to practise their own religion in their own way. For he was a great scholar, and he had read so much of the writings of the wise old Greeks and Romans, and so many of the great books that had been written since their time, that he saw that there were many different ways of thinking, and that there was some good in all of them, so that people were wrong and foolish to say to each other, "If you don't think as I do, I'll have you put to death."

He began to be a scholar very early. He was the son of a Judge, Sir John More, and was born in London. When he was a boy he was sent into the house of a great Cardinal (one of the priests of the Roman Catholic Church) to be brought up, and there he was such a good scholar, and so bright and witty, that the Cardinal used to say to his guests when More was waiting at table (as was the custom then for boys), "This child here waiting, whosoever shall live to see it, shall prove a marvellous great man." It is told of him that he would sometimes take part in plays which were acted in the Cardinal's house, and would invent a part of his own, making it so much funnier than the part that was written, that everyone laughed, and those who were acting with him could hardly go on. After he left the Cardinal's he went to Oxford, where he made many friends, and then he became a lawyer and soon afterwards went into Parliament. Here he did a very brave thing for a young man who had his way to make. He spoke against a grant of money which the King wished to squeeze out of the people for the marriage of his daughter to the King of Scotland, and spoke so well and boldly that he brought Parliament round to his way of thinking. The King was not

pleased, of course, but More never minded what anybody thought of him so long as he was doing what he felt to be right.

Soon after this Henry VII. died and Henry VIII. began to reign. He was a man who liked fun and liked plain-speaking, so long as it did not go against any of his own plans, and so for a good many years More was a great favourite of his. He made him a knight, he made him a member of the Privy Council, he sent him abroad to settle England's affairs with foreign countries, and in 1530 (*i.e.*, when More was 50 years old) he made him Lord Chancellor—the highest post in England except that of Archbishop of Canterbury. For a long time, too, the King treated him as one of his best friends, and we read how one day Henry came down the Thames in his royal barge to More's house at Chelsea and put his arm round his neck as they walked about in the garden together after dinner.

After the King had gone, Sir Thomas More's son-in-law, Will Roper, said he did not think Henry had ever behaved in so friendly a way to anyone except Cardinal Wolsey. More answered, "I thank our Lord, son, I find his Grace my very good lord indeed, and I believe he doth as singularly favour me as any subject within this realm; howbeit, son Roper, I must tell thee I have no cause to be proud thereof, for if my head would win him a castle in France, it would not fail to go off." He knew, you see, that Henry was not to be depended upon as a friend, and he was not made vain, as so many men would have been, by the King's noticing him so much. He always thought first of serving God, and *then* of serving the King, and that is what brought him to his end at last, as you will see. As he was such a busy man and had so many of the country's affairs on his hands, he was obliged to spend a good deal of his time at Court, but he never liked it. He would far rather have been at home. One of his children says of him that "he tried as hard to keep out of Court as most men try to get into it." And when we read about his home, we cannot wonder, for it must have been a very pleasant place, and everyone was happy there. His house was at Chelsea, a part of London close to the Thames, but very different then from what it is now. Then it was quite in the country, and you could find all sorts of wild flowers and herbs in the lanes and fields. Sir Thomas More loved flowers, and his daughter has written about them, and also told us what herbs were good for different illnesses in very quaint language. She says:—

"Many a poor knave's Pottage would be improved, if he were skilled in the properties of the Burdock and purple Orchis, Lady's-smock, Brook lime, and Old Man's Pepper. The roots of wild Succory and Water Arrowhead might agreeably change his Lenten diet; and Glasswort afford him a pickle for his Mouthful of Salt Meat. Then, there are Cresses and Wood Sorrel to his Breakfast, and Salep for his hot Evening Mess. For his Medicine, there is Herb-twopence, that will cure a hundred Ills; Camomile, to lull a raging Tooth; and the Juice of Buttercup to clear his Head by sneezing. Vervain cureth Ague;

and Crowfoot affords the least painfull of Blisters. St. Anthony's Turnip is an Emetic; Goose-grass sweetens the Blood; Woodruffe is good for the Liver, and Bind-weed hath nigh as much Virtue as the foragn Scammony; Pimpernel promoteth Laughter; and Poppy Sleep; Thyme giveth pleasant Dreams; and an Ashen Branch drives evil Spirits from the Pillow."

Then, too, the Thames looked very much prettier than it does now, when all the smoke and factories have turned it thick and muddy. In More's time it was a clear river with the blue sky reflected in it on fine days, and beautiful boats used to go up and down it belonging to the nobles and gentlemen who lived on its banks. Sir Thomas More's garden was large and shady and pretty, and came down to the edge of the water. He spent much of his spare time in it, talking with his learned friends or with his wife and children. But of these children and the lessons he taught them I must tell you more next week.

DOROTHEA HOLLINS.

MEMORIAL NOTICE.

THE REV. A. W. HUTTON.

THE *Guardian* of March 29 contained the following account of the life and work of the Rev. Arthur Wollaston Hutton, Rector of Bow Church, Cheapside, signed with the well-known initials W. E. A.

"Mr. Hutton's career was a remarkable one. Born in 1848, he came of an old clerical stock, and he used to say that he could count no less than five clergymen as his progenitors in the direct line. He went as a schoolboy to Cheltenham, and passed thence to Exeter College, Oxford, where he had won an open scholarship. At Oxford he threw himself with youthful ardour into the theological interests of the place, and he enjoyed the intimate friendship of Canon Liddon, who always retained a high estimate of Mr. Hutton's powers as a writer, of Dr. Bright, the learned Professor of Church History, and of Dr. King, afterwards Bishop of Lincoln. He was placed in the First Class at the examination for theological honours, being the only man of his year to whom that distinction fell.

"He was ordained on the title of a curacy at St. Barnabas', Oxford, and in 1873 he succeeded his father as Rector of Spridlington, a village about nine miles from the city of Lincoln. But after three years he found his position as a High Churchman of the Tractarian type no longer possible, and he was received into the Roman Church by Dr. Newman. He lived in the Birmingham Oratory for some seven or eight years, spending a peaceful and pleasant life. There he published a work on "The Anglican Ministry," which Dr. Newman introduced by an interesting preface. Mr. Hutton was also zealous in his work among the Roman Catholics of the district, and contributed £1,200 as a single gift to the elementary schools of the Oratory, beside advancing another sum of nearly the same amount as a loan

without interest. But the peace which he found was apparent rather than real, and did not last long. In 1883 Mr. Hutton left the Oratory, destitute, or believing himself to be destitute, of any faith in the supernatural. "We shall always love you," were Newman's parting words. Quite recently Hutton broke down, overcome with emotion, as he repeated them in a paper on Newman which he read to a well-known clerical society. For a season he belonged to no church. He retained, however, his passionate desire to know the truth and that blamelessness of life which was from first to last a beautiful trait in his character. Nor was his life an idle one. He was librarian of the National Liberal Club, and wrote a short and sympathetic "Life of Cardinal Manning" (who was still living). He devoted his leisure to philanthropic work. Mr. Hutton never spared himself, and he took the utmost pains to succour anyone who appealed to him for help. At last the light broke. Speculative difficulties were not overcome, but he found the practical solution of his doubts in Christ the Son of Man and the Son of God. He was greatly assisted in this recovery of faith by the Ritschlians, and especially by Harnack. He did not care much for theology in its more technical sense. To him Christ was all in all, the revelation of God's love, binding man to man and all men to God. In 1898 he resumed his work as a clergyman of the English Church. From that time he never looked back; Christ was the centre of his faith, and he valued more and more the liberty which the Church of England affords, and its mighty power for good. He held various curacies, and also a small living in Salop.

"In 1903 the important benefice of St. Mary-le-Bow fell vacant, and the patron, the present Archbishop of Canterbury, nominated Mr. Hutton as Rector. The choice, though a bold one, was more than justified by the result. Mr. Hutton was fascinated by the historic interest of the church. He renovated it within and opened up a way for visitors to the ancient Norman crypt. He persuaded the Primate to restore the custom, intermitted for a brief space, by which the Bishops of the Southern Province were confirmed at Bow Church. The musical talent which had been a link between Cardinal Newman and himself stood him in good stead when he set himself to beautify the Sunday and week-day services of his church. He brought clergymen from all quarters and of various schools of thought to address his people, and persuaded gifted laymen to explain and plead for philanthropic works of various kinds. As many as three hundred persons, almost all of them men, gathered together at the one o'clock service. The celebration of the Milton Tercentenary was a notable event—when the then Bishop of Ripon sat side by side with Dr. Horton and Dr. Clifford. He has left a memorial of his teaching, thoroughly Christian and thoroughly liberal, in a volume of sermons which appeared in 1904 under the title "Ecclesia Discens."

"A word must be said on the beauty of his family life. He was married in 1883, and every benign and gracious influence seemed to hover round the house. This family life had its trials, for once and

again the shadow of bereavement darkened the home. But none who were privileged to know the family well could fail to see the love which bound each to each, and welcomed all that was lovely and of good report. Then Mr. Hutton had a genius for friendship; he never forgot an old affection or thought himself too old for a new one. He would do more for another than that other would care to do for himself. He was genial and tolerant, and indeed with his keen sense of humour he could hardly be anything else. And now his long sufferings are over and he is at rest with God."

The Rev. W. E. Addis gave the address at the Memorial Service at Bow Church on Thursday, March 28, when a large concourse of friends from far and near revealed the strength of the personal attachments which Mr. Hutton inspired alike in religion and in other walks of life.

MEETINGS AND SOCIETIES

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

Sir Henry Jones on Immanence and Individuality.

THE Provincial Assembly Lecture for 1912, the second of the series instituted last year, was delivered in the Memorial Hall, Albert Square, Manchester, by Professor Sir Henry Jones, of Glasgow, on Thursday, March 28, the subject being "The Immanence of God and the Individuality of Man." The chair was taken at 7.20 p.m. by the Rev. R. Travers Herford, B.A., President of the Assembly, who, in a few introductory words, explained that while the lecture was instituted by an Assembly representing a group of free churches in Lancashire and Cheshire, it was not intended in any way to serve denominational interests. It was intended as one of the contributions of those churches to general liberal religious thought. The large hall was well filled, a great proportion of those present not being connected with the churches of the Assembly. The lecture, which occupied an hour and a half in delivery, was followed with the closest attention and interest throughout, and was frequently punctuated by applause. It was characteristic both in manner and in matter, crisp and clear in its thought, gloriously optimistic in its outlook, and at times on fire with spiritual exultation. The lecture will be published, but, unfortunately, it is impossible to print and issue the man with the message. Those who did not hear the lecture delivered will certainly get great good from reading it, but they will not have the living personality before them, and they will miss the delightful and vivid illustrations, interpolated at so many points, whereby philosophy was made to speak in a tongue "understood of the people."

"He loved great things and thought little of himself: desiring neither fame nor influence he won the devotion of men and was a power in their lives: and seeking no

disciples, he taught to many the greatness of the world and of man's mind." These words, said the lecturer, written by Professor Bradley, are inscribed on a tablet erected in the Chapel of Balliol College, Oxford, to the memory of Richard Lewis Nettleship, who was a tutor in that College for twenty-three years and who died on August 25, 1892, on Mont Blanc, in a storm of wind and snow. To have "taught to many the greatness of the world and of man's mind" seemed, at first sight, to constitute a very slender claim to be remembered of men. The doctrine was meagre. It was inadequate. It was not new. Even its truth might appear to be doubtful. Nevertheless, the phrase somehow lingered in the ear and won upon the mind. It was the modern rendering, in times which he believed, often served God without naming Him, of the conviction of His universal indwelling, and of joy in His presence which the devout knew. He had no doubt it meant that for Mr. Nettleship; for they were told that he "thought little of himself"; "desired neither power nor influence"; "sought no disciples." In him was the "amor Dei" of which Spinoza spoke, a love towards God so full and so pure as not to strive to be loved in return. Hence he had ventured to ask their attention to that remarkable inscription. It brought before them in the simplest way the subject with which they had to deal. It presented them with the actual solution of the apparent contradiction which indubitably lay at the heart of man's highest spiritual attainment. For truly the good life did somehow present itself as man's own life, and as the life of God, God dwelling within him. The greatness and might and splendour of man's individuality were at their highest when he felt that God was all and man nought, when the indwelling of God in the depths and secret places of his life was most intimate, and his whole nature was suffused with His light and love. Both theology and philosophy had found it very difficult to understand that fact. If they surveyed the reflective thought of the present day, and penetrated beneath the technical and secular language of the schools, they would find that it was engaged most of all upon the problem as to how to maintain without limiting or compromising both the immanence of God, His veritable waking within our inmost mind and will, and the individuality and freedom and responsibility of man.

The consciousness of this difficulty and the attempt to solve it constituted together one of the things which distinguished our age from all its predecessors. Our age affirmed and it would fain prove, in its behaviour and in its thought, that the world and the mind of man are twin-splendours emanating from one source and revealing the One Real. In the ages before, except during rare and short periods, the natural world and the mind of man had been held in contrast; and each of them in turn had lost its value in the presence of its opposite, while God was far away from both. As a rule, it was the mind of man, and the man's whole life, which sank into utter insignificance. He is but "a thinking reed, the most fragile of all Nature's products," Pascal had said.

But at other times, in the rarer moments of deeper reflection, it was the all-encompassing realm of nature that sank into an insubstantial pageant, as compared with man. It was true, as Pascal added, that Nature could crush men. Nor did she need to put on her armour for the task: a breath of air, a drop of water, and he dies. But even if the Universe did crush him, man was the nobler of the two. He knew that he died: but the Universe knew nothing of its advantage over him. Man's capacity for thought lifted him to another level of being. Except in relation to man Nature was a dark, unconscious mass. It was only in the medium of his mind that the great scheme became the medium of beauty and truth. Nature required his mind to possess and express her meaning; and she had no purpose apart from him. He set free her capacities and liberated her powers, and only by reference to her did man realise himself.

What man was there who had not been tossed to and fro between the sense of his own littleness and his own greatness; between the futility, shallowness, meaninglessness of life and the transcendent weight of its destiny! The whole system of Kant swung and swayed between those two alternate visions. Sense and spirit, the material world and the mind of man, natural necessity and moral freedom, the blank despair of materialism and the empty void of scepticism on the one hand, and on the other the reasoned hope of a destiny to whose spiritual splendour there were no bounds, remained for Kant opposed to one another till the evening twilight wrapped his great mind in its folds. There was a "Grand Perhaps" and nothing more. Man's mind "fallen with its weight of cares" could only stretch "Lame hands of faith, and grope, And gather dust and chaff, and faintly trust the larger hope." But the world of mind moved, no less than the world of sense, and it was carried, bearing with it its revolving seasons, into new regions of the sky. And now the supreme endeavour of master minds was to overcome the contradiction, to turn the "Perhaps" into assured faith, nay, if possible, into that demonstrated knowledge which is sustained by testimony wrung from the nature of the facts of the present life. Poets, philosophers, devout thinkers, and in these latter days men of science also, had sought to reflect the glory of the world into the mind of man, and the glory of Mind into Nature. It had been discovered, and was being slowly realised, that our predecessors separated when they should have distinguished, and sought the monotonous identity of sameness when they might possess the richer identity of harmonious system. They had turned differences into antagonism, and sought to abolish when they might have reconciled. They had divorced elements which were complementary, and which reached hands and yearned towards one another. For what was it that was crass and material, remorseless and blind? Not the natural scheme, but the empty eye-socket which remained when mind was left out, that fragment of the natural scheme which was left over after man and his spiritual potencies had been treated as foreign and alien and opposed. Man treated as an

alien! Her child! Had he not waxed within her womb, and been suckled at her breasts and nursed on her knees? It was he who babbled her speech, tried to read her face, guessed her meaning, divined her purposes, and whose very soul apart from her would be empty nothingness.

They had been full of zeal for their individuality and of care for their personality, and afraid to venture out on the great deep. They had sought freedom in isolation, and found instead emptiness and weakness. They had regarded Nature and her powers as intruders, shut the self within itself and put up the shutters of the soul. What else could follow but that Nature should be void of meaning and man's soul void of content and of all power? But now they would bring them together again and see whether the self that was saturated with Nature was not more free, more potent, than the self which was called impervious; and whether the Nature which was saturated with spirit was not more real than the Nature which was crass and material. It was maintained with a confidence which was growing that sense, and the things of sense, and the whole scheme of finitude did not obscure but revealed the eternal verities. The temporal was not secular any more, nor was there anything in this wide world which was common or unclean, unless, alas! man had made it so. Was it not more than evident that the truth, the beauty which man sought, dwelt in the scheme of things in which he lived and moved and had his being?

Of Nature divorced from man, of man divorced from Nature they could not think too meanly. But link man and nature together and they would find every obdurate fact freighted full of meaning as "the star with light." Nature was the other aspect of spirit, its complement, the partner of man in the enterprise of knowledge and of every virtue. Without her the slumber of his soul could never be broken, nor his ignorance illumined by a ray. But Nature was not niggard. Her springs flowed perennially. It was our cups which were small. This new view of Nature's munificence to man and his intrinsic kinship with Nature had brought with it a new conception of the law of man's own behaviour. So long as the material world was deemed to be the mere crass and obstinate opposite of spirit, instead of finding in spirit the medium in which it both attains and reveals its highest ways of being, man's own nature was held to be corrupt. He was divided against himself in a warfare to which there could be no end so long as he moved within the world of sense and was clothed with the muddy vesture of decay. But now we discerned that the present life of man, with all its natural conditions, was in every element of it a beneficent gift, and that man himself was made not in anger but in love. And his duty in consequence wore another aspect. It was not to renounce, but to dedicate; not to immolate but to consecrate; not to destroy but to transfigure. For there was nothing in him which love for his kind, and for his God, might not make sublime, transmuting it into the means, the vehicle, the instrument, the opportunity of the larger and better life.

It remained now to re-interpret and

revalue not merely sense and the things of sense, Nature and the natural elements in man, but the dark and confused domain of his will. It was easier to find God everywhere than in this region. He did not need the help of the Pluralist in order to see the apparent chaos of human history, nor of the Pessimist to make him acquainted with grief. He was speaking, and knew he was speaking, of the brief, blundering, sorrow-laden life of a being whose soul is the arena of warring passions, and the victim of foolish illusions and most vain desires. It was a petty state, all in revolt, ignorant of its own good, weak of purpose, set to maintain itself amidst powers which neither listen to his cries nor consult his weakness, and where beneficence was often veiled. He for one, however, could not admit that Order, Purpose, Reason, Law—God, was everywhere except in the mind of man. He distrusted entirely that philosophy and that theology which, in order to maintain the responsibilities of the moral life, and the possibilities of spirit, had deemed it necessary to shut God outside the human soul. Man's soul was mediated by the vast scheme in which he lived. His environment was the treasury from which he drew every item of his knowledge, and his world was the laboratory wherein he achieved his character. Sever him from his world, isolate him, call his self "impervious," let the world's waves beat around his soul as around a rock-bound island, and his mind would be dark, his will uninformed, and wholly impotent for either good or evil. We had been misinterpreting the individuality of man. Man's self was the focus in which the rays of the outer reality within which it found itself were gathered together, transmuted into living experience. His selfhood, individuality, independence, freedom, depended not on what he excluded, but on what he included. The outer world was there for him to appropriate, and apart from it he was more empty than a shadow. They spoke, when using the language of religion, of One "in whom we live and move and have our being." We would do "the works of God." "The gift of grace" was "the effectual working of His power." "The God of Peace make you perfect in every good work to do his will, working in you that which is pleasing in his sight." This language, and the conditions which it expressed, were, he believed, of the essence of the religious consciousness. Deprive the religious spirit of the sense of this unity with God, a unity that is deep, real, intimate, penetrating into all the recesses of the mind and will, enveloping the finite and infinite in one flame of love, and the soul was not saved but lost; for separation from God is death.

He could not regard this indubitable testimony of the religious consciousness as false. What he was constrained to question and to deny was not the reality and the responsibilities of the individuality of man; but the view that based them on separateness and isolation. The opposition of *meum* and *tuum* did not hold in this region; nor indeed in any other part of the wide domain of life and of mind. They were not constrained to say, "If Nature's, then not man's; if man's, then

not Nature's." It was not the several elements but the whole in which they clung to and held by each other which was real. And far less were they doomed to say "If God's, then not ours; if ours, then not God's." Was He not the essence of our essence and life of our life? The spiritual enterprise was an enterprise in which man risked his personality. In turning to God the soul did not merely lay this passion, or that desire, upon the altar as a burnt offering; but the whole self in all its compass, holding nothing back. "I am crucified in Christ: nevertheless I live; yet not I, but Christ liveth in me." The good life was one continuous dedication to great causes. It was the trust that mattered, not the trustee. That was what the scriptures, using their powerful metaphor, called "dying to self." It was not too strong; it represented a condition; a stage, a moment of the moral and intellectual life. The best souls, at their best, gave away the last remnant of their selfhood—in loving God they did not even desire that God should love them in return. But although this was a condition of the good life, and a moment in its history, it was not its whole history. For it was precisely when the cause counted, and the good man cared not whether he himself counted at all, that he counted most. This dying is life. Standing here man is "more than conqueror"; and he can turn round and challenge all the powers. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Having this faith, they believed that the indwelling God sustained, enriched, liberated, enlarged the personality of man, who ventured very near to the flame that did not consume but enfolded. The individuality of man and the immanence of God were two aspects of one truth.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham: Waverley-road Church.—On Sunday evening, March 24, the George Dawson Anniversary Service was held in the Town Hall. The preacher was the Rev. Gertrude von Petzold, M.A., who took for her subject "George Dawson and his message: Do we need it to-day?" The Hall was filled in every part, and hundreds were turned away. The preacher pointed out that it was for freedom for which George Dawson fought, and for which he suffered; that all the great souls of humanity from Martin Luther to the

present day rebelled against an outward authority; that religion was a matter for the heart and soul of man. George Dawson was greatest as a man of prayer; his were prayers to break the heart; "such are the prayers that you and I need to-day," said the preacher. Humanity was growing tired of sectarianism, and the time was drawing near when the great ideal of George Dawson's universal Church of Christ would be realised, when we shall be willing to put off all denominational prejudices.

Bolton: The late Mr. Thomas Harwood.—The following address was given at the close of the afternoon school, Bank-street, Bolton, on March 31, by Mr. Arthur H. Hardman, one of the superintendents:—"I am sure you will not wish to separate this afternoon without some words from this desk in reference to the death of Mr. Thomas Harwood; and yet I am deeply conscious of the fact that no words of mine can adequately express the thoughts which are in your minds and in my own. This school has suffered a great loss; how great it is not yet possible for us to realise. It will only be with the passing of time, when we have felt the want of his kindly interest, his thoughtful advice, and his genuine sympathy with all the various activities of our school, that we shall know how great a friend has been taken from us. But we will not dwell—somewhat selfishly—upon our own loss. Great as it is, there are those to whom the removal of his kindly presence is a still greater loss; and to them we would tender our most heartfelt sympathy in their bereavement. My object in speaking to you this afternoon is rather to try to express our feeling of reverence for a good and great man; to express our sense of gratitude for the privilege of having known so true a gentleman. Most men love their children. For those children they reserve all that is best and noblest in their own natures. He, having no children, gave freely of his great heart and great mind to many causes; but the greatest share of them both he gave to this school. There are those here who, being fatherless, could tell that in him they found that kindly interest and personal sympathy which they thought that only a father could bestow. For his interest in this school was no mere mechanical interest—attending its meetings, conducting its services, and keeping its records—though he did those things faithfully and well for close upon forty years of his life. It was a living interest in all those who are associated with this place. Up to a few years ago he knew personally every living member of this school, past and present; and knew them so well that in times of stress and trouble he could freely offer that which he was always ready to give, his generous assistance and his helpful advice. To the older ones amongst us he was the channel through which all the past wisdom of our school and all its great traditions were conveyed. We sometimes, young and old alike, ask ourselves what is the motive of this place; why it is that we meet here week after week, and what it all means? He, perhaps more than any other man, represented the spirit of this place; to know him was to understand it all. But it is not easy in these few minutes to do justice to his character. Of a lesser man it would be easy to say more, ticking off his virtues one by one. But his character was too great, too many-sided, for any poor human words to adequately describe. In this school which he loved so well, at the close of this service which he conducted for so many years, we would in our hearts feel a silent reverence for this good man, and a deep sense of gratitude for all the kindly thoughts and deeds which he scattered abroad with so lavish a hand. Surely the best tribute to his memory would be that we should strive more faithfully to attain that ideal of which he was the living example. Let us see to it, in remembrance of him, that we do no mean or paltry act which would have given him pain."

Bristol: Lewin's Mead Chapel.—In connection with the Sunday schools an interesting dedicatory service was held in the chapel on Sunday afternoon last. The scholars assembled in the chapel at 3 o'clock, when a devotional service was conducted by the Rev. A. N. Blatchford, B.A., who was supported by Mr. J. T. Underhill, at present acting as congregational treasurer, and Mr. H. S. Bunce, a member of the Congregational Committee. Six members of the Sunday schools, having expressed their desire to be recognised as members of the Lewin's Mead congregation, were addressed by the minister. They were reminded of the responsibilities attaching to association with their old religious home, the good name of which was more or less delivered into their solemn keeping. They were bidden to remember the life of integrity, of self-respect, and of unselfishness toward others, which the principles they had imbibed at Lewin's Mead would surely help them to lead. They were reminded of the justly honoured men and women who, in times past, had been associated with their old house of prayer, and they were urged to make their career worthy of such high examples, the minister desiring that each of them would never scruple to ask his advice and counsel, and assuring them of his affectionate interest in their welfare. On behalf of the congregation a cordial welcome to the church was given to the young members, by Mr. H. S. Bunce, who in an appropriate and earnest address appealed to them for a careful study of the religious principles and doctrines for which Lewin's Mead stood. Mr. J. T. Underhill, on behalf of the Congregational Committee, presented each of the new members with a copy of the recently published "Lewin's Mead Hymnal," and wished them happiness in the sacred association into which they had that day so seriously entered. At the request of the Rev. A. N. Blatchford, he then distributed the Sunday school prizes to those who had earned them. An interesting and impressive service was then brought to a close.

Chelmsford.—During the past eleven weeks the congregation of Legg-street Chapel have been holding services on Sunday evenings in the Picture Palace, the use of which has been kindly granted free of cost by Mr. A. R. P. Hickley. The experiment has met with a fair measure of success. The first seven services were conducted by ministers, including the Revs. J. Morgan Whiteman, J. A. Pearson, W. H. Drummond, T. P. Spedding (twice), A. H. Biggs, and Charles Roper; and the last four by lay preachers from Ilford. At the first service the attendance was 200, and once later the same figure was reached; the other services were attended by numbers ranging from 50 to 175, the average being about 100, and rather more than that number was present at the concluding service last Sunday. Next Sunday the congregation return to the chapel in Legg-street. It is believed that much good has been done by the mission, and it is hoped that it may result in an access of strength and religious energy to the congregation.

Glasgow.—The annual business meeting of the St. Vincent-street Unitarian Church was held on Sunday, March 31, after the morning service. The chairman, Mr. T. M. Semple, drew attention to the satisfactory state of the Church finances and submitted the annual report, which was adopted without amendment.

Hackney: New Gravel Pit Church.—The last of an interesting course of lectures on "Leaders of Religion" (dealing with John Wycliffe, Sir Thomas More, John Knox, George Fox, John Bunyan, Richard Baxter, and John Wesley) by the Rev. Bertram Lister was given on Tuesday, March 26. The lectures, which have been well attended, were illustrated by lantern slides.

Ilford.—The Literary Society closed the most successful season of its existence with a business meeting and social evening, at which Mr. G. H. Snow (hon. secretary) reported a record membership and a small balance in hand, after defraying all expenses. The Girls' Guild, which, under the direction of Miss Keeler (secretary of the Ilford branch of the Women's League), devotes its energies to work on behalf of John Pound's Home at Portsmouth, has also had a prosperous season, the end of which was marked by an entertainment given by members of the Guild in the schoolroom, on Saturday, March 30, when a profit of £2 10s. was realised, and a social evening last Monday. On Wednesday a farewell meeting was held to take leave of Mr. Edwin Hoskins, who is going to Australia. Mr. Hoskins has done excellent work in the Sunday school and in other ways, and the Church united in presenting him with a parting gift in token of their esteem and in appreciation of his services. Three more members of the church have just joined the Ilford band of lay preachers, and will share in the work of supplying the pulpit at Chelmsford.

Kidderminster.—The *Monthly Record* of the New Meeting House contains the following interesting announcement:—"All readers of the *Record*, all members and adherents of the New Meeting congregation, all our friends in distant parts of the world, will join in congratulating Col. and Mrs. W. H. Talbot on the occasion of their golden wedding. The fiftieth anniversary of their marriage falls on April 24, and we all give them our heartiest good wishes for many years of happy united life still to come, and every blessing, until their lives' end. Col. Talbot and his family have rendered great and notable services to our church and our congregation. The *Records* of past years tell of the good work done by Mrs. William Talbot, Miss Talbot (now Mrs. Kitson, of Leeds), and Col. Talbot has acted as the genial President of the Church Committee for a considerable number of years. In addition to this, his services as Treasurer of the New Hall Building Fund have been invaluable, and were a great aid in bringing that work to a successful issue. We all appreciate his loyalty to our cause and our church, and all he has done for us, and congratulate Mr. and Mrs. Talbot on this happy jubilee."

Leeds: Mill-hill Chapel.—The annual exhibition of the Leeds Association of Girls Clubs was held at the Albert Hall in March. Eighteen clubs took part in the competitions, the Mill-hill Club winning the shield of merit for the fourth time in succession, and more than 20 other distinctions. The Hunslet Club took the Morris Dance Trophy, and for the second time the Sirging Shield. The Rev. F. Wrigley, B.A., joint minister of Salem Congregational Church, Leeds, officiated at the evening service in Mill-hill Chapel, on Sunday, March 31, taking as his subject "The Reality of the Unseen World." The collections were in aid of the Leeds Distress Fund, and realised about £70, a figure which would have been larger had not many of the congregation given already to the fund.

London: Essex Church.—The Essex Church calendar for April contains an account of the work of Lindsey, Raikes, and other originators of Sunday schools, with several illustrations, by the Rev. F. K. Freeston.

London: Hampstead.—On June 5 it will be 50 years since Rosslyn-hill Chapel was opened for public worship. It has been decided to hold a special celebration of this jubilee. On Sunday June 2, Dr. Crothers, of Cambridge, U.S.A., will preach in the morning. A special congregational meeting will be held probably on June 5, when former members and their descendants will be invited. Details of the arrangements will be announced later.

London Lay Preachers' Union.—An interesting and very successful experiment was

made by the Union on Monday, April 1, when a joint conference was held with the Lay preachers of the Liberal Christian League. The chair was taken by Mr. H. G. Chancellor, M.P., who, in offering on behalf of the Unitarian preachers a very cordial welcome to their visitors, spoke of the sympathy with which Unitarians regarded the growth of liberal ideas in all religious bodies. He also emphasised the duty of religious Liberals to try to make their principles effective in social and political life. The conference was then opened by the secretaries of the two Unions, Mr. T. H. Ashelford and Mr. W. T. Colyer, who propounded answers to the question, "What has Liberal Christianity to offer to the World?" Mr. Ashelford dwelt upon the duty of Liberal Christians to insist on the truth that life is "worth while," and mentioned the support which this idea found in the writings of such men as Bergson and Eucken. Liberal Christianity offered the world a re-interpretation of the Bible in the light of modern knowledge; and a new presentation of the life of Jesus in terms of the Divine Immanence. We had to proclaim the immediate realisation of God by the individual soul which is willing to practise the method of obedience and sacrifice, as did Jesus. Mr. Colyer said that Liberal Christianity did not offer to the world a new orthodoxy in substitution for the old. Its gifts to the world did not take the form of doctrinal statements, but of an attitude of mind. It aroused in the hearts of men the spirit of the little child, its iconoclasm, its disregard of conventions, its persistence in awkward questions and its refusal to be put off with stock answers. It insisted also, with Jesus, upon the dignity of each individual man and upon the brotherhood of all men. Thus it offered to the world social, political, and personal revolution—but a revolution towards righteousness. The following took part in the very interesting discussion which followed:—Messrs. T. Wilkes Smith, F. Talbot, Wainwright, Miss Knight, Mr. Beckwith, Miss Alleyne, Mr. Emery, Miss Amy Withall, and Messrs. Franklyn and Sorensen. The meeting closed with a short speech by the Rev. W. H. Drummond, who had succeeded Mr. Chancellor in the chair when the latter had to return to the House of Commons.

London: Women's Social Club.—The third annual girls' drill competition and display, organised by the Women's Social Club, took place at Caxton Hall on Saturday evening, March 30, before a large audience. For the junior competition (girls under 14) five teams were entered. The shield was awarded to the team from Portland Institute, and the others were placed in the following order:—Bell-street Mission, last year's winners, second; Unity Club (Kilburn), third; Essex Church, fourth; and Durning Hall, fifth. In the senior competition (girls over 14) Unity Club (Kilburn) again carried off the shield, which they had held for the last year, Portland Institute came second, then followed Bell-street, Mansford-street, Rhyl-street, and Essex Church. The different teams gave a varied display of fancy marching, country dances, dumb-bell and other exercises; and the junior teams were specially commended by the judge Miss M. Bryan, M.B.C.P.E.

Mansfield.—The annual meeting of the Old Meeting congregation was held on Monday, March 25. The Chapelwarden's report, which was presented and adopted, showed that the deficit with which the year started had been considerably reduced. Mr. C. J. Vallance was re-elected chapelwarden, and Mr. B. Royce secretary. The committee and sidesmen were also re-elected.

Mexborough.—The inauguration of the new Free Christian Church at Mexborough took place on Thursday, March 28, when nearly 400 people were present at the tea, and the

public meeting which was held afterwards was largely attended. The Lord Mayor of Sheffield, Mr. A. J. Hobson, presided, and addresses were given by the Revs. T. Anderson, A. H. Dolphin, C. J. Street, and Mr. W. Laycock, Sheffield. The Lord Mayor said that the founding of a Free Christian Church there had been a matter of great difficulty owing to the severance of old associations and of personal friendship. Such severances were painful matters and led to a lot of bitterness of feeling, but there had been no difference of feeling on that question in the foundation of the church. He hoped that the very excellent spirit which had been manifested between organisations with which the Rev. T. Anderson was connected, and those who had followed him, would continue. The essence of the matter was that it was not so much what a man believed that mattered, but what the man was and what he did. He hoped they would help Mr. Anderson to build up a cause there that would be strong enough to stand alone and continue successfully, even if he were taken from it. It was a time of great stress and difficulty, not only for them at Mexborough, but for every one in the country, but it was a noticeable fact that the greatest things that had been done in history had been mostly done in exceedingly troublous times. He hoped they would continue to prosper, and that they would have the supreme satisfaction of seeing a strong cause grow there and also at Bolton. The congregation meets, at present, in the West-street Hall, which is crowded every Sunday evening. The morning service is also well attended, and the Sunday scholars number over a hundred. The new church at Bolton-on-Dearne, which is only two miles away, also records excellent progress, but the distress caused in the neighbourhood by the strike is very great. A small fund has been raised for the purpose of giving the Sunday school children a meal three times a week.

Newport, Mon.—The two concluding meetings of the Social Union in connection with the Charles-street Unitarian Church took the form of social gatherings and lantern talks. One was a lecture by the Rev. A. H. Anderson, B.A., Liberal Congregational minister, on the "Religious Significance of the Art of Dante Gabriel Rossetti"; the other, an account of his experiences in the Cape by the minister, the Rev. J. Tyssul-Davis, B.A. A class which has met weekly for the study of the works of Dante, including several outside members, has had a very successful session.

Nottingham: The High Pavement Chapel. **Presentation.**—On Friday, March 29, a combined meeting of the High Pavement Church and of the Sunday School was held to bid farewell to Miss Helen L. Phillips, who is giving up her work as assistant at the High Pavement prior to taking up the ministry of Christ Church, Nottingham, and Ilkeston. The chair was taken by Mr. H. T. Facon, B.A., chairman of the Council; and the Rev. J. M. Lloyd Thomas, on behalf of the Church, and as expressing their affection and gratitude, presented Miss Phillips with a beautiful gold watch and chain, and a Bible—"symbols of Time and Eternity," he called them. On behalf of the Sewing Meeting he also presented her with a purse-bag. Mr. J. C. Warren, M.A., on behalf of the Sunday School, made a happy speech and presented Miss Phillips with a handsome arm-chair, and Miss H. Guilford, also speaking for the school, gave her an exquisite bouquet of flowers. Miss Phillips, who has served the High Pavement Church and School for nearly eight years, was enthusiastically received on rising to offer her thanks. The warmest good wishes accompany her in her new work.

Stockton-on-Tees: Wellington-street Church.—A largely attended social gathering was held at the Unitarian school-room on

Monday evening, April 1, when a testimonial and address from the members of the congregation and Sunday school were presented to the Rev. R. H. Maister, who has just terminated his seven years' ministry at Stockton. The address was presented by Mr. W. J. Watson, J.P., who spoke in appreciative terms of Mr. Maister's faithful service, and the esteem and affection in which he is held by his people and scholars alike.

THE Rev. Dr. C. W. Wendte is now in London, where, along with Mrs. Wendte, he will spend a few days before returning to America. The British and Foreign Unitarian Association has arranged for a meeting at Essex Hall on Thursday, April 11, at 8 p.m., when Dr. Wendte will tell about his recent travels in Italy, Egypt, Palestine, and Turkey, and his intercourse with representative liberal religious thinkers and workers. All who can make it convenient to attend are invited.

NOTES AND JOTTINGS.

CITY CHILDREN IN THE COUNTRY.

The following extracts from children's letters are taken from an article by Mrs. Barnett, entitled "The Children's Country Holiday Fun," in the *Cornhill Magazine* for April:—

The animals gave great pleasure and created wonder, variously expressed as follows:—

The cows made a grunting noise, the baa lambs made a pretty little shriek.

The cows I saw were lazy, they were laying. One was a bull who I daresay had been tossing somebody.

I heard a bird chirping it was make a noise like chirp chirp twee.

I saw a big dragon fly. It was like a long caterpillar with long sparkling transparent wings.

The birds are not like ourn they are light brown.

There were wasps which was yellow and pretty but unkind.

I (aged eleven) saw a little blackbird—its head was off by a Cat. I made a dear little grave and so berreyed it under the Tree.

The flowers, of course, came in for the greatest attention, and after them the trees are most usually referred to:

I (aged nine) know all the flowers that lived in the garden, but not all those who lived in the field.

Stinging nettles are a nuisance to people who have holes in their boots.

The Pond is all covered with Rushes. These had flowers like a rusty poker.

I picked lots of flowers and always brought them home (showing the influence of the Selborne Society in teaching children not to pick and throw away what is alive and growing).

The Cuckoo dines on other birds.

There was one bird called the squirrel.

Only gentlemen are allowed to shoot pheasants as they are expensive.

We caught fish in the river some were small others about 2 feet long.

Butterflies dont do much work.

The trunk of the oak is used for constructing furniture, coffins, and other expensive objects.

MISS VIDA SCUDDER AND AMERICAN STRIKERS.

According to the *Christian Register* a storm of protest has followed the recent action of Miss Vida Scudder, whose book "Socialism and Character" has just been published by Messrs. Dent & Sons, in addressing an audience of strikers at Lawrence, U.S.A. The speech she made has, it appears, been misreported in the various newspapers, and was in reality of such a pacific character that it may well be asked why it has aroused such violent indignation. Mr. Graham Brooks, writing about it in the *Boston Transcript*, says that "from its first to final word it was a kind of passionate beseeching to the audience for ethical self-restraint," and he himself wondered as he heard it how such an appeal could have any effective uses for the particular audience Miss Scudder was addressing. The following is an extract from the speech which has caused so much trouble:—"Let us see to it that all our suffering be indeed for justice, for righteousness' sake. Riot, even under severest provocation, does not make for justice. See to it, you citizens, that you keep an impartial mind, quick to compassion, free from prejudice, divorced from all apathy and irresponsibility, for a great trust is yours. And see to it, you strikers, . . . that you hold your task too sacred to be defended by low, dishonourable, or violent means."

THE PUBLIC ELEMENTARY SCHOOL OF TO-DAY.

The report of the Board of Education on the work done in the year 1910-11 which has just been issued contains an interesting passage on the relation between the child's life in the school of to-day and his life out of the school. These are being brought into closer touch, and the barrier which tradition has erected between the two is being broken down. "Education is less 'bookish' and more practical than it was. In almost every subject in the curriculum, in English and arithmetic hardly less than in nature study and geography, the teacher of to-day uses the materials and experiences with which the children are familiar in every-day life. These materials and experiences vary with the locality in which the school is placed and with the probable occupations and interests of the children in days to come. Hence follow the increasing difference between schools in one area and those in another, especially between town and country schools, and the growing divergence, after a certain stage, between the education of the boy and that of the girl. At the same time the influence of the school is spreading more and more widely over the sphere of the child's interests and activities. The school concerns itself with his bodily as well as with his mental and moral development, with his amusements as well as with his labours; it teaches him to use his hands as well as his head, to play as well as to work."

THE SOLUTION OF A PROBLEM.

The *Westminster Gazette* is responsible for the following story. A lady missionary was taking tea with a mandarin's wives. The Chinese ladies examined her clothing, her hair, her teeth, and so on, but her feet especially amazed them. "Why," cried one, "you can walk and run as well as a man!" "Yes, to be sure," said the missionary. "Can you ride a horse and swim, too?" "Yes." "Then you must be as strong as a man!" "I am." "And you wouldn't let a man beat you—not even if he was your husband—would you?" "Indeed I wouldn't," the missionary said. The mandarin's wives looked at one another, nodding their heads. Then the oldest said softly: "Now I understand why the foreign devil never has more than one wife. He is afraid!"

THE HUMANITARIAN LEAGUE.

The annual report of the Humanitarian League, presented on the occasion of the annual meeting at the Westminster Palace Hotel (March 29) is a record of continued activity on various lines, especially for the reform of the criminal law and prison system, and the prevention of cruelty in sport. Attention is drawn to the need of amending the Vagrancy Act, an old statute which still permits the use of the lash for trivial offences. Regret is expressed that facilities could not be found for the Spurious Sports Bill, which would prohibit, together with rabbit coursing and pigeon shooting, what the late Home Secretary described as "the painful and repulsive incidents" of the carted deer hunt. The League's influence is being extended by the formation of local branches in Manchester, Glasgow, Sheffield, Croydon, and other places.

DISTRESS IN RUSSIA.

The famine in Russia, which has continued for about four months, is said to be affecting no less than thirty millions of the population in European Russia and Siberia. This appalling calamity is due to last year's drought, and the consequent failure of the harvest. Mr. Wright Brooks, who had some considerable experience twenty years ago in administering the sum of £40,000 raised by the Society of Friends to alleviate the distress in Russia at that time, recently gave some facts relating to the present famine to a representative of the *Daily News*. "Owing," he said, "to the primitive methods of agriculture and the absence of means of irrigation, a large part of Central Russia is always liable to scarcity. During the last famine the Russian Government did not oppose private efforts of relief, but though it seems almost incredible, on this occasion they have forbidden such efforts. Nevertheless, the benevolent public have done and are doing their best for the people, in defiance of the Government. . . The efforts made to deal with the famine are inefficient, and private relief is essential. I am quite sure that anything that can be done in this country to assist will be deeply appreciated by the people. I have during the past three months been sending out what funds I could obtain, but I should like to see something done on a considerable scale."

JOHN TREVOR,

Photographic Artist.

Studio: 82, High St., Hampstead, N.W.

Mr. TREVOR does all kinds of photographic work at moderate charges. He makes a speciality of photographing people in their own homes. This gives greater ease and naturalness to the sitter and produces more characteristic portraits. Appointments should be made for interviews and sittings. Price list and specimens on application.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

The Sunday School
Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS, APRIL, 1912.

Heroes of Faith—John Wesley, Theophilus Lindsey, Albert Thornhill, M.A.
Children and the Cinematograph. Florence H. Ellis.
The Evolution Theory. H. Waterworth.
The Theory and Practice of Sunday School Teaching. A. Stephen Noel.
Dickens and his Message. R. K. Davis, B.A.
The Women's League Fellowship Section. Grace Mitchell.
Notes for Teachers.—I.—XV.
T. F. M. Brockway.
D. A. S. E.
F. J. Gould.
H. Fisher Short.
Lillyblush. E. C. Higgins.
Philip Finchet's First Sermon. A Lay Preacher.
Shelley's 'To-Night.' W. Lawrence Schroeder, M.A.
A Training School for Sunday School Workers. Clara By the Way. T. Guild.

Threepence net, Postage 1d

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

REMNANTS! REMNANTS!!—

Genuine White Art Irish Linen; pieces measuring from half to one yard, suitable for Teacloths, Traycloths, &c. Per bundle, 2s. 6d. Postage 4d. Catalogue FREE.—HUTTON'S, 5, Larne, Ireland.

WRITE FOR FREE PARCEL, containing over 200 Patterns of charming new Irish Linen Spring Costume Fabric, "Flaxzella." Washable, durable, makes up admirably, wide range smart designs.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 6, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3642.
NEW SERIES, No. 746.]

LONDON, SATURDAY, APRIL 13, 1912.

[ONE PENNY.]

HANDBOOKS OF RELIGION

Cr. 8vo, 150 pp. 2s. net.

THE JEWISH RELIGION IN THE TIME OF JESUS

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 176 pp. 2s. net.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS

By Prof. PAUL WERNLE, D.Th., of Basle.

Cr. 8vo, 200 pp. 2s. net.

PAUL: Study of His Life and Thought

By Prof. Dr. W. WREDE.

Cr. 8vo, 144 pp. 2s. net.

THE APOSTOLIO AGE

By Prof. E. VON DOBSCHUTZ, of Strasburg.

Cr. 8vo, 160 pp. 2s. net.

CHRIST: The Beginnings of Dogma

By Prof. JOHANNES WEISS, of Heidelberg.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, April 14, at 11 a.m.

Dr. JOHN OAKESMITH.

"Edipus Rex."

" at 7 p.m.

MISS MILLICENT MURBY.

"The Criminal and the Community."

Wednesday, April 17, at 8.30 p.m.

Mr. G. A. SMITH, B. A.

"Is there a Science of Ethics?"

Friday, April 19, at 5.30 p.m.

Mr. G. E. O'DELL.

"St. Paul's Conception of God."

ALL SEATS FREE.

MINISTERS' PENSION AND INSURANCE FUND.

NOTICE is hereby given that the Triennial General Meeting of the Fund will be held at the Town Hall Committee Room, Birmingham, on Thursday, April 18, at 6 o'clock p.m.

Rev. C. J. STREET, *Hon. Sec.*,
125, Rustlings Road, Sheffield.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

THE ANNUAL MEETING will be held in the Church of the Messiah, Congregational Room, Birmingham, on Wednesday, April 17, at 5.30 p.m. Tea at 4.45.

The Chair will be taken by the President, J. F. L. BRUNNER, Esq., M.P., supported by Rev. P. H. Wicksteed, M.A., Rev. J. M. Lloyd Thomas, and others.

In connection with the Annual Meeting, there will be held in the Lower Schoolroom of the Church of the Messiah an Exhibition of Social Need and Social Service. It is designed as a survey of the work awaiting men and women in the service of the nation, and particularly of the nation's poor.

The exhibit is divided into four courts—
(1) Physical need and the promotion of health.
(2) Industrial need and industrial betterment.
(3) Social and charitable work.
(4) Social study.

The Exhibition, to which there is no charge of admission, will be open on Wednesday and Thursday afternoons from 1 to 6 o'clock, and Miss LUCY GARDNER, Hon. Sec. of the Inter-denominational Conference of Social Service Unions, will attend to explain the exhibits.

CATHERINE GITTINS, } *Joint*
R. P. FARLEY, } *Secs.*

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

April 14, Rev. PRIESTLEY PRIME, of Brighton.

" 21, Rev. JOHN WORSLEY AUSTIN, M.A.,
of Birmingham.

" 28, Rev. DR. STANLEY A. MELLOR,
of Warrington.

NATIONAL CONFERENCE.

TRIENNIAL MEETINGS at
Birmingham, April 15-19.—For particulars see Advt., March 30.

BOOKS

On Literary, Educational, Scientific, Technical Medical
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Schools.

WILLASTON SCHOOL. NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL, NANTWICH.
—An Open Scholarship of £20 per annum will be offered for competition in July. Candidates must be under 14 years of age on September 20, 1912. For particulars of the Examination apply to the HEADMASTER.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHEWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.—
PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health. Next term begins May 1.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., *Head Master.*

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 14.

LONDON.

Aoton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Mr. PHILIP THOMAS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. W. G. TARRANT, B.A.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. T. COLYER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BEETRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. W. J. CLARK.
 Peckham, Avondale-road, 11, Rev. D. W. ROBSON, B.D.; 6.30, Rev. J. ARTHUR PEARSON.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. H. N. CALEY; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15, and 7, Rev. PRIESTLEY PRIME.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. DOUGLAS W. ROBSON, B.D.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. J. PERCIVAL CHALK.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN Row, 10.45 and
 { STYAL, 6.30, Rev. E. I. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Texteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Church, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Rev. W. COPELAND BOWIE.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPTOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTHS.

DOWSON.—On March 31, at Trevisa, Harpenden, to Mr. and Mrs. Percy Enfield Dowson, a daughter.

HALL.—On April 5, at Byfield House, Great Budworth, to Mr. and Mrs. John Hall, a son.

WORTHINGTON.—On April 6, at 1, St. John's gardens, London, W., the wife of Edgar Worthington, of a daughter.

MARRIAGE.

HARWOOD—PAYNE.—On April 3, at Loughton, Essex, Ethel Kate, third daughter of A. C. Harwood, of Ilford, and Annie, his late wife, to James A. Payne, of Walthamstow.

GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., Gresham Professor of Law, will deliver **Four Lectures on Contracts of Insurance** on April 16, 17, 18 and 19, at 6 p.m., at the City of London School, Victoria Embankment, E.C. *Admission Free to Men and Women.*

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	227
THE GREAT OCCASION	229
LIFE, RELIGION AND AFFAIRS :—	
An Italian Book of Short Stories	229
Liberal Judaism	231
The Small Boy	231
The Art of Listening	232
CORRESPONDENCE :—	
A Hundred Years Ago	233

Railway Facilities for the Birmingham Conference	233
BOOKS AND REVIEWS :—	
Among Friends	233
The Jesuits in Kolozsvár in the Time of Francis Dávid	234
The Beginnings of the Christian Empire	234
Thoughts for Daily Living	235
Publications Received	235

FOR THE CHILDREN	236
MEETINGS AND SOCIETIES :—	
The National Conference : Its History and Purpose	236
National Conference Programme	237
Manchester District Sunday School Assoc.	237
NEWS OF THE CHURCHES	238
NOTES AND JOTTINGS	239

NOTICE.

The Official Report of the National Conference of Unitarian and other Liberal Christian Churches, which will be held at Birmingham, April 16th to 19th, will be published in THE INQUIRER on April 20th and 27th. The Report will not be issued separately in book form. Orders for extra copies of the two numbers should be sent in at once.

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE great Coal Strike came formally to an end last Saturday, though the resumption of work has been delayed by the holiday season and local circumstances. At a meeting of the Miners' Federation, the following resolution was submitted on behalf of the Executive Committee :—

"Seeing that there is no provision in the rules or regulations of the Federation to guide this Committee as to the majority required to continue the strike, except the resolution passed at the Conference held December 21, 1911, that a two-thirds majority was required to declare a national strike, we agree that the same majority be required to continue the strike, and seeing that a two-thirds majority vote is not in favour of the continuance of the strike, and acting upon that vote, we advise the resumption of work."

After prolonged discussion the resolution was carried, it is stated by 140,000 votes to 125,000 votes—a majority of 315,000, and official instructions were issued for a resumption of work. The great mass of the nation will now demand that further negotiations shall be conducted on both sides in a spirit of fairness and conciliation; and that no attempt shall be made anywhere to penalise any of the men. These

are essential conditions for an honourable peace.

* * *

A MEMORANDUM has been published on the subject of Presbyterian reunion in Scotland as the result of recent conferences between committees representing the Church of Scotland and the United Free Church. The crux of the difficulty lies not in doctrine but in the question of establishment and the undefined territory of sentiment and historical memories. A certain measure of agreement has been arrived at. Both Churches, it is stated, have accepted the principle that in matters spiritual the Church shall be free from external authority. On the question of endowments, the Church of Scotland lays down the position that they are not to be secularised; but granted this principle, the details of the manner in which the ancient endowments are to be dealt with under the new conditions must be entrusted to a strong and sympathetic Parliamentary Commission.

* * *

ONE of the most important clauses in the Memorandum, as illustrating the conciliatory temper in which the whole subject has been approached, runs as follows :—

"The position of other Churches is not prejudiced by these negotiations. The Church of Scotland has expressed her sympathy with the suggestion that these Churches might be given an improved status in the eye of the law, and beyond that it is not easy to advance by way of seeking any changes as regards these Churches which they are not at present seeking for themselves. But, on the other hand, one of the obstacles to union is the view that exclusive recognition of a national Church infers positive injury to all other Churches by depressing their position in the eye of the law. There are expressions in some of the statutes which give colour to this argument, and it seems desirable to endeavour to meet it, if not

by positive legislation for these Churches at all events by a statutory disclaimer of any exclusive claim of the Church of Scotland to recognition by the State in Scotland as a Christian Church."

* * *

A LETTER of protest against the Government proposals for Welsh Disestablishment has been issued, signed by a group of Churchmen who in other respects are strong Liberals in politics. It can hardly be said that it advances any new arguments, or even states those which are familiar already in a more cogent form. There is an attempt to plead that the mind of Wales on this subject is not really known, and that Disestablishment must tend to remove from among the people the one person whose presence even in the poorest part of our great cities is almost always an elevating influence in their midst. But the strongest feeling has evidently been aroused by the proposals for disendowment, and the diversion of ancient endowments to other than distinctly religious purposes.

* * *

A REPLY by the Bishop of Hereford to this letter of protest was published in the Times on Wednesday. He expresses his sympathy with the objection to secularising endowments given and used for religious purposes, and his hope that the Bill may meet it in some degree; but on the whole question he stands quite firm. He maintains that the Welsh have as much claim as the Scotch or the Irish to regulate what concerns their own religious life. "Those Churchmen," he writes, "who consider the matter dispassionately, whether they be Liberal or Conservative, will, I trust, agree in regard to Disestablishment that as Churchmen in Wales are, on the most liberal computation, not more than one-third of the whole people, they can no longer be maintained in their privileged position against the will of the majority without perpetuating a feeling of grave injustice, which must be

permanently detrimental to the general well-being. And on the question of dis-endowment it has to be borne in mind that nothing will be taken away from the Church except ancient endowments which were originally given when the Church included the whole community, and consequently they belong to the whole community. Seeing, then, that they have come down to us as a national trust for the good of all, in which all have an equal right to share, it cannot be just that they should continue to be monopolised by a minority of one-third, and it becomes the duty of Parliament to make an equitable readjustment."

* * *

At the annual Conference of the National Union of Teachers held at Hull, on Easter Monday, the Archbishop of York made an earnest plea for the raising of the school age in the interests of more efficient education. No form of Government, he said, made greater demands than democracy upon the high average intelligence and capacity of each individual citizen. We might look forward with hope to the future of our country if we could be sure that an increasing number of our people were educated persons. We were wasting a great amount of public money, and of educational efficiency, by closing the school life of children where it was closed at present. Public opinion must make up its mind that it must retain some hold on the advancing intelligence of every boy and girl up to sixteen, seventeen, or eighteen years of age.

* * *

In the course of his address the new President of the Teachers' Union, Mr. W. D. Bentliff, spoke in strong terms of the educational inefficiency produced by the present dual system of provided and non-provided schools, and the gross unfairness to the teaching profession that service and preferment should depend in many cases not upon efficiency and skill but upon theological opinion. The present system, he said, was tolerated in order to provide for the continued denominational religious instruction of children whose parents in the very vast majority of cases had not asked for it, were not keen on it, and would view its discontinuance in the schools with indifference. He had had a long experience in the admission of children to provided schools; he had admitted thousands, but he had never heard a parent complain of having to enter children in such a school and he had never heard an expression of regret at their statutory inability to provide definite denominational religious instruction. The truth was that enthusiasts had built an inverted pyramid of fiction on a pin point of fact.

* * *

CONTINUING, Mr. Bentliff expressed a strong opinion against permission to con-

tract out of the national system, the payment of public money where there was not full popular control, and the right of entry into the present provided schools. "Let those in authority recognise that what the parents are anxious about," he said, "is not denominational religious instruction but the retention of the Bible in the schools. I am voicing the opinion of the members of this great Union in saying here and now that the Bible must be kept in the schools. If that is done, if we are allowed to teach the truths therein contained, truths which are accepted by every denomination which founds its creed on the Bible, then, speaking for myself and I hope for the very great majority of teachers in this country, I say that, so far as the day schools are concerned, denominational instruction may go."

* * *

THE annual meeting of the National Union of Shop Assistants, Warehousemen and Clerks has been held in London this week. Its proceedings deserve far more attention on the part of the public than they usually receive. Labour in shops is long and exhausting, and a great deal of the smooth working of the social machine depends upon the courtesy and good temper with which it is done. From the nature of the case concerted action in order to secure better remuneration and more healthy conditions is beset with unusual difficulties. For many years vigorous protests have been made against the hardships of the living-in system, but so far with lamentably small results. This week it was decided to prosecute the campaign against it with renewed vigour, and the Executive of the Union was instructed to endeavour to secure the inclusion of shop workers in the lists of trades to which the Truck Act applies.

* * *

In a recent article in the *Methodist Recorder*, Professor J. H. Moulton deals with the deeply interesting problem of the difficulties created for evangelical zeal by widening culture and a capacity for seeing both sides of a question. These difficulties, he maintains, are incident to a transition period when old motives have failed and the new outlook and the new motives for evangelism have not been grasped with sufficient force to make them effective. It is true that the motive that used to account for so much—the motive akin to that of the fireman getting people out of a burning house—does not work to-day as it used to do, but a greater motive is coming more and more to the fore—namely, the call of Christ to the transformation of the world, a positive motive instead of a negative one, the call of gratitude and love, and everything that is best and highest in man. In other words, the prevailing motive in the future is to be a

desire to share rather than a desire to rescue.

* * *

It is significant that Canon Scott Holland's organ, the *Commonwealth*, has expressed itself strongly in favour of Divinity degrees at Oxford and Cambridge being thrown open to all comers. It is rightly regarded as the natural corollary of the opening of the Universities to every member of the nation who can make use of their resources of knowledge. Such a University, it is agreed, cannot undertake to act on behalf of any one particular religious body. Its degrees in Divinity and the Examinerships in the Divinity School must be open to all who can approve themselves to the University as having attained to a certain scientific standard of knowledge in this special department of human experience.

* * *

THE *Commonwealth* maintains that this is not in the least inconsistent with Confessional Instruction:—"The Professors and Lecturers will give instruction in whatever matters belong to the subject: and they can do this in full and free regard to the Creed professed by the Body to which they individually belong. The Anglican Chairs will expound the Anglican position. The Roman, the Congregationalist, the Unitarian, will declare their own reasoned convictions. The student of Comparative Religion will say his say. There will be no hampering of denominational instruction. Only, the Examination in the School and for the Degree will have but one standard to apply to all the work brought before it—the standard of intellectual efficiency."

* * *

FINALLY, the *Commonwealth* argues that this surrender of an exclusive privilege will be of distinct advantage to the Church of England. "It will clear the air of all subterfuges, and the stage of all vexatious preferences. It will rescue the Church of England from the odium of special privileges, and from the very doubtful position of having her representative exponents certified for her by a Body that has ceased to be qualified for the responsibility. It will be helpful all round if the Church itself volunteers to get rid of the limitations which, while doing it no honour, exclude others who have, on the intellectual side, as good a right to win a University recognition as any of those whom the Church can produce."

—

NUMEROUS correspondents have written to point out that the stanzas which we printed last week are taken from William Watson's poem, "The Unknown God." Mr. Jonathan Nield asks us to express his regret that they appeared with some errors due to the incorrectness of the source from which he quoted them.

THE GREAT OCCASION.

It is very doubtful whether our plethora of meetings is very congenial to the fruits of the Spirit. Listening to endless speeches about religion may be only one degree better than making them. The rapid growth and multiplication of meetings dedicated to some religious object, so far from being favourable to the best interests of religion, has the tendency to immerse us in fussiness and to make us lovers of noise or notoriety, when for our souls' sake we should study to be quiet. Organised Christianity, at least as we know it in our own land and read about it in our newspapers, is not free from the danger of sinking into mechanism, and the clever organiser is almost more honoured than the prophet. Endless committees spend weary hours in trying to introduce some attractive novelties into stale programmes, and the speakers with a platform reputation talk volubly about matters which no man can touch safely except in an atmosphere of reverence and awe. The result is that the same people sit on the chairs listening, but hardly expectant, while the mass of men and women, who still value public worship and the religious fellowship of the church, abstain altogether and are quite unconscious of any loss either in the range of their interests or the intensity of their spiritual life. The suspicion, we fear, is not groundless that our public speaking about religion is becoming conventional and commonplace. How should it be otherwise when it is a commodity in which there is such a terrible over-supply, and the speakers themselves are compelled to come to their task without the needful discipline of long silences? EMERSON did well to remind us of the saying of EURIPIDES that "ZEUS hates busy-bodies and those who do too much."

In saying this we do not wish to imply that all meetings are of the kind we have described or to inaugurate an anti-social campaign. We believe intensely in the spirit of fellowship, and we desire to preserve unspoiled the honour and glory of great occasions. We deplore a great deal of the fussiness of modern religion partly for this very reason, that it tends to fritter away the energies and exhaust the powers of enjoyment, which we should bring fresh and unimpaired to the great occasion. We ought to be able to go up to keep the feast with our brethren with gladness of heart, eager to join in the memorial acts of our religion and to enrich our own life by taking sweet counsel together. But it is hard to do this if we are already the victims of spiritual fatigue, overworked not through the travail of our souls, but by incessant meetings and committees. We must beware lest we become staled by custom in

religion, and sacrifice to needless activities the faculty of a divine surprise. The great occasion, with all its capacities for good, would be far greater in our eyes, if the edge of our eagerness were not dulled by the crowd of minor competitors and more space were allowed for the growth of the quieter graces and virtues.

For the great occasion, whatever opportunities it may afford for conference upon plans of work, should be chiefly a time of refreshing, when men feel the closeness of their fellowship in the spiritual acquisitions of life and the vision of the kingdom of God. For this reason worship rather than discussion will be its keynote. In argument men often fall asunder and intensify their feeling of loneliness, but when they share the experience that has come to them in hours of deep meditation or the daily efforts of Christian discipleship, the barriers fall away and the confession of brotherhood, which had formerly lingered on their lips, becomes a transfiguring force in their lives. The full privileges of fellowship are only open to those who have learned to escape from the snares of religious rhetoric and the pedantry of logical victories into the deeper experiences of the Christian soul, its thirst for God, and the answer of God to its need. And for this reason the great occasion cannot be rightly used except by men who bring to it the unwearied energies of faith and hearts fresh and simple enough to feel, and not merely to discuss, the oneness of God and man.

At a time like the present there is perhaps a little unnecessary eagerness to give special prominence on the religious programme to the intellectual difficulties of belief or the newest view of truth. In our moods of mental restlessness we spend our time in seeing or hearing some new thing, and we almost persuade ourselves that the people who can trumpet fresh religious wares loudest will bring the world flocking to their side. But as a rule the world turns a deaf ear to such resounding appeals, and prefers the voice that pleads with it on behalf of CHRIST to all the newest philosophies. In this it may be it reveals not its prejudice against novelties, but a healthy preference for a mellowed spiritual wisdom. The long toil of thought must go on from age to age, and little by little the Church must absorb its results into the intellectual substance of its faith. But this process can only go on healthily, when in a very real way the Church lives above it, moulding the new thought into conformity with its own experience. It is no sign of spiritual health to cultivate the open mind at the expense of the loyalties of the will, or to give greater prominence to the problems of thought than to the achievements of faith. The great occasion, in so far as it is a glad festival of religious fellowship, will give the first place to these achieve-

ments of faith which it is its chief business to rehearse and celebrate. It will recognise, and this knowledge will control all its activities and discussions, that it can only help men in the realms of thought and of practical duty in so far as it bears strong and consistent witness before the world to the vitality of religion, to the victories of love, and the immortal fellowship of the soul with CHRIST and GOD.

LIFE, RELIGION & AFFAIRS.

AN ITALIAN BOOK OF SHORT STORIES.

THE name of Count Tommaso Gallarati Scotti is unknown to the English public at large, but probably not so to those who may have taken an active interest in the Modernist movement in its earlier stages, in Italy and elsewhere.

Count Scotti was one of the foremost of the noble group of young men who first drew the attention towards spiritual problems of many earnest minds in Italy, where the spiritual needs were beginning at last to realise themselves through the thick mists of materialism and religious indifference, peculiar to Catholic countries. Modernism, not yet baptized as such by the Encyclical Pascendi, was still in its golden age. The whole movement was seething with young life; unexpected vistas opened before many souls, starved by scholastic logic and cold formality, who saw in it a new possibility of belief and hope, and spiritual life. The good tidings were spreading among those who had given up every hope of conciliating intellect and feeling. Milan seemed once more to deserve the name of Pioneer of Italy. Priests of high learning and fervent soul preached the new gospel of life, and men of all conditions and callings crowded those same churches where once barely a few women might be seen. After a Lenten course of sermons by F. Semeria, the number of communicants was beyond any record. People felt as if some dead place in their heart had suddenly leaped into life. It seemed as if a spiritual spring were forcing its joyous way through the long frozen earth.

A group of young apostles of the new ideals gathered then together to found an ethical-religious review, the *Rinascimento*, and no effort was spared to further their spiritual mission; Count Gallarati Scotti laid at its service his gifted word, giving lectures, some of which are to many, even to this day, a conscience-stirring remembrance. He took an active part with D. Romolo Murri, then still a priest, in trying to give a wider, more intensely religious content to the "Lega Democratica Nazionale." To those young forces many riper intellects joined in the common aim, moved by the common hope of seeing the old church become truly catholic not only in name but in fact. The deceased writer A. Fogazzaro, the spiritual father of Count Gallarati Scotti, had given

the profits of his widely diffused "Santo" for a course of lectures to be yearly held in Turin on any subject connected with religious problems. After the condemnation of this plan of his, he wisely devolved that sum to social reform in Calabria, entrusting this work to his young friends, Count Gallarati Scotti and others, who are even now actively carrying out his wishes. But, as is now well known, that happy period to which we sometimes look back with a kind of sorrowful tenderness, as to some vanished dream of our youth, was soon to be followed by bitter disappointment, by heroic self-suppression, and by painful differences dividing friends from friends. Some believed their duty to lie in holding firm to what they deemed to be the only saving plan for modern consciences, resolved to resist even excommunication sooner than yield. Others thought to serve the cause better in bowing, at least apparently, their heads, and accepting any imposition as a means of spiritual discipline. Count Gallarati Scotti was one of these latter, and the book* which we propose briefly to notice reflects some of the inmost and often conflicting elements of this sensitive and deeply mystical mind. The book has probably been already pointed out to the English reader. Many of its stories, particularly those dealing with Biblical and mediæval subjects, show an admirably refined artistic sense and true poetical feeling; the choice of the very words proves how familiar the writer is with Italian *Trecentists*, and one can perceive many touches direct from nature in the highly picturesque description of Syrian landscape.

But it is to a particular problem, which the author often alludes to, but somewhat shirks from solving or seems inclined to consider from a single point of view, that I should like to attract the notice of those who feel an interest in spiritual questions. The author aims at the same conclusion through his two stories, "Prometheus" and "La leggenda di S. Ruth e il crociato"—we might say three, were we to take into account "La morte di Nausica." But we will keep to the first two as representing more fully the author's postulate: "Even at the cost of fostering prejudice and superstition, the faith of the humble must be respected and preserved." Prometheus is bound upon his rock, his heart bleeding and rent by the eagle; he is cold and proud, listening unmoved to the reproachful moans of the last Oceanide. Only at last, when she accuses him of having torn from men their faith in the Gods, their happy and dearest delusion, does he cry aloud in his hopeless repentance, and feels himself slowly sinking in the misty darkness where the myths have vanished. Evidently the author looks upon the mythical hero more in the light of a Lucifer whose ruthless pride is conquered at last by the desolation he has spread among men, than as the martyr of Truth, sublimely symbolical of the eternal doom awaiting all light-bearers in this life. And it is also to be remarked that both Prometheus and the Oceanide weep over the destruction of men's hopes, well knowing that they were nothing but dreams.

The second one, "La leggenda di S. Ruth e il crociato," tells of an old Crusader who has consciously helped his emperor, Frederic II., in a sacrilegious scheme.

Wishing to conquer the favour of a city, Frederic sends to its bishop a golden chest, containing, according to his message the body of S. Ruth the Moabitess, reverently brought over by his warriors from Palestine. The whole city joyfully accepts the sacred gift, which contains nothing but the remains of a beautiful slave, the dead mistress of the same warrior who had been charged to bring it as a precious relic to the pious Calabrian town. Many years have elapsed, and the people still devoutly pray to St. Ruth to protect their harvest and preserve their flocks from danger. At last, in his old age, Ugo d' Acerra's conscience awakes to the enormity of his sin, and he resolves to take secretly down from its altar the golden sarcophagus and hide it somewhere in the woods far from the town. He tells some friars of a revelation he has had, commanding him to conceal the holy body, to save it from a coming persecution. On their way to the woods, they stop to rest awhile in the shade of trees and then he hears in his sleep the soft voice of the woman he had passionately loved, imploring him to let her be, "Not to snatch her from her place in the humble souls who turned to her in their unquestioning faith. It was only too true; she had been but a sinful woman, but the divine flame of their faith had purified her, and made her like what they deemed her to be. What does signify the name these poor bones once bore? What really matters is not a dead body dissolving in dust, but the heavenly flame which it can light in the human heart. Faith is the poetry of the world! Oh, don't destroy the only thing which gives meaning to life; beware of quenching it with your breath while you talk of what might or might not be true." A very fine passage follows, which might suggest to some of us a meaning far from the author's own mind. He seems, reaching thus an extreme pragmatistic position, not to set great weight on the object of devotion in its intrinsic worth as long as it is capable of kindling faith; a faith which acts more as an alleviation of earthly sorrow, as a soothing drug, than as a tonic strengthening man to conquer life's difficulties, and help him on in the narrow way of light and truth. And that is where superstition shows its essential fallacy; it can prove to some souls a kind of homely comfort, but it lacks the moral quality, and we often see its results in the un-Christian actions of so-called pious people.

Of course, there is much in the author's claim that must be taken into account. Every one of us, however free from prejudice, would carefully abstain from depriving simple souls of the often absurd beliefs which very truly may prove a help to them. But we cannot close our eyes to the other side of the problem which is all the while before us; if we allow superstition to crown superstition how is such a disfigured religion to appeal to modern men and women of average brains and culture? Are they to be sacrificed to their smaller brethren? Are

their souls of lesser value in the sight of God? The Catholic Church, which has often seemed lately to think in this way, and whose fault it very often is if through her public condemnations, facts and doctrines which would be serenely debated among scholars, and if taught by them would be explained in a religious and reverent spirit, reach down to the ignorant distorted into crude atheism, surely should endeavour (while taking the utmost care not to startle the simpler consciences of her flock) to draw out slowly and patiently, before their very eyes, the golden thread of eternal truth, from under the coarse texture of superstition, gradually laying greater and greater stress on the spiritual as opposed to the materialistic side. But the chief obstacle lies at the root of things. Its removal rests on the assumption of good-will and open intellect among our clergy, and, unfortunately, both are very seldom attainable in the average priest of to-day. The goodwill can only arise from the mind being alive to the necessity of exerting it, and our seminaries and the present bent of Roman authorities leave very little room for any such mental condition.

Another weak point in the author's theory lies in the fact that much which may have been right in the thirteenth century does not necessarily hold good in the twentieth, where one often finds spreading among the lower classes the most sceptical forms of materialistic socialism. It is something very different from ingenuous superstition, quickly laughed away by a comrade, that is needed to hold the men and women of our day firmly to the path of faith.

The two stories whose chief characteristics we have tried to set before the reader show no trace of conflicting tendencies in the writer's mind, were it not perhaps for the passionate eagerness with which the author seems to justify not only to others but to himself the blind loyalty to every tradition. But a clearer glimpse is afforded to us by the short sketch touching one of the meekly bold disciples of St. Francis of Assisi. The humble friar had dared to raise his voice against the sins of Rome, and Pope Boniface had answered his warning cry by throwing him into prison. Fra Jacopone sorely missed his free, wandering life, and the only comfort of his lonely hours was the daily visits of a poor tramp who used to stop at the barred window of his cell. The beggar's talk fell as a strangely soft balm on the bruised soul of the excommunicated man. At last, one day, the prisoner felt that his sufferings would soon be at an end, and Death, waxing near, would set him free. The stranger was standing as usual, close to the little window, but, in the place of the rugged countenance he knew, the heavenly face of Christ himself shone lovingly upon the dying man. The poor friar whom the supreme Head of the Visible Church had condemned had found in his Lord a compassionate friend.

* This article has been written by a well-known and highly gifted Italian Modernist. We have made no attempt to correct the occasional traces of foreign accent in its modes of expression.—ED. OF INQ.

* *Storie dell' Amore Sacro e dell' Amore profano.* Ed. Treves, Milan.

LIBERAL JUDAISM.

IF the movement bearing the above title succeeds in realising its hopes, it will owe its success more to Mr. Claude Montefiore than to any other man. He has been the untiring advocate of its cause, the patient exponent of its principles, and, on its behalf, he has borne a considerable amount of disapproval in Jewish circles. His task is no easy one, if it depends on sympathetic acceptance of his views. For, in the nature of things, his appeal is not to Christians; and, while the whole number of Jews in the world is but a small fraction of the total population, a large proportion of Jews are, by temperament and mental training, likely to be hardened against such arguments as his case requires. The thorough-going Talmud Jew will see no reason why there should be any attempt to liberalise his Judaism, and many why there should not. The criticism of the Pentateuch has not as yet invaded his sanctuary; and he keeps his ancestral faith in the Torah, written and unwritten, and his ancient reproach of "Epicuros!" for anyone who should tamper with it. The Zionist looks forward in a direction which is by no means that of Liberal Judaism; and, by the very nature of his aim—a territorial, possibly a political, expression of Jewish nationality—virtually condemns Liberal Judaism. And those Jews whose idea of liberalising Judaism consists mainly in getting rid of whatever is inconvenient in it, will not be attracted to a lofty spiritual Theism nor ready to meet the demands it would make upon them. Liberal Judaism is as yet the ideal of a few, and perhaps will never, or not for a long time, be anything more. But it is a noble ideal, and the contribution it makes to contemporary religious thought could ill be spared. Even if it should not win to its allegiance the majority of Jews, it shows, in a way which those who are not Jews can understand and will do well to ponder, that the life of the spirit still stirs in the Judaism which is supposed to have died long ago, the ancient stock can still bud and blossom as in the days of the prophets.

Liberal Judaism has obvious affinities with Liberal Christianity, and especially with that type of Liberal Christianity to which the name of Unitarianism is commonly given. For each of these is essentially a spiritual Theism, in which the Unity of God is not complicated by metaphysical distinctions. In the one case the form of expression is given by the antecedents of Jewish history, and in the other by those of Christian history; and any fusion of the two into one is not to be expected, perhaps not even to be desired. But the contents of belief, so far as regards the relation of the soul to God, are very much the same for both; and it is at least possible for each to wish God-speed to the other with the sympathy of friendship which can dispense with identity of name. Just as Liberal Christianity seeks to recover and set forth the essential truths of the Christian religion, in harmony with the admitted results of scientific criticism of the Bible and of progressive thought

generally, so Liberal Judaism, accepting those same results, seeks to recover and set forth the essential truths of the Jewish religion, and more particularly to re-interpret the special function of Israel as an instrument of the Divine purpose towards mankind.

In doing this, Liberal Judaism is only taking up again the message of the prophets, especially of him, or them, whose words are found in the later chapters of the book of Isaiah. The Judaism which produced the Talmud did not disown that message, but certainly did not make the fulfilment of the function therein implied its chief purpose. And Liberal Judaism declares that the time has now come to pass out from the limitations self-imposed upon Rabbinism, though these were good and necessary in their time, and to take up the task for which, through those limitations, Israel has been kept from dispersion and conscious of its high calling.

In an extremely interesting little book, characteristic of its author on every page, Mr. Montefiore gives what he calls "Outlines of Liberal Judaism" (London: Macmillan & Co.; 2s. 6d. net). It is intended to meet a particular want, namely, to help those who being themselves in sympathy with Liberal Judaism, wish to bring up their children on its principles. The author's first intention was to write a book that might be read by children themselves; but he soon gave up that intention and wrote for parents and teachers. Judging from the earlier chapters, the change was a wise one, for they are no easy reading even for adults, and I doubt whether children could profit by them at all. Mr. Montefiore is perhaps too insistent upon his own want of qualification for his task; after all, he has the one essential qualification, a deep conviction of the truth of what he says and of the necessity of saying it. And a book written by a profound philosopher and expert scholar might well have less power of direct appeal to human nature on its religious and moral side, than is possessed by this modest volume written by Mr. Montefiore, being what he says he is. Although it is not intended for Christians, there is much in it which Christians, at all events Liberal Christians, can read with interest and benefit. For they, too, have to face the task of training up their children so that they may have a religion of their own, a trust in God and an ideal of his service which shall rest not merely upon tradition imparted to them, but upon convictions of their own, justified to their own reason and conscience. Christians have not indeed to settle their account with such difficulties as those arising out of the dietary laws and other distinctive features of traditional Judaism. But Liberal Christians have had to deal with the question of the supreme authority of the Bible, as being literally the word of God; and they, equally with Jews, have to take thought for the development on right lines of their children's thoughts about God and their relation to Him. Mr. Montefiore sets forth in this book his ideas of how these questions should be dealt with by Jewish parents and teachers; and part of the value of what he says consists in the fact that he has consulted several

friends (candid friends, too), as he has proceeded, and that he very honestly reproduces their criticisms. The book is full of suggestion, and consequently of interest; and if Christians can be found who have time or inclination to take notice of what Jews are doing and thinking, they should by all means read it. How far Mr. Montefiore will be able to inspire his co-religionists with his own fervent belief in the ideals of Liberal Judaism remains to be seen; but even if he continues to be as "one crying in the wilderness," he will be doing what many a true prophet has done before him; and, like them, he too has the word of the Lord, and proclaims it faithfully. May he, in the years to come, see "the travail of his soul and be satisfied."

R. T. H.

THE SMALL BOY.

I HAVE been making a tour of factories lately with a view to discovering the small boy's position industrially. But I cannot find the small boy, let alone his position. Where is he? What becomes of him after he leaves school? I see him in the street, certainly, but apparently there he is entirely the master of his own fate, and his industrial position concerns him not at all. He loiters in gangs round the large railway stations; I see him singly or with a special crony gazing in shop windows; surveying life from street corners; occasionally, very, very occasionally, I see him peeping in at the entrance to some works, when I imagine some faint notion that he ought to hold an industrial position is assailing him. A certain number of his kind do street trading (of which more later), each one of him carefully badged and labelled, but he does not do much of this kind of labour. In some towns he appears scarcely to exist as a street trader. In London alone does he adopt it largely. But it is not the London boy of fourteen I am seeking; it is the boy of large Midland industrial centres. I go into a motor and bicycle chain factory, and think here I shall find him. Bicycles and motors seem to fascinate all boys, but I seek him in vain in annealing room, at punching, drilling machines, at lathes, at sorting. Small girls everywhere and big girls, too, for the matter of that; but the small boy—no. "Had they no small boys just left school?" I asked at last. "Yes, they had one!" I thought the foreman seemed proud to be able to tell me they had one. He took me to a small workshop, and there *was* a small boy. He stood with an aloof air putting lengths of steel into a machine which turned them into something else in its inside, so that they came out quite different at the other end. It was extraordinarily wonderful, but the small boy seemed impressed neither with the machine nor his industrial position. He was no ordinary boy, I am convinced; in fact, I am not sure he was a boy at all. If he had been I am quite certain he would have had that machine in pieces to find out what went on inside it. And here a

thought struck me: Is this one reason why the small boy is not employed in factories? Is his insatiable desire to see the "wheels go round" so ingrained in him that it is not safe to leave him with any mysterious pieces of mechanism? Have manufacturers tried him and been obliged to discard him for this habit? Surely here is a subject for research.

I passed on to another factory—studs and buttons. Girls, girls, girls; no boys, not even the make-believe of one. Next an artificial jewellery maker's. Girls again, heaps of them fresh from school; but here again I only found one small boy. He was very small, and he held a tool against a grindstone and ground it. He looked at me with an ashamed eye. Mentally he said, "I am here on compulsion; this is no place for a man like me among these girls. I'd go this minute, only circumstances are against me." I tried to win him to conversation, but in vain. He maintained an abashed silence.

Up and down town I went into factories everywhere to find the small boy, and found him not, or only in ones or twos against dozens of the opposite sex. I heard of one factory only that employed boy labour in any great number, and that belonged to a manufacturer who made lenses for telescopes, opera glasses, microscopes, &c. He preferred boys to girls; I begin to think he is unique.

Finally, I sought the Labour Exchange in a large manufacturing city in the Midlands. "What about the small boys who come here seeking work?" I asked the head of the Exchange. "Well," he said, "they come, but we have great difficulty in finding places for them; it is easy enough to place girls fresh from school, but not boys. There are plenty of vacancies for them, but there are either not enough suitable boys or the boys do not care to take the situation. There is very much more unemployment among boys than among girls.

"Here are some figures taken at random from the Board of Trade *Labour Gazette* from June to November for a large Midland manufacturing town. There were 458 vacancies for boys notified during that period and 154 for girls; 326 of the boys' situations were filled, leaving 132 vacancies unfilled, but of the 154 girls' vacancies, 129 were filled, leaving only 25 vacant. During this period 834 boys applied for work and 586 girls, so that if you compare the number of vacancies that are filled by the number of boys and girls you will see that there is, as I said, very much more unemployment among the former than among the latter. The ranks of the hooligan and the unemployable are constantly recruited from this army of boys who cannot get places, or who do not choose to take what is offered, or if they do take it do not trouble to keep it.

"You can get figures like these from numbers of other towns. Now here are some more figures relating to the employment of boys for the whole of the country. During the six months from June to November, 50,618 vacancies were notified; 42,981 were filled. 94,727 boys applied for work during this time; so these figures

mean that in December there was an army consisting of 51,746 boys unemployed in the United Kingdom."

"The hooligans cannot get them all," I said. "What really does become of them?"

"Ah! that's a problem," said the Labour Exchange man. "We should solve a good deal if we could solve that. The human boy, as all wise people know, is a wild animal, and if anyone could invent a taming patent we should be able perhaps to do something. The Scout movement is doing excellent work and will do still more, and it does so because it uses the wild animal instinct and energy in a right way. Make a boy a Scout and you are on the way to tame him, without blunting or damaging any of those instincts which are the divine right of boys. It is pent-up energy that makes a boy a criminal nine cases out of ten."

"You are absolutely right," I said, "but in the meantime where is my small boy?"

So I said farewell to the Labour Exchange and hied me on my quest. Street union clubs I sought next. The small boy was here certainly, ready for play at all events. 900 junior boys—that is under fourteen—and 300 senior boys, many of these last just left or leaving school. I questioned and questioned as to work. "Nuthin' much," seemed the general answer in the different clubs I went to. Only 300 after all of the sort I wanted. Street trading flashed into my mind; this *must* take them, but it did not in this particular town, though there were actually more boys on the register—1,276—than applied for work in six months at the Labour Exchange. But then many, indeed the majority, were of school age.

So I went home with the problem unsolved as to what becomes of the boy when he leaves school. Can anyone help me to solve it? Is not the fact that this question of the boy is unanswered the reason for the unemployment in the country continuing to be so pressing an evil; for, though I have spoken of one town only, the same facts could be brought forward about all the big manufacturing towns in a greater or less degree. Is it not time a Royal Commission "sat" on the small boy and tried to find out what does become of him?

THE ART OF LISTENING.

HAVE you ever found yourself at workshop-hour in a Friends' meeting-house? A few unostentatious folk sitting quite still, lost in thought and prayer. The opposite to all that is social, say some. The antithesis to fellowship. Icicles. Each lost in the contemplation of his own soul. Selfishness spiritualised. Individualism idealised. "Each for himself and the devil take the hindmost," with a halo of holiness to sanction its transfer from the secular to the sacred. Such is the very natural outcome of a hurried and superficial glance. But pause. Can-

not a oneness and a coming together be detected in the subtle, silent atmosphere? If we sit still, expectant, and listen, the result will be an effect upon the mind deeper, stronger, and more lasting than that produced by the most gifted orator or the most talented musician.

Whenever I think of the secret of the listening ear, I am reminded of a phrase that fell from the lips of a preacher as I sat once in a tiny Unitarian chapel at a South Coast seaside resort. Prayer, said he, is not so much talking to God, as listening to His voice in the deeper recesses of one's own nature. One had not then escaped from the evangelical teaching of the older school. There was still lurking in the background of my thought a God whom Henry Drummond once described as little bigger than the president of a religious denomination. The idea of immanence, of an all-pervading spirit, with whom it was possible for all human souls to enjoy converse, had not reached me. The anthropomorphic conception had to be uprooted. "God in the depths of each soul" was a mere phrase, not a living experience. God as a mighty external monarch, with the heart at times of a Christ, delegating His converse with men to chosen messengers, was the highest view I had experienced, and I should have hailed it with delight, had I then heard the Hebrew proverb which tells us, "*God could not be everywhere, so he sent mothers.*"

A high tribute to motherhood, indeed, but a mean conception of the Eternal. I have since learnt that God is everywhere and in all things, and that His presence may be known and felt to the sensitive mind and the obedient heart. I have discovered Him, not only in motherhood, but in fatherhood, and fraternity; not only in the house of prayer and the place set apart for His glory, but in nooks and corners and out-of-the-way spots, which, if He could not be everywhere, He might have overlooked. I once asked myself where divinity began and humanity left off. It was a hot day in a dusty Shoreditch street. I had just been into a news-agent's shop to get a copy of *Brotherhood*. I remember that well. Its title asked me awkward questions. There was a crowd around a doorstep, a poor, dusty, tired crowd. I pushed through to see what the folk were looking at. It was a sleeping child. There is nothing so beautiful as a child asleep. That beauty was not absent, even here. But it was a child covered with filthy rags, his head smothered in vermin, blood running from a wound on his forehead, the victim perhaps of a drunken parent, unconscious of his miseries in the kind forgetfulness of sleep. But what struck me as being so beautiful was the attitude of that crowd. One woman, regardless of the filth, was smoothing back the tangled locks and showing to another the scars, with words of burning indignation and loving anger. There was given to every person in that crowd something which for the moment was a divine revelation, binding all together as one being, and lifting each away from his customary limitations. God was there. He is in the deeper recesses of our human nature. That preacher, when he spoke of prayer to his little congregation, was right.

Prayer is not so much talking as listening.

We speak sometimes of "the lost art of conversation," and "the decay of oratory." We say our pulpits are no longer filled by preachers. But is not intelligent listening as necessary to good conversation as intelligent talking? Orators not only move audiences, but are affected by their audiences. It is impossible to preach with power to an impassive and indifferent assembly. There were places where Jesus could do no mighty work. He was too sensitive to the atmosphere.

This question of speaking and listening is a vital one to the liberal religious movement. Summer-schools, open conferences, and Adult Schools have been described as places where people go to argue. If that be a true definition, the sooner such gatherings make way for something more useful, the better. There is a danger of such assemblies becoming mere centres of controversy and homes of debate. In acknowledging this, we must not in the least undervalue the effect of public controversy and freedom of speech. The grappling of truth and falsehood in the open does not mean victory for the latter. Our right to speak as our consciences dictate has been dearly won, and is often regarded with base ingratitude and an indifference akin to treachery. But a man who is slow to speak is seldom profligate in his utterance. The value of words, like many other things, is not estimated in quantity, but in quality.

The person who is eternally talking has neither time nor inclination to listen. They tell us that a blind man, or a man deficient in one sense, is compensated by the possession of another sense in abnormal measure. One thinks of that when confronted by the chatter-box, the tale-bearer, the eaves-dropper, the mortal who is ever publicly airing his opinions and contradicting the opinions of his neighbours. They all lack that quality of spirit and charm of personality, that indescribable influence over their fellows that one always associates with the person who thinks, meditates, and prays, and finds peace and health in listening to those voices for which mediocrity has no ear.

Can we hope that in the near future every religious body may become a centre of men and women sensitive to the spiritual instincts and illimitable possibilities concealed in their own natures? They will learn the art of listening—the secret of silence. It is a secret rather than an art. It cannot be purchased in a series of lessons. It cannot be learnt by rote, or ladled out in so many lectures, at so much a course. It is the fruit of intuition, the harvest of experience, rather than something borrowed or bought. It has often been told that two eminent thinkers spent an evening in one another's company without uttering a syllable, except to express at parting their appreciation of such enjoyable intercourse.

Such an experience is not confined to these two men. The accumulated testimony of Quakerism, for example, is a factor which cannot be hastily dismissed by modern students of religious psychology.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A HUNDRED YEARS AGO.

SIR,—At the dawn of the nineteenth century the industrial consciousness of our nation, working out its life in stupendous strife, was not dissimilar from what it is in the present day. The recent situation makes strenuous moral and religious demands upon the individual hearts of men and the general life of the community. These demands seem imperfectly realised. Nearly a hundred years ago, a leading article appeared in the *Times* to the following effect:—"We do affirm that the actions of this pitiable class of men (the labourers) as a commentary on the treatment experienced by them at the hands of the upper and middling classes; the gentlemen clergy (who ought to teach and instruct them) and the farmers who ought to pay and feed them, are disgraceful to the British name. The present population must be provided for in body and in spirit on more liberal and christian principles."

If the present editor of the *Times* followed the habit of some preachers, and used his sermons more than once, then this article might have appeared again, in these latter days with considerable justification.—Yours, &c.

E. S. LANG BUCKLAND.

Derby, April 10, 1912.

RAILWAY FACILITIES FOR THE BIRMINGHAM CONFERENCE.

SIR,—At the last moment I am authorised by the Railway Managers to say that the company will grant reduced fares to Birmingham for the meetings next week, from Monday to Saturday.—Yours, &c.

JAMES HARWOOD.

60, Howitt-road, N.W., April 11.

BOOKS AND REVIEWS.

"AMONG FRIENDS."

"Among Friends." By Samuel McChord Crothers. Boston and New York: Houghton Mifflin Co. \$1.25.

THE welcome prospect of another visit from Dr. Crothers, of Cambridge, Mass., reminds us of his last volume of essays, with its title of good omen, an admirable fourth to add to the earlier volumes, "The Gentle Reader," "The Pardoner's Wal-

let," and "By the Christmas Fire." This latest volume contains one essay, which will recall to many of our readers the last occasion when Dr. Crothers was in this country, in 1906, when he gave the Essex Hall Lecture, and preached for some weeks both in Birmingham and at Essex Church. The address which he gave at the ministers' meeting that year in Whit-week we find here in the essay, "The Colonel in the Theological Seminary." Nine essays in all there are, and not one of them without touches of that quaint humour which blends so happily with the strong common-sense and the ethical passion of the social reformer and the fine insight of the man of letters, and makes of our essayist so delightful a companion. The titles themselves challenge attention and waken a pleasant anticipation, which is by no means disappointed. This is notably the case with the "Colonel" essay, and those on "The Merry Devil of Education," "The Hundred Worst Books," and "The Anglo-American School of Polite Unlearning." This last tells of a school established in London for the benefit of prospective visitors to America and of Americans who come to this country, to secure by plain instruction and the imparting of elementary facts the breaking down of prejudice and the absurd misconceptions which so often stand in the way of mutual appreciation, and the pleasure and profit of visits interchanged by the people of the two countries. Amusing instances of such misconceptions on both sides, as to character and as to geography, are cited with great good-humour, and the effective method employed to break down prejudice. One suggestion, to help the British understanding of America, is made in reply to the complaint, "You can't pin these fellows down to hard facts." "That's just it," is the reply, "the facts these people are dealing with are not hard, they are fluid. . . The American is not a worshipper of things as they are, his curiosity is aroused by the things that are going to be."

The amusing conceit of "The Colonel in the Theological Seminary," appointed there through a special benefaction to a chair of military science, affords an opportunity for a good deal of friendly irony in salutary criticism and sound advice on the subject of the training of ministers. The Colonel has adopted peace principles, but still delights in the soldierly virtues of courage, loyalty, patience, and obedience to rightful authority, and finds a new field for their exercise in the spiritual conflict the Church Militant is called to wage in the world. "He saw at once the irrepressible conflict between those who were banded together on behalf of a spiritual ideal, and the forces of sensuality and selfishness. 'Here is something,' he said, 'that can't be arbitrated. It must be fought out. The Church Militant has, I believe, the right of it, but the question is, is it strong enough to win out? Has it mobilised all its forces, and is it prepared to assume the strategical offensive?'" His lectures, therefore, in the Theological Seminary were directed to make clear to the young men the active nature of their calling. It must not be regarded simply as a matter of husbandry and the care of flocks. The enemy is in the field and must be attacked. To illustrate his point he tells of a minister's

meeting he attended, the temper of which roused him to make the following protest: "Gentlemen, I understood that this was to be a council of war. Instead of a plan of campaign, you seem to have brought out a clinical thermometer in order to take each other's temperature. On the eve of any engagement the question is not how you feel, but what you intend to do. Nobody is interested in your symptoms. The only temper which befits men who are called to leadership is that which Wordsworth describes in his character of the Happy Warrior."

How far many ministers have forgotten the ideal of their service expressed in the line, "Like a mighty army moves the Church of God," is suggested in the complaint: "All their arrangements are made on the assumption that the Church is meant to be stationary, and that its officers should lead a sedentary life. Their chief concern is in the construction of permanent barracks."

The Colonel sometimes trespassed, quite innocently, on the fields of his colleagues. We commend especially to the attention of ministers the account of his excursion into the field of homiletics, and his advice as to the use of a text as "a base of operations." There is a most amusing account of a sermon, illustrating a weakness which the Colonel deplored. The preacher had taken a text, and, as he went through various astonishing evolutions, the Colonel watched intently for his plan. "At first I attributed to him a masterly strategy in so long concealing his true objective. He was, I thought, only reconnoitring in force, before calling up his reserves and delivering a decisive blow at an unexpected point. At last the suspicion came that he had no objective, and that he didn't even know that he should have one. He had never pondered the text about the futility of fighting as 'one that beateth the air.'"

Just before Christmas last year Dr. Crothers presided in Boston over an inaugural meeting of the new "Progressive Republican" party of Massachusetts, and there are in this volume two essays which will be read with special interest in the light of the stand he then took—the one "In praise of Politicians," the other on "The Romance of Ethics." Both alike appeal to the highest motives and demand readiness for fearless sacrifice. "The politician aims at success," he says, "but it is not necessary that the success should be personal. It is the final issue of the struggle which must be kept in mind. The politician is quick to seize an opportunity, but it may be only the opportunity to make a beginning in a work so vast that it cannot be completed in his own lifetime." In the charm of Spenser's "Faerie Queene," Dr. Crothers finds ample illustration for his essay on "The Romance of Ethics," which is as living a reality in the present as in the great days of Elizabeth. "Each age flings its challenge at the feet of its valiant youth. And in each generation valiant youth takes up the challenge, and the moral life of the world is renewed." The voice that speaks in these essays has the authentic note, and it is good that in these coming weeks English people are to have opportunities of hearing its living tones again.

THE JESUITS IN KOLOZSVÁR IN THE TIME OF FRANCIS DÁVID.

Epistolae et Acta Jesuitarum Transylvaniae Temporibus Principum Báthory, 1571-1613. Edidit Dr. Andreas Veress. Pp. i-xv, 1-325. Price 10 crowns (8s. 4d.).

THE fame of the little principality called Transylvania was established in the middle part of the sixteenth century. The laws of this country affirm religious liberty and toleration over and over again. The Protestant Reformation took a firm hold among the mountains of gold and forestry. The Roman Catholic bishop had to retire because he lost his flock, and yet the Diet of Transylvania gave freedom to all those who preferred to attach themselves to the Roman Catholic religion. When Luther's followers, and afterwards the Calvinists, applied for admittance, they got it, and in 1568, and again in 1571, Unitarian belief was accepted and confirmed as a state-religion with equal rights with the other three. It was declared over and over again in legal enactments that nobody should be disturbed in exercising and following that religion which pleases him best. Nobody was allowed to punish any man on account of his religion. Freedom was given to every one to preach and print those religious ideas which he found in harmony with his own conviction.

This result was the glory of King John Sigismund and his Court chaplain, the Bishop of Transylvania, Francis Dávid. It took them about fifteen years' hard work to bring it about. John Sigismund died on March 14, 1571, and, after a very sharp fight, the crown fell to the Roman Catholic family of the Báthorys as against the Unitarian Békésy, who was strongly supported by the Unitarians and partly by the Poles. Although he took an oath to give due respect to all the rights already obtained by the different religions, the Prince began, in the very first year of his reign, to show his animosity against the Unitarians and his great favour towards the Roman Catholics. First he dismissed Francis Dávid from the Court, and suspended the right of printing. The last book of Francis Dávid appeared in 1571, because he was not permitted to print any more; not even his defence in the question of paedobaptism and prayer to Christ, which appeared only after his death in 1587. Then he began a secret correspondence with the Jesuits and intended to bring them to Kolozsvár and build a college for them, but the Unitarians were so powerful that this plan did not succeed, at least in Francis Dávid's time.

A most interesting and useful volume has just appeared containing the correspondence of Stephen Báthory, Prince of Transylvania, and the Jesuit Fathers. As many as 100 letters are contained in the book. The greater part is in Latin, some Italian. The editor, Professor Dr. Endre Veress, is probably not a Protestant, for, in the preface, he seems to favour the intentions of the Prince and his co-workers, the Jesuits; but this does not diminish the historical value of the documents which he has published. Hungarian Unitarians do not possess any account of Francis Dávid, from a contemporary source, which does more justice to his

greatness in every respect. The book contains 10 letters from a Jesuit named Seleszi. He was present in the Diet at which Francis Dávid was condemned. Unfortunately his account of the scene has been lost.

We learn, however, from a letter by the same writer, what a fiery conflict there must have been between Francis Dávid and Blandrata on the subject of the adoration of Christ. Elsewhere he pays a high tribute to the genius of Francis Dávid in the following words:—"Erat hic vir provectae aetatis (in 1579) acerrimi ingenii, tenacis memoriae; in sacris litteris versatissimus, ita ut videretur vetus et novum testamentum ad unguem tenere. Disputavit, antequam nos intraremus, coram regni proceribus cum Calvinistis et Lutheranis, sed omnes facile superavit. Mos eius erat scripturas per scripturas explicare." This description runs on for more than one and a half pages.

Among the numerous references to Kolozsvár, Transylvania, and the Unitarians whom he calls Arians, there are certainly a great many which will be very welcome to the historian. They must, of course, be accepted *cum grano salis*, because the letter-writer speaks very often from hearsay, and always from his own point of view.

I am sure there will be many readers of THE INQUIRER who will be glad to hear of the publication of this very interesting book.

Kolozsvár.

G. BOROS.

THE BEGINNINGS OF THE CHRISTIAN EMPIRE.

The Cambridge Medieval History. Vol. I. Cambridge: At the University Press. 20s. net.

CAMBRIDGE UNIVERSITY is doing a great deal to promote the scientific study of history. In the hands of its scholars it has become a matter of minute sub-division of labour, and the literary art which makes the past live in the present is sacrificed to the analysis of documents and the classification of facts. It has struck a death-blow to the mere cultivation of the picturesque and driven the party pamphleteer from the ranks of literature into those of journalism. Everywhere, except in Ireland where this detached and unimpassioned study of history hardly exists, men are ceasing to appeal to the loyalties or hatreds of the present moment as a guarantee of past events. The gradual saturation of society with this temper will probably introduce profound psychological changes into our conflicts of opinion, the full effect of which it is impossible to foresee. But meanwhile there is some loss for the man of ordinary education in the change from the work of art to the scientific encyclopædia, in which it is very hard, except for a few highly trained minds, to see the true correlation of the bewildering mass of facts.

It is as an encyclopædia, the product of the finest English and foreign scholarship, that we may best recommend this great enterprise in medieval history. The scheme, which has been designed by Professor Bury, will be completed in eight volumes under the editorship of Professor Gwatkin and Professor Whitney. Few people are likely to read the present volume

right through, but many of the twenty-one chapters in which the various aspects of the first 200 years of the Christian Empire are analysed and described can be detached for separate study. They are particularly rich in material for the history of the Church and the conflict and accommodation between the ideals of Christianity and the forces of Paganism. In this connection we may mention specially the chapters on "The Triumph of Christianity" by Principal Lindsay, "Arianism" by Professor Gwatkin, "The Organisation of the Church" by the Rev. C. H. Turner, "Religious Disunion in the Fifth Century" by Miss Alice Gardner, and "Monasticism" by Abbot Butler. One of the most original and suggestive chapters in the volume is "The Asiatic Background" by Dr. Peisker, of Graz. It opens up unfamiliar vistas both in history and ethnology of extraordinary interest. As in the case of the Cambridge Modern History the place to be assigned to literature and art has clearly been a matter of difficulty to the editors. The two concluding chapters on "Thoughts and Ideas of the Period" and "Early Christian Art" have not been planned on an adequate scale. The latter is by Professor Lethaby, and like everything he writes, it is excellent within the narrow limits assigned to him; but it is little more than a first sketch and is hardly likely to be consulted for purposes of scholarship. His bibliography has also been severely curtailed, and the statement that a complete list of books will be found in Leclercq "Manuel d'Archéologie Chrétienne" will not be of much use unless Leclercq happens to be handy. The other bibliographies are much more exhaustive, and occupy about eighty pages.

THOUGHTS FOR DAILY LIVING. From the Spoken and Written Words of Robert Collyer. Selected and arranged by Imogen Clark. London: The Lindsey Press. 2s. 6d. net.

THIS book will be welcomed by busy people who have few opportunities for quiet reading. The title explains its purpose, to provide spiritual strength for the day's need; and here are garnered some of the ripe fruits of a long life rich in experience. Sublime faith and clear convictions concerning the deep realities of life are expressed in simple language. "We are all within the circle of a great order," says Dr. Collyer, "in which before God a thousand years is as one day." He goes straight to the point, quietly brushing aside cobweb sophistries. "We are not things, but men who can say I will and I will not. We hold the winnings of the million years in heart and brain, in hand and foot, and can waste the treasure or win more as we take heed to our ways, or are heedless and so fall back towards the rude and base beginnings."

He has plain words on practical matters. "Money to a man is like water to a plant, only useful as long as it promotes growth. Like water in fountain or tank, keep it flowing and it blesses, keep it stagnant and it kills." On the subject of Sunday observance he says:—"It will come to

pass, that while the man who neglects to take a seventh day, at least, for rest, may be borne along by the vigour of his mind to continual exertion, yet in the long run he will break down sooner and more suddenly than the man who is determined to put aside at least one-seventh of his working life for rest and recreation. But not for this alone will the Christian minister stand by the Sabbath, but because he knows that the needs of the soul are as imperative as those of the body, the hunger of the inner life as sore as that of the outer, and that no man can live by bread alone."

And for lonely hearts there are tender touches which help and heal:—"It is always the old history over again we have to realise, before we can be entirely at rest. The cup is held to our lips, and we shrink back and cry, 'Let this pass from me.' But then the soul says, 'The cup that my Father has given me, shall I not drink it?' and we say, 'Thy will be done,' and then there is quiet."

The extracts are well chosen and well arranged; they are printed in clear type, on good paper. As a frontispiece there is the same beautiful photograph of Dr. Collyer which appears in "Where the Light Dwelleth."

AMONG recent reprints few are more welcome than the late Sir Walter Besant's volumes on London and Westminster (London: Chatto & Windus; each 5s. net). In form they are little inferior to the original editions, and they contain the same wealth of illustrations. Some of the drawings are of places that have already disappeared in the rapid transformation of London in recent years. The view of Crosby Hall, for instance, is of special interest in view of its demolition and re-erection in Chelsea. Others, like the pictures of Cheapside and Fleet-street, are reproduced from old prints, which the wanderer in London who wants to visualise for himself the town of Shakespeare or of Dr. Johnson will find very attractive. Messrs. Chatto & Windus have also added *Records of a Family of Engineers* to their blue buckram edition of Stevenson. We are not blind to the sumptuous charms of the Edinburgh or the Pentland editions, but for comfortable fireside reading or the holiday portmanteau this surely deserves to be the favourite, and the recent addition of this volume and the *Lay Morals* makes it complete enough for all except the most luxurious of bibliophiles.

THE editors of the *Cambridge Modern History* promised their readers two additional volumes, one an index volume and the other a volume of maps. The former has been issued, and represents an immense expenditure of minute labour which will render the twelve volumes of the History far more useful and make its vast storehouse of facts available as a work of reference. In addition to the General Index, there are a series of Genealogical Tables and Lists. The latter contain a great deal of useful information not easily accessible elsewhere; e.g., the names and dates of the Electors of Cologne from

1463, the Electors of Mainz from 1434, and the Electors of Trier from 1439, the Bishops and Archbishops of Paris from 1473, the Generals of the Order of Jesus, the Doges of Venice from 1414, the Governors of the North American Colonies before 1776, the Viceroy of Naples and Sicily 1504-1734, a list of Secularised Bishoprics, &c., to name at random only a few of the subjects upon which carefully tabulated information is supplied. The volume is one which serious students of history will value very highly.

MODERN Greek is perhaps growing in popularity as a subject of study, but the aids for the English student are still comparatively few. There is accordingly room for Professor Albert Thumb's *Handbook of the Modern Greek Vernacular*, which has just been translated by Dr. S. Angus (Edinburgh: T. & T. Clark; 12s. net). The translator explains that the object is to provide the needful helps for the study of the modern vernacular as distinguished from the literary language, which was created as a learned "Atticizing" reaction from the numerous dialects or *patois* of the common people. The former, it is contended, is the true basis for "the study of a living language with an unbroken history of three thousand years." The literary language, though the product of art, has a long history and reaches back beyond Byzantine days, but apparently it has never become supple enough for popular needs, and Professor Thumb informs us that in modern times lyrical and epic poetry belong almost entirely to the vernacular. The volume is provided with a selection of texts, specimens of dialect, and a glossary.

THE April number of the *Utopian*, edited by the Hon. Rollo Russell (London: A. C. Fifield; 6d. net), contains a long study of Bruno of Nola, "the Awakener," by the editor. In a striking essay published a few years ago, Professor Oliver Elton reminded us that it was only in the nineteenth century that Giordano Bruno "took his commanding place in the perspective of modern thought and his rank among the stars." All who reverence the memory of the martyrs of thought will be glad to read Mr. Russell's fresh tribute to his greatness.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SON:—Psychology and Crime: Thomas Holmes. 1s. net.

THE LINDSEY PRESS:—The Church of To-morrow: J. H. Crooker. 2s. 6d. net.

MESSRS. MACMILLAN & CO.:—The Land of Uz: Abdullah Mansur. 10s. net. *Voluntas Dei*: by the Author of "Pro Christo et Ecclesia." 5s. net.

MESSRS. MILLS & BOON:—St. Clare and Her Order: by the Author of "The Enclosed Nun." 7s. 6d. net.

MESSRS. VON REUTHER & REICHARD (Leipzig):—Haupt-probleme der Religionsphilosophie der Gegenwart: Rudolf Eucken. 3 marks.

MISCELLANEOUS.

Review of Theology and Philosophy.

FOR THE CHILDREN.

SIR THOMAS MORE.
1480-1555.

II.

I promised last week to tell you something about Thomas More's family and friends. One of his greatest friends was Erasmus, a very learned and famous man. More had one son and three daughters; the son was quite a dunce, and this must have been a trouble to his father, though he always made the best of it. His daughters had all the wits of the family, they were clever girls, and More taught them many more things than used to be taught at that time, for he never could see why men should keep all the learning to themselves. He taught the girls (their names were Margaret, Bess, and Cicely) how to write and read perfectly; he taught them Latin and much besides, but above all, he taught them how to "be merry and wise," for that was what he held to. He thought you might be as wise as you liked—the wiser the better—but that God would not be any the more pleased with you for going about with a long face which it made other people melancholy to look at. So that there was a great deal of laughing and joking heard in his house, and his daughters must have been very happy. They had a little room for studying in, each with their own desk and the books they liked best, and in the garden he let them keep pets, and often used to take great scholars and statesmen out there to see the girls' rabbit-hutches or to watch their monkey playing about. He wrote to his children once when he was away on business: "I have given you kisses enough, but stripes hardly ever." He taught them music, which he was very fond of, and not only taught his daughters, but his servants too, so that when they had any spare time they could play the organ or amuse themselves with singing.

It is not many great men who have thought of their servants in this way, or would have minded if their lives were dull, but More thought that everybody ought to have some good and pleasure in their lives besides their daily work, and he says a great deal about this in his famous book the "Utopia," which he wrote during his spare time, while he was living in this happy way at home. (But you must remember that all the while he was very busy about the affairs of the country, so that it is wonderful he found time to write this book, which is only one of several that are less known.) "Utopia" means "Nowhere." It is a kind of fairy-tale—an account of an island called Utopia, where people lived better and happier lives than in England. More imagines that he met a sailor who had just got back from the New World, and who sat down with him in his garden and told him all about this wonderful island that he had seen during his voyage home. There everybody had enough to live upon, because no one was selfish or grasped more than he had a right to, and everybody, after their daily work was done, had some joy and gladness in their lives from practising arts and talking

with their friends in lovely gardens. Here is a little bit describing the houses:—

"The streets were twenty feet broad; the houses backed by spacious gardens, and curiously builded after a gorgeous and gallant sort, with their stories one after another. The outsides of the walls be made either of hard flint, or of plaster or else of brick; and the inner sides be well strengthened by timber work. The roofs be plain and flat, covered over with plaster, so tempered that no fire can hurt or perish it, and withstanding the violence of the weather better than lead. They keep the wind out of their windows with glass, for it is there much used, and sometimes with fine linen cloth dipped in oil or amber, and that for two commodities, for by this means more light cometh in and the wind is better kept out."

There, people did not hate each other on account of religion, but everyone was left in peace to be of what religion he chose, so long as he was a good man; only now and then everybody met, dressed all in white, in a beautiful great temple where they all joined in singing hymns and saying prayers such as suited them all. Another thing is that in Utopia people did not mourn for the dead, because they believed they had gone to a better life. There is a great deal more in this wonderful book that I cannot tell you of now—ways of making people's lives better and also more comfortable, such as having glass in windows (the poor people had none, and so were often very cold in winter)—and even a plan for hatching chickens by a machine—a plan we have found out now, but which it was very clever of Sir Thomas More to think of so long before the time. The whole book shows how much he thought of the poor, and how he wished that their lives could be improved by wiser laws and by people treating each other more like brothers. Well, this book made him very famous, and as he was so great a man in the country and so happy at home, you might think that he would do all he could to act so that this sort of life should go on and he should "live happily ever after," as the fairy books say. But, to do this, the first thing necessary was not to quarrel with the King, and Sir Thomas More set his conscience before the King. He had already had several smaller quarrels with him when, in 1534, only four years after he became Lord Chancellor, he had a serious one which cost him his life.

King Henry had said that everyone must take an oath swearing to obey him as head of the English Church, instead of the Pope. Now More was a Roman Catholic, as I have told you, and he thought that the Pope ought to be the head of the Church, and besides, that Henry would be much more tyrannical and headstrong than the Pope, if he had it all his own way. So he refused to take this oath, and gave up his post of Lord Chancellor. He was imprisoned in the Tower as a traitor; but instead of feeling himself in disgrace, he said as he stepped into the boat that was to take him there, "I thank the Lord, the day is won." He meant, you see, that he had done what was right, and that was all that mattered. He was kept in prison for a year, as the King still liked him and hoped to make him change his mind, but

it was no use. More stuck to what he believed to be right, though it must have been a hard struggle for him when he remembered that by so doing he was giving up his chance of going back to his wife and daughters and living in his beautiful home once more. So in a year's time he was sentenced to be beheaded. At the very last he was just as brave and merry as he had always been. His daughter Margaret rushed through the crowd to say good-bye to him, crying bitterly, but even then he did not break down, but comforted her with wise, kind words, saying she was not to mourn for him, for he was going to a far better place. When he got to the scaffold, he said to the officer standing by, "I pray you see me up; for my coming down I can shift for myself;" and just before the executioner was going to strike he moved his beard away, saying, "Pity that should be cut off, that has never committed treason." It is only a very great and good man who could have such a brave heart as to joke like this at his own death, and from all I have told you, you can believe how good Sir Thomas More was. He knew that though they killed his body, they could not touch his soul, and he knew this through having lived such a good life that the soul was the strongest part of him. Whenever you think of him, remember that great men aren't always grave and serious, but that "the righteous" should also be "merry and joyful."

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

THE NATIONAL CONFERENCE: Its History and Purpose.

IN view of the Triennial Meetings of the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations—to give its full official title—to be held in Birmingham, for the second time, next week, a brief statement of its history and objects may be useful.

The Conference has gradually grown into what it is to-day. At a meeting of the Council of the British and Foreign Unitarian Association in 1881, a committee was appointed "to make arrangements for a meeting of ministers and laymen for religious fellowship and conference in some district in England." It was agreed that such meeting be held in Liverpool in the following year, and "invitations were first issued to all ministers and congregations in the Unitarian Almanac, and to the leading laymen of the body, with a postscript asking for the names of ministers and others to whom it was thought desirable that circulars should be sent." The widest possible basis was desired. Advertisements offering circulars of invitations were inserted in papers like *The Christian World*, *The Freeman*, *The Nonconformist*, and *The Independent*. Well-known leaders outside Unitarian circles were asked to take part in the

meeting, but the only one to respond to the invitation seems to have been the Rev. Joseph Wood, then Congregationalist minister at Leicester, who has since rendered splendid service to the Conference, notably as its President, 1906-1909.

The remarkable success of the Liverpool meeting, as regards both numbers and enthusiasm, led to similar meetings being held in Birmingham in 1885, and since then they have been held triennially. The meetings have always been open to all comers, but practical considerations of accommodation, combined with a desire to give the Conference a representative character, caused *personal* invitations to be limited to ministers and definitely appointed delegates from congregations and societies. A further step was taken at a special meeting held in London in 1898, when it was resolved that the Committee of the Conference, having been constituted on a basis to represent the various congregations and associations which compose the Conference, "be instructed to hold regular meetings to consult, and when considered advisable, to take action in matters affecting the well-being and interests of the congregations and societies which form the Conference, as by directing attention, suggesting plans, organising expressions of opinion, raising funds to carry out the foregoing objects; or summoning, if it deem it needful, a special meeting of the Conference." Thus the Conference has gradually become the recognised organ of the Churches which it represents. Without seeking to exercise anything in the way of ecclesiastical authority, it is always striving to draw the Churches more closely to each other in the bonds of fellowship and to make them stronger through and for mutual helpfulness.

What has it actually done in this way? In the first place, its triennial meetings have aroused and strengthened the sense of common aims and needs and duties. They have brought together representatives from every part of the Kingdom—many of them holding the fort in lonely places—to confer on matters of importance, to be quickened by the preacher's or speaker's word, and the collective voice of praise and prayer.

But more than this, the Conference has initiated several important movements and societies. The Ministers' Stipend Augmentation Fund, which now has a capital of over £27,000, and distributes annually £1,400, was founded at the first meeting. This was followed in 1902 by the Ministers' Pension and Insurance Fund, which possesses a capital of £25,340, and enables nearly one-third of our ministers to make some provision for old age and death. It is hoped that the forthcoming meetings will witness a further step in the direction of making more adequate provision for our ministers. The Conference has also been the means of establishing Advisory Committees throughout England and Wales, whose chief object is to inquire into the credentials of men desiring to enter the ministry who have not passed through one of the accredited colleges. There are five such committees, and the importance and delicacy of their duties are indicated by the fact that one of them during the past

year has had to deal with no fewer than 17 applications.

Then there is the Ministerial Settlements Board, whose services are at the disposal of any congregation or minister desiring a settlement. The need for this Board is shown by the frequency with which its help is sought. The function of the Committee for the Supply of Ministers is indicated by its title, and none is of greater concern to the welfare of the Churches. The Committee has organised and is working a scheme of study to assist men possessing essential gifts for the ministry, but lacking early training. The Guilds Union, to encourage young people to band themselves together for religious objects and the Social Service Union, to arouse in the Churches a deeper interest in the pressing social problems of the day, further illustrate the wide scope of Conference interest. At the coming meetings, what is known as the Circuit Scheme will be brought forward with the view of strengthening some of the weak places and making more effective use of existing resources.

It will thus be seen that the National Conference has not only an honourable past, but also a future, which entitles it to the loyal support of all who are interested in the Churches of its fellowship.

NATIONAL CONFERENCE.

PROGRAMME OF THE TRIENNIAL MEETINGS AT BIRMINGHAM, APRIL 16-19, 1912.

NOTE.—All the gatherings will be held in the Town Hall, except where otherwise stated.

MONDAY EVENING, APRIL 15.

Programme arranged by the Guilds' Union.

Annual Meeting of the National Conference Guilds' Union will be held at the Old Meeting Church, Bristol-street. 7.30 p.m.—Young People's Rally, in the Church. Chairman: Rev. J. J. Wright, F.R.S.L. Short addresses by Rev. Dr. S. M. Crothers, Mrs. Thackray, B.A., Revs. F. K. Freeston and E. H. Pickering, B.A.

TUESDAY.

4 p.m.—Reception by the President. 4.30 p.m.—Welcome to Foreign Delegates. Business Meeting (first part). 7.30 p.m.—Service conducted by Rev. Herbert McLachlan, M.A., B.D. Preacher: Rev. Henry Gow, B.A. *A collection will be made in aid of the funds of the Conference.*

WEDNESDAY.

9.30 a.m.—Communion Service in the Old Meeting Church, conducted by Revs. Joseph Wood and E. I. Fripp, B.A. 10.45 a.m.—Address by President of the Conference. 11.15 a.m.—Conference. Chairman: Dr. G. Dawes Hicks. Papers by Rev. L. P. Jacks, M.A., on "Bergson," and by Rev. Canon Lilley, M.A., on "Christianity and the Moral Ideal." Discussion opened by Rev. Dr. W. Tudor Jones. 2.30 p.m.—Continuation of Business Meeting, at the Birmingham and Midland Institute, Paradise-street. 7.30 to 10 p.m.—Conversazione. Tickets, 1s. each until April 16; afterwards, 2s.

THURSDAY.

9.30 a.m.—Service conducted by Rev. F. H. Vaughan, B.A., with sermon by Rev. Dr. Crothers. 11 a.m.—Conference. Chairman: Rev. Dr. J. E. Carpenter. Subject, "The Significance of Jesus for his age and own own." Papers by Mr. C. G. Montefiore, M.A., and Rev. H. J. Rossington, M.A., B.D. Discussion opened by Rev. J. H. Weatherall, M.A. 2.30 p.m.—Conference. Chairman: Mr. J. F. L. Brunner, M.P. Papers by Mr. John Ward, M.P., on "Unemployment," and Rev. J. M. Lloyd Thomas on "The Social Challenge to the Churches." Discussion opened by Mr. H. G. Chancellor, M.P., and Mr. R. Williams. 7.30 p.m.—Public Meeting. Chairman: Mr. W. Byng Kenrick. Speakers: Revs. Dr. Crothers, F. K. Freeston, W. G. Tarrant, B.A., Mrs. H. D. Roberts, Mr. Fred Maddison.

FRIDAY.

9.30 a.m.—Devotional Service at the Birmingham and Midland Institute, conducted by Revs. Dr. Drummond and J. A. Pearson. 10.30 a.m.—Conference. Chairman: Mr. Lawrence Holt. Subject: "Our Congregational Life and Institutions." (a) "The Sunday School," by Mrs. H. E. Dowson; (b) "Women's Work for the Churches," by Mrs. Sydney Martineau; (c) "Domestic Missions," by Rev. J. C. Ballantyne; (d) "Our Music," by Mr. John Harrison; (e) "The Guild," by Rev. J. J. Wright. 12.30 p.m.—Address (without discussion) by Rev. Dr. S. H. Mellone, on "Prayer."

Mr. Ronald Williams (Director of Labour Exchanges, Liverpool), who, together with Mr. H. G. Chancellor, M.P., will open the discussion on "Unemployment" at the National Conference, is a distinguished expert on the subject, being one of four directors throughout England under Government.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Good Friday Meeting.

THE annual meeting of the Manchester District Sunday School Association—the sixty-seventh meeting—was held in Manchester this year. The unsettled and boisterous weather joined with the equally unsettled state of train services to militate against any record numbers, but still there were large attendances at the meetings, and the Association's greatest event of the year was an undoubted success.

The proceedings began with a service in Cross-street Chapel, and the grand old building with its noble traditions commanded even more than ordinary reverence when it was filled with a congregation little short of seven hundred, all holding it in common respect. The preacher was the Rev. Douglas Walmsley, B.A., who took for his text "the Lord's free man" (1 Cor. 7, 22). He quoted a description of ideal manhood—*mens sancta in corpore sancto*, one might almost say—and proceeded to seek the motive that would bring about this result. To produce a man full

of "the best consecrated to the best," to produce that "generous enthusiasm of faith and service, self-forgetting and without reward," there must be thought for the general cause. *Salve qui peut* meant panic. Some philosophers had found the root of human activity in self-interest; others in benevolence. Yet let them consider the mixed nature of such a body of men as the disciples, and see how nobly they bore themselves for the most part: somehow there must be instilled into men that spirit which made an ordinary kindly act an act of salvation, "that unconscious goodness which is sweetest and saintliest." The need of the day was the character the beatitudes indicate: Christ's free man was our want.

Lunch was provided at the Lower Mosley-street Schools, and the afternoon was spent in different ways to suit varying inclinations. The Home Missionary College and the Art Gallery attracted some; others were shown over the School of Technology by Mr. J. H. Reynolds, M.Sc., the late Principal. The staid remainder attended the business meeting in the Memorial Hall. The President (the Rev. C. Peach), in moving the adoption of the Report, spoke hopefully of the spirit of restraint displayed in the present industrial contest, and after extending a cordial welcome to delegates from kindred associations, proceeded to consider more in detail some aspects of the work dealt with in the Report. We cannot but regret, he said, the frequent occurrence of the word "regret" in our reports, and the failure of schools to avail themselves of facilities offered by the Association. The Holiday Homes (a movement in which the Manchester Association did pioneer work) had enjoyed a continuance of their success, though their usefulness might be yet further extended. Finally, he expressed distrust of new methods of school management which did little more than re-christen the non-essential. The spirit of the work mattered more than the method.

Mr. H. J. Broadbent, President-elect, seconded the adoption of the Report, and called attention to the excellence of the Notes for Teachers recently published, and of much work brought to notice by the Visiting Committee—itsself a most useful branch of the Association's activity. He specially commended the work of Primary Departments managed on the Archibald System.

As President of the Sunday School Association the Rev. J. J. Wright insisted on the most cordial relations between that body and the Manchester organisation, and, disclaiming all rivalry said that the volumes of stories for the use of teachers which the Association was bringing out would work in admirably with the Notes published in Manchester. He spoke of the Summer Schools held at Oxford and expressed the willingness of the Sunday School Association to assist in the working of an additional school in the North if a demand should be forthcoming. Mr. W. R. Marshall, the Rev. H. R. Tavener, and Mr. D. Lee also spoke, representing the London, Yorkshire and Midlands Associations respectively. After a very cordial invitation for next year from the Mosley School the meeting came to an end.

The evening meeting was held in the Memorial Hall, the chair being occupied by Mr. J. H. Reynolds. The best thanks of the Association were accorded for the excellent entertainment they had found at Lower Mosley-street, and then the chairman called upon the Rev. H. E. Perry to read his paper on "Co-operation in Sunday School Work," after himself giving a short address in which he paid a tribute to the good work already accomplished and characteristically demanded that Sunday schools should work for a civic ideal. Mr. Perry said that the principles he was advocating were generally acknowledged: he conceived his task rather to be the indication of specific cases in which co-operation might help to bring about better results and increased efficiency. Liberty must be preserved intact, but it was no restriction of liberty to keep step in the army of progress. The teacher's ambition must not be selfish: individualism must not imply that waste which naturally ensued when one man's work did not fit in with his fellow's. Similarly schools must be loyal to the Association, and by making more use of it they would strengthen its hands. The lectures and holiday homes instituted by the Association were not so extensively utilised as they might be. Then there must be co-operation of school and parent, of school and church. An animated discussion followed, which was opened by the Rev. W. Whitaker, B.A.; it was continued by the Revs. Morley Mills (who suggested interchange of teachers), E. H. Pickering and others. The Rev. H. E. Dowson brought back the debate to its starting point by a plea for co-operation between young and old to secure the ideal unity of church and school.

We regret to learn that Professor Bergson, who was announced to deliver the Essex Hall lecture in Whit-week, will be unable to do so owing to overwork. It is hoped, however, that the lecture is only postponed, and that he will be able to deliver it another year.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belper.—The annual meeting of the Unitarian congregation was held on April 3, the minister, the Rev. A. Leslie Smith, B.A., presiding. Mr. William Jones, the secretary, gave a short review of the year's work. It is interesting to learn that the school has increased in the most encouraging way. In January, 1911, there were nineteen scholars, and in December fifty, including twenty-four young men. In September the Rev. A. Leslie Smith and Mr. William Wass, senior member of the minister's class, organised a football club for the school. It is in a local league, in which every player must regularly attend a

Sunday school. Young men, mostly employed in mines and foundries, began to come into the minister's class. The football team, after some early defeats, has beaten the leading teams of the league, won the medals, and made the school famous in the district. The minister finds that he can interest the members of the class in higher things than sport, and a new opportunity has thus opened out for instruction and good influence.

Gateshead: The late Mr. John Pattinson.—Unity Church has suffered a great loss in the death, on March 28, of Mr. John Pattinson, of Shipcote House, Gateshead. Despite his 84 years, Mr. Pattinson was in good health up to quite recently, and was going about actively and happily till within a week of his death, which was brought about by a chill. Born at Alston, Mr. Pattinson belonged to a family well known in the chemical world, one of his relatives being Hugh Lee Pattinson, who invented a process for separating silver from lead. He adopted the profession of analytical chemist, and was public analyst for the large district that has Newcastle for its centre. He was ex-President of the London Chemical Society and of the Society of Public Analysts, as well as Vice-President of the Newcastle Chemical Society. A Liberal in politics, Mr. Pattinson was deeply interested in progressive measures for the uplifting of the people; he was also an ardent member of the Peace Society, and devoted to the cause of International Peace. He was a Justice of the Peace for Gateshead, a School Board Manager, and a Vice-President of the Newcastle Literary and Philosophical Society. Mr. Pattinson was, however, perhaps best known by his enthusiasm for music and musical development in the North. He was President of the Gateshead and Newcastle Choral Union, and was held in high esteem by its members, many of whom attended the funeral and sang hymns at the graveside. He was a man of fine character and attractive personality, who discharged his civic functions with conscientious regularity, and held his opinions in a spirit of admirable charity. He was a generous supporter of the Unitarian movement in the North, a member and regular attender of Unity Church, and a large contributor to its funds. He was also identified with the Northumberland and Durham Unitarian Christian Association, having been its treasurer for several years, and since 1901 a vice-president. The funeral, which took place on Monday, April 1, at Jesmond Cemetery, Newcastle, was conducted by the Rev. William Wilson. There was a very large attendance, the municipalities of Newcastle and Gateshead being represented, and among those present were the Mayor of Gateshead, the Deputy Lord Mayor of Newcastle, Councillor R. H. Millican (representing the Sheriff of Newcastle), the Town Clerk, Alderman Sir J. Baxter Ellis, Alderman Sir Walter R. Plummer; Mrs. J. D. Wilson, Mrs. Baumgartner, Mrs. Valpy, Mr. and Mrs. Dakyns, Mrs. Moore Ede, Mr. Aneurin Williams, Dr. J. T. Dunn; Mr. Chas. Carter, Mr. and Mrs. E. H. Coysh, Mr. J. Duncan Donald, Mrs. Wilson, Mr. G. Shyvers, Mr. F. Sutcliffe, Mr. R. N. Tait, of Gateshead Church; the Rev. Alfred Hall, M.A., Mr. S. Pescod, Mr. T. R. Short, Mr. W. H. Gellay, of the Church of the Divine Unity, Newcastle; and Mr. H. Sutcliffe, Sunderland. The deepest sympathy is felt for Mrs. Pattinson and her daughters in their great bereavement.

Huddersfield.—On March 27–30 the annual sale of work was held at the Unitarian Church, £93 being realised. The opener was Councillor Blamires, the chairman being Mr. Whitworth, a former secretary. On the children's day the sale was opened by Miss Elsie Brooke (daughter of the chapel warden), who was supported by several of the scholars. Four of these recited appropriate lines composed by Mrs. Thackray. Fifteen new members have recently joined the church. The

Guild has just concluded a most successful session by performing several scenes from Shakespeare, and a branch of the Women's League has also been formed.

London : Stamford-street Chapel.—There has just been brought to a close the ninth season of the Monday popular concerts, which are so much appreciated in Blackfriars. Each week throughout the winter a programme of good music, vocal and instrumental, is arranged, sometimes by friends from various London churches, who are generally accompanied by their own minister as chairman, and occasionally by orchestral societies, &c. Nineteen concerts have been given during the season under the able direction of Mr. George Ling, large numbers being present on each occasion.

South Shields.—Anniversary services were held at Unity Church on Easter Sunday, the preacher in the morning being the Rev. Alfred Hall, M.A., of Newcastle-on-Tyne, and in the evening the Rev. T. P. Spedding. On Easter Tuesday the annual meeting was held, and proved one of the most successful that has been held in recent years. Mr. T. F. Bolam presided, in the absence of Mr. A. Robinson. He dwelt specially on the fact that although the church is without a minister, the Sunday evening services had been maintained regularly with the help of lay preachers.

Ulster Unitarian Christian Association.—The annual meeting of the Ulster Unitarian Christian Association was held in the Central Hall, Rosemary-street, Belfast, on Monday, April 1. The chair was taken by the Rev. Thomas Dunkerley, and among those present were the Revs. Alex. Gordon, J. A. Kelly, J. D. Davies, G. J. Slipper, S. E. Bawen, G. I. Phelps, H. M'Gowan, J. Worthington, A. O. Ashworth, M. Watkins, F. Woolley, and W. Weatherall; Messrs. Gawn Orr, M.D., J. S. M'Tear, R. M'Giffin, C. J. M'Kisack, W. T. Hamilton, J. Davidson (Windsor), E. Gordon, W. M'Ninch, W. Hewitt, R. Kennedy, T. Wallis, A. Hunter, J. Macleanahan, J. M'William, R. M'Crum, J. Steel, W. Roberts, C. M. Cunningham, and Robert Dickson. The Rev. J. A. Kelly, one of the hon. secretaries, read the report. One satisfactory feature of the work of the Association during the past year had been the increased number of applications for literature expository of the principles of Unitarian Christianity. The Committee appealed for increased subscriptions to enable them to carry on the work of the Association effectively. The report referred with deep regret to the death of the Rev. William Napier, the doyen of their ministry in Ireland, and a founder as well as a member of the Committee from the beginning of the Society; Mr. Richard Patterson, J.P., of Holywood, the first treasurer of the Association; Mr. W. Sinclair Boyd, Mr. Thomas M'Ervel, Mr. William Martin, and Mr. J. R. Miniss, J.P. Mr. M'Kisack, the hon. treasurer, presented the statement of accounts. The receipts totalled £321 6s. 5d., and included £193 1s. 8d., balance from 1910, and subscriptions amounting to £54 15s. During the year £161 had been invested, and there remained a balance in hand of £24 9s. 1d. The adoption of the report was moved by the Chairman, and seconded by Mr. C. M. Cunningham, who remarked that, being a mere recruit in Unitarianism, he could speak as one who had studied the faith from outside. They must not reckon their strength or their success by the numbers that attended their churches. There were things infinitely more valuable than mere numbers. A good, a powerful, a wholesome influence was better than a merely crowded attendance. If the congregations in Unitarian churches were small those churches were great as regarded influence. The speaker dwelt on the danger attending any slackening of energy, and expressed pleasure that their report was so satisfactory from a business point of view. The adoption of the report was carried, and a resolution welcoming the

Rev. Alexander Gordon, and expressing the thanks of the meeting for his able and impressive sermons in aid of the Association, was proposed by Mr. James Davidson, seconded by Mr. W. G. Hamilton, and carried with much cordiality. A resolution was then moved by the Rev. J. Worthington, seconded by the Rev. M. Watkins, expressing adhesion to the principles and objects of the Association, and commending them to the increased and earnest support of their friends. This was also carried, and the meeting closed with a vote of thanks to the chairman.

NOTES AND JOTTINGS.

A VISIT TO RODIN.

A writer in the *Manchester Guardian* has described a visit which he paid to Rodin in the Hotel Biron, once the well-known Convent of the Sacré-Cœur, where the great sculptor is to be found every afternoon, and where he receives his Paris friends. Contrary to his expectations he found a simple mannered, affectionate, warm-hearted old gentleman of whom humility and charity of judgment seemed to be the most striking characteristics. There was nothing of the arrogant Master to whom all must pay homage. Rodin even deprecates the notion that he has founded a great school and won many disciples. "No! No!" he cries; "I may have had an influence. I hope I have been an influence. I am nothing more." He speaks smilingly of the English people, who appreciate and understand the ancient buildings and statuary which he himself loves so much, and of the influence that Ruskin's teaching had in this connection. He refers, however, with an expression of pain to the way in which some of the architectural glories of France are being destroyed at the present time. "From the smallest landowner to the highest Government official, each one thinks himself at liberty to pull down and cart away the most precious treasures of ancient architecture, to destroy all our old landmarks. They don't know what they do; they don't understand. They are utterly ignorant of the value of the fine buildings they demolish, blind to their beauty. An old building is in their way, interferes with some puerile scheme, is inconveniently situated. Without more ado they pull it down. It is pitiful, pitiful! Tell people; write—explain—do whatever you can to stop this destruction!"

"Few know, perhaps," the writer of the article adds, "that had Rodin been less impecunious as a boy the world might have gained a great painter and lost an incomparable sculptor. Canvas and colours were too expensive for the lad; he could only afford rough paper and charcoal. Provided with these, he spent all his leisure in the lower galleries of the Louvre sketching the statues, studying the ancient marbles. And when at length able to buy the painting materials he had previously longed for, he had become wedded to sculpture."

CO-PARTNERSHIP IN COAL-MINING.

Mr. E. P. Greening, the editor of the "One and All" Gardening books, recently dealt with one of the "failures" in the Co-partnership movement in an article in

the *Agricultural Economist and Horticultural Review*. The "failure" was that of Messrs. Henry Briggs, Sons & Co., of the Whitwood Collieries, Yorkshire, which has been mentioned lately in two well-known daily papers as an argument against the extension of the principle of co-partnership. The scheme was, as a matter of fact, a remarkable success, and the dividend ran up to 12 per cent. in the very first year, when over £2,000 was divided among the workers. Ten years later, when the dividend had risen to 15 per cent. and the annual bonuses to workers to over £5,000, there came a crisis in the coal trade which resulted in a quick rise of prices, and sent up the profits of the company very rapidly. In three years a new colliery was bought out of the profits, the share capital was doubled, and the shareholders were startled to find what huge sums they had to allot to the workers under the co-partnership contract.

* * *

This was their temptation, and they met the position by perpetrating an act of grave unfaith, voting a large sum into reserve which ought to have been divided, and then voting it out of reserve as a further division on capital. It must be remembered that at that time co-partnership bonuses were regarded as charity, or, to use Mr. Greening's words, "at all events as gifts which might be rightfully varied or withheld as circumstances suggested. Such an act of unfaith could not occur to-day in any co-partnership without raising a storm of public protest." The effect upon many fair-minded people, and upon the workmen themselves, is described by Mr. Greening, who shows how it brought about its own retribution, and destroyed the company after its most brilliant period of prosperity. He concludes, "I think I may fairly add that the co-partnership unquestionably brought industrial peace during its ten years, and contributed essentially to the great prosperity enjoyed while it lasted."

MOSLEMS AND BUDDHISTS.

In an article on "Moslems and Buddhists," in the current *Nineteenth Century*, Professor Vambéry gives some interesting facts in regard to the growing friendship between the followers of different Oriental religions which opens up a vast field of speculation as to the future. This *rapprochement* he maintains is due to the growing disposition of the nations of the East to regard the European as their common enemy. The relations between China and Islam are certainly becoming more sympathetic, and it is clear that they are prepared, if need be, to take the field together against the aggressive interference of Europe. "The more the power and authority of the West gains ground in the Old World," says Professor Vambéry, "the stronger becomes the bond of unity and mutual interest between the separate factions of Asiatics, and the deeper burns the fanatical hatred against Europe." At present we have no cause for serious alarm, but he questions the wisdom of nipping in the bud "the work of modern culture which is now going on in Asia." Yet may not the advantages of "modern culture," bestowed so aggressively on the Asiatic, and apparently received so un-

willingly by him, be outweighed by the loss of moral prestige which a nation risks in enforcing Western ideas at the point of the bayonet?

THE TEACHINGS OF BAHÁ'U'LLAH.

Abdul-Baha Abbas, the present leader of the Bahai movement, has summed up the teachings of Baha'u'llah under nine heads, of which the following are the first three:—"First, he lays stress on the search for Truth. People are too easily led by tradition. For this reason they are often against one another and dislike one another. But the manifesting of Truth becomes the cause of the Unity of Faith and Belief. Racial, patriotic, religious, and class prejudice has been the cause of the misery of humanity. Secondly, Baha'u'llah taught the oneness of humanity. All the children of men are the sons of one God. Therefore, all nations and peoples must consider themselves brethren. They are the branches, leaves, flowers, and fruits of one Tree. They are pearls from one Shell; but they are in need of education and civilisation, and require to be polished till they become bright and shining. Man and woman should both be educated *equally*, and equally regarded. Thirdly, Baha'u'llah taught that Religion is the chief foundation of Love and Unity. If a religion becomes the cause of hatred and disharmony, it would be better for it not to exist than to exist."

ESPERANTO IN THE FAR EAST.

The study of Esperanto ought to be encouraged by lovers of peace in every land, for it affords a practical means of overcoming that barrier of language which plays such an important part in misunderstandings between people of different countries that frequently lead to war. It is interesting to learn that this international auxiliary language has taken root in the Far East. There are now 300 Esperanto students in Mukden, the capital of Manchuria, and a local theatrical company is reported to be giving daily performances in aid of the funds. Eighty-two of the students have joined the Universal Esperanto Association. A Russian Esperantist Directory has recently been published at Moscow, which reports that Esperantists are to be found in 532 towns and villages in Russia, including 57 in Russia in Asia, and 23 in Turkestan.

ECONOMICAL COOKERY.

The National Food Reform Association has sent us a little book containing recipes of nourishing, economical, and tasty dishes which has been found useful by social workers all over the country, and may prove helpful in the efforts that are being made to relieve the grave and widespread distress. The estimated cost of each dish (at "store prices") for a family of six persons ranges from 4½d. to 7½d. Large numbers could be fed at a greatly reduced rate, particularly as some of the ingredients are not indispensable. The Committee would be happy as a slight token of their sympathy to forward a copy of the book to anyone engaged in social work on receipt of a stamped addressed envelope, sent to the Secretary, 178, St. Stephen's House, Westminster.

JOHN TREVOR,

Photographic Artist.

Studio: 82, High St., Hampstead, N.W.

Mr. TREVOR does all kinds of photographic work at moderate charges. He makes a speciality of photographing people in their own homes. This gives greater ease and naturalness to the sitter and produces more characteristic portraits. Appointments should be made for interviews and sittings. Price list and specimens on application.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS, APRIL, 1912.

Heroes of Faith.—John Wesley, Theophilus Lindsey, Albert Thornhill, M.A.
Children and the Cinematograph. Florence H. Ellis.
The Evolution Theory. H. Waterworth.
The Theory and Practice of Sunday School Teaching. A. Stephen Noel.
Dickens and his Message. R. K. Davis, B.A.
The Women's League Fellowship Section. Grace Mitchell.
Notes for Teachers.—I.—XV.
T. F. M. Brockway.
D. A. S. E.
F. J. Gould.
H. Fisher Short.
Lillyblush. E. C. Higgins.
Philip Fincher's First Sermon. A Lay Preacher.
Shelley's 'To-Night.' W. Lawrence Schroeder, M.A.
A Training School for Sunday School Workers. Clara By the Way. [T. Guild.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing. —WOOLFALL & Co., Southport.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LADY living alone, wishes to receive Lady, elderly or otherwise, or Invalid Gentleman with nurse or attendant. No others taken. Every comfort and attention. Very good cookery.—Address, M. M., Clark's Library, 8, Finchley-road, Golders' Green.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

BLAIN & HANKINSON,
Pharmaceutical Chemists,
69, Market Street, MANCHESTER.
Continuing **WOOLLEY'S** Dispensing and Retail Establishment.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

REMNANTS! REMNANTS!—
Genuine White Art Irish Linen; pieces measuring from half to one yard, suitable for Teacloths, Traycloths, &c. Per bundle, 2s. 6d. Postage 4d. Catalogue FREE.—HUTTON'S, 5, Larne, Ireland.

WRITE FOR FREE PARCEL, containing over 200 Patterns of charming new Irish Linen Spring Costume Fabric, "Flaxzella." Washable, durable, makes up admirably, wide range smart designs.—HUTTON'S, 5, Larne, Ireland.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, April 13, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3643.
NEW SERIES, No. 747.]

LONDON, SATURDAY, APRIL 20, 1912.

[ONE PENNY.]

HANDBOOKS OF RELIGION

Cr. 8vo, 150 pp. 2s. net.

THE JEWISH RELIGION IN THE TIME OF JESUS

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 176 pp. 2s. net.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS

By Prof. PAUL WERNLE, D.Th., of Basle.

Cr. 8vo, 200 pp. 2s. net.

PAUL: Study of His Life and Thought

By Prof. Dr. W. WREDE.

Cr. 8vo, 144 pp. 2s. net.

THE APOSTOLIC AGE

By Prof. E. VON DOBSCHUTZ, of Strasburg.

Cr. 8vo, 160 pp. 2s. net.

CHRIST: The Beginnings of Dogma

By Prof. JOHANNES WEISS, of Heidelberg.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

THE ETHICAL CHURCH,

48, QUEEN'S ROAD, BAYSWATER, W.

Sunday, April 21, at 11 a.m.

Mr. G. E. O'DELL.

"Aristotle on the Ethics of Friendship."

" at 7 p.m.

Mr. HERBERT BURROWS.

"Pessimism and the Book of Job."

Wednesday, April 24, at 8.30 p.m.

Mr. ALBERT C. F. MORGAN.

"Gymnastics for the Mind."

Friday, April 26, at 5.30 p.m.

Mr. G. E. O'DELL.

"St. Paul's Conception of Christ."

ALL SEATS FREE.

EUSTACE GORDON

(Manager for the Ulster Unitarian Christian Association),

**BOOKSELLER, BOOKBINDER,
:: and STATIONER, etc. ::**

Printing Well and Cheaply Executed.
Bookbinding orders carefully dealt with.
Second-hand Books searched for and
reported free.

Orders received by post receive prompt
attention.

35, ROSEMARY STREET, BELFAST.

London District Unitarian Society.

THE Young People's Meeting

will be held at

ESSEX HALL, ESSEX STREET, W.C.

ON

Saturday, April 27, 1912.

Speakers :

Dr. W. Blake Odgers, K.C., President ;
Mrs. Classon Drummond ; Rev. W. H.
Rose ; Mr. C. A. Wing, and others.

Tea and Coffee, 7 p.m.

Chair to be taken at 7.30 p.m.

J. ARTHUR PEARSON,
4, Ella-road, Crouch Hill, N.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHERS (both Services):

April 21, Rev. JOHN WORSLEY AUSTIN, M.A.,
of Birmingham.

" 28, Rev. DR. STANLEY A. MELLOR,
of Warrington.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical,
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Schools.

WILLASTON SCHOOL. NANTWICH, CHESHIRE.

Chairman of the Governors :

REV. H. ENFIELD DOWSON, B.A.

Headmaster :

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER ; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

WILLASTON SCHOOL, NANTWICH.
—An **Open Scholarship of £20** per
annum will be offered for competition in July.
Candidates must be under 14 years of age on
September 20, 1912. For particulars of the
Examination apply to the HEADMASTER.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress :* Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation. Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal : J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School : Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.—
PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of
health. Next term begins May 1.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., *Head Master.*

PEARL ASSURANCE COMPANY, LTD.

Chief Offices : London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHERRILL, } *Directors.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 21.

LONDON.

Aoton, Cressfield-road, 11.15 and 7, Rev. A. M. HOLDEN.
Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
Finchley, Granville-road, Ballards-lane, 11, Rev. T. P. SPENDING; 6.30, Rev. GEORGE CRITCHLEY, B.A.
Forest Gate, Upton-lane, 11, Mr. W. R. HOLLOWAY; 6.30, Rev. JOHN ELLIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. C. A. WING.
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. J. A. PEARSON.
Kilburn, Quex-road, 11, Rev. C. ROPER, B.A.; 7, BABA BHARATI on "Christening in India."
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. T. E. M. EDWARDS.
Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. F. HANKINSON.
University Hall, Gordon-square, W.C., 11.15, and 7, Rev. J. WORSLEY AUSTIN, M.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. CHARLES HARGROVE, M.A.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOLTON, Halliwell-road Free Church, 10.45, Scholars Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN ROW, 10.45 and
{ STYAL, 6.30, Rev. E. L. H. THOMAS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. J. S. BURGESS.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. S. M. CROTHERS.
LEICESTER, The Great Meeting, 11, Rev. E. I. FRIPP; 6.30, Rev. T. J. JENKINS of Hinckley.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. T. ILOYD JONES; 6.30, Rev. JOSEPH ANDERTON.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. GERTRUDE VON PETZOLD, M.A.
MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITTAKER.
MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEW BRIGHTON and LISCAED, Memorial Church, Manor-road, 11 and 6.30, Rev. H. W. HAWKES.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Mr. H. E. B. SPEIGHT, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. A. W. FOX, M.A. School Sermons.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
TORQUAY, Unitarian Church, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. W. CHARLES LOOSMORE, M.A., of Hinchhead.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

TAYLOR.—On April 16, at Holly Hill, Lostock, Bolton, to Mr. and Mrs. Edgar M. Taylor a daughter.

DEATHS.

HOLLAND.—On April 13, at 35, Duke-street, Southport, after a brief illness, Rebecca, widow of Rev. Thomas Holland, B.A., in her 80th year.

SCOTT.—On March 28, at Zabern (Alsace-Lorraine), very suddenly, James Robert Scott, only son of the late J. C. Addyes Scott, J.P., in his 48th year. Buried at Radlinghope, April 3, 1912.

TAPLIN.—On April 14, at 69, Wordsworth-road, Small Heath, Birmingham, Sarah Jane, youngest daughter of the late Rev. James Taplin, of Kingswood Parsonage Hollywood.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.
Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.
Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.
Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.
Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	243	Jacquine of the Hut	252	Reports Presented to the Conference :	
THE LIBERAL CHRISTIAN PULPIT :—		The Home University Library	252	The Sustentation Fund	257
Fulfilment	245	Publications Received	253	Guilds' Union	257
NATIONAL CONFERENCE PAPERS :—		FOR THE CHILDREN	253	Union for Social Service	258
The Significance of Jesus for His own Age	248	MEETINGS AND SOCIETIES :—		National Conference Guilds' Union	258
The Significance of Jesus for Our own Age	248	The National Conference of Unitarian and		British and Foreign Unitarian Association	261
BOOKS AND REVIEWS :—		Liberal Christian Congregations	254	Doncaster Free Christian Church	262
A Challenge to Liberals	251			NEWS OF THE CHURCHES	262
				NOTES AND JOTTINGS	263

NOTICE.

A Special National Conference Supplement will be issued with THE INQUIRER next week. The contents will include important Papers by Professor G. Dawes Hicks, the Rev. L. P. Jacks, Canon Lilley, the Rev. J. M. Lloyd Thomas, and Dr. S. H. Mellone. Orders for extra copies should be sent in at once.

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

EVERY other event of the week has been dwarfed and overshadowed by the terrible disaster to the *Titanic*. Man's proud boast of his conquest of Nature has received a rude shock, and, as always happens in the deepest moments of human helplessness, the cry of need has gone up to God out of the heart of trouble. "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice."

If we must try to put feeling into words at a time when silence seems the truest reverence, we cannot do better than accept as our own the few sentences spoken by the Prime Minister in the House of Commons on Tuesday.

"I am afraid we must brace ourselves," he said, "to confront one of those terrible events in the order of Providence which baffle foresight, which appal the imagination, and which make us feel the inadequacy of words to do justice to what we feel. I cannot say more at this moment than to give a necessarily imperfect expression to our sense of admiration that the best

traditions of the sea seemed to have been observed in the willing sacrifices which were offered to give the first chance of safety to those who were least able to help themselves, and to the warm and heartfelt sympathy of the whole nation to those who find themselves suddenly bereaved of their nearest and dearest in their desolated homes."

* * *

MR. W. T. STEAD was among the passengers on the *Titanic*, and there seems to be little ground for hope that he has survived the catastrophe. In him we lose one of the best known and most characteristic of modern journalists. For six years he was editor of the *Pall Mall Gazette*, but he achieved his most striking personal success in the *Review of Reviews*, which will be always associated with his name. With a shrewd instinct for popular methods he combined some of the virtues of the crusader. He did signal public service in the cause of social purity, and to the movement for international peace he dedicated the best energies of his later years. But his strong self-confidence and an element of the erratic and the bizarre in his judgment caused him to be looked upon with suspicion by many good people. It was impossible always to take him quite seriously, or to accord to his opinions the high value which he was accustomed to claim for them; but behind the pose of the clever and successful journalist, who thrived on interviews with the great ones of the earth, there was a sterling integrity of purpose and a chivalrous devotion to the service of his fellow-men.

* * *

ONE of the pleasant ceremonies which help to cement international friendship

took place last week when a statue of King Edward was unveiled at Cannes. In the course of a speech full of generous feeling towards this country, the French Prime Minister, M. Poincaré, spoke of King Edward's wish to associate in a common desire for peace the two nations of Europe which were the richest in economic and financial resources, the most renowned in respect of their history, the freest by virtue of their political institutions; and of the great encouragement which he had given to the steady growth in masses of the population of a habit of mutual understanding.

* * *

MR. GEORGE B. WILSON, the secretary of the United Kingdom Alliance, has issued his annual statement on the National Drink Bill for 1911. Unfortunately there has been a distinct increase of consumption, attributed partly to the abnormally hot summer and partly to the long spell of good trade. The increase amounts to over £5,000,000 on a total expenditure of over £162,000,000. In 1911 the average expenditure per head of the population was £3 11s. 10½d. as compared with £3 9s. 3½d. in 1910.

* * *

MR. WILSON points out that the result of the temporary closing of the public-houses in Liverpool at 2 o'clock in the afternoon, during part of August, afforded striking evidence that reduced facilities for sale are followed by reduced consumption and drunkenness. The actual arrests for drunkenness were reduced by 67 per cent. But the social results of this early closing were not limited to its effect upon public drunkenness. The Saturday night hospital cases almost ceased. The

shopkeepers in the strike-affected areas reported that, notwithstanding the scarcity of money, they did more business than usual. The industrial insurance collectors had fewer arrears, and savings banks showed increased deposits. The Committee of Liverpool Justices appointed to report on the matter found, "after considering all the circumstances, that the closing of licensed premises at 2 p.m. had a very marked and real effect in the diminution of drunkenness and resulting offences. This conclusion," they continue, "is also borne out by the testimony of inspectors for the corporation and other bodies, nurses, and workers for religious and philanthropic societies, whose duties continually take them into the areas of the city which are chiefly affected. Their observations all go to show that not only were people more orderly and sober, but that the women attended more regularly to their household duties, children were kept cleaner, and the households retired to rest at a very much earlier hour."

* * *

THE Bishop of Oxford with characteristic directness and courage has pleaded in the columns of *The Times* for the need of some principle of economic reconstruction, by which we may hope to avoid revolution and to satisfy our sense of social justice. He finds this basis of reconstruction in the principle that "the adequate payment of the labourer is the first charge upon an industry." It is in the natural order of things that he should be taken to task by Canon Hensley Henson and other writers for a rash invasion of the economic sphere. To this he replies that the extension of the principle of the *minimum* or living wage is, in his belief, the true line of advance, and that underpaid labour is bad economy for the nation. The weight of opinion in favour of this position is, he adds, too great to be suppressed by denunciation or sarcasm.

* * *

AN important Biblical discovery has just been given to the world. It consists of a papyrus volume containing the greater part of the Book of Deuteronomy, the whole of Jonah, and nearly all the Acts of the Apostles. It is written in the dialect of Upper Egypt and was acquired recently by the Trustees of the British Museum. After careful examination of the script, Dr. Kenyon assigns it to a date not later than the middle of the fourth century. Further indications make it probable that it must have come into existence before the end of the third century, and it may be older. Dr. Wallis Budge agrees with this conclusion. He

thinks that it was not used as a service book in a church, but was written for private use.

* * *

THE historical and textual value of this discovery may be summarised in the words of an excellent descriptive article which was published in *The Times* on Monday. "There is . . . every reason for believing that when St. Anthony heard the Scriptures read in his village church, he heard them read in his native tongue, and that the earliest monks in the deserts of Nitria, the Red Sea, and Upper Egypt, learnt to repeat the Psalms and whole books of the Bible by heart from Coptic and not Greek MSS. The evidence afforded by this papyrus confirms early monastic traditions concerning the spread of Christianity in Egypt. The codex is the oldest known copy of any translation of any considerable portion of the Greek Bible. Indeed, it is probably as early as any copy now in existence of any substantial part of the Bible."

* * *

FOR the wider public the chief interest of the Conference of Unitarian and Liberal Christian Churches, which has been held in Birmingham this week will consist in the series of able and stimulating papers which have been contributed by well-known writers on religious subjects, like Mr. Jacks, Canon A. L. Lilley, Mr. C. G. Montefiore, and Dr. Mellone. Mr. Jacks' paper on Bergson on Wednesday morning contained more personal confession than reasoned exposition, and was all the more stimulating on that account. He would admit doubtless that it is possible to find intellectual salvation by following other paths, and possibly that for a large number of minds Christian theism has always acted as a preservative against mechanical theories of the universe, the over-emphasis of logical theory at the expense of vital experience, and the sterile *cul-de-sacs* of thought. If we understand Mr. Jacks aright his claim for Professor Bergson is chiefly this, that he is one of the creative influences in the renaissance of Wonder over the whole area of the intellectual and spiritual life.

* * *

"SUPPOSE," he said, "that men in general should follow Bergson in believing that Intuition, and not Intellect, is the organ of spiritual discernment. The effect of this, I imagine, would be to make the mind of the age more open-eyed, more receptive of new impressions, more alive on the side of spiritual imagination. In regard to all that concerns the nature of man and his destiny there would be less

intellectual cocksureness than there is at present. The number of superior persons would diminish. The word of the spirit would be less impeded by obstinate foregone conclusions. Dogmatism would become more difficult for everybody. Bergson's teaching, unless I am mistaken, tends towards wonder, towards a deepened sense of the mystery of one's own being, towards intellectual humility in presence of the marvellous works of God. What it loses on the side of finality it gains on the side of expectation."

* * *

"SUPPOSE in the next place," Mr. Jacks went on, "that our age begins to look favourably on the doctrine that Life wherever it is found is a continuous creation and not the rehearsal of a programme. One result of that would be, I imagine, that people would begin to read their Bibles more sympathetically. They would understand better what St. Paul meant when he said that in Christ neither circumcision nor uncircumcision availeth anything, *but a new creation*. They would be nearer to the writer of the 139th Psalm. They would recover some of that wholesome astonishment which men felt when they first listened to the words of Christ." In a word Bergson's teaching would not provide religion with a fixed ground-plan or an impregnable core of truth, but it might provide a favourable atmosphere and a soil likely to respond to cultivation.

* * *

CANON LILLEY's paper on "Christianity and the Moral Ideal" was deeply suggestive on the lines of a reconciliation between the claims of the individual and society in terms of religion. "On the one hand," he said, in summing up his argument, "there are the various philosophies of will whose ethical result is a justification and even glorification of mere force. On the other hand there is the social reaction against these philosophies which has issued in a belief in social organisation as adequate to the production and maintenance of the moral life. Life itself cannot be permanently satisfied with either of these conceptions. It is itself at all times an effort to transcend the antithesis they present. Religion is the sufficing principle and power of this instinctive effort of life. And Christianity, the revelation of the personal Christ, is the clearest manifestation of the religious principle and the fullest manifestation of religious power. For it insists on what the Johannine writings describe by the great inclusive name of love, the interpenetration of spirits, as the supreme category of life. And that is the reason of the supreme need and value of religion to life to-day."

THE LIBERAL CHRISTIAN PULPIT

FULFILMENT.*

BY THE REV. H. GOW, B.A.

"For indeed we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but that we would be clothed upon, that what is mortal in us may be swallowed up of life."—2 Cor. v. 4.

THESE words of St. Paul are usually supposed to express his desire for a physical immortality. He longed, not that the old fleshly vesture of the tabernacle should be dissolved, but that it should be purified and made perfect; not that the spirit should be set free from all with which it was connected, but that what was mortal in him should be swallowed up of life.

We are, I believe, unduly limiting the thought of St. Paul if we confine the meaning of these words to the expression of a longing for the physical resurrection of a glorified body free from all sin and stain.

He had been brought up in the strictest sect of the Pharisees: he had appropriated all that was best and noblest in their traditions and their thoughts. He had learnt to love the Old Testament with a deep and tender reverence. From his childhood upwards he had set himself to obey the laws, to practise the ceremonies, to follow after the ideals of orthodox Judaism. The great words of psalmists and prophets had found an echo in his heart. He loved the Church, the creeds, the traditions, the history of his people; they were a part of himself, the clothing of his soul, the tabernacle in which he lived. But the time arrived when under the influence of the new thought and life which came to him through Christ, this Jewish vesture became a burden to him. He groaned, being burdened. He perceived that the closed system of doctrines and ceremonies which made up the body of his faith was a hindrance to his life. It contained mortal, transitory elements: it was not all pure, eternal truth. The problem which pressed upon him was the question whether he should cut himself altogether adrift from the old forms and thought which he had so loved and revered, or whether he should seek that what was mortal in it should be swallowed up of life. Was Christianity a new religion, independent of the past, or a reinterpretation of the past, a taking up into itself all that was best in the past? Should he throw aside all the old as outworn and useless, preaching a new gospel without relation to the past, or was the gospel which had been revealed to him a new light on old truths, and a closer bond of union with all that was good and great in days gone by? Had Jesus come to destroy or to fulfil? Was the revelation of God in Christ an unclothing, a casting aside, a rejection of the old, or was it a clothing upon, a fulfilment, a deeper understanding of God's

working in the past and a more spiritual, intimate fellowship?

St. Paul's answer to that question is suggested in the words of my text. He did not conceive of Christianity as an entirely new and independent revelation; it had its roots in the past, it was prepared for by the past. He did not desire to be unclothed from the body of Judaic religion, but that what was mortal in it might be swallowed up of life.

This is one of the questions which presses on us Liberal Christians at the present day, and it is of this I want to speak to-night.

How are we related to the past, amidst the break up of orthodoxies, amidst the new science and criticism and the new social and personal ideals of our time?

There are three answers which men may give to that question. There is the old answer of orthodoxy, that everything essential has been already given, and that it is for us simply to understand, to appropriate, and to obey what has been once for all revealed. There is the answer of Rationalism or Individualism, which says that by reason and conscience, without reference to the past, we have a practically sufficient guide to life; and there is the answer of Modernism, that the past is not to be ignored or cast aside, that our strength and development lie in vital union with it, and that what is mortal in it must be swallowed up of life.

Let us examine these three answers more closely.

All orthodoxies are essentially closed systems. They affirm that certain principles or facts or theories are true and final. They admit no revision, no fundamental change. At particular moments in history certain truths have been revealed. Henceforward they must be accepted as eternal and unchangeable in form as well as substance.

There are two ways in which orthodoxy conceives this unchangeability of essence, this dependence on the past. They might be compared to the two theories in biology, the old theory of special creation, and the modern scientific theory of evolution in its crudest form. For the older orthodoxy all doctrines essential to life have been given in full and perfect form, through special revelations, at particular periods in history. The truth about God, the truth about Christ, the truth about immortality, the truth about conduct, all has been handed down to us from the past. We can discover nothing more. Our part is to appropriate what has been given once for all, to defend it, to use it, to build up our lives upon it. In such a theory there is no room for change or for development. The doctrines of the Church are final and absolute. Our business as religious men and women is to understand them and obey.

There is a second more modern and more attractive form of this theory which is connected with the name of Cardinal Newman, a man for whom this city of Birmingham ought always to feel a special honour and reverence, remembering with pride and gratitude his long sojourn in its midst. Some of us may have been reading the recently published history of his life in the Roman Catholic Church, spent mostly at the Oratory in this city. It will not

attract us to Roman Catholicism, showing as it does the ignorance, the jealousy, the distrust and suppression which he encountered from the leaders in that Church. For one who had been the bright particular star of Anglicanism, so appealing, so influential, so surrounded with friends, the misunderstandings, the hindrances, the intrigues and suspicions with which he met in the Roman Catholic Church were a constant misery and pain. His life as a Catholic, says Mr. Ward, his biographer, recalls the device inscribed at the beginning of a Benedictine Prayer Book, the word *Pax*, surrounded by a crown of thorns. Inwardly that restless spirit had found peace, but outwardly his life during the early years of his conversion was full of disappointment and weakness, and wasted efforts. He bore himself with dignity and quiet patience throughout that period, and at last we are glad to know he gained even from his own Church the affection and the recognition which his pure, devoted, noble life deserved.

He is sometimes described as the first of the Roman Catholic Modernists. I believe such a description is misleading, and that the Roman Catholic Church was right in finally recognising him as essentially and truly orthodox. His theory of the development of dogma is a kind of Hegelian theory of evolution. All truth is given in the Bible implicitly. It exists there in germ. Nothing really new can ever be discovered. The work of the Church under the guidance of the Holy Spirit has been, and always will be, to render explicit what was implicit from the first. The growth of dogma is a necessary, inevitable, God-guided unfolding. It is the acorn growing according to prearranged divine laws into the oak. A man endowed with perfect knowledge would have been able to foretell the end from the beginning. Everything into which Roman Catholicism has unfolded—the Eucharist, the Trinity, the doctrine of Papal Infallibility, the Immaculate Conception of the Mother of God—exists as a germ in the Bible. The Church has simply expanded and developed, in accordance with the fixed plans of God, what was settled and ordained from the beginning. There are no new elements in any Church dogma, no new discoveries. They are only an explicit statement of an implicit idea.

That is in religion what monistic idealism is in philosophy. No mistakes, no accidents, no discoveries are admitted. The course of the unfolding of the Universe has been predetermined with absolute logical fixity from the beginning. It was given by divine revelation in germ. Nothing has happened since then except unfolding. It is the theory expressed in the well-known lines:

"With earth's first clay they did the last man knead,
And then of the last harvest sowed the seed.
On the first morning of Creation wrote
What the last doom of reckoning shall read."

That hard, fixed theory of everything having been given, and of the present being the necessary outcome of the past, leaves no room for real growth and discovery. It has become to a large extent discredited in our science and our philosophy and

* Preached before the National Conference of Unitarian and Liberal Christian Congregations at Birmingham, on Tuesday, April 16, 1912.

life to-day. All I am concerned with now is to insist that it is a thoroughly orthodox theory of religion. It is not Modernism. It leaves us with a closed system. The system was not worked out in all its details from the first, but it existed from the first. It was there in full perfection, every particle of it, only so small and obscure that men failed to observe it in its earliest stages. Evolution is simply the microcosm becoming the macrocosm. It is only a matter of size. The little becomes the large, the obscure becomes the clear, the hidden becomes manifest, the wrapped up becomes the unwrapped.

There is a great deal of orthodoxy outside the Roman Catholic Church to-day which holds this theory of development with more or less logical consistency. Everything has been given in the past, and especially in the life and teachings of Christ. Nothing which is not the inevitable unfolding of his thought, the rendering explicit what was implicit in his teachings, can make any claim to religious or moral truth. Everything was given by God in him. Our part consists merely in understanding and applying and developing what is contained in his thought and life.

That attitude of mind is what I mean by orthodoxy. It does not matter whether you believe that the doctrines were given in full from the first or only in germ, whether you believe in special creation at monumental moments, or in a slow inevitable development and unfolding. The essential thing is that in both cases truth lies in essence all behind; there can be no real advance, no discovery, no rejection of anything, no reinterpretation. The past carries in it the present and the future. There is no escape from its complete and absolute domination.

In sharp contrast with that domination of the past, we have to-day a great uprising of what might be called Independency or Rationalism. It is not a mere individualistic isolation. It is not the cold Rationalism of the eighteenth century. It is a philanthropic Rationalism. It is Rationalism fired by sympathy.

Few ages in history have been so marked by a growing feeling of fellowship. Never was there a time when men felt more strongly that they were members one of another. Our ethics, our politics, our religion are all moulded by our social feelings, and by our sense of mutual responsibility and interaction. We criticise old institutions, old principles, old customs, not, for the most part, from the point of view of our own happiness and comfort, but from the point of view of the welfare of all living men and women. Never was there a time which was more religious in this sense of feeling a mystic and divine relationship, uniting us to one another, claiming us for the service of each other. Behind the most mordant criticisms, within the most bitter denunciations and irreverent revilings of the past, I see not mere angry selfishness and arrogant isolations, but a passionate desire for the common weal. The best modern rationalists are true mystics so far as this present world is concerned, and they have all the self-confidence and readiness for sacrifice of the mystics. They are filled with splendid hopes and infinite desires. They see a new heaven and a new earth. They

are socialists so far as this present society is concerned. They are violent Individualists in their attitude towards history. They unite with their zealous desire for reform, fierce intellectual disdain and defiance of the past. They have no reverence for the old. They would like to shatter this sorry scheme of things to bits and then remould it nearer to the heart's desire. They are filled with a sense of the needs of the world, the sorrows of the world, the miseries of the world. They seem to themselves to be standing together with other living men and women, and for the sake of all other living men, in antagonism with the old. They despise instinct which is the product of the past, and they try to live by reason, but they have one instinct which they do not rationalise away—the instinct of sympathy. They are pathologists of the past. They insist on its corruptions, its mistakes, its false doctrines, its follies. They often miss in their critical diagnosis of its diseases the beauty of its life and the underlying truth of its thoughts. We know what a leading pathologist has said recently about women: all who have learnt reverence for women through love of wife or daughter, or sister or mother, repudiate that judgment with indignation as false and absurd. But there are tens of thousands of men, who recognise the incapacity of the pathologist in relation to womanhood, who are themselves playing the part of pathologists towards the Christian Church or the civilisation of former times.

That curious mystic sense of relation with the present, united with alienation and critical condemnation towards the past, is very characteristic of certain schools of thought to-day. It is marked by great intellectual ability and by deep social sympathies, but also by an amazing ignorance and a gross irreverence. Rationalism used to be content with criticising and pulling to pieces old Church dogmas. It retained its reverence for conscience which relates us to the past. Now, it is more often concerned with criticising and pulling to pieces old moral principles. It claims to judge all things without reference to racial experience. It desires that this generation should stand alone and should work out its problems and decide as to the right and truth of things by the light of reason in complete independence of the past. It has a strong feeling of comradeship with the living; it has little or no sense of comradeship or communion with the dead. These men are trying to deal with the present without any help from the past, nay, in a spirit of constant opposition and protest against the past. They welcome the strange and new. They distrust everything that comes before them in the form of an ancestor. Traditions, customs, conventions, old use and wont, ancient forms and creeds, and books and principles, tested by the experience and love of centuries, are treated by them as intruding senilities.

They are more tolerant of the last new theory, hatched yesterday, than they are of the teachings of Moses or of Christ. What is last for them is best. What is most unrelated to the old, most subversive of the old, is for them the truest and the wisest thought. To be advanced and emanci-

pated is synonymous with being right. New religion, new morals, new manners and customs, new books, new teachers, superseding and supplanting the old, is what they most desire. They talk with withering contempt of any thought or book or principle which is more than fifty years old.

The Christian Church, with its long history of saints and martyrs, with its creeds and ceremonies and ideals, with its continuity of spiritual life seen through diversity of forms, means nothing great to them. It is a history of corruption, of ignorance, of superstition, of persecution. The political and social history of our own country is for them mainly a record of the oppression of the poor by the rich. They have little sense of the immense efforts and the great achievements of the past. As they look back they are filled with indignation. They have no feeling of gratitude. Nothing has been done; everything remains to do. They are what the Post-Impressionists or Futurists boast they are in art. They try to be apostles without ever having been disciples. I can imagine the spirits of the best and noblest of all ages looking down on this present generation, so self-confident, so wanting in reverence, so certain that it is right and all preceding ages wrong, and crying out in pain like King Lear:

"How sharper than a serpent's tooth it is
To have a thankless child!"

I think it may be said that every great moral and social movement in history which has been really fruitful, and has marked an epoch in progress, has been as much inspired by reverent memories as by ideals and hopes. "Our finest hope is finest memory," as George Eliot says. It has been a reformation, a reinterpretation of the past, a return, a rediscovery. The great reformers have not merely reasoned and argued; they have said, in the words of St. Paul, "Behold, I put you in remembrance." They have found the living God in the old, they have not been content with seeing Him only in the new. Their life and ideals have had their roots in the old. They are not mere mushroom growths upon the surface. They are branches on that undying tree of life whose leaves are for the healing of the nations. They can say of the Christian Church, Thou art the vine, we are the branches.

Remember that the Renaissance was inspired by the rediscovery of Greek Art and Literature, that the Reformation was a rediscovery of the Bible, and that Christianity itself was in part a return to the spiritual and pure religion of the great Psalmists and Prophets, and that Jesus owed far more than we are always ready to admit to the teaching of great Rabbis and Pharisees who preceded him. None of these movements depended wholly on the past; none were without new elements of their own. They did not merely copy or imitate the past, any more than Virgil merely copied Homer or Dante Virgil. There was a spontaneous, individual, adventurous, remoulding life in them all. There was rejection of the false, as well as acceptance of the true. There was reinterpretation, revision, a something new discovered under the guidance of the ever-living God; but they did not break with the past, they

did not try to stand alone, they were filled with a deep and sacred reverence for the best and noblest of the old.

This is the temper of what is called Modernism at the present day. The essence of Modernism is, strangely enough, that it is not merely modern, not merely concerned with the present. The essence of Modernism is a great reverence for the past, a mystic sense of the divine in the past. The Modernist is a man who has accepted without fear or hesitation the results of science and historical criticism. He is boldly rational; he is entirely outspoken. He makes without any attempt at concealment the most amazingly unorthodox statements. He recognises the rights of the intellect. There is no trimming, no timidity, no faltering with what he considers the proved results of reason. He aims, as Father Tyrrell said, at making Religion "a living truth for living minds." The Gospels, the history of the Church, the dogmas of orthodoxy, are treated with unflinching candour and absolute freedom. The Modernist stands side by side with the Rationalist in all his negative conclusions so far as he thinks them proved. But, at the same time, he is poles asunder from the mere Rationalist in his attitude towards the past. He says of Reason what Jesus said of Caesar: "Render to Reason the things that are Reason's, and to God the things that are God's." For the Rationalist, Reason and Sympathy are sufficient guides in all his work to-day. The past is for him a dead body to be dissected, not a living organism of which he forms a part. To the Modernist the past, in spite of its mistakes, its false dogmas, its corruptions, is full of the spirit of God. For him it is not dead, but alive. It does not lie rotting in a tomb, but is present with him as the risen Christ was felt to be present with his disciples. He belongs to it and it belongs to him. He will not allow himself to be cut adrift from the great Church tradition and the Christian life which he finds expressing itself in various ways throughout the ages. "Mankind," says Richter, "ever tends to decline if youth does not take its ways through the silent Temple of the mighty past into the market place of after life." And you remember the words of Dr. Martineau, which are of the very essence of Modernism, "I cannot rest contentedly upon the past, I cannot take one step towards the future without its support."

A deep yearning love, an inextinguishable love for the old, a desire to find truth in the midst of error, good in the welter of evil, and a confidence that God was there as well as here, and that our life and thought is only a moment in a long continuous revelation of the divine, this is the chief characteristic of his thought. He believes in the essential sanity and soundness of racial experience expressed in moral principles, and of the Christian consciousness expressed through the life of the Church. He sees living truths within the dogma of the Incarnation and Atonement, he sees symbols of lasting worth within the sacraments.

The past is not for him, as for orthodoxy, all true and right, a divinely ordained revelation, inevitable, necessary, unfolding exactly as God wills. It does not contain for him everything, and pre-

clude the possibility of discovery and of advance. Nor, on the other hand, is the past merely accidental, haphazard, wayward, unconvincing, a tissue of fables and mistakes and falsehoods to be forgotten or condemned. The past, like the present, is creative, full of spontaneous life, inspired by God, expressing itself imperfectly, but containing divine elements and truths within its rigid forms.

The Modernist recognises to the full the presence of God in the world to-day, and the call to go forward into the unexplored regions of life and love. For him, life is romantic, adventurous, new at every turn. But romance, as opposed to realism, is essentially delight in the wonder and glory of the past. It springs out of a revived realisation of the greatness and beauty of former times. It is not adventurous in the sense in which the prodigal son was adventurous, going into a far country and there wasting his father's substance in riotous living. It is adventurous like Ulysses, carrying his Greek ideals and his Greek faith with him, feeling that

"All experience is an arch wherethrough
Gleams that untravelled world whose
margins fade,
For ever and for ever as we move."

It is adventurousness like Abraham "going out not knowing whither he went," but bearing with him wife and household, and his memories and his God. It is in vital connection with the old while pressing on joyously into the new.

The Modernist recognises that this present society of ours is an organism so that when one member suffers all the members suffer with it, but it is not for him an organism independent of the past. The word of the rationalist is self-expression, self-development. The word of the Modernist is self-denial, self-sacrifice. He is not content with saying, You and I depend on one another and must work out by reason the fullest expression of our common life. He is not trying to build up a State or a Church out of relation to the old. He talks less about rights than about duties. The Rationalist sees in the past a mass of hindering conventions, and foolish fashions and outworn dogmas; the Modernist sees in it behind its errors a revelation of God to humanity, a claim on his obedience, his gratitude, his reverence. He seeks to transmute and transfigure the past, not to escape from it.

It is significant that for the true Modernist the Communion Service is of great and lasting value. It is not for him a mere memorial service of thanksgiving for a good life which ended nearly two thousand years ago. It is essentially the recognition of a living fellowship and communion with the past. It is the feeling that the highest and the best in the ages that have gone are still with us in our sorrows and our bewilderments and efforts here to-day. It is communion, not commemoration, the sense that Jesus and all the good and great whom we have known are living and working with us still, that we without them cannot be made perfect, that their life is our life and their God our God. In the presence of that great cloud of witnesses we have to run our race and conquer our temptations.

We Liberal Christians belong to that great Modernist movement which is at work in all the Churches. There is no section of the Christian Church in which that movement should be so full and strong and unimpeded as in ours. We have passed through the period when criticism seemed the most important thing. We feel now that reverence and communion, in harmony with reason, are the most important things. We feel that we are in vital connection with the past, and that we are truly members of the Christian Church.

Our strength has lain in the fact that amid all the excesses of our critical faculties, we have always revered conscience as supreme, and conscience rightly understood is a link with the past; it is not a lonely God speaking to a lonely soul; it is not a single note struck by the hand of God within the heart. It is part of the great harmony which is expressed by all the noble and inspired men and women through the ages. It is full of solemn reverberations from racial experience under the guidance of God. Conscience as a mere sense of personal justification, for what seems desirable or right may lead, and often does lead, to wild unruliness: it is often another word for vitality and zeal and determination to get the thing we want and to justify our way of getting it. Conscience in the true sense finds no break between the living God to-day and the God who spoke in the Prophets and in Christ, and by whose guidance the great moral principles which call for our obedience have been revealed to men:—

"Unwritten laws, eternal in the heavens;
Not of to-day or yesterday are these,
But live from everlasting."

The fullest expression of that experience is given to us in the Cross and in the self-sacrifice of Christ.

It is the symbol of the spirit of God working in man through all the ages. It is the power of God unto salvation. The pains of the world, the sorrows of the world, the injustice of the world appeal to us for sympathy and for wisdom as they appealed to Christ. It is in his spirit that we must meet and conquer them. Our fathers, in their pilgrimage, walked by God's guidance and rested on His compassion. There is the same God for us as for our forefathers, and in the old time before them. With wondering, prayerful thoughts we look out into the abyss of unborn time. We know not what changes are coming, what leaders will be sent. It is a great and glorious adventure in which we are engaged. We belong to the army of the living God: "Part of the host have crossed the flood, and part are crossing now." We are but as little children in our knowledge; may we be as little children in our trust and reverence. Behind us, within us, and before us, there is always the love and guidance of our Father. We pray Him that the spirit of Jesus, the spirit of that love which suffereth long and is kind, which beareth all things, believeth all things, endureth all things, hopeth all things, may be ours, and that what is mortal in us may be swallowed up of life.

NATIONAL CONFERENCE PAPERS.

THE SIGNIFICANCE OF JESUS FOR HIS OWN AGE.

By C. G. MONTEFIORE, M.A.

THE interesting and original paper by Mr. C. G. Montefiore on "The Significance of Jesus for His Own Age" will appear in full in the *Hibbert Journal*. We must accordingly be content with presenting the following synopsis of its contents. After pointing out that the religious results which Jesus achieved were partially due to causes which lay outside the actual religious teaching of Jesus himself, he affirmed that these would not have produced the results we know without something else. The death, the story of the resurrection, Paul, the non-Jewish religious environment and atmosphere, were all necessary, but they needed something upon which they could act. That something was Jesus himself. Because Jesus was such a man as he was therefore all the rest followed. The significance of Jesus for his age lay in this, that he caused fundamental beliefs of Judaism, and more especially fundamental religious relationships of the Jews to one another and to God, to flow over to and become the possession of the world at large. In other words, he brought about the diffusion and universalisation of some fundamental tenets of Judaism. This is not to deny that there are elements in the teaching of Jesus which are off the main Jewish line, or that there was nothing new and original in it. But when all this has been taken into account, the new sinks into insignificance in comparison with the old. What Judaism, or some Jews, had been trying to do on a small scale, always hindered by the barriers of race and nationality, was now to be done on a scale commensurate with the greatness of the object and the splendour of the goal.

If we take the teaching of Jesus about God and His Love for His human children, the doctrines of repentance, of chastity, and of humility, the love of father and mother, the care for the poor and the needy, the meaning of prayer, the resurrection of the body and the immortality of the soul, all these were Jewish teachings. They formed part and parcel of contemporary Judaism, and they outweigh the differences between Judaism as a whole and the total religious doctrine of Jesus. The contention is, as against the ordinary Christian view, that the improvements made by the historic Jesus upon Judaism as a whole are small in comparison with the agreements. If this is so, it is not surprising that the religious significance of Jesus for his own Jewish contemporaries was comparatively small. In comparison with what he had (after his death) to say to the Gentiles, he had (in his life) little to say to the Jews. Though the Jews could in other matters have appropriated many of his teachings with advantage, and consistency, they had the most important things already. They had God, the one God, His Righteousness, and His Loving-kindness; they

had the reverence and the love of Him; they had His service, they had prayer and adoration, they had the love of their neighbour, a love which was more profound, far-reaching, and delicate than the outer world (almost always hostile or prejudiced) has cared or been able to discern. They had humility and chastity, they had repentance and the divine forgiveness, they had the study of the Law, they had alms-giving and charity, they had memories of the past and hopes for the future, they had the conviction of resurrection and immortality. It was a rich and yet wholesome religious fare, and upon the whole they could manage on it exceedingly well.

But the Jews were God's children because Abraham was their ancestor, and the transference of Judaism to the Gentiles upon any large and adequate scale was beset with difficulties. For a child of God to mean a believer in Jesus, the divine Saviour, implied much wider limits than for the same term to mean the descendants, even the spiritual descendant of Abraham; for all men could become believers in Jesus by an act of faith, his yoke demanded a circumcision of the heart, but not also the circumcision of the flesh. Thus the significance of Jesus lies in the fact that he started the movement which brought about the translation of Judaism into the Gentile world. He started the movement; not only his actual death and his supposed resurrection, not only Paul and the religious ideas of the heathen world, had a hand in it and brought it about, but Jesus himself, Jesus the living historic man, his character, his teaching, and his life. He did not theoretically or directly break down the wall of severance between the Jew and the Gentile, but his teaching paved the way for and could easily be fitted into the doctrine of a successor, who should find the bond of union not in race but in common attachment to the same Saviour and the same Lord. In these respects Jesus resembled the prophets in their moments of universalism, yet the prophets were more interested in the State, the national future, and the national glory than he. Herein he parted company from them. In another respect he joins on to them clearly and definitely.

He depreciated ceremonies and extolled justice and compassion as they had done. The saying stood, "There is nothing from without the man that going into him can defile him." He thus paved the way for breaking down the separating and nationalist trammels of the priestly and ceremonial law. What Jewish propagandist had never succeeded in doing even in their conscious efforts to win many proselytes, Jesus, without intending, accomplished.

A word must be added about the significant characteristics in Jesus which were either defects of qualities or which were qualities that, from a Jewish angle of vision, led to retrogression in his Church. The prophets believed in their cause, but only in that sense can they have been said to have believed in themselves. They strike no personal note, but Jesus strikes it. He does not merely speak in God's name, he speaks also in his own. Unlike the prophets he founds a society, for the Kingdom of God which he announces is

not only God's Kingdom, it is also *his* Kingdom. In that Kingdom if God is the Sovereign, he, Jesus, is to be the Viceroy. If Jesus claimed to be or if he thought he would ere long become the predicted Messiah, then, however much he gave to the old term a new meaning, he did believe that he stood in some special relation of pre-eminence or dignity towards the divine Father. And if he felt like this, it was possible for him to have taken the great, the severing step—severing him, that is, from the purest Jewish tradition—and to have not only said "Believe in God," but also "Believe in me."

In this personal note struck by Jesus lies an immense feature of his peculiar significance. This new limitation of love is not without its ultimate basis in his own teaching, his own claim, his own faith. The worship of Jesus is mainly, indeed, due to other causes, but it is partly due to himself, for that doctrine of his deity, with all its implications, which both Jews and Unitarians reject, the historic Jesus is at least partially responsible. If he had not taught and said what he did, his death and his supposed resurrection, and Paul and the Pagan religious environment would not have sufficed to crown him with Godhood, or to have produced even after centuries of development and struggle the imposing Athanasian creed. The germ goes back to Jesus, and in that germ is contained a big chapter of his significance. His was not merely the teaching of a passing prophet. It was the teaching of a beloved and unique personality. There was indeed some shifting of emphasis, but this very shifting is in the last resort due to Jesus himself. The centre of the teaching of the historic Jesus is God. The centre of the teaching of his Church is he; and yet the centre is in a sense brought back again to where it was before, for the Son becomes at last to the Christian dogmatist of one substance and co-eternal with the Father.

THE SIGNIFICANCE OF JESUS FOR OUR OWN AGE.

BY THE

REV. H. J. ROSSINGTON, M.A., B.D.

"HISTORICAL Christianity," Emerson once declared, "has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the *person* of Jesus. . . The manner in which his name is surrounded with expressions, which were once sallies of admiration and love, but are now petrified into official titles, kills all generous sympathy and liking. All who hear me feel that the language that describes Christ to Europe and America is not the style of friendship and enthusiasm to a good and noble heart, but is appropriated and formal—paints a demigod as the Orientals or the Greeks would describe Osiris or Apollo." Uttered, as these words were, in the course of his "Address before the Divinity Class, Cambridge, 1838," it is

not difficult to see what was then their true meaning and application. The speaker was far from seeking to belittle the historic Jesus or to minimise his spiritual significance for mankind. As if to guard against the possibility of such an interpretation, he had earlier laid weighty emphasis upon the supreme insight and power of Jesus. He saw with open eye the mystery of the soul. He alone in all history estimated the greatness of man. But, as Emerson points out, the spiritual character and appeal of Jesus had been concealed rather than revealed by the traditional way of describing him.

That of which Emerson thus complained was even then undergoing attack on the Continent, and was soon to yield place to a more natural and illuminating mode of treating the historic figure of Jesus. In the light of subsequent developments we can perceive that the year in which Emerson delivered his Address falls in a transitional period. The old methods were being discredited, the new had not won general recognition. Religious circles in Germany were at the time greatly agitated by controversies caused by the publication of *Das Leben Jesu* three years before. In Strauss' epoch-making work new historical methods that were destined to remove the appearance of unreality characterising the figure of the traditional Jesus were applied by a keen scholar and uncompromising critic to the records of his life. While it is true that their object and immediate effect in this particular case were destructive, and that Strauss was more occupied with the removal of the unreal than with revealing the actual aspect of the Synoptic Jesus, nevertheless his book helped to perform this positive and very necessary service: It made apparent the paths by which later scholarship had to proceed in order to obtain for the personality of Jesus greater reality, and regain for it that generous liking and sympathy it had lost. From that time forward three definite tasks were seen to need the earnest attention of the New Testament scholar:—

- (1) The literary criticism of the sources.
- (2) The investigation by sound historical methods of Judaism and early Christianity.
- (3) The critical examination of the representations of Jesus.

It is outside the scope of the present paper to dwell upon the manner in which those tasks were undertaken or to give in detail the remarkable results accruing. Nor can mention be made of the many distinguished men who have devoted great abilities to the cause of historical research—scholars representing many lands and varied types of religious experience who have laid us all under such a deep debt of gratitude. It must suffice to say that, differing as their conclusions may sometimes be, concerning the historical methods employed and the legitimacy of their application to the life of Jesus, there is now no serious question. As little is it open to question that the gains resulting from the rightful use of historical canons of criticism are acknowledged and welcomed by heterodox and orthodox scholars alike. Perhaps I may be permitted to indicate the striking character of the change, as it affects our present purpose, by quoting the words of one of the six Oxford tutors

who contributed to *Contentio Veritatis* in 1902. Speaking of nineteenth century New Testament scholars and of what they had accomplished for our age, the Rev. H. L. Wild says: "It was their purpose, using the best historical methods available, and approaching the matter from a purely historical standpoint, to endeavour to determine who Jesus was, what He taught, what was the character of the age in which He lived. . . . And so the process has gone on—a constant process—with results upon the thought of the time analogous to the general results of scientific work in the world of nature. A new spirit is abroad: on all hands we are conscious of new interest and new life; the religious atmosphere has been freshened by the honest and straightforward impulse to endeavour to see things as they are, and to follow the argument hopefully whithersoever it may lead. The new interest alone might make these things worth while, but here as elsewhere new freedom and new power have followed upon new knowledge. The general result of the work has been to create the impression that in presence of this life of Jesus, as in presence of nature, we are still but as children gathering pebbles on the shore, but enough has been secured to assure us of the value of the quest, and the conviction has been steadily gaining ground that from here, if from anywhere, from this life more surely known and better understood, will come all true progress and all gain in power amid our difficulties" (*Contentio Veritatis*, pp. 108-109).

We may share that conviction, and have a like confidence in the possibilities of progress, yet it is essential to note that some of the special difficulties of our present age are the outcome of this new thought. Not without reason does the writer of that passage detect an analogy between the results of historical criticism and the results of scientific research. If in both those departments they have been remarkable and far-reaching, in both alike their tendency has been to create problems unknown before. All that need concern us here is to point out their interaction, together with their influence upon the popular thought of to-day, as they touch the important question we are considering. While the historian has been making more clear and convincing the picture of the past, the scientist has revealed the extent and character of our present world. With ever-growing interest and ardour modern minds have turned to the contemplation of natural beauty and to the mastering of Nature's secrets. Slowly but surely a new universe has been revealed to their gaze. In proportion as this has become increasingly valid for thought, so too it has given to life here and now a new meaning and value. Although it would be too much to say that other-worldliness has entirely disappeared, yet it is undoubtedly true that it has ceased to be the chief factor in determining human thought and act. No longer is the belief in a life hereafter mankind's main concern. It has become largely subordinated to more pressing and practical beliefs which find their common centre in the longing for the coming of God's kingdom upon earth. Not without a profound influence upon earlier conceptions has science thrown light upon an almost unlimited past. It has taught us

not only to expect, but to prepare for, a practically unlimited future of our race in this present world. Perceiving the practical implications of this conception of the life that now is, we think of, and make plans for, the continuance of society if not in its present form at least in its present sphere. The end of much strenuous and unselfish service to-day is to make this earth better by removing its social evils and making possible that religion of the spirit which bad material conditions so seriously hamper.

Now for many who have thus come to look at life and its duties there is much that is alien if not actually disturbing in the recent presentations of the life and times of Jesus. Granted the fact of their greater clearness and consistency, all the more sharply defined is the contrast they suggest between his age and our own. How essentially different are the thoughts, the aims, the respective points of view! We are conscious of the greater fidelity of the portraiture, but what of that if it merely serve to reveal one who stands aloof from the hopes, the aspirations, the endeavours, that determine our dominant ideals! So far from sympathising with our social programmes and propaganda, the Jesus we are asked to see looks forward with confidence to the swift cessation of all earthly things, and bids his followers set all their hopes on things above. The words which he utters, the ideals of life which he offers for acceptance, presuppose conditions vastly differing from our own. Existence in his day seemed more simple, more easy, suggesting little of that acute economic stress and strain which enters so largely into many modern lives.

It was inevitable that this contrast should give rise to real difficulties and make imperative the answering of certain pertinent questions:—Can a religious faith which started under such different conditions, make an effective appeal to this progressive, scientific age of ours? Can its founder, with his unconcern for all temporal blessings, minister to the clamant needs of to-day? Slight is the satisfaction afforded by some recent writers to men for whom these are living questions. The eschatological point of view is the true historical view, so Professor Burkitt and others assure us. If that be so, then we need cherish no false hopes. This is our condition, as understood by Professor Burkitt in one of his most recent studies of the Synoptic Gospels:—"Let the children first be filled"; we must first of all think of our Lord in connection with the aspirations of his own time and his own country, and be ourselves content with the crumbs that have fallen down into our very different world. After all, the table was spread for the lost sheep of the House of Israel, not for us." ("The Earliest Sources for the Life of Jesus," p. 75.)

There is sufficient of truth in this telling statement to make apparent the difficulties inherent in a one-sided and too emphatic eschatological view. We have to face a situation which is likely to become increasingly difficult for liberal Christianity. If there is no reason to fear a complete "collapse" of the liberal Christian position, still the ethical foundation on which it has mainly relied will be wanting if the extreme eschatologists gain the victory.

It will then be essential to think of the teaching of Jesus, not as occasionally or accidentally coloured by the expectation of another world, but as completely determined by it, so that the purely ethical and universal note is scarcely discernible. For my part, I cannot accept this extreme view. On the contrary, I find in the Synoptic Gospels much that is as significant for life and its problems to-day as it was for those of earlier ages. Professor Burkitt himself unconsciously supports me in this. When dealing elsewhere with the teaching of Jesus he quotes with approval a number of moral precepts on which Justin Martyr relied when commending to the favourable consideration of a pagan emperor of the second century the characteristic ethical teaching of Christianity ("The Earliest Sources for the Life of Jesus," p. 44.). What more is needed to prove that then as now those who treasure the teaching of Jesus can use it for ethical purposes altogether apart from its first eschatology!

Still more important, however, is this further question: How far do the results of historical criticism affect our estimate of the person of Jesus and its significance for the faith of to-day? There probably never was a time when the interest in, and the affection for, the Jesus of the Gospels were so pronounced as at present. Here and elsewhere men who have abandoned all formal connection with organised religion still retain their respect and liking for him. The Social Democrat of Germany mentions his name with enthusiasm even when declaring his unconcern for the Christian religion, while an allusion to Jesus before an audience of English working men will win applause when a reference to the Church only calls forth marked disapproval. Doubtless this is partly due to the fact that Jesus is claimed as comrade and social reformer by those who thus regard him. Even more is it due to the fact that his personality appears more humanly convincing and attractive than in the earlier conventional treatments of it. From whatever cause it may spring, however, this favourable attitude to Jesus is of the greatest possible value and significance and needs to be allowed for in all modern attempts to reach the masses. But here the question arises: Can the personality of Jesus as depicted in its historical characteristics by recent criticism offer present help and personal communion to sinful and sorrowful hearts to-day? Can it be so realised in thought and feeling as to prove an actual dynamic power? In this respect the answer of the Christian Church is clear and unequivocal. It has claimed, and still claims, that the Jesus Christ of its adoration is at least as great an aid to faith as was Jesus in the days of his flesh.

Let me seek to do justice to the significance of such a claim, and illustrate its moral and spiritual values in present-day experience. No writer of recent times has more clearly revealed his veneration for Jesus, or shown more convincingly the potential power of his appeal, than the German novelist, Peter Rosegger, who belongs to the Liberal Catholic branch of the Christian Church. That veneration for his person, and that belief in his personal appeal, are fused together with

striking effect in perhaps the best known of his works. The chief character, Konrad Ferleitner, having been sentenced to death, abandons himself to despair as he awaits the execution of his sentence. The thought of his approaching doom is with him night and day and almost drives him mad. In the hour of his deepest dejection Jesus appears to him in his cell, with astonishing effect. A sense of peace enters his soul, the thought of a settled purpose takes possession of his mind. I tell the rest in the language of the author, as rendered in the English translation of his work: "Something of which he had hardly been conscious suddenly became clear to him. He would take refuge in the Saviour. He would sink himself in Jesus, in whom everything was united that had formed and must form his happiness—his mother, his innocent childhood, his joy in God, his repose and hope, his immortal life. Now he knew, he would rely on his Saviour. He would write a book about Jesus. Not a proper literary work; he could not do that, he had no talent for it. But he would represent the Lord as He lived, he would inweave his whole soul with the being of his Saviour so that he might have a friend in his cell. . . And so he wrote and wrote. He did not ask if it was the Saviour of the books. It was the Saviour as he lived in him, the only Saviour who could redeem him. And so there was accomplished in this poor sinner on a small scale what was accomplished among the nations on a large scale; if it was not always the historical Jesus as Saviour, it was the Saviour in whom men believed become historical, since he affected the world's history through the hearts of men. He whom the books present may not be for all men. He who lives in men's hearts is for all. That is the secret of the Saviour's undying power. He is for each man just what that man needs. We read in the Gospels that Jesus appeared at different times and to different men in different forms. That should be a warning to us to let every man have his own Jesus. As long as it is the Jesus of love and trust, it is the right Jesus." ("I.N.R.I. A Prisoner's Story of the Cross," translated by Elizabeth Lee: Prologue.)

No one would surely venture to deny the reality of the experience which is here so beautifully told. It has been represented in countless Christian lives since the day of that nameless second-century writer who speaks of Christ being "new born every day over again in the hearts of believers." What could compensate us in our sins and sorrows to-day for the loss of the peace and power which enter the lives of those who consider they have realised the saving and consoling presence of Jesus? And yet, from the standpoint of historical criticism, our author's conclusion cannot be unconditionally accepted. If every man is thus at liberty to create his own Jesus, provided he be a Jesus whom he can love and trust, is there not a grave danger involved? At the very time we have come to appreciate historical truth and accuracy, and to rejoice in the reality they have given to the person of Jesus, must we be content to forego these in the interests of a present and personal Saviour? We are surely in sad plight if we have to make our choice between scientific cer-

tainty and the certitude of a spiritual experience like unto that portrayed by Rosegger. But who that values the things that are more excellent would hesitate in choosing? It is only right that historical criticism should be heard on this matter, and no one is more qualified to speak on its behalf than that great and uncompromising critic, Professor Schmiedel:—"If we now say 'Jesus is my life,' we are not referring to the historical Jesus, as including characteristics which to us are unacceptable, but we are referring to an ideal for which the historical Jesus has supplied only the essential features. . . In discussion with theologians, the truth must be most deeply emphasised that it is impossible to hold a real communion with Jesus as a man of the past; what appears to be such a communion consists entirely in self-identification with the mental attitude of Jesus, and in producing in oneself thoughts which are believed to be called into being by Jesus in a kind of conversation. Such a proceeding, however, is richly fraught with blessing to the soul, even though it involves an intellectual error. And naturally it leads to a lofty reverence such as is rendered to no other hero, however great, to no other benefactor of mankind, however eminent. To all these we look up with awe, with the feeling of littleness in comparison with them, with heartfelt gratitude for what we have received from them, and with the consciousness of still being by them helped forward on the path of victory. But towards none of them do men stand in relations of such intimate spiritual communion as towards Jesus, because the region in which they feel he is helping them is more central than the rest; and because from none else as from him do they receive so deep an impression that he has a heart of love for every human being who approaches him—thanks to his image as depicted in the gospels" ("Jesus or Christ?" *The Hibbert Journal Supplement*, pp. 78-79).

Although Professor Schmiedel makes a distinction between the language of theology and the language of religion, and, in accordance therewith, is careful at all times to speak of the Jesus of history as differentiated from the Christ of faith, it is apparent that in these words he is conscious of no religious difficulty in regarding Jesus as able to hold some form of spiritual converse with present believers. On the contrary, he explicitly states in the same connection that without the possibility of this kind of personal communion our religion would certainly lose something which is essential to its nature. The real and the ideal are not necessarily opposed but can be brought into harmony in the individual experience. Thus it is possible to conserve the spiritual values which present communion with the ideal Jesus affords without sacrificing the clearness and the certainty of the objective truths established by criticism. This, too, is the conviction expressed in the recent writings of critics like Johannes Weiss, Weinel, and Harnack. When the latter published his lectures on "*Das Wesen des Christentums*," one of the strongest objections which it called forth in Germany was to the effect that Harnack had found no proper place for the person of Jesus in the Christian Gospel. No such reproach

can be brought against Harnack's more recent treatment of the subject. In that remarkable address on "The Double Gospel in the New Testament" which he delivered at the Berlin Congress, he claims consideration not only for the First Gospel of the Kingdom which Jesus proclaimed, but also for that Second Gospel which taught that "God had made Jesus of Nazareth Lord and Christ for Mankind, and that his work was God's work." History, he declares, has set its seal upon it. And hence Harnack strongly affirms that both the First and Second Gospel must be made significant for the Christian faith of to-day. The former contains the Truth, the latter the Way, and in both we find Life.

It is my own heartfelt conviction that such a view must increasingly determine our treatment of Jesus. May I crave indulgence if I seem to surrender the detachment of the observer for the dogmatism of the Christian believer? Brought up to think of Jesus as the second person in the Trinity it was chiefly due to the fact that I could not so regard him that I found my religious position amongst those who called themselves Unitarian. But if I could not accept the traditional orthodox view, neither could I give my whole-hearted assent to a conception of Jesus which, as it appeared to me, was entertained by some Unitarians. According to their view, Jesus was but one of the world's great moral and religious teachers, any one of whom might equally serve for example and inspiration. That position may be for some a perfectly legitimate one, and prove not incapable of affording real assistance. But it is not one which I can accept as truly Christian. It seems to me that for those who are members of the great Christian Church, sharers of its spiritual traditions, and owing allegiance to its illustrious founder, the name of Jesus stands high above every human name. We cannot leave him out of our appeal, or detract from the supreme beauty and strength of his personality, without serious loss in our religious work. I do not claim that he has for us, or can have, the religious value of God, but he is the one in whose word and work the power and reality of God in human lives were made most manifest.

If we believe that, as I myself do with increasing conviction, we must make that belief significant for other lives. And is it not supported by the Gospels even as read in the light of modern criticism? If we go to them, not so much to find a photograph reproducing every superficial trait which Jesus owed to his age, but with a single-hearted desire to behold a spiritual picture which may reveal clear evidence of those deep things of God which are peculiar to no age, how can we despair of success? Now, as at all times, when men would with earnest purpose see Jesus he is to be found, and, with him, those priceless things which make for fuller life:—

First, a conception of God as Father which makes Jesus' relation to the latter the most real thing in the world, a communion with God so intimate and so complete that he can say: "I and the Father are one."

Second, springing from this sense of God's value for his own soul, that deep desire of his nature to share with other lives the

spiritual substance which is his, so that his own inner freedom of mind and his own serenity of soul may be theirs, to drive out distraction and to deliver from the anguish of unrest.

Third, the thought of a kingdom of God over which the Father shall hold living and loving rule and in which divine sonship, as Jesus knew and lived it, shall be not merely potential but actual for all the children of men—those in whom he had such profound faith, and for whom he deemed no sacrifice too great.

Have these things, with all their far-reaching implications, no significance for our own age? Does not he who gave them their first significance, and found in them his own abiding satisfaction, commend them still by the life he lived and by the death he was ready to die? Such a one still speaks with compelling and persuasive power. To the men and women of to-day engrossed in the pursuit of merely worldly blessings he says: "What shall it profit a man if he gain the whole world and lose his own life?" To those who bear our modern burdens his message still goes forth: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Those inspired by a lofty ideal of service who are actively concerned for sad and suffering humanity still receive this glad and gracious acknowledgment: "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

Jesus, as thus understood and interpreted, will evince new power to help men in their difficulties and perplexities, and he will do this, not by centring their thoughts upon self, but by making plain to all that the way of salvation is the way of sacrifice, and that the paths of peace are for those in whose hearts God holds constant and complete communion. And, as he thus wins new and greater victories for truth and righteousness, many who have felt his power and been moved by his appeal will seem to hear this question put to them: "But who say ye that I am?" To that question the eager and earnest answer will not be wanting: "Thou art the Christ, the Son of the living God."

BOOKS AND REVIEWS.

A CHALLENGE TO LIBERALS.

Faith, Freedom, and the Future. By P. T. Forsyth, M.A., D.D. Hodder & Stoughton, 1912. 5s.

How far has Dr. Forsyth in his new book helped to solve the problem of the Churches? At any rate the position set forth so forcefully (and doughtily—let all bland Liberals be apprised of this!) is one that claims the most careful attention. It is not an eirenicon. Jacob did not offer an eirenicon when he wrestled with a Man till daybreak. It is something better. It is an attempt to throw athwart the standing divisions of present Church parties and confessions the light of an idea, which shall show the old facts in a new grouping, and so re-interpret the sects to themselves—with the result, one would suspect, of considerable astonishment to the sects.

The method adopted is partly historical; but it is history envisaged as the movement of certain grand ideas which are only now working out their full meaning. Dr. Forsyth finds that the whole of the Church's history illustrates the distinction between the Word and the Spirit, between a religion of fact and a religion of conscience. The Church's life was based upon certain overwhelming concrete experiences and revelations which formed the subject matter of the apostolic preaching, and this was *the Word*. But this preached Word had to be appropriated by those who heard it, and this could only happen if there was in the hearers an active spiritual experience which developed freely on its own lines. This latter is *the Spirit* as distinct from the Word. And there has been throughout the Church's history "the danger of the Spirit's becoming detached from the Word, and the Church's experience escaping from its creative facts"—witness movements like Montanism, Gnosticism, Mysticism, and Anabaptism. In all such movements there is vagary and caprice, because there is nothing to steady the individual seeker for truth, who in his reaction from orthodoxy runs into an "unchartered spiritualism," a religious subjectivity, such as that of the early Quakers and Levellers—in fact, "the Anabaptist element, with its supremacy of the inner light and of the direct note, of the unwritten word and the popular rule." And coming down to our own time, Dr. Forsyth uses all the powers of his smiting and provoking rhetoric to show how the illumination of the Quaker and the exaggerated spiritualism of the Anabaptist passed on, by successive lapses and degenerations, into the rationalism of the Aufklärung and the sentimentalism of modern Liberal Christianity. With boundless fertility of exposition this point is endlessly reiterated and enforced—the slide of the Free Churches into "popular subjectivism," and then by consequence into spiritual egoism, rational anarchy, and moral impotence.

What is the remedy? Dr. Forsyth replies that it is a renewed insistence on the Word. But the Word does not mean the Bible. There is no longer an infallible Bible for Dr. Forsyth. But there is "the final and ageless Word of the New Testament salvation." There is but one note of the true Church—the note of the Gospel of the grace of God to guilty man in the Redeemer. In order to secure a definite and authoritative statement of this central "Word," Dr. Forsyth proposes that the creed of the Free Churches shall consist of one short article only, and if it can be in Scriptural language so much the better, e.g., 2 Cor. v. 19, 21. This creed is to be declaratory only. That is, declaration does not mean subscription. "The confession of a unitary church does not involve uniformity in every member, so long as it is not openly challenged, renounced, or defied. It is but characteristic, and not coercive." Together with this it is pleasant to be able to quote: "One does not, of course, expect the great dogmatic content of the Church to be reproduced in the experience of every member of it. That is a fertile source of forced piety and hectic faith."

It seems to us that Dr. Forsyth's con-

tention is in substance sound. Just as, in politics, men have gradually learnt during a hundred years that freedom is to be sought *within* society and not *from* society, and that an indefinite progressivism, interpreted as the progress of the individual in liberty, spells mere atomism and anarchy, so in religion progress must be *within* God's historical revelation of Himself and not away from it. In religion the parallel of social construction (as opposed to mere libertarian emancipation) is the discovery of a deeper and purified Gospel *within* the Christian faith (as opposed to the vagary of an imagined progress *beyond* Christianity). Unless we can get something *absolute*, somewhere, in religious history, our relativism of a lower ever passing into a higher, and that into a higher still, becomes the most miserable fiasco that ever travestied under the name of progressive religion ("a drear succession to a dizzy post"). To such futile relativism which has no present hold upon finality we may well apply the words Dr. Forsyth uses: "Spiritualism and idealism are but regulative, they are not creative and constitutive principles." In all this Dr. Forsyth is doing for the Christian faith what Mr. Wicksteed did some time ago in his Essex Hall lecture for the narrower Theistic faith, when he insisted that the "ever on and on" of a progress which has no present goal, deceives itself with the delusion of a life worth wooing but not worth winning.

In this slight and most inadequate notice of a timely and brilliant book no attempt can be made to appraise the many striking instances of historical insight and judgment upon which the writer builds his case. Unitarians will be glad to acknowledge certain important admissions which Dr. Forsyth makes with regard to the unfortunate developments in Nonconformity in the eighteenth century. "The elaborate Calvinism of many of our trust-deeds is a deposit of that century, and it is a record of that scholastic debasement to orthodoxy which is apt to mark an age which has come spent out of a great conquest. The Calvinism of that age is not the molten thought of the great age. It is Calvinism clotted, and sometimes soured. Many of the members of the churches, moreover, passed to Unitarianism (through Arianism) in one direction, and into Methodism in the other." A growing number of Unitarians are willing to admit that their body, both by origin and by development, bears upon itself some of the characteristics of schism and a carelessness about Gospel fundamentals. And if Dr. Forsyth and such as he will set their faces against the continuation of the ridiculous exclusiveness of the Free Church Councils (and we know that Dr. Forsyth has a fervent dislike of trust-deed tyranny), it will be the duty of all Liberals to try and see how far they can go to meet the new suggestions towards unity among the Free Churches.

W. WHITAKER.

JACQUINE OF THE HUT. By E. Gallienne Robin. London: Hurst & Blackett. 6s.

IN "Jacquine of the Hut" Miss Robin has given us a romantic tale of Sark in the old smuggling days. It is the story of a

wild girl of the island, the daughter of a fisherman given to illicit practices, whose home is an isolated hut on the Eperquerie moorland facing the restless sea. She is a gipsy-like creature, with the beauty which is born of wind and wave and sun-litten foam—a child of the elements, unaccustomed to restraint, and yet with a loyal and loving woman's heart. Perhaps, from the moralist's point of view, it is a pity that so splendid a girl should waste her devotion on a swashbuckling, masterful Berserker like Ricart de Carteret, especially as she seems to have no objection to his failings, and no desire to "reform" him after the manner of more conventional heroines. But the moralist is apt to get sadly out of his depth when he is dealing with primitive human beings like these handsome islanders, and he will feel, if he follows the fortunes of Jacquine, that he is witnessing the triumph of that unreasoning love, "stronger than cruelty, stronger than death," which obeys a mysterious law of attraction, and often strangely ennobles those who come under its spell. Miss Robin describes the scenery of Sark, the old island customs, farm-house interiors, and eighteenth-century junketings in an extremely vivid manner, and every chapter has that "old sob of the sea" in it which finds so ready an echo in passionate and sorrowful hearts. Her characters are not mere lay-figures; even the doll-like Oriana, with her golden hair and her petty silk frocks from Paris, is alive, if her animation is only that of the butterfly; and Carteret himself is as virile and ruthless as an ancient Viking. We only hope that Jacquine cured him of his propensity to gamble, and drink, and smuggle kegs of brandy when she married him after the dance round the bonfire at the festival of *les vîres*.

Earth and Her Children (London: T. Fisher Unwin. 5s. net) is the title of a little book full of interest and suggestiveness, not only to children, for whom it is mainly intended, but also to teachers and others who have to do with the training of the young. The author, Mr. H. M. Livens, is thoroughly conversant with child nature, and has written about the wonders of the natural world in a way that will arrest the attention and arouse the interest of intelligent boys and girls. Robert Louis Stevenson says somewhere that whatever we are to expect from children, it should not be any peddling exactitude about matters of fact. Facts and figures do not appeal to them, they dwell too much "among the mists and rainbows." This is a truth that Mr. Livens thoroughly understands, and he has adopted dialogue form, making his subjects very frequently speak for themselves. He clothes his teaching in easy poetical language, that appeals to the imagination of the learner and moves him to question and seek further knowledge, without at all realising that he is having a lesson. The chapters on The Wind and The Rainbow seem to us to be especially delightful. Others on trees, flowers, and insects give a wealth of information which will enter the memory to be stored up for future use when the grown man will

wonder where he learnt it all. The author aims, we can see, at getting beyond the material and calling out that spirit of awe and wonder that is latent in every child, and which leads on to that love of nature in the profound Wordsworthian sense, that sees God everywhere and the world one great unending miracle. We hope Mr. Livens' book will attain the popularity which it deserves.

THE HOME UNIVERSITY LIBRARY.

TEN NEW VOLUMES NEXT WEEK.

BY way of celebrating the very successful first year of their "Home University Library of Modern Knowledge"—the remarkable series of shilling volumes edited by Professors Gilbert Murray, Herbert Fisher, J. A. Thomson, and W. T. Brewster—Messrs. Williams & Norgate announces that ten new volumes will be issued on Wednesday next, April 24, bringing the number of volumes now published up to fifty. Lord Hugh Cecil's manifesto on "Conservatism" is, perhaps, the book of the ten which will be seized upon with most curious interest.

The other volumes are by Prof. W. Somerville on "Agriculture," a simple statement of principles and practice; Prof. W. P. Ker on "Mediaeval English Literature"; Prof. J. G. McKendrick on "The Principles of Physiology"; Mr. L. Pearsall Smith on "The English Language"; Mr. F. Soddy, F.R.S., on "Matter and Energy"; Mrs. Rhys Davids on "Buddhism"; Prof. F. L. Paxson on "The American Civil War," of which a short popular account has long been wanted; Prof. W. McDougall on "Psychology," which he regards as "the study of behaviour"; and Principal Selbie on "Nonconformity: Its Origin and Progress."

We learn that arrangements are being made for the rapid extension of the Library, and that among the more interesting fixtures for future issues are:—"Ancient Greece," by Prof. Gilbert Murray; "Prehistoric Britain," by Dr. Robert Munro; "Germany of To-day," by Mr. Charles Tower; "The Navy and Sea Power," by Mr. David Hannay; "Napoleon," by Mr. Herbert Fisher; "London," by Sir Laurence Gomme; "The Victorian Age in Literature," by Mr. G. K. Chesterton; "A Study of Sex," by Professors Thomson and Geddes; "Great Inventions," by Prof. J. L. Myres; and "Warfare in England," by Mr. Hilaire Belloc. The names cited are sufficient evidence that the series is being kept up to the high level of its beginning.

"CONTEMPORARY FRENCH POETRY" is a new volume just added to the "Canterbury Poet" Series. Its author is Professor Jethro Bithell, M.A., who prepared the two companion volumes on Contemporary German and Belgian poetry. "Contemporary French Poetry" contains selections from the works of thirty-six recent poets, including Henry Bataille, Paul

Fort, Charles Guérin, Francis Jammes, Laforgue, Mallarmé, Stuart Merrill, Moréas, the Countess de Noailles, de Régnier, and Viélé-Griffin. The translations are preceded by a lengthy essay dealing mainly with the origins and significance of symbolism and the present trend of French poetry under the influence of Bergson.

* * *

THE death is announced of M. Gabriel Monod, Professor of History at the Sorbonne. A member of one of the most highly respected French Protestant families, he had won a position of distinction as a scholar by a series of books based on wide research on the mediæval history of France. Among readers in this country he was perhaps best known for his volume of essays on Taine, Michelet and Renan, which was published in 1897.

* * *

MESSRS MAUNSEL & Co., LTD., of Dublin, the publishers of the works of J. M. Synge, and of other notable books by Irish writers, inform us that they are extending the scope of their business so as to include in their catalogue works by British and American authors generally, and that they have now opened London offices at Oakley House, Bloomsbury-street, W.C.

PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK :—Types of English Piety: R. H. Coats, M.A., B.D. 4s. net.

MESSRS. J. M. DENT & SONS, LTD. :—La Confession d'un Enfant: Alfred de Musset. 1s. net. Paroles d'un Croyant et Choix de Prédications: F. Lamennais. 1s. net.

MESSRS. HODDER & STOUGHTON :—The Ordinary Man and the Extraordinary Thing: Harold Begbie. 6s.

MESSRS. WM. RIDER & SONS, LTD. :—A Son of Perdition: Fergus Hume. 6s.

MESSRS. SHERRATT & HUGHES :—St. Luke, Evangelist and Historian: Herbert McLachlan M.A., B.D. 2s. 6d. net.

MISCELLANEOUS.

Progress, Mind.

FOR THE CHILDREN.

SIR FRANCIS DRAKE.

1545-1595.

I.

'They that go down to the sea in ships, and occupy their business in great waters, these men see the works of the Lord and his wonders in the deep.'—Ps. cvii.

We have been studying the lives of great Englishmen, and I have told you about two poets, a king, a preacher, a martyr, a scholar and statesman, who was also a martyr, and when there was no one in English history to tell you of, we learnt about a French girl—Joan of Arc—perhaps the greatest of all. Also, I told you about a great and good Italian—do you remember his name?—to show you that there were good Roman Catholics just as there were good Protestants. Well, you see from this, England has had great poets, great kings, great preachers, great martyrs, great scholars; and now you must think of

another kind of great man. England is a little country with the sea all round it. If we are to know anything of our neighbours we must have ships, and if we are to settle in other countries and discover new lands, we must have sailors. And it is about a sailor that I am going to tell you to-day.

Now look at the map, and see all the places that belong to England. If you think how much people have to fight against in going to sea—the winds and storms—you will see that it must have needed many hundred years and many brave sailors to make voyages to all these countries and take over English people there as settlers. And so it has. I daresay you have often heard it said that "Britannia rules the waves," but perhaps you have never thought how much courage it needed in some of the first sailors to put out to sea in their small ships (much smaller than what we have now) and sail away to discover new lands, not knowing if they would ever come back or not. But it is these first sailors that made England so powerful at sea, and one of the bravest and greatest of them, was Sir Francis Drake. He was the first Englishman who sailed all round the world, as you will see presently. He was born at Tavistock in Devonshire in 1545—just ten years after the death of Sir Thomas More, and in the reign of Henry VIII., who died when Drake was 5 years old, and after King Edward VI.'s and the Queen Mary's short reigns, Queen Elizabeth came to the throne—and a very great queen she was and very proud of having such a sailor as Drake, as she ought to have been.

Drake's father was a Protestant. He was persecuted by Queen Mary (she came to the throne in 1553, so how old would Francis Drake be?) so that he went and settled in Kent and made his living "among seamen in the King's navy," we are told, by reading prayers to them. Afterwards he went to Devonshire, a great place for sailors. As he was a poor man, he had to send little Francis Drake to earn his living very soon, and he apprenticed him to the master of a ship carrying merchandise into Zealand (a part of Holland) and France. So Francis was only 14 when he first went to sea, but he seems to have taken to it "like a duck to the water"—or perhaps it would be better to say a drake!—for we are told, in the strange-sounding old language of the time, that "the youth being painful (i.e. ready to take pains) and diligent, so pleased the old man by his industry, that, being a bachelor, he bequeathed his bark unto him by his last will."

You see, Francis Drake, like all great men, did some hard work when he was a boy. Going to sea was not all play by any means to him. Very likely he had often to take hard words from those over him; he had to do odd jobs, such as washing the decks and lending a hand with the cooking. But he had a head on his shoulders, and he made himself useful, and soon, you see, he became such a good sailor, that the old captain thought he was fit to have a ship of his own. But he was still quite a boy, and before he set sail on any voyages of his own, he was wise enough to serve for a time under Sir John Hawkins, a great seaman and a

relation of his. Now, if you are to understand what follows, you must remember what I have told you before about the quarrels between Catholics and Protestants, and how these led to wars. Perhaps you may think that a sailor would not be mixed up in religious quarrels in this way. But England was just turning Protestant under Queen Elizabeth, and a great Catholic country, Spain, was an enemy of hers. Now, Christopher Columbus, who discovered America, was a Spaniard, and so it came about that the Spaniards first began building great ships—galleons they were called—to sail across the Atlantic and bring home the gold and silver and precious stones which were found in South America. Spain had a great navy, and as England had too (for those days) they were always meeting on the seas, and as they were enemies by religion, as England too wanted to have a share in all these riches that were found in South America, they were always fighting with each other. There were many English seamen—mostly from Devonshire—who loved adventure, and would fit out ships of their own, and go on board French ships, to fight these Spanish galleons and seize whatever they could of the wealth on board.

These adventurers were called "Sea-dogs," and some very famous sailors were among them. They did not serve under the Queen, but although they were pirates she did not punish them, for she felt that Spain was her enemy, and she hated King Philip, who had been the husband of Queen Mary (her sister) and had made her still more cruel to the Protestants than she would have been without him. This is how it was that Sir John Hawkins, who had been one of these sea-dogs, was a favourite of Queen Elizabeth, and she sent him on a voyage to the Gulf of Mexico to fight against the Spaniards there. He took young Francis Drake with him, and made him captain of one of the ships, the *Judith*; and he behaved so bravely in the fight that when he came back, the Queen gave him two ships to command, the *Pasha* and the *Swan*. He made his brother captain of the *Swan*, and with these two ships and only 73 men and boys on board he sailed to the West Indies. Here he took a town called Nombre de Dios, and landed on the Isthmus of Panama, the narrow piece of land that joins North and South America. From the top of some mountains here he saw the Pacific Ocean for the first time, and we are told in an old book that, "falling on his knees, he prayed that he might at some time or other sail there and make a perfect discovery of the same, and hereunto he bound himself with a vow." We shall see presently how well he kept this vow.

While he was cruising about here on the coast of South America he was helped by some Red Indians, who were enemies of the Spaniards too, to seize upon a large cargo of gold and silver that the Spaniards were carrying to one of their great ships. There was such a load of silver, that Drake only took the gold on board his vessels. He divided it fairly among his companions, and all through his life I want you to notice that he was a just man—that is to say, he never tried to grasp more than

his proper share of all the wealth he took from the Spaniards, and he never cared about money on his own account, but only because it helped him to serve his Queen and country. When he got back from this voyage, the first thing he did with his money was to fit out three frigates (a kind of small battleship) and go to fight the Queen's wars in Ireland. After that, Queen Elizabeth sent for him and told him how much obliged to him she was, and she put him in command of five ships and told him to go and fight the Spaniards in the South Seas. But he made up his mind that he would do far more than that: he would keep his vow which he made on the top of the mountain of Panama, and be the first Englishman to sail across the Pacific Ocean, and right round the world. He had not made this vow, remember, without praying God that he might be able to carry it out, for, as the verse says which I have found for to-day, "They that go down to the sea in ships and occupy their business in great waters, these men see the works of the Lord and His wonders in the deep," and sailors know that only God can help them when there is a great storm and all their courage and skill is of no use.

So Drake set out from Plymouth harbour with his five ships, whose names were the *Pelican*, the *Swan*, the *Marygold*, the *Elizabeth*, and the *Christopher*, and his crew of gentlemen and sailors from the South country, where they are still great seafaring folks, and proud to be the great-great-grandchildren (or thereabouts) of these men who went out so bravely in their small ships to explore countries and seas where no Englishman had ever been before. I daresay Drake never thought he would be as long as two years and ten months before he got back to Plymouth again, but you won't wonder when you hear of all he did in the time. You ought to follow this voyage very carefully on the map, for it is one that all English people ought to know about and be proud of. Look at the Britannia side of a penny. There is Britannia "ruling the waves." If it had not been for Drake, and other great sailors like him, we should have had no right to put that on our money. Whenever you look at it, think of this great voyage of his. Well, he left Plymouth on December 13, 1577, and sailing down the Bay of Biscay and past the coast of Spain, the first place he touched at was the Coast of Barbary on December 25. On the 29th he was at Cape Verde, then he sailed on across this part of the Atlantic Ocean to South America, and reached the coast of Brazil on April 5. Here he went up the Rio de la Plata—Rio is Spanish for river—and stayed two months, from May 25 to July 25, at a port called St. Julian's, to lay in provisions. He parted with two of his ships here, it is not quite known why. From St. Julian's he sailed down the coast of South America to Magellan's Straits, which had never been explored by any Englishman, and are a difficult bit of steering. He left two more of his ships behind, before passing through these Straits, so that now he had only his own ship, the *Pelican*. It was August 20 when he entered the Straits, and he got through them by September 25, and was at last in the Pacific Ocean. On Novem-

ber 25 he reached a place called Macao, near to Chili. Chili and Peru were the rich countries where the Spaniards got their wealth, so that it was here that Drake began carrying out the Queen's orders and making war on them. With his own single ship he seized and plundered several of the great Spanish galleons and the places on shore, and he had on board his ship half a million's worth of riches when he got back—gold dust and silver, pearls, emeralds, and diamonds. After that he left the Spaniards in peace once more, and sailed away to the North—right up the West coast of North America to California, which had not been explored then, and which he called New Albion, or New England. Next week I will tell you more about his adventures, and how he got safely back to England.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

THE NATIONAL CONFERENCE OF UNITARIAN AND LIBERAL CHRISTIAN CONGREGATIONS.

Meetings at Birmingham.

THE eleventh Triennial Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations has been held in Birmingham during the past week. Admirable arrangements had been made by the local committee for the entertainment of their guests, and the elaborate organisation necessary worked with a smoothness which ensured the comfort and happiness of all. Thanks are specially due to Mr. W. Byng Kenrick the chairman, Mr. T. Oliver Lee the hon. treasurer, and the indefatigable hon. secretaries, upon whom the chief burden has fallen, the Rev. J. Worsley Austin and Mr. E. Ellis Townley. We are informed that 420 ministers and delegates attended in addition to numerous other friends.

The formal proceedings opened on Tuesday afternoon, when the President of the Conference, the Rev. H. E. Dowson, and Mrs. Dowson received the members in the Town Hall. Subsequently the President took the chair, and the following resolution was passed, the whole assembly standing in reverent silence:—"That this Conference has learned with profound grief of the terrible disaster that has befallen the *Titanic*, and desires to express their deep sympathy with the sufferers, and with those who are mourning the loss of their loved ones in so many homes in Europe and America." On the motion of the President, seconded by Mr. Charles Hawksley, a hearty welcome was extended to the foreign guests, the Rev. Dr. Crothers, of Boston, Mass., and Professor Eerdmans, of Leyden, the latter representing the Dutch Protestantbond. The first part of the business meeting was then taken, and a good deal of the more routine business was cleared out of the way in order to leave ample time for the important discussions of Wednesday afternoon. The

reports of the Sustentation Fund, the Ministers' Pension Fund, the Union for Social Service, and the Guilds' Union were read. Mr. T. H. Russell also presented an interesting statement on behalf of the Ministers' Benevolent Society.

The new President, suggested by the Committee and carried by acclamation, is Mr. Hugh R. Rathbone, of Liverpool. Mr. John Harrison was elected treasurer in succession to Sir J. W. Scott, an appointment which also proved very popular. There were numerous expressions of deep concern and regret that Mr. Harrison was unable to be present owing to serious illness.

In the evening the Conference Sermon was preached in the Town Hall by the Rev. Henry Gow. It will be found in full on another page of our present issue. It was marked by all the preacher's fine moral earnestness and his strong personal loyalty to the noble historical traditions of Christian faith and worship characteristic of the churches united in the Conference. The service was conducted by the Rev. H. McLachlan, Warden of the Unitarian Home Missionary College, Manchester.

The proceedings of Wednesday began with a Communion Service in the Old Meeting Church, which looked singularly beautiful and solemn in the early morning light. The Rev. E. I. Fripp took part of the service, and the Rev. J. Wood gave an address of touching simplicity and power on Christ the Bread of Life. Afterwards the Conference reassembled in the Town Hall, when the Rev. H. E. Dowson delivered his presidential address, which is given in full below. The subsequent meeting was under the chairmanship of Professor G. Dawes Hicks. The chairman's introductory remarks proved to be a deeply interesting philosophical appreciation of some aspects of Bergson's philosophy. Mr. Jacks gave the first paper, full of fine flashes and *aperçus* on "Bergson," and he was followed by Canon A. L. Lilley, who had a very hearty reception, with a paper on "Christianity and the Moral Ideal." We hope to publish these papers next week.

The afternoon session was devoted to the two chief matters which the committee had prepared for consideration and acceptance by the Conference, viz., Ministerial Stipends and the Circuit System. On the proposal to raise an additional capital sum of £30,000 to be administered by the existing Sustentation Fund, there was a good deal of feeling that some control ought to be maintained by the Conference itself. Evidently there was some fear, justified by past experience, that the churches would soon cease to feel much concern in a fund which was to be handed over to a body of managers responsible only to a small and gradually diminishing body of subscribers. Ultimately the scheme, as proposed by the Committee, was carried unanimously, and a recommendation was added that the Managers of the Sustentation Fund be requested to accept some members directly representative of the Conference on their board. The President was able to announce that the Fund was already launched, and that £4,000 had been promised. Our full report of the proceedings is reserved for

next week. In the evening a conversazione was held in the Town Hall, the guests being received by Mr. W. Byng Kenrick and Mrs. Kenrick.

THE PRESIDENT'S ADDRESS.

Mr. Wood's address at Bolton, three years ago, laid down the lines of two methods by which our Church life might be renewed and strengthened: first, the introduction of a circuit system among neighbouring congregations, binding them together in mutual co-operation, and creating a bond of fellowship in which they would hold out hands to each other, and holding common social gatherings arousing in them a new interest in each other's affairs; and, second, following in the steps of those two beloved and honoured leaders in this Conference, the late Mr. Harry Rawson and Dr. Estlin Carpenter, in taking up the cause of our ministry anew. As Mr. Rawson's efforts led to the establishment of the Sustentation Fund, and Dr. Carpenter founded the Minister's Pension and Insurance Fund, so, now, Mr. Wood's second great purpose has been to secure salaries for many of our ministers more in accordance alike with their deserts and their needs. To these two vital subjects the attention of the Committee has been continuously directed during their three years' tenure of the office to which they were appointed at Bolton. The result of their labour will be brought before you this afternoon, and I hope that the consideration you will be asked to give to their proposals may lead you to join in the endeavour to put them into practice. There has been one feature of our three years' counsels that has given me great and unalloyed satisfaction. It has been the cordial co-operation into which it has brought the Committee of the Conference with the British and Foreign Unitarian Association, and with the Sustentation and Minister's Stipend Augmentation Funds. Apart from the issue of the prolonged consultations, the fact that these bodies have pulled together, and that they have come to a complete agreement upon questions vital to our Churches, is of bright omen. The Committee have owed much, in this, to the deliberations of the joint committee, originally of representatives of the National Conference and of the British and Foreign Unitarian Association, but subsequently inviting to their counsels delegations from the Sustentation and Augmentation Funds. That these representatives of the four bodies came to see eye to eye in the proposals to increase stipends, since adopted by the Conference Committee on their unanimous recommendation, is of good augury for their effective working.

Returning, in the first place, to the Circuit System about to be proposed by the Committee for your adoption, it is a matter of constant regret to me that our churches are often so isolated in their life and interests. Their horizon is not seldom limited by their own congregational affairs; they are loyal to their own chapels, quite in earnest in supporting them, and doing their level best for them, but largely devoid of any wider outlook,

and of any vital sense of union with our community of churches. This isolation in their own little Bethels robs them of the inspiring enthusiasm of belonging to something bigger than the narrow religious circles in which they move. It takes much to get many of our people to care about our National or even our District Associations. Quite a number of them have the vaguest knowledge of what this Conference is, if they know of its existence at all. This is in a degree true, even of the long established British and Foreign Unitarian Association. If it has interest for them, it has it rather as a society to be "milked" than supported, while, in my own immediate neighbourhood, I am sometimes even asked by our people, "What is the East Cheshire Christian Union," the missionary association at their own doors. This is the more so owing to the great change that is coming over our congregations. Our old families, descended from our Presbyterian ancestry, are dying out. They were familiar with our history; they knew our traditions; they took in our newspapers; they attended our national and local religious gatherings; they were in touch with our larger church life. It was a great strength to us, and they felt the obligation of supporting our national and district funds, and fulfilled it. Indeed, to-day we still look to those of them who happily remain in our communion to supply our greater financial needs. But it is urgent that the new comers into our midst, converts from other bodies, sympathisers growing apace, working people entering our churches through the door of our Sunday schools, should be enrolled as living members of our wider communion of churches, national and local. It is vital to their life that our congregations should have a share in a greater cause than that of their own conventicles. To illustrate this truth on a larger scale, what inspiration came to those of us who represented our churches two years ago at the International Conference in Germany. Of all my experiences as your President, none was so stimulating as that. I was, the while, enrolled in a world-wide Church of God, Christian and other, men of Oriental faiths breathing the spirit of the All-holy as truly as we who followed Christ. The Church Universal held me in its embrace. The inspiration of the All-Father made the hour like a Pentecost, and none spoke to me with more living power or with a truer voice from God than my brothers from India. I came home with a new link of spiritual life forged between my soul and a world-wide communion of children of God of like mind. The sublime and prophetic words rang in my ears with new power: "The hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. For such doth the Father seek to be his worshippers." It is this enlargement of our religious interests, and this widening of our religious sympathies, that is needful to the very life of our churches. So, to my mind, from this large and far reaching point of view, as well as from that of organisation, it is very wise to take even the least step in this direction, as Mr. Wood has urged us to do,

by knitting ourselves more closely with churches of our own communion hard by our doors. Let us once get out of our isolation and we breathe a larger air, and the thing will spread. That is one phase of the way in which the circuit system has an appeal for us all. Indeed, in some districts it is already partially at work, quite successfully in congregations holding joint religious and social gatherings from time to time. I attended one at Sheffield, and realised its quickening influences on the life of the churches who joined in it. It is now a sacred memory as I believe it was the last time I ever saw or heard that noble apostle of our broad and liberal faith, the late Rev. J. C. Street. But Mr. Wood's scheme, as presented for adoption by this Conference, goes much further in the most complete of its many alternative phases, for it is very elastic; it goes to joint pastorates and pooled finances, weaker churches gathering round a strong one, with its minister superintending the circuit, with pulpit exchanges, with lay helpers, so needful for the conduct of services where each church cannot fitly maintain a separate pastor, and with a circuit council. We have already in Manchester an experiment in that direction—still in the trial stage—but which, I hope, may encourage in the end to the further adoption of the scheme in its fullness. A hopeful symptom is the greater or smaller approval it has received from the District Missionary Associations of our churches in the majority of cases.

I pass now to the second of the schemes inaugurated under Mr. Wood's fertile initiative. It has been formulated by the joint committee of the various bodies whose report upon it has been adopted by the Conference Committee, and will be presented to the Conference to-day. This is a subject very near my heart. It has occupied a large place in my thoughts all these three years, and to see it reach fruition for the benefit of many of my brethren in the ministry is my great concern. It is the one thing above all others that I have determined to see converted into fact by the Conference over which I have the honour to preside to-day, if it can be any way accomplished as I mean it to be. The method we propose for carrying it out will, I am sanguine enough to hope, commend itself to you as it does not only to the joint committee of the delegates of the four bodies which drafted it, and to the Conference Committee which presents it to you, but to the four bodies who have all cordially accepted it themselves.

In this scheme thus powerfully backed already, and now only demanding your final imprimatur, we have followed the precedent of the course adopted in the foundations of the Sustentation and Ministers' Pension and Insurance Fund. We recognise, as the Conference did in founding them, that in its own intention, so far as its past history has indicated it, it is a body to take counsel upon the needs of the churches which it represents, and out of that counsel to initiate new movements for their better life and organisation, to set them going and then leave them to walk alone. We have also been anxious to start our present scheme as effectively as was the case with the Sustentation and

Insurance Funds, without trespassing on the preserves of bodies already on the ground. As adopting this method had been accompanied by complete success and efficiency in relation to those two previous creations of the Conference, we have been of opinion that so good an example was a thing to copy. It is in that spirit that we propose to carry out the project of further supplementing ministers' salaries, acting not through the National Conference itself, or through a new body created by it, but through the two great funds in existence for the same purpose, viz., the Sustentation and Augmentation Funds.

It is necessary that the respective functions of these two funds should be clearly understood. In one respect they act alike. Both of them confine their grants to ministers, rendering efficient service, and both have an eye to the congregations doing their own share in the maintenance of their ministry. Geographically they have hitherto divided the country between them, the Sustentation Fund operating in the South of England and in Wales, and the Augmentation Fund in the North of England. There is a different method, however, in their mode of making grants. The Sustentation Fund makes its grants to congregations and publishes them, while the Augmentation Fund makes grants to ministers themselves confidentially, and does not publish them.

The latter fund is forbidden by its trust to pay any sum by way of endowment, the grants having to be made afresh each year. The managers are not guided by the necessities of the case, but by the merits of the minister and the vitality of his congregation. In their trust they are instructed to consider his educational status. In their administration of their grants they exercise, moreover, a large discretion as to amount and also to the amount of the salaries they augment. They recognise that not the least important of their unctions is to offer to the ministry a more fitting recompense, graduated according to me it. They remember that the labourer is worthy of his hire, and that the best services are obtainable when the desert is paid. The two funds accordingly act not only in different areas but on different lines, and both are doing in their way an equally useful work, the one more necessary perhaps than the other, but not more beneficial. It is clearly desirable accordingly that both should be enabled to operate throughout the land; and the proposal now made and accepted with entire agreement by them both is that in future they should do so; that the Sustentation Fund should make its sustentation grants throughout England and Wales on its present lines, and that in order to enable it to take on the new area of the work it should be entrusted with the new fund that is to be raised, and that the minimum salary that should be secured by its assistance to deserving ministers should be £175 in large centres of population, diminishing to £150 in smaller towns, and to £120 in agricultural districts in England, and to £140 for towns to £110 for agricultural districts in Wales.

After careful and exhaustive inquiry into the sums required to effect this it is estimated at £35,000. It is, however,

believed that £200 a year, equivalent to £5,000 of endowment, can be raised by the congregations, and accordingly £30,000 is the amount.

For this carefully thought out scheme we are indebted to a sub-committee consisting of Mr. Wood, Mr. Christopher Street, and Mr. C. F. Pearson. The two first have been the protagonists in this matter, and it has been a delight to me to see them working at it hand in hand.

To the Augmentation Fund, on the other hand, is left under this scheme the increased responsibility of raising whatever money may be required to enable it to cover the additional area of the entire South of England on its own lines, Wales not coming under the provisions of its trust. Its managers have cheerfully undertaken this task; and who that knows, as I do, the public-spirited liberality of our Liverpool friends will doubt their fulfilment of the undertaking, especially since we have one of the most distinguished of our Liverpool names represented in the chair of this Conference for the next three years. With confidence leaving that to them, I now turn to make to you the most fervent appeal for the new fund that is to be added to the capital of the Sustentation Fund. With the increased cost of the very necessities of life, my heart goes out in utmost concern for my brethren in the ministry who have to live, and support wives and families, and keep up what are called appearances, on the miserable stipends some receive. I have many means of knowing the result, on rare occasions disastrous in almost unavoidable debt, telling a tale of injury to their congregations, and of harrowing anxiety, if not of forfeiture of the respect so essential to themselves. If there is one occupation which calls for a mind harassed by no mean pecuniary worries, it is that of a minister. If he is to give of his best to his people, without a mind distraught, he must be released from the terrors of this *res angusta domi*. I make an appeal with all my soul in it, and plead for my brethren at the lower rung of the financial ladder, at the top of which I have been placed by no merit of my own. But I am the more concerned—for my own undeserved good fortune—to use this opportunity placed in my hands as your President to-day, to plead with you for the doing something to raise only the least bit higher the far too contracted means possessed by so many of my brethren. We ministers are very close to one another in sympathy; from the bottom of my soul I feel for my brothers, so often hard put to it, yet facing the world bravely with a bright face and a high courage. If I am permitted only to take a small part in laying the foundations of a better time for them, I shall thank God.

We must be ready to give time and labour in the cause. Dr. Carpenter set a fine example in his Insurance Fund, which is a challenge to us. Resolutions passed are nothing till they are carried out. If you pass this one this afternoon, we look to you to translate it into fact, and we will come to you in your various districts to seek your answer to our plea. To raise £30,000 is no light thing, but we have set our faces to see this thing through, and it must be done. Money, however, is not everything to a minister. God forbid.

The ministry is dearer to him than anything money can buy. It brings its own reward with it. I say so with a full and grateful heart in the closing years of mine. I have had in it a constantly increasing happiness; I have had joy in its opportunities of spending life in an activity that carries with it an interest and delight that never faint or fail. The task of holding intercourse with the great thoughts and inspiring souls of the best and noblest of mankind, of living in communion with high and holy things, and of being friend and pastor to my people, and of entering into all their joys and sorrows, is of deathless interest, and brings us into very close touch with the unseen eternity into which we often gaze with them in homes whence a loved spirit has flown.

Our own ministry is the most priceless of human callings in a church like ours, with the open door to truths whencesoever it comes and whithersoever it leads, and in pulpits where we speak just to deliver our souls, none making us afraid. In half a century I have had the inestimable privilege of standing in such pulpits. In them has breathed the spirit of my beloved *Alma Mater* that has been the passion of my life; and the words of the legend over its portals, "Truth, liberty, and religion," have been written on my heart. It is to this ministry that we want recruits from our best. We have our Ministry Supply Committee. We make an appeal through it to our churches to help forward, by their influence and their pecuniary aid, if need be, young men who hear a call to the ministry to enter our colleges and prepare for their sacred task. Dr. Carpenter, in an address at Gee Cross, spoke of the large proportion of our ministers drawn from other sources than our own, and made a powerful appeal to our own people to send the best of their sons into our ministry. With all the earnestness I can command, I would raise the same plea. At the end of my long ministerial life my eyes are straining into the future, when I shall be gone; that future of our churches is very dear to me. We are making an effort to raise the financial status of our ministers in that coming time, but more by far than finance is needed the manning of our ministry, the call to our youth of the Spirit of God and of Christ to take up this work. Let me say to young men who may be moved to enter the ranks in which I have done life-long service, and which I know so well and love so dearly, that I have found in that service a perennial joy, that I have thanked God every day of my life to have been permitted to give all those long years to it; that if there is any ministry in the land to which to belong is a privilege that is to be prized, it is ours. It knows no limit to its freedom in thought or speech. It stands for nothing less than the truths of God, always to be sought, but never to be found in its entirety upon earth. There is the constant joy of the movement onward and upward, and the light shining more and more to the perfect day.

One word more, and I have done. Ours is the religion of "the open door," and the door of our Conference is open wide to all who, in their search for a "truth, liberty, and religion" like our own, desire to cross its threshold. The long list of names in

our title, concluding with the comprehensive word "kindred," is a notice to the world that all who are "akin" to us in the spirit can have a welcome. Ours is an open brotherhood and sisterhood. In an age of new theologies in many a church we hold out hands to grasp those extended to us by our spiritual "kindred" wherever they may be. "Let them all come" in Heaven's name, that we may together lay the first stones of the Church Universal, whose builder and maker is God, and plant thereby a tree whose leaves shall be for the healing of our divisions.

REPORTS PRESENTED TO THE CONFERENCE.

THE SUSTENTATION FUND.

THE following is the report presented at the Triennial Conference at Birmingham on April 16, 1912:—Since the report on the work of this Fund was presented at the Triennial Conference held at Bolton in 1909, very little of an unusual nature has happened in connection with the Fund.

By the resignation in 1909 of Mr. David Martineau, and the death in 1910 of the Rev. S. A. Steinthal, the Fund has lost two of its earliest supporters and Managers, both of whom had done much towards the establishment of the Fund and in maintaining its efficiency. The vacancies thus caused were filled by the election of the Rev. F. K. Freeston and Mr. John Harrison as Managers, who bring special knowledge of the needs of the ministry to the assistance of the Board.

The annual subscriptions show a slight falling off owing to the deaths of some of the older subscribers, but the income of the Fund has been practically maintained in consequence of the increased income from investments due to the investment of amounts recently received from legacies and donations. The Managers have therefore been able to maintain the grants as heretofore, and indeed to make some additions out of previous accumulations of income.

During the past three years the Managers have distributed grants amounting on an average to £1,280 4s. 2d. per annum to 54 congregations, such grants varying from £20 to £35 per congregation. Hardly a year passes without some new application being received from congregations that have not been able to provide a sufficient stipend for their ministers from their own resources, while it is unfortunately the case that for many years there has been no instance of a congregation ceasing to apply for a grant in consequence of its own better financial condition. The applications not renewed are usually the result of the financial condition of the congregation having been reduced to such a low ebb that it is unable to support a minister at all, or to such a limited extent that the Managers have not thought a grant from this Fund was justified.

In the report for the year 1909 it was stated that as a result of a conference on "Co-operation and Co-ordination in our Churches," held during the Whitsuntide meetings in London that year, a joint committee of the British and Foreign

Unitarian Association and the National Conference had been appointed to consider the whole question of ministerial stipends and emoluments. During the last three years that committee has held frequent meetings and obtained a large amount of detailed and confidential information, with the result that they have reported that congregations generally cannot be relied upon to maintain an efficient ministry of our churches without help from outside. Such help has in the past been afforded by the Ministers' Stipend Augmentation Fund and this Fund, and by grants from a number of other smaller funds, but the income from these sources has not been sufficient to provide a suitable remuneration for the ministers in charge of many of our churches.

It is obvious that the ministry cannot attract the best type of educated men if they cannot be assured of receiving a stipend sufficient to relieve them of the daily anxieties of a small and precarious income, nor is it desirable that such income should be made up by small grants from a number of funds. The Joint Committee have therefore reported that, in order to make satisfactory arrangements, one of the existing larger funds must be considerably increased and strengthened so that the means of providing at least a minimum remuneration may be derived from one source.

The Joint Committee has held conferences with representatives of the Augmentation and Sustentation Funds, and although at first the fundamental constitutions of these two funds were found to be so different that any joint co-operation presented great difficulties, yet, as the result of fuller consideration many of these seemed to be capable of solution, with the result that it is hoped an appeal, which will have the support of the National Conference, the British and Foreign Unitarian Association, and the Augmentation and Sustentation Funds, will shortly be made to attain the desired end.

The recent election of Mr. B. P. Burroughs as a Manager of this Fund will no doubt help towards a more intimate working with the Ministers' Stipend Augmentation Fund, as he is the secretary of that fund.

It is with very much regret that the Managers have to record that, on the ground of the increasing claim upon his time which public work is making, Mr. Edgar Chatfield Clarke has felt obliged to resign his duties as treasurer, which he has so faithfully discharged during the last seventeen years.

W. BYNG KENRICK,
President.

GUILDS' UNION.

THE following triennial report was read by the hon. secretary, the Rev. C. M. Wright, at the National Conference meeting on April 17:—

At the close of another triennial period the Council of the "National Conference Guilds' Union" has pleasure in presenting its report.

The number of guilds affiliated to the Union is twenty-six. While many of the

guilds have shown great vigour and activity, for various reasons several societies have lapsed, and others are in a state of suspense. It should be added that several newly-formed guilds have joined the Union. The total number of members at present is about 1,400, although this, of course, does not represent the entire strength of the guild movement. There are other guilds and young people's societies of a similar character in many of our churches, although these have not so far joined the Union. Many of them have adopted and utilised the Guilds' Union ideas, and are working on similar lines. It would be a great help and encouragement to the Union if all these could see their way to affiliation.

It is often said that we have plenty of organisation, and that what we want is "more life." Nevertheless the Council holds that there is a place in our religious community for such an organisation as the Guilds' Union. Ministers and church workers are often in difficulties as to how to initiate institutions and societies likely to keep young people together. The Guilds' Union may be compared to a bureau of information, a "clearing-house" of ideas along these lines. The Council is always glad to assist any who seek information as to methods likely to prove successful in dealing with the young life of our churches.

The importance of retaining the interest of the young people after they have passed through the Sunday-school cannot be over-emphasised. The guild movement is a practical and successful attempt to deal with this acknowledged difficulty. The aim of a guild (the name "guild" is not insisted upon) is (1) to foster the religious life, (2) to inspire personal service. All who have the real welfare of our churches at heart will readily agree that one of the great needs of to-day is a renewal of the spiritual life. The guild aims at awakening and cultivating the religious instinct in young people's hearts.

At the same time the guild movement also includes within its scope all the activities in which young people are naturally interested. As a rule, therefore, the guild is the "governing body" which directs and controls the educational, social, and recreative agencies which are usually provided for the young people of the church and school. These take their due place of subordination to the main purpose for which the church and school exist. In these ways the various guilds during the past three years have accomplished among young people a considerable amount of useful work.

The Association is called "The National Conference Guilds' Union" because it originated at the Leicester Conference; and while managing and financing its own affairs, it has gladly maintained its original connection by making a report at the triennial meetings.

The Guild Council has tried to keep the Guild Idea before the churches. It sends out literature. Its officials willingly visit any school or church, and in other ways seek to help new efforts to organise the young people of any of our churches. The Union has also arranged many successful meetings with good results.

In conclusion, the Council again com-

mends the guild movement to the churches. It earnestly hopes that the aims of the Union will meet with a wider response, and confidently expresses the conviction that thereby the strength of our churches would be greatly increased.

Signed on behalf of the Council,

C. M. WRIGHT,
Hon. Sec.

UNION FOR SOCIAL SERVICE.

It will be remembered by those interested in the Social Service Union that at the annual meeting at Bolton, in 1909, an alteration was made in the constitution by which the original large and somewhat unwieldy committee was replaced by a council, which elected a small executive that could be called together more easily and meet more frequently. This it has done, and the work of the officers has been simplified accordingly, but it is to be regretted that the interest is thereby limited to the few members attending. Circular letters have been sent to the council from time to time, calling their attention to certain possibilities and opportunities for work, but it is becoming increasingly evident that a national society such as this cannot realise its potentialities for usefulness without some one individual able to devote to it more time and energy than has been possible in the past. If, for instance, the Union had been in a position to follow the example of the Friends, who started their Union by securing the full time services of Mr. Percy Alden as organiser, the committee would have been able to present a very different report from the following one, and they are convinced that if this could be done now the result would prove of the greatest benefit to our churches. Otherwise, though the fields are white unto harvest, the fruits must be garnered by others.

Since the last triennial report two more summer schools have been held at Oxford, by the kind permission of the Trustees of Manchester College. Both reached a high standard of excellence, and were attended by about 100 members, besides a considerable number of visitors, among whom we were glad to welcome many students of Ruskin College.

In July, 1909, the members were received by the Rev. Dr. Drummond, and papers of great value and interest were contributed by the Rev. P. H. Wicksteed, Mr. Graham Wallas, Prof. E. J. Urwick, Mr. W. E. Martley, Mr. John Edwards, Mr. T. R. Marr, the Rev. E. I. Fripp, and Mr. Phipson Beale, K.C. A particularly gratifying feature of the proceedings was the presence of invited representatives from the Social Service Unions of other religious bodies; and during the informal talks in residence and quad—which are not the least delightful of summer school experiences—the idea arose of a possible interdenominational summer school, which should draw together the Social Service Unions of the various denominations with a view to co-operation and mutual stimulus.

With the desire of testing whether the time was ripe for such an attempt, some Birmingham Friends and the Wesleyan Unions summoned an informal conference of representatives of all the Unions at

Woodbrooke in the following December. To this invitation eight churches responded. Mr. Seebohn Rowntree was voted into the chair, and friendly discussion took place on the methods and aims of the different Unions, and the possibility of joint action. All agreed that this should be attempted, and the Unions were asked to send properly accredited representatives to the next meeting, which was also held at Woodbrooke, in May, 1910. Resolutions were then passed urging the desirability of concerted local action, of the joint production of literature, of the formation of study circles, of organising a combined summer school.

A further step was taken at a meeting in February, 1911, held by the kind invitation of Bishop Gore, at Bishopsthorpe, where the name was adopted of "Conference of Social Service Unions," and the Bishop accepted the presidency. The subject recommended for study by the various Unions during the following winter was "The Housing and Town Planning Act."

The sub-committee appointed to consider the question of the summer school reported that the project appeared feasible, and they suggested a week at the end of June, 1912, and recommended that preliminary notices be issued. This was done, and an outline programme for the week was submitted to the next meeting held at Uffculme on October 31, 1911. The subject selected was "The Industrial Life of the Worker—as Child, as Adolescent, as Adult," and the place proposed a newly-erected hostel with extensive grounds near the village of Swanwick, in Derbyshire.

The complete programme was adopted at the last meeting of the Conference, which took place at Oxford on January 31 of this year, in the Senior Common Room of University College, by the kind arrangement of Dr. Carlyle, and copies of this programme may be had from the secretaries of the Social Service Union.

As the average attendance at our three summer schools has been close on 100, it is hoped that a large contingent of members of the National Conference will find it possible to take part in this interesting and unique experiment.

As a constituent part of the larger Union we are also enabled, by the kind permission and with the valuable help of the secretary, Miss Lucy Gardner, to hold an exhibition this week in connection with our Triennial Conference, consisting of illustrations of the needs and methods of social work.

It will thus be seen that the small seed sown in Manchester College has grown into a goodly tree; and members of all denominations, Catholic and Protestant, orthodox and heterodox, Church and Non-conformist, have found it possible to work together in this matter of social service in perfect harmony and good fellowship.

Our own third summer school was held at Oxford as before, in July, 1911, and particulars of this are given in the report to be presented at the annual meeting of the Union.

The Committee has each year sent out a list of lecturers willing to speak on social subjects, but the offer has met, on the whole, with little response, though in some cases it was gratefully accepted.

The Committee regret to report that

Mr. Farley feels obliged, on account of overwork, to relinquish the joint secretaryship which he has held for four years, but they venture to express a confident hope that before long a successor with equal zeal may be found, who will be enabled to devote as much time as is necessary to bringing together and focusing the innumerable social activities already at work among our churches, which remain unknown to one another for want of a centre through which they might co-operate for their mutual help and encouragement.

M. E. GITTINS, }
R. P. FARLEY, } Hon. Secs.

NATIONAL CONFERENCE GUILDS' UNION.

ANNUAL MEETING.

THE annual meetings of the National Conference Guilds' Union were held at the Old Meeting School on Monday, April 15. At the business meeting at five o'clock, which followed the Council meeting, the Rev. J. J. Wright, the retiring President, took the chair, and the minutes of the last meeting, the report for 1911, and the triennial report to be presented on Tuesday to the National Conference, were read by the secretary, the Rev. C. M. Wright.

Annual Report.

In presenting its eleventh annual report the Council welcomes into the fellowship guilds formed at Gee Cross (Hyde), Pontypridd, and Unity Church (Bolton). Unfortunately, several guilds have lapsed during the year, and others are in a state of suspense. Many reasons are given for these regrettable losses. In some cases the failure seems to be due to a lack of strong leadership. In others the reason seems to be an inability to get the young people to be loyal to the society. The Council hopes that all such guilds will be reorganised, and that an earnest endeavour will be made to establish them upon a more satisfactory and permanent basis. The reports from the various guilds speak of a great deal of good work done. It is safe to say that where circumstances are favourable and energy is displayed the guild has been found to be a most useful branch of the church's activities. From the reports we may note the following figures. There are now 26 guilds affiliated to the Union. The lowest number of members attached to any one guild is 30; the highest is 293 (this includes 134 juniors). The total number of enrolled members is about 1,400. In many cases it is quite evident that splendid work is being done by small societies, although they are not strong in numbers. The aim of the affiliated guilds is one and the same—(1) to foster the religious life, (2) to inspire personal service. But the methods adopted by the various societies differ very widely. Some guilds hold a monthly devotional meeting at which the warden or some other speaker gives an address. Others commence their meeting with a short devotional service, followed by a paper and discussion on some literary or social topic. But in every case the aim is to provide a link between the church and the school; to keep

young people from drifting outside the influence of organised religion just at the age when they are inclined to leave the Sunday-school and to feel disinclined to enter the church. The reports speak of much practical work which guild members undertake on behalf of the church and school, and also on behalf of sick people, crippled children, and others who could be assisted by personal service. The Council again commends the guild movement to ministers and lay workers. It is the experience of all who are concerned in the welfare of our churches that in this materialistic and pleasure-loving age, it is exceedingly difficult to keep young people in association with organised religion. The guild movement represents a practical attempt to do so, and the Council earnestly hopes that all who have hitherto been unresponsive to its aims, will help the movement, and thereby increase its sphere of usefulness by making a serious effort to form a guild and by affiliating it to the Union.

In moving the adoption of the report, the Chairman mentioned that they were quite willing to co-operate with the fellowship branch of the Women's League. He thought they had no reason to be ashamed of the report. It could not fully represent all the work which was going on among the young people, because there were a goodly number of societies working on the society's lines that were not affiliated to the Guilds' Union. He estimated that there must be some 3,000 young people among this class. The motion was seconded by the Rev. Joseph Wood and adopted. The financial report, which showed a deficit of just over £3, was then read by Mr. H. P. Greg, hon. treasurer, and also adopted by the meeting. The secretary expressed his sense of the indebtedness of the Union to Mr. Greg for the generous help he had given in every way to the Union. The triennial report, which was subsequently presented to the National Conference, was then read.

The Rev. J. J. Wright, in thanking the Union for doing him the honour to elect him for two successive years as President, said he felt that the Society had given him valuable opportunities for service, especially for visiting the guilds already in existence. He wanted it to be understood that he should in no way lose his interest in the society. He hoped to put in as much work on its behalf as time and strength would allow. He proposed the name of the Rev. W. H. Lambelle, of Middlesborough, for the presidency for the ensuing year with the greatest possible pleasure. When he visited Middlesborough he found there one of the most vigorous, if not one of the largest, guilds he had ever become acquainted with. It was a really *alive* society, and owed a great deal of its success and vitality to the continual inspiration of Mr. Lambelle, who had also been one of the most faithful members of the Council of the Union. He never spared himself either time or trouble in the service of the causes he was associated with, and he knew that if they elected him as their President he would help them in their work to the very best of his ability. The resolution was seconded by the Rev. J. Wood, and cordially adopted by the meeting. The Rev. W. H. Lambelle, who was warmly welcomed on rising to speak, acknowledged

in a few words the expressions of confidence which had been uttered, and thanked them for giving him greater opportunities for usefulness by making him their President.

The names of the officers and members of Council for the ensuing year are as follows:—President, Rev. W. H. Lambelle; Vice-Presidents, the Rev. J. Wood and the Rev. J. J. Wright; Hon. Treasurer, Mr. H. P. Greg; Hon. Secretary, the Rev. C. M. Wright; members of Council, Miss M. Twist, Miss A. Withal, the Revs. N. Anderton, J. Ellis, J. C. Ballantyne, J. E. Strange, M. Rowe, A. H. Dolphin, E. H. Pickering, E. Morgan, F. Thackray, and H. Fisher Short.

A cordial vote of thanks to the retiring President and to the Secretary for their untiring devotion to the work and aims of the Union was moved by the Rev. John Ellis and seconded by the Rev. Dendy Agate. The new Council met at the close of the general meeting to transact further business. This was followed by tea, which the friends at the Old Meeting had kindly provided.

YOUNG PEOPLE'S RALLY.

At 7.30 the Young People's Rally, which was preceded by an organ recital, took place in the Old Meeting Church. The meeting was well attended, and the speakers, the Rev. F. K. Freeston, Mrs. Thackray (Huddersfield), Rev. E. H. Pickering (Gee Cross), and the Rev. Dr. S. M. Crothers (Cambridge, Mass.), who addressed the meeting from the pulpit, were warmly applauded. Dr. Crothers naturally came in for an enthusiastic welcome, and his delightfully humorous yet earnest address was greatly appreciated. Several hymns were sung, and an anthem "Let the bright Seraphim" (Handel) was finely rendered by Mr. Cotton's Musical Society, the solo being sung by Madame Laura Taylor.

The chair was taken by the Rev. J. J. Wright, who gave those present a hearty welcome in the name of the Union.

Rev. F. K. Freeston's speech.

The Rev. F. K. Freeston, who was the first speaker, briefly explained the objects of the Union for the benefit of those who did not as yet know what their aims were. Sometimes, he said, they felt that they were multiplying societies too fast, but when they came to consider the question they realised that at least the guild must stay, whatever else might be changed or abandoned. It was intended to be an alliance of all the societies, a sort of central conscience, and that gave it a distinctive character and function. It was founded to serve as a bridge between the school and the church, across which it was hoped to make it easy for the young people to pass, a bridge leading to a very hearty welcome on the part of the church. The custom of publicly welcoming the young people was no longer an isolated practice, and year by year it was coming into greater favour. There was no sacerdotalism or ritualism about the simple ceremony, but the guild members were prepared for their

entrance into church life as if for confirmation. The guild, Mr. Freeston continued, provided a compact between religion and recreation. He hoped nobody thought the members were frowning, Puritanical individuals, nor that they were namby-pamby goody-goody people. They did not feel that any form of wholesome and healthy pleasure or sport were irreligious, but that if these were not linked to the deeper truths of religion and experience they tended to take up too large a place in people's minds. He thought their guilds made this linking possible. They were also a means of mutual help, and were becoming more and more leagues of service. In many quiet but effective ways they dealt with social needs and social problems. But he placed the claims of the guild still higher, and he thought they were not going to be content with anything short of the best they could get. He looked upon the whole movement as an attempt to lift up their efforts and consecrate their will to the highest. Even if the idea seemed a little fantastic, he confessed that he regarded the guilds as schools of poetry. The highest and best things always began and ended in poetry, and religion was never understood until it became to a man or a woman a poem. Christianity was of the very essence of poetry, and when they talked about Christian truths it was not in order to rationalise, to prove or disprove, but to get at the heart of that love which is the great interpreter of religion in any form. Their guild movement was also a sort of order of chivalry and Legion of Honour. They very urgently needed in these modern days something corresponding, at least, though under different outward forms and expressions, to the old devotion, consecration and discipline which belonged to the order of chivalry.

Honour, again, was the quintessence of all the virtues. Every member admitted to a guild became, as it were, by the form of admission service, a chevalier of his Legion of Honour. But he also thought of the guilds as homes of humour. If there was one thing necessary that was found, though not always obviously, underlying all the great teachings of the world, it was humour. It meant more than mere laughter; it meant the finest discernment of human feeling. Jesus possessed this gift; Dante and Shakespeare had it, and it ought to be found somewhere or other in every full and complete character. Again, he thought of the guilds as a sort of amateur orchestra producing the finest melody by the blending and harmonising of various faculties and gifts and riches of personality, and doing this collectively. Finally, he thought the guilds served a very true purpose by being veritable temples of friendship. It was of the utmost importance that the members should make themselves worthy to be somebody's friend, for those friendships to which we owe so much, and which seem so spontaneous at the time, count again and again as the years go on.

Speech by Mrs. Thackray.

Mrs. Thackray, in the course of a sympathetic and practical address, said there seemed to be no stipulation as to

what really constituted a guild. The forms they took and the methods they adopted were very various, but they were united by the idea that the guilds aimed at the development of character and the deepening and strengthening of church fellowship. How were they to secure this? Perhaps the ideal for most was an inspiring devotional service, but, if they tried this method and failed to get a response, it would be desirable to change their methods. She thought they must see what material they had, and what interests already existed. Interests, as an American writer had said, were the kernel of life, and the best interests for each were those which nourished us most. Many of the young people of the guilds had powers of which they were not conscious, others were fully conscious of their powers and anxious to use them. They must find out the hidden forces and utilise them, choosing these interests as a foundation for guild work which could best be developed and made active. It was not enough to secure passive members who kept quiet, and were very good, but who did nothing more. Unless work was expected the interest did not become fruitful, and the more people could be persuaded to take an active part in all that concerned the guild the more they would be helped by it. There were many ways in which this could be done, according to the lines on which the guild was developing. Each district must proceed by methods suitable to its special requirements; but, if they asked themselves what special quality they most wished to produce, the answer must be, reliability of character. In every church there were found people *willing* to help without quite realising their *obligation* to do so, and some were afraid of undertaking any responsibility. This pointed to lack of training, not to indifference. Here the usefulness of the guild training came in. The members should be made to feel that upon their faithfulness the work and success of the guild depended; they should be led to realise that the joy of achievement, of creation, is far greater than the joy of being a mere onlooker or a person who is entertained by others. Mrs. Thackray pointed out that one of the advantages of the week-day guild meeting was that the members saw their teachers in a week-day rather than a Sunday atmosphere, which was the test of the workability of a religious character. In conclusion, she said that church life did not necessarily mean handsome buildings and endowments, greatly as they valued these, but the union of men and women anxious to develop the highest ideals.

Rev. E. H. Pickering's Speech.

The Rev. E. H. Pickering (Gee Cross) said that one of the greatest difficulties he personally had to face was in getting people to understand why the guilds were required at all. That doubt ought never to exist. The guild was meant to be the concrete expression of active and eager religious enterprise such as should appeal especially to those who held their free, liberal Christian faith. Its definite purpose was to call and direct youthful energy towards an eager, active co-

operation with the Divine Spirit for the salvation of the world. Their motto was: "For God and the Good Life," and they could not be for God, or live the good life, unless they became doers, not hearers only. There was specially an age for doing, especially amongst the *young* people. They must remind themselves of the adage, "To Pray is to Work." As to the structure of the guild, that must be largely influenced by local requirements. At Gee Cross they were already strong in many guild activities before they actually started a guild, but they needed the latter because those institutional activities were all too little influenced by the church and were continually overlapping and colliding with one another. The church was not necessarily healthy just because its young people were always up to something. They must see what they were up to. It was difficult to get their young people to take any active part in the church life, although they were already taking part in its various institutions. But there was a great deal of latent religious feeling in the hobbledoy and the young girl, of which many people did not dream. The raw youth was often reluctant to speak of this, and the first outburst of it often seemed to cause him to blush for shame. He was frequently misunderstood, but the searching eye could see the presence of God within him, and it was for the guild to purify and encourage the yearning spirit seeking after Him. He thought we were letting slip one of the best opportunities of doing this in our flagrant disregard of the Lord's Supper, and he would like to see old and young celebrate this frequently. Mr. Pickering also advocated the setting apart of one Sunday as Guild Sunday. The guild, he added, might do much socially, in bringing together all classes in a free and cheerful atmosphere. This might lead to the formation of groups for the serious study of various subjects, such as religious literature, social movements, &c. They must raise and develop the civic ideal and in every way make their work educative, remembering that Christ was the inspiration and salvation of the world because he was first of all the world's teacher.

Speech by Dr. Crothers.

Dr. Crothers humorously reminded the chairman that he had forgotten to introduce him as a former minister of the Old Meeting Church, and assured his hearers that on one occasion when he was attempting to re-enter his own country, and trying to prove his identity and respectability to the officials who detain anyone who lands on these shores, he found it very useful to have actually in his hands the framed testimonial given to him by the kind friends in Birmingham before he left England. He was not going to speak about the particular functions of the guild. They had in America different methods, but the same spirit and the same need. He would like to say in regard to the relation of the church to the young people that as the result of his own experience he thought it was often a good thing to leave the young people alone. He was also rather sceptical about what was called "the wisdom of experience," which

generally meant that the older people said "Why, we did that twenty years ago, and it failed." He did not think it desirable to give too much of a programme. Let them get a group of young people of the right kind, with a healthy interest in religion, and just watch them. People were adjured in America to see the big towns "grow." You could not always see youth grow. It grew according to its own possibilities. The attitude of kindly sympathetic interest on the part of a church would always bring out the best in the young people. The guild was really the junior church, and if the instinct of religion had once been implanted there was always a tendency to come back to it though there might be many changes in life and thought. There was a quality they needed in their churches which only the young people could supply, for we were not giving them something; we wanted something from them—a quality which they have and which we are apt to lose, as the years go by. That quality was expressed by the word which Horace Walpole coined, *serendipity*. If they saw what they expected to see, that was not serendipity, but if they saw what they did not expect to see, that was serendipity. Our intellectual and spiritual attitude was often like that of a person who sits down on a chair, and the chair is not there, or like that of a clergyman in a church in Rome which he attended, who gave a five minutes' address to children in the course of the service. It was quite an admirable address, clear and to the point, but when, having an access of that quality of serendipity of which he had spoken, he (the speaker) looked round, he discovered that there was not a child present. Proceeding, Dr. Crothers said that the philosophy of the motor car was the philosophy of the church, and of every progressive movement. Each must get along by a series of rapid internal explosions. They must make use of this explosive power which in itself was very dangerous. If they had nothing that would explode they could not go along. Apply the spark to explosive material and things go; the more explosions there are, the better. This was the kind of thing they wanted, not a static quality, but the quality which belongs to eager, anxious youth, wanting to do things and to create things. Emerson had said that when duty calls "Thou must," the youth replies "I can." Youth always replied "I can." Every young man and woman was full of energy that said "I can," and the moral law was that which said "Thou must." The whole philosophy of the utilisation of that power was just the philosophy of the motor power. They must give enough opportunity for the teaching of the steady response to that law "Thou must." The teacher was simply at first the mouthpiece of that eternal law, and when he gave the incentive and the child replied "I can," something happened. When the "I can" of the youth became quicker than the "Thou must" of the teacher, the teacher must stand aside, for his work was done. There was then power and growth, and it was in that way that every church renewed its youth, by bringing in the young to share the full responsibility of enlightened service.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Welcome to Dr. Wendte.

A CORDIAL reception was given to Dr. and Mrs. Wendte, at Essex Hall, on Thursday, April 11, when a meeting was held under the auspices of the British and Foreign Unitarian Association, and Dr. Wendte delighted the many friends who had assembled by giving an account of his recent travels in France, Italy, Egypt, Palestine and Turkey. Mr. John Harrison presided in the absence of Mr. Hawksley, who had been called to Doncaster to lay the foundation stone of the new Unitarian Church, and had been delayed on his homeward journey. Later in the evening Mr. Hawksley arrived, and was able to propose a vote of thanks to the Chairman for taking his place.

Dr. Wendte said he felt that the presence of so many in the hall was an indication of the common interest they all took in the growth of their religious principles in other countries, and in the gradual extension of Unitarianism—taking the word in the largest sense, not merely as representing a collection of doctrines, but as that form or expression of Christianity which was in close sympathy with universal ethics, universal religion, and universal brotherhood. That it was proving more and more acceptable to thinking people in every land he had discovered in the course of his journeyings, but progress must necessarily be slow as the obstacles were so great. For instance, in France, where he had succeeded in interesting a large number of friends and religious thinkers of various nationalities and the most diverse forms of faith in the International Congress, which is to be held in Paris next year, great difficulties arose owing chiefly to the timidity of those who, while sympathising with liberal ideas, felt some hesitation in allying themselves openly with those who advocated them, and in the general hostility which was to be expected in a Catholic country. It must be remembered that there were in France 750,000 Protestants, and 30 millions of Catholics. The Congress was going to be held for the first time in a Catholic country, where people's ideas were ticketed and pigeon-holed as soon as they were uttered, and where, if you said a word in favour of any particular body of thinkers, you were regarded as belonging to it. But there was a renaissance of religion going on in France as in other countries, and the old indifference and materialism was giving place to a new vitality and freedom of thought. In this connection, Dr. Wendte alluded specially to M. Bergson, with whom he had had a most interesting conversation in Paris, and whom he found more willing to find out what other people were thinking than to talk about his own ideas. He expressed himself most happily, the lecturer thought, in regard to Emerson, who was, he said, a philosopher, "or rather, he furnished the material out of which philosophers are made." It was, Dr. Wendte said, too early to give a detailed programme of the Congress of 1913, but it promised to be the most inclusive gathering they had

ever had, and not only representative of the modern schools of philosophy and the great religious faiths of East and West, but of the Theosophical and Bahai movements as well. While in Paris, he had some interesting conversations with two Modernists of high standing, both of whom said that what was wanted in Paris was a Unitarian Church. Modernism had come to an end, and it had no future, but they needed some form of Theism in France, and if they started a Unitarian Church in Paris, appointing a missionary who could speak both French and English, they would help and support him. That was a sign of the times.

After an interesting review of the religious position in Germany, which he next visited, and sympathetic reference to the case of Pastors Jatho and Traub, and a small group of free churches not belonging to the State, which he had been asked to visit, Dr. Wendte spoke of the valuable work which Signor Conte is doing for the cause of liberal thought and Christianity in Italy. Signor Conte was originally a Catholic, then he became a Methodist, but ultimately, at the cost of great personal sacrifices, he broke with the orthodox forms of faith, which he found he could no longer accept. Signor Conte was for some years in Boston, where he met with many who sympathised with his religious difficulties and helped him to gain a wider conception of truth. He had now started a society called the Society of Free Believers. He was himself essentially a Unitarian, but it did not appear wise to adopt that name in Italy for various reasons. He was, however, doing their work, and advocating their principles in the little magazine to the editing of which he devoted a good deal of his time and strength. There were now branches of the society in Milan, Venice, and Palermo. Signor Conte lived in Florence, and was hoping to establish a branch there. He was an earnest and energetic man, who was appealing to Italy in the spirit of Mazzini, whose great moral and religious principles were scarcely realised by his countrymen, although his name was revered by them. If they had really taken hold of Italy, we should not be deploring the iniquity of the war now being carried on in Tripoli, a war which, unfortunately, was popular with almost everyone, from the king on the throne to the boys in the street. Dr. Wendte urged that some financial help should be sent to Signor Conte, contributed by Unitarians in England and America in memory of Mazzini, and as evidence that they realise what they owed to the noble work he was doing in striving to bring religious freedom and social justice to his people.

In Egypt, Dr. Wendte said that every day he was there he realised how much that country owed to England's beneficent rule for its general improvement and industrial development, but he wished that more could be done for the moral good of the people. The Mahometans had largely lost their hold on the old standards of religion, and had nothing at present to put in its place. There was their opportunity, for if anyone ought to be able to influence the Mahometan it must surely be the believer in the one God. From Egypt the lecturer went to Palestine:

here, again, he found the Mahometans in the saddle, and civilisation very much depressed. But the old and the new were side by side, and in Jerusalem a new city was springing up, full of splendid buildings, churches, hospices, mission-schools, hospitals, and institutions of all sorts. It was full of representatives of different religions and sects; there were forty different sects of Christendom alone, and many forms of religious crankiness. Here Professor Kieferndorf secured for him the promise of an interview with the Patriarch of the Greek Catholic Church, who received him with much kindness, interrogated him as to the particular heresy he represented, and accorded him his blessing. He then went to see the Grand Mufti, on the Mount of Olives, who also put some questions to him, and then said, "If that is your belief, then stay where you are and preach the fatherhood of God until all men believe, and we will believe it and all be of one creed." Dr. Wendte confessed that this remark inspired him with a great dream of a great monotheistic Congress to be held in the Holy City of Jerusalem, or perhaps that other Holy City, Benares, to which delegates should be sent from members of every religious body which believes in one God, and the all-embracing theory of brotherhood which logically grew out of it.

In Jaffa and some other places visited by Dr. and Mrs. Wendte, they learnt something about the flourishing colonies founded by a man named Hoffman from Germany, who believed that the Kingdom of God was to be established on earth and not only in heaven. He tried to found agricultural colonies in Germany, but was more successful when he finally went to Palestine, where he had done a great educational and religious work. The inhabitants of these colonies live like brothers, sharing much in common, but owning their own property, and their enterprise had won admiration especially among the Jews, who have taken up the idea, and won the support of the richer members of their community. They were regarded by the people as very good men, but dangerous heretics, as they reject the orthodox beliefs and practise simple Christianity. Hoffman, who died last year, had little encouragement and worked very hard for twenty-five years to establish these colonies. His followers were the spiritual allies of liberal religious thinkers, and would send delegates to the International Congress in Paris. Dr. Wendte concluded by describing some of his experiences in Bulgaria, where, in a little town not far from Sofia, he talked with a simple-hearted and self-sacrificing Unitarian, who had never before met a foreigner holding the same beliefs in all his life. He followed a curious trade which was common in Bulgaria—that of a decorator of coffins. He also had a printing press which enabled him to print Unitarian literature for distribution. Unfortunately, he was losing his means of support on account of his heretical opinions, but he made no complaints, and only the other day he formed what is known as the Bulgarian Unitarian Association, with 30 members. If he could be paid as a missionary it would greatly help him, and the cause for which he as well as those present stood. Dr.

Wendte's address was full of interesting stories of this description, which awakened much sympathy on the part of the audience, and his eloquent testimony to the courage and single-mindedness of those who are holding the fort in remote places, often without any support and encouragement, was received with frequent applause.

A vote of thanks to Dr. Wendte was proposed by Dr. Herbert Smith, who said he hoped that what they had heard would stimulate their interest in the International Congress. We suffered much in this country from our isolation, but it seemed to him that they would be much helped and encouraged by finding out, as Dr. Wendte had done, that their movement was really in touch with the great religious movements all over the world. Dr. Tudor Jones, in seconding the vote of thanks, emphasised this, and said that their movement had more in common with the very essence of the teaching of Jesus Christ than any other throughout the world. Mr. Harrison said he felt sure that everybody would wish to join the name of Mrs. Wendte with that of her husband in the vote of thanks. Mr. Hawksley, who arrived at this point in the proceedings, warmly endorsed this, and added his own personal thanks, and those of all present, to Mr. Harrison for taking the chair.

DONCASTER FREE CHRISTIAN CHURCH.

Stonelaying Ceremony.

A VERY interesting ceremony took place at Doncaster on Thursday afternoon, April 11, when the foundation stones of the Lecture Hall of the Free Christian Church were "well and truly laid" by Mr. Charles Hawksley, of Londo, President of the British and Foreign Unitarian Association; the Rev. Dr. Archibald Duff, of Bradford Congregational College; Mr. C. Smithson, of Worksop; and Mr. J. Seaton, senior deacon of the church. There was a large gathering. Mr. Hawksley, in laying the first stone, expressed the hope that the hall about to be erected on that spot would witness to a true liberal faith, and that those who worshipped there would seek to build up a Church of God in the highest sense. Dr. Duff, in a characteristic speech, said he looked forward with every confidence to the realisation of all their greatest hopes. What they were doing that day was bound to find a rich fulfilment. Mr. Smithson said he had more than a hope for the future. Everything was possible if each one would do his or her part. They were an enthusiastic people, and he felt their future as a prosperous and vigorous church was absolutely assured. Mr. Seaton said he could not help reviewing the past and all that the church has passed through, but though they had been compelled to face many difficulties they had overcome them all, and his optimism was greater than ever.

In the evening, at 7 o'clock, a public meeting was held in the Guild Hall. Mr. Grosvenor Talbot, of Leeds, presided, and the speakers were the Rev. Charles Har-

grove, Dr. Duff, the Rev. Vivian Pomeroy (successor to the Rev. T. R. Williams at Bradford), and the Rev. E. H. Reeman, of Hull. It was a very enthusiastic meeting. The Church Secretary presented a glowing report of the church and its work. The Chairman made an excellent speech in defence of the liberty of prophesying. The Rev. C. Hargrove was listened to very attentively as he quickly reviewed the history of the little Unitarian chapel, now no more, and congratulated the Free Christian Church in possessing such a glorious heritage. Dr. Duff was eloquent in his contention that all men were really seeking the life of God, and he urged that church to assist in guiding all the forces of society into the channels of truth and righteousness. Mr. Pomeroy made a beautiful little speech, in which he pleaded for fellowship in the church. The world was lonely, and needed the touch of friendship. Let them endeavour to realise a true spiritual religion that would transform the lives of struggling men and women. The Rev. E. H. Reeman made a strong defence of the necessity for social reformation and urged that church and all the churches to do their part in altering the present chaotic state of society, and infuse the growing social consciousness with the religious spirit.

The day was a great success in the highest sense. The enthusiasm of the church is undiminished. The collections at the two gatherings realised £130. If another £400 are contributed the whole of the school premises can be erected.

REV. DR. C. W. WENDTE and Mrs. Wendte sailed from Liverpool for Boston on Tuesday, April 16. They were seen off from Euston by the Secretary of the British and Foreign Unitarian Association.

REV. DR. S. M. CROTHERS will preach at Mill Hill Chapel, Leeds, next Sunday, April 21. On Monday he returns to Italy. He will be back to address the scholars and teachers in the Free Trade Hall, Manchester, on Whit-Sunday, and for the anniversary meetings of the British and Foreign Unitarian Association in London. On Sunday, June 2, Dr. Crothers will preach at Hampstead in the morning and at Lewisham in the evening. He will then return to the Continent, and may be back in England some time in July.

THE quarterly meeting of the Moral Education League will be held at the Royal Society of Arts, 18, John-street, Adelphi, on Friday, May 3, at 8 p.m. Mr. F. J. Gould will present a scheme for the Correlation of School Subjects of Instruction with a View to Character Training. Open to readers of this paper. Discussion invited. A copy of the scheme will be sent gratis on application to the Moral Education League, 6, York Buildings, Adelphi, W.C.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Banbridge: Resignation.—The Rev. Edgar Lockett has resigned the charge of the First Presbyterian (Non-Subscribing) Congregation, Banbridge, Co. Down, and his resignation has been accepted with deep regret.

Birmingham, Waverley-road Church: The late Miss Taplin.—We regret to announce that Miss Sarah Jane Taplin passed away at her residence in Small Heath, Birmingham, in the early morning of Sunday, April 14. Her friends will be glad to know that her end came gently and peacefully, as of one going to sleep. Born at Colyton, near Axminster, in 1845, as the daughter of the Rev. James Taplin, she was educated at Miss Jane Anderson's school in Manchester, and completed her studies under the direction of Miss Smallfield at Bayswater. She was obliged to return to her home at Kingswood Parsonage, Hollywood, where she proved an invaluable help to her parents, assisting her father in his pastoral work, in consequence of which her friends were fond of calling her the "curate." For a time she became a teacher in Miss Norton's school at Holly Hill, Hampstead, where her brightness, intelligence, and fine qualities of heart and mind won her golden opinions from teachers and pupils. From here she was called home to her mother in Small Heath, whose widowhood and declining years she cheered and sustained by a rare devotion and self-sacrifice. She took a keen interest in the Waverley-road Church from the beginning. Although of a naturally retiring disposition, she was always ready with her sympathy for both minister and congregation. In spite of advancing years, she kept her mind open to the new ideas and influences of the day, and was never afraid of changes which seemed to her to make for good. Her loving presence and unworldly spirit will be missed for many years to come by her numerous friends.

Brisbane.—A correspondent writes:—The Progressive Christian Movement has an earnest, active committee of management. They have secured the "Protestant Hall," a commodious building, near Mr. Douglas Price's old church and the Anglican Cathedral, for Sunday morning and evening services, and have bought a good American organ. Mr. Price conducts service from the platform, wearing his M.A. gown. A hymn-book has been arranged and printed—it seems a good appropriate selection. I have only attended once, in the morning; the hall seemed more than half full, but I understand it is generally full in the evening, and that at the opening service there was hardly standing room. The singing was congregational, and of excellent quality. The subject of Mr. Douglas Price's address was the last of a series on "Heretics," and he dealt with Julian the Apostate, whom he described as a man born too late in the history of the world.

Chesterfield: Appointment.—The Rev. Edgar Lockett, of Banbridge, Co. Down, has accepted a unanimous invitation to become the minister of the Elder Yard Chapel, Chesterfield.

Ilford.—Mr. E. R. Fyson, of the Ilford Unitarian Church, is the Speaker of the very successful Ilford "House of Commons," and in this position he has won golden opinions.

At a social held at the Town Hall on Friday, Lady Bethell (who was accompanied by Sir J. H. Bethell, Bart., M.P.), on behalf of the subscribing members, presented Mr. Fyson with a silver teapot, as a mark of the high esteem in which he is held.

London: Kilburn.—At the Kilburn Unitarian Church, Quex-road, to-morrow evening, at 7 o'clock, Baba Bharati, the Hindoo sage and religious mystic, will preach on "Jesus Christ, and Christianity in India."

Poole: Appointment.—The Rev. W. B. Matthews, of Colyton, has received and accepted a unanimous invitation to become the minister of the Poole Unitarian Church in succession to the Rev. H. S. Solly, M.A. He will begin his new duties in October.

NOTES AND JOTTINGS.

SINGING AND SPINNING.

The relation between hand-craft, which is creative activity, and human happiness, was well shown in a paper by Mrs. Godfrey Blount and Mrs. Egerton King, which was read recently at the general meeting of the Peasant Arts Fellowship. The writers gave an interesting description of their experiences in connection with the village industries of weaving and needlework, which are now ensuring a weekly wage to many women and girls, and of the way in which the lives of the workers are brightened and their sense of colour and beauty developed. One of their happiest examples is "an elderly married woman who had reached middle age by a path of patiently performed home duties before ever she had come into touch with imaginative work of any kind. She entered the Industries at first as an embroideress, and was immediately happy among the gay colours and designs. But the absolutely beatific life only began for her when she was required to put her embroidery needle by and to take up the making of homespun—from the first unscoured wool, through all the processes of spinning, dyeing and weaving, to the shrinking and perfecting of the cloth itself.

* * *

"A sudden and wonderful enthusiasm filled her for this work, and has never left her, nor ever will. When at her wheel, she says that it is almost impossible to keep from singing—'singing and spinning seem to belong together.'" She goes about her daily duties uplifted, radiant, dreaming day-dreams of indigo, madder, fustic, and crotal; the murmur of the spinning-wheel is in her ear, she walks to the rhythm of the weaver's beam, and if her days pass swifter than the weaver's shuttle, they pass as profitably too. She pretends to spin and weave for necessity and duty, but she doesn't—she does it for pure joy—for she is right in the secret which underlies all real work, and has become, in a humble degree, a creative artist."

BIRD PROTECTION IN FRANCE.

We learn from *Bird Notes and News* that a new society for the protection of

birds has been founded in France by the Société Nationale d'Acclimatation de France, thanks to the enthusiasm and energy of M. Albert Chapellier. This will be known as the Ligue Française pour la Protection des Oiseaux. It is issuing a Bulletin, in the first number of which the President, M. Magaud d'Aubusson, outlines the programme of the new organisation. We owe much, he points out, to the birds; in all places their progressive diminution has coincided with an increase of insect pests; and the birds of France are decreasing in a way that strikes even the least observant eye. Legislation is needed for the preservation of useful species, not only in nesting time, but also at the migration season. The League proposes to study systematically the lines of route followed by migrants which cross the country, or which take their way by the French coast. To encourage indigenous birds it will promote the employment of nesting-boxes, protection of broods, and food in winter. It will also enter the schools, to speak to teachers and children of the value of birds, and to give encouragement and rewards to those who love and protect them.

ARMAMENTS AND THE DRINK TRAFFIC IN RUSSIA.

The Russian Duma has passed a new Military Bill considerably increasing the burden of conscription by abrogating the exemptions which have hitherto been enjoyed by various classes, such as schoolmasters, and others. Immediately after the passing of this Bill, the Council of Ministers authorised the Minister of War to introduce a Bill fixing the peace strength of the army at 1,455,000 men. Simultaneously a new programme of naval construction is about to be introduced which entails an expenditure of £50,274,460 to be spread over a period of five years. This lavish expenditure is evidently encouraged, says the *Anglo-Russian* "by the systematic increase of the revenue from the Government monopoly of the liquor traffic. Statistics just published show that the quantity of liquor sold last year by the Government in European and Asiatic Russia made 91,641,274 vedros (one vedro equals 2·7 gallons). This makes an increase of 2,098,827 vedros, compared with the quantity disposed of in 1910. The total yield to the Treasury, including the yield from denatured (industrial) spirit was 782,557,370 roubles, or an increase over 1910 of 20,010,141 roubles. Besides the retail trade, to which the above statistics refer, a considerable shipping trade is done in Russian spirit, both to the Near and Far East. It appears that more and more enormous tracts of land are being occupied with the cultivation of spirit-yielding crops, such as the potato, the spirituous product of which is becoming more appreciated of late years."

A NEW ERA IN CHINA.

We learn from the *Daily News* that Dr. Cantlie, of Harley-street, a friend of Sun-Yat-Sen's, has received a letter

from the Chinese reformer in which he says:—"I am glad to tell you that we are going to have religious toleration in China, and I am sure that Christianity will flourish under the new régime." Sun-Yat-Sen believes in Western methods of education, and is sending his son, and probably his elder daughter, to America in order that they may profit by them. He realises, however, that any startling and sensational methods of achieving reform in his own country would defeat their own ends, and he looks for gradual and steady development. His main object is the education of the masses, so that when the time comes for starting in earnest the work of reconstructing the old State on modern lines the people will be prepared to accept the new order of things. It is feared, however, that Yuan-Shi-Kai, in whose favour Sun-Yat-Sen resigned the presidency in February, may not go all the way with the latter in his policy for the regeneration of China, for although he is a man of liberal ideas, so far as Eastern manners and customs allow him to be, he has never travelled outside China, and remains to some extent an unknown quantity.

THE FUR TRADE AGAIN.

Probably very few of the rapidly increasing number of people who wear furs have any conception of the extent to which cruel and revolting practices are adopted in order to keep up the supply of skins for the market. It has recently been stated in the press that a cat ranch is projected in America. The ranch is to be established at Oakland, where land can be obtained at a very low price, and the adventurers propose to stock it with a million of cats. It is calculated that at the end of a year there would be twelve millions of cats and kittens. The problem of feeding the cats has been ably dealt with. By the side of the cat ranch a rat ranch is to be run. Again, the promoters will start with a million, and the rodents, it is stated, breed four times as rapidly as cats. The rats are to be nourished with the carcasses of the cats which have been killed for their skins.

* * *

It will come as a surprise to many, in connection with this subject, that Mr. Thompson Seton, who has always been known as a friend of wild animals, is proposing fur farms as an industry for boys and girls in America. "The wild animals," he says, "are brought to the farm from all quarters. When it becomes known that an animal is wanted, anyone who finds it brings it in." This means that the professional trapper is to stock the farm, "bringing in" the maimed or mutilated victims of the brutal steel traps to be kept in cages till they are in a condition to be killed and skinned. We are left in ignorance as to how, where, and by whom the wholesale slaughter of the captives is to be carried on, but in the interests of the boys and girls who are to take part in this industry, as well as of the animals themselves, we hope the scheme thus outlined will find no supporters.

THE CENSORSHIP AND RELIGIOUS PLAYS.

Mrs. Dearmer, director of plays for the Morality Play Society, raises an interesting question in a letter to the *Times* on the subject of the censorship and plays dealing with religious themes. She points out that the pre-occupation of the drama with the more trivial aspects of human life, and "the religion of the sordid and hopeless," results largely from the arbitrary limitation in the choice of subjects which prevents a dramatist from drawing upon the stories woven inseparably into the fabric of the Christian faith. Certain control in these matters may be needed, but "why," Mrs. Dearmer asks, "should those of us who seek to make plays dealing with the eternal verities be flung back by an arbitrary rule to the stories of Greece or of the East rather than to our own sacred writings—the books of the New and the Old Testament? Why is a Censor bound to exclude every play which bases itself upon a Bible story? The *reductio ad absurdum* was afforded by the prohibition of the *Samson Agonistes*, a decision which no reasonable man could have pronounced in the free exercise of his judgment. If we are to have a Censor, let him be a reality, having in these cases a power not merely to exclude but to accept. Is the prejudice of those who regard the stage treatment of any Biblical subject as profanation to be seriously maintained against the example of Racine or of Milton?"

TRAINING COURSES FOR SOCIAL WORK.

The April number of *Progress* contains an article on Training Courses for Social Work, by Mr. J. St. G. Heath, of the Woodbrooke Settlement. "The growth of Government activity," he writes, "has enormously increased the demand for social workers, and the work in connection with the Adult and Juvenile Labour Exchanges, National Insurance, and Trade Boards is calling for an entirely new type of official. The same thing is true of the new municipal service in connection with Care Committees, After-Care Committees, the Juvenile Probationary system, and the Municipal Health Department. And the remarkable increase of social work of a semi-civic kind such as Guilds of Help has still further increased the number of posts which offer a regular, if not highly remunerative, form of livelihood."

* * *

"It is this increased demand," Mr. Heath continues, "which has led many Universities to take in hand the training for social work, and at the present moment there are courses in more or less close connection with the Universities of Birmingham, Bristol, Edinburgh, Glasgow, and Liverpool, as well as in connection with the London School of Sociology. There is, doubtless, always the danger, as in the case of teachers, that the supply of trained people may outrun the demand, but at the present moment it seems fairly true to say that there is an unsatisfied demand for really good people, and a fairly steady demand for all save ineffective workers."

JOHN TREVOR,

Photographic Artist.

Studio: 82, High St., Hampstead, N.W.

Mr. TREVOR does all kinds of photographic work at moderate charges. He makes a speciality of photographing people in their own homes. This gives greater ease and naturalness to the sitter and produces more characteristic portraits. Appointments should be made for interviews and sittings. Price list and specimens on application.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

The Sunday School
Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS, APRIL, 1912.

Heroes of Faith—John Wesley, Theophilus Lindsey, Albert Thornhill, M.A.
Children and the Cinematograph. Florence H. Ellis.
The Evolution Theory. H. Waterworth.
The Theory and Practice of Sunday School Teaching. A. Stephen Noel.
Dickens and his Message. R. K. Davis, B.A.
The Women's League Fellowship Section. Grace Mitchell.
Notes for Teachers.—I.—XV.
T. F. M. Brockway.
D. A. S. E.
F. J. Gould.
H. Fisher Short.
Lillyblush. E. C. Higgins.
Philip Finchett's First Sermon. A Lay Preacher.
Shelley's 'To-Night.' W. Lawrence Schroeder, M.A.
A Training School for Sunday School Workers. Clara By the Way. (T. Guild.)

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LADY living alone, wishes to receive Lady, elderly or otherwise, or Invalid Gentleman with nurse or attendant. No others taken. Every comfort and attention. Very good cookery.—Address, M. M., Clark's Library, 8, Finchley-road, Golder's Green.

EAST GRINSTEAD.—Comfortably furnished Cottage to Let; two Sitting rooms, three Bedrooms; good garden, uninterrupted view. Twenty minutes' walk from Station. Summer months 2 guineas per week.—A. A., Stace Library, Bouverie-road, Folkestone.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

REMNANTS! REMNANTS!—

Genuine White Art Irish Linen; pieces measuring from half to one yard, suitable for Teacloths, Traycloths, &c. Per bundle, 2s. 6d. Postage 4d. Catalogue FREE.—HUTTON'S, 5, Larne, Ireland.

WRITE FOR FREE PARCEL, containing over 200 Patterns of charming new Irish Linen Spring Costume Fabric, "Flaxzella." Washable, durable, makes up admirably, wide range smart designs.—HUTTON'S, 5, Larne, Ireland.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C.4, and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 20, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3644.
NEW SERIES, No. 748.]

LONDON, SATURDAY, APRIL 27, 1912.

[ONE PENNY.

MACMILLAN'S LIST.

The Kingdom of God. A Course of Four Lectures. Delivered in the Examination Rooms at Cambridge by the Rev. WILLIAM TEMPLE, Headmaster of Repton. Crown 8vo., 2s. 6d. net.

NEW BOOK BY THE AUTHOR OF
"PRO CHRISTO ET ECCLESIA."

Voluntas Dei. By the Author of "Pro Christo et Ecclesia." Crown 8vo., 6s. net.

Athenaeum.—"A comprehensive essay in Christian philosophy, treating of the relation of God's Will to the world, to creation, autonomous life and purpose, and man's religious and moral life."

Patriarchs and Prophets. Old Testament Stories in Modern English. By Rev. JAMES SMITH. Fcap. 8vo. limp cloth, 6d. net.

NEW TWO-SHILLING EDITION OF

Maurice Hewlett's Novels, with Frontispieces. In cloth binding. Crown 8vo., 2s. net each. Two volumes issued monthly.

5. *The Stooping Lady.*
6. *Fond Adventures.*

MACMILLAN'S NEW SHILLING LIBRARY.

NEW VOLS. Globe 8vo. 1s. net each.

Eternal Hope. By Dean FARRAR.

The Life of David Livingstone. (A New Book.) By C. SILVESTER HORNE, M.P. Illustrated.

For the Term of His Natural Life. By MARCUS CLARKE.

Gardening for the Ignorant. (A New Book.) By Mr. C. W. EARLE and Miss ETHEL CASE.

** Complete Descriptive List of Popular
1s. Books (about 160 vols.) and
7d. Novels post free on application

The Three Knaves. By EDEN PHILLPOTTS. Pott 8vo., 7d. net.
[Macmillan's 7d. Series.]

The Giant Fisher. By Mrs. HUBERT BARCLAY, Author of "Trevor Lordship." Pott 8vo., 7d. net.
[Macmillan's 7d. Series.]

Sale over 5,500,000 Copies.

Mrs. Henry Wood's Novels. Cloth, 1s. net per vol. May be obtained at all Booksellers, where a list of the 37 stories may be seen.

MACMILLAN & CO., Ltd., LONDON.

EIGHTH National Peace Congress, CAXTON HALL, May 15-18.

CONFERENCES ON

Education and Peace.
Commerce and War.
Armaments and Labour.
International Arbitration.

Apply for particulars—

The Secretary,
167, St. Stephen's House,
Westminster, S.W.

HIBBERT LECTURES ON ZOROASTRIANISM, BY THE

Rev. J. H. Moulton, M.A., D.Litt., D.D.

The Lectures forming the Second Section of this course will be delivered in the University of London, South Kensington, on Tuesdays, April 30, May 7 and 14, at three o'clock in the afternoon.

Admission free without ticket. Syllabus will be sent on receipt of postcard addressed to The Secretary, at University Hall, Gordon-square, W.C.

FRANCIS H. JONES,
Secretary to the Trustees.

Welsh Disestablishment.

THE LIBERATION SOCIETY'S Annual Meeting

WHITEFIELDS, TOTTENHAM
COURT ROAD,

Wednesday, May 1st, 7.30 p.m.

Speakers:

Right Hon. G. W. E. RUSSELL.
Mr. ELLIS J. GRIFFITH, K.C., M.P.
Rev. C. SILVESTER HORNE, M.A., M.P.
Chairman: Mr. JOHN MASSIE, M.A.

DOMESTIC MISSION SOCIETY.

THE ANNUAL MEETING

WILL BE HELD AT

Highgate Hill Unitarian Church,

ON

MONDAY, MAY 6.

H. E. CHANCELLOR, Esq., M.P., the three Missionaries, and others will speak.

Tea and Coffee at 8 p.m.

The Chair to be taken at 8.30 p.m. by F. WITALL, Esq.

HENRY GOW, Hon. Sec.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL, NANTWICH.
—An **Open Scholarship** of £20 per annum will be offered for competition in July. Candidates must be under 14 years of age on September 20, 1912. For particulars of the Examination apply to the HEADMASTER.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

TAN-Y-BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health. Next term begins May 1.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000
Claims Paid exced £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHUBSALL, } Directors.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 28.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. M. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. R. K. DAVIS, B.A.
 Finchley, Granville-road, Ballards-lane, 11, Mr. C. A. WING; 6.30, Rev. W. W. CHYNOWETH POPE.
 Forest Gate, Upton-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. A. STEPHEN NOEL.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. G. CRITCHLEY, B.A.
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. CHYNOWETH POPE; 7, Rev. J. ARTHUR PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Miss FITZSIMMONS; 7, Mr. STANLEY PENWARDEN.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. R. W. PETTINGER; 6.30 Mr. W. H. SANDS.
 University Hall, Gordon-square, W.C., 11.15, and 7, Rev. Dr. STANLEY A. MELLOR.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. V. D. DAVIS; 6.30, Rev. HATTIE BAKER.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. A. H. BIGGS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. CHARLES PEACH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. WM. C. HALL, M.A. Anniversary Services.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. A. H. DOLPHIN.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAS, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTHS.

GIMSON.—On April 17, at 90, Sparkenhoe-street, Leicester, to May and Russell Gimson, a son.

GRUNDY.—On April 24, at West Cottage, Royston, Herts., the wife of Charles Victor Grundy, of a daughter.

DEATH.

EDWARDS.—On April 21, John Reginald Edwards, Chartered Accountant, 119, 120, London-wall, E.C., younger son of the Rev. T. E. M. Edwards, aged 36.

Situations

VACANT AND WANTED.

REV. A. H. BIGGS wishes to recommend Miss DUNN, of Ilford Church, for any post of trust, or as Housekeeper.—The Nursery, Cameron-road, Seven Kings.

A LADY, who has given her interest for many years to the needs of Poor Working Ladies, appeals for donations towards the same. Particulars given.—Mrs. HENRY WILSON, Farnborough, Kent.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	267	The Social Challenge to the Church	279	Discussions	292
THE LIBERAL CHRISTIAN PULPIT:—		Unemployment	282	Public Meeting	295
Loyalty in Religion	268	“Prayer”	283	Ministers at Conference	299
FOR THE CHILDREN	270	Women's Work in the Churches	284	National Conference Union for Social Service	299
NATIONAL CONFERENCE PAPERS:—		The Guild	286	Ministers' Pension and Insurance Fund	301
Bergson and Theology	272	MEETINGS AND SOCIETIES:—		NEWS OF THE CHURCHES	302
Bergson	274	National Conference:		NOTES AND JOTTINGS	302
Christianity and the Moral Ideal	276	Reception of Foreign Delegates	288		
		Business Meeting	288		

**** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.**

NOTES OF THE WEEK.

THE deep impression which the *Titanic* disaster has made upon the public mind is seen in the slowness with which we have escaped from the feeling of numbness and bewilderment, and returned to the ordinary interests of life. The desire to throw the blame upon somebody, and to find a scapegoat, is in all the circumstances a very natural one, but we are glad to see signs of the recovery of a more even temper, and of a refusal to prejudge anything without adequate inquiry. It is easy to be wise after the event, and to suggest how things might have been managed differently. Whether the vessel was properly equipped is a very different question from the use to which the equipment was put at a moment of peril, when swift decisions of life and death had to be made. In regard to the former the most searching inquiry is rightly demanded. About the latter there is both wisdom and charity in silence. We were not there; and had we been, we might not have acquitted ourselves half so well.

LORD CHARLES BERESFORD's letter in the *Times* on Monday on "Heroism below decks," is a generous and richly deserved tribute to the unseen members of the crew in the engine and boiler departments. "It is certain," he writes, "that those working below must have known the awful danger the ship was in long before anybody else, but they remained at their posts, resolving to die sooner than come on deck and create a panic or attempt to save themselves. Those below must have heard the muffled sound of the ice tearing through the ship's side. Within ten minutes or a little more they knew

that the pumps would not check the rising water, yet for over two hours they remained at their posts, as was evinced by the lights burning and the few of them who were saved being picked up after the ship went down. That so many people were saved was due to the fact that those working below remained at their posts working the dynamos and kept the lights burning, and never came on deck to state what had really happened. Again and again the indomitable pluck and discipline of those who work below in the engine and boiler rooms is illustrated when some terrible disaster of the sea occurs, but on no occasion have these traits been more brilliantly shown."

THERE is something deeply affecting in the fact that some of those whose thought and skill had wrought on the great ship for the use and pleasure of others went down with her. Mr. Thomas Andrews, Junior, will be widely and deeply mourned. After years of unflagging industry he had almost reached the summit of his profession, and seemed clearly marked out to succeed to the leading position in the shipbuilding world held by his uncle, Lord Pirrie. There will be a general desire to express deep personal sympathy with the Right Hon. Thomas Andrews and all the members of his family, and not least, for many personal reasons, on the part of numerous readers of THE INQUIRER.

THE seventh International Congress on Tuberculosis has just concluded its meetings in Rome. It is stated that the report of the British Commission, which was explained by Professor Sims Woodhead, was received with great cordiality. At first the German scientists took up an attitude of strong opposition to the possibility of bovine infection; but as the result of discussion the Congress agreed that while the human subject is the chief medium of infection other possible sources must not

be overlooked, and that greater stringency is required in the regulation of the sale of milk. It is satisfactory to learn that everywhere there has been a growth of interest in the anti-tuberculosis movement during the past year. Nowhere, however, have there been such remarkable developments as in our own country.

MR. McKENNA introduced the Welsh Disestablishment Bill in the House of Commons on Tuesday. The chief interest centred round the proposals for disendowment, and these, we are glad to say, proved to be more generous than it was at one time supposed would be the case. Under the Bill the disestablished Church will retain its buildings. From the endowments it will receive £87,000; life interests will amount to £62,000 a year; and the Ecclesiastical Commissioners and Queen Anne's Bounty will be empowered to contribute £31,000, making £180,000 in all. If disendowment is to take place at all, and it is a necessary corollary of the Welsh demand for disestablishment, it is difficult to see how the terms could be more liberal.

IN the vigorous speech which the Archbishop of Canterbury made at Carnarvon on Monday, he set a good example of courtesy and moderation, and at the same time he avoided the mistake of pretending that the whole movement in favour of disestablishment is based on prejudice or faction. He admitted quite frankly in the first place that the four Welsh dioceses, the thirteen Welsh counties, have a distinct character of their own, and have a special claim for desiring consideration of their own circumstances and policy; and secondly, that an immense majority of the Welsh members of Parliament, and possibly a majority of the Welsh people, are in favour of a change. "The change," he continued, "is not advocated either in England or Wales

simply by people who are non-religious or are actuated by mere temper or animosity. It is supported in England and Wales by many who, well-informed or not, are at least honest, earnest, high-minded Christian men." These are words of truth and soberness. We hope that at least among the protagonists in the controversy, this excellent temper will be maintained, and that religious rancour with its brood of evil suspicions will not be allowed to intrude.

* * *

THE adequate remuneration of the ministry has become a very serious problem among churches organised upon a congregational basis and dependent almost entirely upon local contributions. At the National Conference of Unitarian and Liberal Christian Congregations, held in Birmingham last week, it was decided to raise a substantial addition to the funds available already for the increase of ministers' salaries, and the policy of a minimum salary, graduated according to locality, was adopted. The matter has been taken in hand already on a large scale by the Congregational Union, and this week the Baptist Union pledged itself to an effort to raise £250,000. It was stated that it would cost £15,000 per annum to raise the present salaries of unmarried ministers in the Baptist denomination to £120 per annum, and of married men from £120 to £150.

* * *

It is thus recognised on every hand that on the financial side Independency has completely broken down, and that the larger fellowship acting in its corporate capacity must accept some share of responsibility for local needs. So far as the minister is concerned, any grant made from a central fund should be regarded simply as part of the salary he has earned, upon which he has an honourable claim as payment for his work. There should not be the slightest suspicion that there is anything in the nature of charity about it. It is simply wages, often very inadequate wages, paid to him by the Church as a whole instead of by the local congregation. The noble pride and sensitive self-respect of the ministry must be maintained at all cost, and this can only be secured when all funds are administered with full publicity in accordance with rules which make them as automatic as possible in their working. We have no desire to see the gradual transference of financial responsibilities from the local congregation to private boards of trustees, though they may be men of exceptional public spirit and benevolence. It is the Church as a whole which must realise and fulfil its common responsibilities, not only in the raising of funds, but also in the jealous care with which it guards their administration.

THE LIBERAL CHRISTIAN PULPIT

LOYALTY IN RELIGION.*

BY THE REV. S. M. CROTHERS, D.D.

"And she answered, I dwell among mine own people."—2 KINGS iv. 13.

THE significance of the story lies in the simplicity of the answer of the Shunamite woman. She had shown hospitality to the prophet, and he was anxious to make some adequate return. What can I do for you? he asked. Shall I speak to the king in your behalf? Or shall I recommend you to the captain of the host?

She answered with the pride of a peasant woman: They can do nothing for me. They are not of my kind. Let them go their way while I go mine. I abide with mine own people.

As we read the story we feel that we are coming upon one of the elemental sources of power. It is a power at once conservative and radical. It holds our human world together as gravitation holds the physical world. It is the attraction which draws us to our own kind. That which most moves us is the sense that there is something which belongs to us and to which we belong. Our people may not be the greatest or the wisest people of the earth. But they are ours, and we are drawn to them irresistibly. The great question in regard to any man is this: To whom does he belong?

The rationalist is inclined to overlook the personal considerations which determine the action of the majority of men. He treats the individual as if he stood alone. He appeals to enlightened self-interest and proclaims right of private judgment. But it is one thing to have the right of private judgment and it is quite another thing to be willing to exercise it. In politics and religion it is not enough to see an abstract truth. There is a sentiment of loyalty to friends and kindred that must be reckoned with. We do not know how compelling it is till we come to some moment of decision. We must take a forward step. Then it is that we ask not simply *whether* we are going, but with whom?

It is because of these instinctive affiliations that human history is unpredictable. A world in which people acted uniformly according to the dictates of individual reason might be a better world than this, or it might be worse, but it certainly would be amazingly different. Shelley pictured such a world. When all the old bonds of loyalty had been dissolved, man stood "Sceptreless—but man. Equal, unclassed, nationless, exempt from all worship." But such a condition has never been realised, in any large way, upon the earth. We know the individual only as he

is related to other individuals. And in the closeness of these relations is strength.

In one of his greatest speeches John Bright used with wonderful effect the story of the Shunamite woman. He put aside the offer of personal advantage with the simple words, "I dwell among mine own people."

At the beginning of the American Civil War Robert E. Lee, then a colonel in the regular army, was offered the command of the Union forces. It was a momentous decision which he had to make. How should this man of great military genius and of undoubted personal honour decide?

Colonel Lee had already made his reputation as a soldier. He believed in the Union, he hated slavery, and had already freed his own slaves. He had no illusions in regard to the tragic character of the impending struggle. But that which decided his action was his conception of loyalty. He was a Virginian. When Virginia was invaded he must stand by his own people. It was too late to discuss the merits of the case. He must obey the call that came from the land of his birth.

And the same motives which appeal to the soldier determine religious affiliations. We talk of following truth. But the truth which we follow and for which we sacrifice ourselves is not an abstraction. It is something which has familiar associations; we love it "for friends and companions' sake." These human ties are always stronger than the rationalistic thinker imagines.

We think of religion as something that we determined for ourselves. But our fundamental religion is something that we did not make and we cannot unmake. Beneath all the differences of dogma there is something that is in the blood, something that belongs to the nature. And that, in the end, people respond to—in action if not in words.

Walter Scott tells us of the interview between the Roman Catholic girl, Diana Vernon, and her Protestant lover, who is trying to shake in some way her faith. The opinion can easily be changed, but there is something deeper than the opinion. And he appeals to her, as a Protestant would appeal, to exercise her right of private judgment. He says:—

"Consult some of our learned divines. Or, better still, consult your own excellent understanding."

"Hush," said Diana, "no more of that. I belong indeed to an antiquated religion. But forsake the faith of my gallant fathers? I would as soon, if I were a man, forsake the banner of my clan in the time of battle and turn against it like a foul traitor and follow the banner of the victorious army."

Now what can you do? That is the decisive thing. It was her religion and her fathers' religion, and she refused to discuss anything more. That was enough. Dr. Johnson said that if Socrates in any

* Preached at Birmingham on Thursday, April 18, 1912.

company were to say, "Come, let us study philosophy," and Charles of Sweden were to wave his sword and cry, "Follow me and we will dethrone the Czar," every man would follow Charles. I think we might go further and say that Socrates himself would be the first to follow the hero.

Now, what does all this mean to us who believe in a liberal religion and in a rational faith? Shall we look upon the sentiment of loyalty as belonging only to the lower forms of faith, or shall we learn how to use it for higher ends? Here is a force which may work for good or for evil. We must understand it and make it work for good.

The pessimism which is so common today arises from the fact that so many intelligent people see the power of a blind loyalty but do not see the possibility of a loyalty that has become clear-sighted and self-determining. They appreciate the power which holds together the clan and the sect, but they do not see that it is possible by taking thought to build up a more inclusive community life. If the lower loyalty is strong, may not the higher loyalty become stronger?

Men and women are drawn towards that which they have come to feel to be truly their own. They go to their own people. But who are their own people? It is possible to answer that question in accordance with the higher reason. There may be a reconstruction of essential loyalties.

The existence to-day of the British Empire and of the American Republic are examples of such reconstructions. In the eighteenth century Great Britain attempted to build up a Colonial Empire on the principle of simple loyalty to the mother country. From these islands men went forth to found Britains beyond the seas. They carried with them laws, traditions, loyalties. But statesmen forgot that in the new lands they would form new ties. The children of the colonists would not feel just as their fathers felt. The sentiment of nationality would bind them to the land in which they were born; they would find there their own people. And when the colonist became a patriot, the Empire would begin to disintegrate.

But during the last century the whole principle of loyalty has been reconsidered. It has been seen that it has been possible to create a loyalty not of one part of the Empire to another part, but of each part to the whole. The Canadian is loyal to Canada, the Australian to Australia, while above the local loyalties is the loyalty to the Empire.

St. Augustine, commenting on the text, "Let brotherly love continue," said that brotherly love is the only kind of love that can continue because it is based on equality. The tie that binds together a league of equal states in brotherly love is stronger than that which binds inferiors to superiors. Love can do what fear cannot attain to.

In like manner the American Republic has reconsidered the nature of the loyalty which binds its citizens to itself. Originally its population was homogeneous. More than half a century ago the dangers of immigration began to be apparent. From all the nations of Europe men of diverse races and languages poured into the

country. What would be the effect of this influx of aliens?

An appeal was made to the old principle of loyalty. The cry was raised "America for the Americans." Let us keep the country for our own people.

But it was a battle against fate. Here were vast spaces to be filled. On the other side of the ocean were vast populations seeking new opportunities. They could not be kept out.

Then the wisest Americans began to reconsider the whole problem. America must be kept for the Americans. Yes. Let us make these new-comers Americans. Let us see to it that they do not after coming to our shores continue to think and feel as aliens?

There was only one way to turn the threatened evil into a source of national strength, and that was to give these immigrants an enthusiastic welcome.

Now in the great centres the work of welcome is organised. The Italian, the Russian, the Pole are made to feel that they have come to their own. You may hear them singing, "My country 'tis of thee," and that country is "the land of the pilgrim's pride." Their children think of themselves as the descendants of the English Puritans.

Now all this has a bearing on our problem as members of free churches. The driving power must always be human sympathy. The same power which moved the ancient churches must move ours. But we must direct this power to ends which our reason and conscience approve.

What we must do is to invest the newly discovered truth with warm human interests and associations. We must make them our own and love them as we love our own family.

In this we are following the principle of adoption. Experience has shown that there can be real loyalty to an adopted country. So there can be loyalty to an adopted faith. But it must be a real adoption. It must be made fully our own. We must have "that spirit of adoption by which we cry Abba, Father," and by which we come to think of our fellow believers as our brothers. We must be no longer aliens but members of one household. We must adopt not only ideas but persons. We must bring truth to the white heat of loyalty, until we and our children can say, "These men and women are our brothers and sisters, because they do the will of God." Now that, it seems to me, is what makes us come together in an assembly like this, and I believe that we must come to say with even more insistence than our brothers, "We believe in the Holy Catholic Church throughout the world." If we are to rise above the sectarianism and class feeling, we must present to the world, not only a higher sense, but a more enthusiastic appeal of loyalty. "I go with mine own people." Who are they? Here we find society threatened with warfare of the classes. The church which calls for the higher loyalty does not and cannot allow itself to take the part of one or the other. The church that is to bring peace with justice must lift up the standard higher than that, teaching men and women, rich and poor, as they come to it Sunday after Sunday, "Ye are all brethren." There are interests in common,

and those interests are not mere abstractions. It simply means that we are teaching the whole nation. We are appalled by the cost of war and warlike preparations, but never may we expect to end them by counting the cost, or throwing discredit on the soldierly spirit, the spirit that is willing to dare, the spirit of youth that flames forth at the demands of loyalty. What we need to do, what we *must* do, beyond this loyalty to the nation, is to strengthen the greater loyalty to mankind, so that the time may come when, if nation rises against nation, there shall be an instinctive loyalty that shall say "for shame."

What shall we say against loyalties of sect which seem to shut out the finer reason, the clearer truth? Abstract truth can never gain the victory. We can only say that by a law of being the eternal word must become flesh and dwell among us. The truth of reason must be the compelling love of the heart. It must be associated with love of father and mother and friend, so that we may say, "For my brethren and for my convictions' sake we will say, Peace be with you." You must love the truth that is to make you free as you love your dearest friend. You must become familiar with it as you are familiar with your own home. Religion is a kind of home-sickness, as a great philosopher has said. It is that which calls us back to our own country and our own friends. When the ideal and impulse that ought to be with us in this age of transition is brought back to an age of transition more wonderful even than this, when out of a narrow national loyalty religion grew for the first time to a point from which it could see the wider horizons of humanity, it is found that men said then: "The old order is passing away. We can no longer worship together. Religion decomposes and fails." Then there came men who preached far and wide a doctrine that made old distinctions no longer of any effect, that said, "between Greek and Barbarian there is no difference," and bound both together in a new body.

The centre of the new loyalty is the kind of faith which, renouncing the faith of the past, lays hold on the faith of the future. Faith is the "substance of things hoped for." Is it not the secret of our religion that, like the men of old who went out into the wilderness not knowing whither they went, we see certain great promises, and in perfect loyalty embrace them? You are going out to be citizens and members of a family. You are come to a city of the living God, an innumerable company, into the religious assembly of the firstborn, and to God the Judge of all, and of the spirits of just men made perfect. Do you believe in the truths revealed to men in these last things? Do you feel that loyalty belongs only to some narrow faith or sect? Do you not feel the call of your own? Do you not remember the men and women whose lives made yours possible, your spiritual ancestors? Is not the call sanctified by their memory? Remember that they represented love, faith, hope, loyalty, and as these things come into our hearts, and these instinctive loyalties unite themselves to reason and to truth, we shall come unto our own,

FOR THE CHILDREN.

SIR FRANCIS DRAKE.

1545-1595.

II.

AFTER plundering the Spanish galleons, as you heard last week, Drake hoped that he could get round by the North of California to England again, and leave his cargo of precious things there before he set out to explore the Pacific, but he found this was impossible on account of all the land to the North. It was another Devonshire man—Martin Frobisher—who discovered the North-West passage, as it is called, the way round by Behring's Straits and the north of North America. Drake did not know of this passage, so he turned round and sailed right away to the South-west across the great Pacific, knowing that now he would have to go right round the world if he wished to see his own harbour of Plymouth again. He could, of course, have gone back the way he came—by Magellan's Straits—but he was too wise a sailor to do that. With all his cargo on board the one little ship, it would have been next to impossible to get through the Spanish ships again, which would have been waiting to fall upon him as he passed Chili and Peru. He left New Albion, or California, on September 29, 1579, and had a long stretch of open sea to sail over before he arrived at the little islands in the East Indies called the Moluccas. He got there on November 4, and was well received by the king. On December 10 he got to Celebes, and here his ship struck on a rock, but it was not very badly damaged, and he was able to go on. On March 16 he reached Java, and left there on March 25. Then came a great stretch of open sea—the Indian Ocean. It took him three months all but ten days to cross this, and on June 15 he sailed round the Cape of Good Hope, having then on board only 57 men and three casks of water.

On July 12 he crossed the Equator—the "Line," as sailors call it—for the third time; on the 16th he touched the coast of Guinea, to lay in another supply of water, then he sailed on up the coast of Africa and back again by Spain and the stormy Bay of Biscay until he once more came in sight of England, and reached his own harbour of Plymouth on November 3, 1580, having been all round the world. Queen Elizabeth was very proud of him, as well she might be, and she showed how pleased she was by coming to a great banquet which he gave her on board his ship at Deptford, and making him a Knight. She ordered that the *Pelican* should go no more voyages, but be preserved just as it was. It had got so battered, however, by its long voyage, that in a hundred years it had nearly all crumbled away. There was just enough sound wood left to make a chair, and this chair can still be seen at Oxford, for King Charles II. gave it to the University. So long as the Queen approved of him, it did not matter to Drake what other people thought. There were a good many who considered

that he ought not to have brought home so much wealth, that it would lead to more and worse quarrels with Spain. And so it did, as we shall see, for King Philip was very angry that Queen Elizabeth was pleased with Drake—so pleased that she even took some of the jewels which he had brought home and set them in her crown, and he sent over an Ambassador to warn Elizabeth that if she went on allowing her sailors to rob Spanish ships "it would come to the cannon." She answered, "that if he used threats of that kind she would fling him into a dungeon." So the Ambassador went home and made Philip angrier than ever by telling him this, so angry that he began to collect a great fleet, called the Armada, to sail to England and conquer it and make it a Catholic country. It took a long time to collect and fit out this fleet, and in the meantime Drake made another voyage to the West Indies.

This was in 1585—five years after he got back from his voyage round the world, and he took several places and ships. Two years later, he went at the head of 30 ships to Spain, and, sailing into Cadiz harbour, he managed to set fire to many of the Spanish galleons that were collected there all ready for making war on England, and burnt in this way more than 10,000 tons of shipping and stores. He called this "singeing the King of Spain's beard," and he singed it so well that Philip was obliged to put off sending the Armada for a whole year. When at last it was collected again, and, in 1588, sailed down the Channel to conquer England, Drake was one of the bravest in the great fight, which lasted a week. He was so well known for his courage by the Spaniards that the commander of one of the galleons gave in at once when he heard that Drake was Captain of the ship which was fighting him. This Spaniard, Don Pedro, said he thought it no disgrace but an honour to surrender to Drake. He came on board Drake's ship, and was treated with great kindness and politeness. The fight was ended at last by the English sending fire-ships in among the Spanish galleons. They had to give in then, and they sailed away up the Channel to the north of Scotland, hoping to get home again by the Irish Sea. "Never anything pleased me better," wrote Drake afterwards, "than seeing the enemy fly with a southerly wind to the northwards." But although they had been such a great fleet when they started, and had felt sure of conquering England, they had not reckoned with the winds and storms, and very few Spaniards got back to their own land again. For when they were near the Orkney Islands, a great storm came on which lasted many days, and nearly all these Spanish galleons were wrecked on the coast of Scotland and against the cliffs in the north and west of Ireland. The Atlantic round these coasts is sometimes so rough that the waves look mountains high, and these big lumbering ships, which could not be steered so easily as the small English battleships, were nearly all dashed to pieces on the rocks. It is known that about 8,000 Spaniards lost their lives between the Giant's Causeway and Blasket Island, off the coast of Sligo. When King Philip heard of what had happened to his

great fleet, he said, "I sent my ships against men, not against the seas." The English were not ashamed of acknowledging that the storm had helped them in this great victory, for Queen Elizabeth had a medal struck in memory of it, and on one side were the words: "The Lord sent his wind, and scattered them."

If you go to Ireland now, you will see many things to remind you of the Armada. At the Giant's Causeway there are some curious shaped rocks, which the Spaniards took for chimneys and fired at, but only wasted their powder and shot; and in the church at Derry is a great organ which was on board one of the Spanish ships. Remember this great fight with the Armada, for it is one of the most important in English history. If the Spaniards had won it, we might have been living in a Catholic instead of a Protestant country now, and nothing that you do—neither the way you live, nor the sort of schools you go to, nor the books you read, and the thoughts you have, would have been the same as they are.

It was a pity that Drake's life did not end just after he had distinguished himself so greatly in this fight, for the rest of his life was not so happy or successful. It was not his own fault, however, if the voyages he undertook afterwards did not turn out well, for he was such a great commander, who knew his own mind so well that he could not share the command with another, and on these two unlucky voyages, one in 1589 and one in 1595, the Queen sent him first with Sir John Norris to Portugal, to help to put the King on the throne again, and then with his old commander, Sir John Hawkins, on another war against the Spaniards in the West Indies. Neither of these voyages turned out successfully; the commanders could not agree with Drake as to what was best to be done, and he was so annoyed and disappointed because he seemed to be serving the Queen badly, that he fell ill of a fever, and died in 1595, on board his ship off Nombre de Dios, that place which he had taken, you will remember, when he was hardly more than a boy, and sailed away with his brother in the two ships called the *Pasha* and the *Swan*. So it is sad to think that Drake's life ended in disappointment after he had done so many splendid things in it, but he would have felt better if he had known that after his death the Queen cleared him of all blame. One thing more I must tell you, that he was Member of Parliament for Plymouth in those years (very few) when he was not at sea, and did one very good thing for his native town, supplied it with water from springs some way off.

Drake was always very brave and decided, but honest and fair to others too. Think how he rose from being a poor cabin boy to being the greatest sailor in the world, and the trusted soldier of the Queen, and then think what led him to it. He could not have done all he did if he had not been honest and hard-working, and brave, and a good seaman, and just to his crew. All these things make him a great Englishman, and we should never forget how much he did for England in fighting her battles and discovering new lands over the sea.

DOROTHEA HOLLINS.

NATIONAL CONFERENCE SUPPLEMENT.

Cambridge University Press

The Journal of George Fox. Edited from the MSS. by NORMAN PENNEY, F.S.A. With an Introduction by T. EDMUND HARVEY, M.A. In two volumes. With two Portraits and three Facsimiles. Royal 8vo. 21s net.

"We find it impossible to indicate a tithe of what there is of interest both for history and character, now for the first time brought to the light. High praise is due to the Syndics of the Cambridge University Press not only for their enterprise in producing this authoritative edition, but also for the beautiful setting and form of the work. As to Mr. Penney's labours, we can truthfully say that, outside classical scholarship, we have hardly met such learned and faultless editing."—*Athenæum*

The Early English Dissenters in the Light of Recent Research (1550-1641). By CHAMPLIN BURRAGE, Hon. M.A. (Brown University), B.Litt. (Oxon.). In two volumes. With 10 Plates. Volume I. History and Criticism. Volume II. Illustrative Documents. Demy 8vo. 20s net.

Themis: A Study of the Social Origins of Greek Religion. By JANE ELLEN HARRISON, Hon. LL.D., Hon. D.Litt. With an Excursus on the Ritual Forms preserved in Greek Tragedy by Professor GILBERT MURRAY, and a Chapter on the Origin of the Olympic Games by Mr. F. M. CORNFORD. With 152 Illustrations. Demy 8vo. 15s net.

Primitive Christian Eschatology. By E. C. DEWICK, M.A., Tutor and Dean of St. Aidan's College, Birkenhead. The Hulsean Prize Essay for 1908. Demy 8vo. 10s 6d net.

The Historicity of Jesus. A criticism of the contention that Jesus never lived, a statement of the evidence for His existence, an estimate of His relation to Christianity. By SHIRLEY J. CASE. 12mo. 6s net. (University of Chicago Press).

An Introduction to the Pentateuch. By A. T. CHAPMAN, M.A., Emmanuel College, Cambridge. Fcap. 8vo. 3s 6d net. Cambridge Bible for Schools and Colleges.

The Book of Exodus. In the Revised Version. With Introduction and Notes by S. R. DRIVER, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. With Maps and Illustrations. Fcap. 8vo. 3s 6d net. Cambridge Bible for Schools and Colleges.

The Book of Numbers. In the Revised Version. With Introduction and Notes by A. H. McNEILE, D.D., Fellow and Dean of Sidney Sussex College, Cambridge. With two Maps. Fcap. 8vo. 2s 6d net. Cambridge Bible for Schools and Colleges.

The Realm of Ends or, Pluralism and Theism. The Gifford Lectures delivered in the University of St. Andrews in the years 1907-10 by JAMES WARD, Sc.D., Hon. LL.D., F.B.A., Professor of Mental Philosophy, Cambridge. Demy 8vo. 12s 6d net.

The Moral Life and Moral Worth. By W. R. SORLEY, Litt.D., Knightbridge Professor of Moral Philosophy, Cambridge. Royal 16mo. Cloth, 1s net; lambskin, 2s 6d net, Cambridge Manuals Series.

Byways in British Archæology. By WALTER JOHNSON, F.G.S. With 99 Illustrations. Demy 8vo. 10s 6d net.

Cambridge University Press

Fetter Lane, London

THE METAPHYSIC OF EXPERIENCE.

BY

SHADWORTH H. HODGSON.

IN FOUR BOOKS.

Book I.—General Analysis of Experience.

Book II.—Positive Science.

Book III.—Analysis of Conscious Action.

Book IV.—The Real Universe.

In 4 vols. 8vo. buckram (the vols. not to be had separately).
Price 36s.

ALSO BY THE SAME.

TIME AND SPACE: a Metaphysical Essay. 8vo. 16s. 1865.

THE THEORY OF PRACTICE: an Ethical Enquiry. 2 vols. 8vo. 24s. 1870.

THE PHILOSOPHY OF REFLECTION. 2 vols. 8vo. 21s. 1878.

OUTCAST ESSAYS and VERSE TRANSLATIONS. Crown 8vo. 6s. 1881.

ESSAYS:—The Genius of De Quincey, and De Quincey as Political Economist—The Supernatural in English Poetry, with Note on the True Symbol of Christian Union—English Verse.

VERSE TRANSLATIONS:—Nineteen short passages, mostly familiar, from Greek and Latin Classic Poets.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.;
New York, Bombay, and Calcutta.

ROBERT BROWNING'S WORKS.

Centenary Edition.

In 10 Volumes, Demy 8vo. 10s. 6d. each, net.
Printed in bold type on fine paper.

The Edition, limited to 500 numbered copies for sale in this Country and 250 copies for sale in the United States, will be sold in sets only, £5 5s. net the set.

26 copies for England and 26 for the United States will be specially printed on JAPANESE VELLUM, to be sold at £10 10s. net the set, each copy being numbered.

Dr. Frederic G. Kenyon, C.B., Director and Principal Librarian of the British Museum, will contribute biographical and bibliographical Introductions, and each volume will have, as frontispiece, a portrait of Robert Browning, several of the portraits appearing for the first time.

VOLUME I. READY MAY 7th.

The subsequent volumes following at short intervals, so that the edition may be completed this year.

NEW SUPPLEMENT (1901-1911) of

The Dictionary of National Biography

Edited by SIR SIDNEY LEE, Litt.D., etc.

In 3 Volumes. Royal 8vo.

15s. net each in Cloth, or 20s. net in Half Morocco.

VOLUME I. WILL BE PUBLISHED IN MAY AND
VOLUMES II. AND III. IN THE AUTUMN.

LONDON: SMITH, ELDER & CO., 15, Waterloo Place, S.W.

NATIONAL CONFERENCE PAPERS.

BERGSON AND THEOLOGY.

BY PROFESSOR G. DAWES HICKS, LITT.D.

Two papers are to occupy your attention this morning, the connection of which it is hard to discern, unless, indeed, it be that Canon Lilley is to provide the antidote for the baneful views that Mr. Jacks is first going to lay before you. Professor Bergson, about whose thought and work Mr. Jacks is to speak, has handled, in a series of brilliant and suggestive books, a large number of metaphysical and psychological themes. But it so happens that he has not as yet applied his philosophy to the difficult and intricate problems of Ethics, about the relation of which to Christianity Canon Lilley is to address you. There is no man in England who has studied the recent developments of French speculation with greater care than Canon Lilley, so that I am quite prepared to hear from him that Bergson's philosophy has thrown fresh light upon the Moral Ideal and the Christian conception of the universe. Be that, however, as it may, I take it, at any rate, that I owe the honour of being invited to preside to-day to the fact that I had a small share in arranging the recent visit of Professor Bergson to London, and that I am expected, therefore, to say something upon the interpretation of nature which has aroused so much interest of late years in the minds of thoughtful men and women.

I am, I confess, somewhat uncertain of the sort of character Professor Bergson bears amongst theologians, and I cannot judge from the discordant voices that have reached me whether in former times he would have shared the fate of Bruno and Galileo, or have been reckoned as a true and faithful disciple of St. Thomas Aquinas. I am aware, of course, that that great and good man, the late Father Tyrrell, was one of the first to welcome the new ideas worked out in the book *Creative Evolution*, when it first appeared in 1907. But, then, alas! Father Tyrrell's modernism did not commend itself to the Church of which he was so distinguished a member. I have in mind, too, a memorable incident that occurred during M. Bergson's visit to London. It was my good fortune to be one of a little company gathered together in a friendly way for the purpose of interchanging views with our honoured guest. The rest of us on that occasion were only too delighted to sit as silent listeners whilst an animated discussion was going on between M. Bergson on the one hand, and the solitary Englishman who can claim to have views upon everything, George Bernard Shaw, on the other. Shaw, of course, maintained that there was nothing original to be found in Bergson's way of looking at things; he had himself anticipated everything that was of value in it in a celebrated play of his which had appeared years before. But the significant point upon which Shaw laid emphasis was this. The Naturalism of men like Huxley—if there ever has been a man like Huxley—had gone, he insisted, too far; the con-

ception of the world which alone it left standing was of so cold and mechanical an order, that it was not possible for human souls, who after all were so constructed that "admiration, hope, and love" did form an important ingredient in their constitution, to feel satisfied with it. There was something wanting, and the something wanted was religion. The great idea of the *Élan Vital* furnished, he urged, just the basis of that which in the naturalistic philosophy was lacking, and he welcomed Professor Bergson as the inspired prophet of a new faith which had been revealed in the first instance to himself.

The situation was certainly interesting, and I do not know how far M. Bergson appreciated this novel mode of canonisation. My own impression is that he would repudiate with firmness and decision any intention whatsoever of accepting the rôle of a prophet, and that nothing could be more foreign to his purpose than to win converts to any set of doctrines, even of the kind sanctioned by Mr. Bernard Shaw. As a student of philosophy, Bergson has moved steadily and persistently along the quiet ways of reflective thought, and has tried to shed its peaceful light upon the deep problems of the nature of life and of the universe. Now, philosophy has undoubtedly to deal with questions that touch very closely the highest interests of humanity, and he who has once breathed the free, if rarefied, atmosphere of philosophic speculation must inevitably have his attitude towards all those interests profoundly affected. But this does not mean that it can ever be the function of philosophy to provide a gospel for mankind; still less that it can ever be the function of philosophy to set about evangelising the world. The aim of philosophy is to *think through* the vast detail of concrete experience, and to frame, if it may be, a reasoned interpretation of the system of reality as a whole. The knowledge it seeks to secure is the kind of knowledge which gives unity and connectedness to the body of the sciences, the kind of knowledge which results from a critical examination of the grounds of our ordinary convictions and beliefs. That knowledge can only be obtained by the strict and rigorous method of exact research, and nothing can well be more detrimental to genuine philosophical inquiry than the turning of what should be, in the wider sense of the term, a demonstrative science into an art of persuasion or a means of propaganda. Professor Bergson has, it is true, his own view of the way in which philosophic truth is to be won, but upon this fundamental matter he would most certainly be in accord with the long line of philosophic tradition. For Bergson's sake, then, I devoutly trust there may never be a Bergsonian cult, or that sort of popularisation of his philosophy which ruined the influence of Herbert Spencer in England and that of Schopenhauer in Germany—ruined their influence, because it inevitably fixed attention upon the wrong things, and led to the neglect of those which were really of significance. There is no other way either of understanding or of testing a new principle in philosophy than the resolute endeavour to apply it logically and scientifically to the whole round of ques-

tions with which human reason has long been exercised. Such principle has little or no value when it gets thinned down into a mere abstract formula that is to serve as a kind of shibboleth by which the adherents of what it is the fashion to call a "school" may be identified.

I think there is manifest danger of this sort of thing at the present time, and it is not, therefore, from sheer perversity that I am venturing to lodge a protest against it. Professor Bergson is, of course, in no way responsible for the base uses people choose to make of his teaching. He has preserved, from first to last, and in all his writings, the precision of method, the loyalty to fact, the strictness of reasoning, which belong, or ought to belong, to the man of science as his every-day attitude. In fact, if I were asked to point to his most important and enduring work, I should single out, not the far-reaching theories and speculations that have taken hold of the popular fancy, but rather the patient and arduous pieces of research—such, for example, as his strenuous investigation of the nature of conscious states, or his careful inquiry into the facts of memory—which are but comparatively little known, but which I believe in the long run will more profoundly modify the thought of the world than those striking flashes of imaginative genius which fascinate now the majority of his readers.

Yet I am far from wishful to disparage Bergson's more ambitious efforts, or to suggest that the theologian who goes to his philosophy in the right spirit will not find much that will be helpful in the fundamental problems of theology, much, too, that will cause him to reflect upon the tenability of dogmas that are too readily supposed to be, for the religious man, beyond the region of doubt. Let me refer, in the briefest possible way, to two conceptions in the elaboration of which M. Bergson comes into intimate contact with the ideas and hopes of religion.

The first is the conception of life—of life not as an appendage or property of inert matter, but as itself an independently existing entity—a free, spontaneous energy or activity, replete with endless facilities of forcing itself through the brute material which seems more real than its flow, and of adapting that material as an instrument for its own advance. The conception is not, it is true, wholly new—no philosophical conception ever is. Confronted with a constantly increasing body of evidence, in the organic kingdom, of extraordinary capacity of adaptation and selection, which seemed to baffle any attempt at explanation on purely mechanical principles, biologists had previously been feeling their way towards the view of a vital force, dominating and directing each living body to its own preservation. M. Bergson, however, extends that notion far beyond the limits contemplated by the biological specialist. The gist of his contention is that the mechanical theory of life has not only failed to explain evolution, but is inconsistent with the very fact of evolution. Take, for example, the universe in what appears to be its present condition, imagine it to yourself as broken into fragments, and then try to alight upon a mode in which these fragments might somehow be put together again; then

instead of solving the problem of development, you have been simply attempting to reconstruct evolution out of bits of what has itself been evolved. And just as the child's act of fitting together the pieces of a picture puzzle, and of obtaining thereby a pretty design, has nothing whatever to do with the act of drawing and painting the design, so the imitation of reality by a work of mosaic bears not the slightest resemblance to the actual movement of evolution. That is the erroneous method of procedure not alone of Herbert Spencer, but of many other thinkers who have sought to trace the genesis and progress of life from exclusively physical and chemical conditions—the erroneous method of procedure, also, I would add, of many psychologists who have sought to trace the growth of reason and intellect from sentience and sense impressions. In opposition, then, to this method of procedure, M. Bergson has insisted upon treating life as itself a real process *suo genere*—as the formative, operative agent, that fashions, moulds, and leads the course of nature. Starting from primitive ill-defined organisms, not strictly to be described as either vegetable or animal, the life-impetus upon the earth has taken one of two divergent tracks. Either it has followed the path opening out towards spontaneity, action, freedom; or, else, relinquishing even the small measure of spontaneous movement it already possessed, it has stationed itself in positions where, with suitable means of nourishment at hand, it might sink into the humdrum existence of inactivity. Only the former path, that which advances to the vertebrates and proceeds from them up to man, has been wide enough to afford the passage required for the full flood of life. Picture the life-impetus as in essence a perpetual striving to create, a perpetual effort to realise its own freedom, having to wend its way through matter which stands to it as the mechanical and the necessary, then it is in man alone that you will find it has sounded the depths of its own being, and revealed the reservoir of unforeseeability, of liberty of choice, it in truth contains. Consciousness in man is just this life-force utilising matter as the raw material for its own creativeness.

So far the working out of the conception has been in the direction towards which religious reflexion has always instinctively tended, and there is offered to the religious thinker firm ground on which to build his faith in the dignity of manhood and his hopes for the future destiny of human souls. The conception allows us to look upon our individual lives as bearing within them the treasure of existence, and to claim for them a not insignificant place in the realm of being. And when it is further shown that the very essence of a conscious mind is memory, and that for a living spirit the past is and remains an indelible possession, there is provided, I think, for the Christian doctrine of the soul's immortality a philosophical basis stronger far than it has often been possible to secure from metaphysical considerations alone. But M. Bergson refuses at this point to call halt. He carries his gaze infinitely beyond the development of life of which this planet is the theatre, and ventures upon a field of speculation

that shall include the whole of reality within its scope. He will exhibit the universe in its entirety as in essence a living individuality—a unity of life that brings forth all things—suns, planets, finite lives—as the fruit of its own womb. The Cosmic Life, as thus conceived, is the root of all existence, the great identity from which all diversity springs, the creative source of every event and the ultimate ground of whatsoever can be said to be. At first sight, there would seem to be here the promise and the potency of a foundation for a religious theism. But I must not shrink from expressing my conviction that this conception of Cosmic Life is more nearly akin to Schopenhauer's conception of the Will as the one Thing-in-itself than to the Christian conception of a divine Personality. Had time permitted, I should have offered reasons for the contention that the notion of universal life, or life-in-general, if by that be meant an actually existent reality, is a contradiction in terms—just an instance of that illegitimate hypostatizing of an abstraction against which, as exemplified in other systems of philosophy, M. Bergson has argued with so much power and cogency. I must here, however, content myself with pointing out that the analogy between Cosmic Life and life as we have been considering it completely breaks down. M. Bergson does not, of course, suggest for a moment that a finite individual life itself produces the material environment in the midst of which its life is lived. His whole account of life upon this planet is based upon the pre-supposition that the material conditions of life are as real and as primordial as the vital impulse is real and primordial. But the moment the advance is made to the conception of Cosmic Life, the situation is entirely changed. Instead of burrowing its way through a more or less refractory matter, the Cosmic Life is supposed somehow to throw out, or to call forth, from the depths of its own being just that without which terrestrial life could not be lived at all; instead of the biological conception of the concrete adaptation of life to material conditions, the bare abstract notion is presented of an inverse movement, unaccountably generated by the Cosmic Life, and which is forthwith identified with material nature. Consciousness, intelligence, reason, instinct—all these accrue to terrestrial life in virtue of its having to traverse matter, to entice it to organisation, and to make of it, in itself the seat of necessity, an instrument of liberty. When, however, life is thought of as an ultimate Cosmic Life, it becomes devoid of content; it loses just the specific, the differentiating, features that give meaning and significance to life as manifested in particular concrete individuals. And to ascribe to Cosmic Life, as thus presented, the characteristic of creativeness seems to me to be doing little else than hiding its nakedness through help of a phrase which in this connection baffles all attempt at explanation. I believe, then, there is reason for saying that this bold speculative idea, notwithstanding its attractiveness, will in truth prove to be far less helpful to the religious mind than the less ambitious conception of which I have been speaking.

The second conception to which I wish to allude is that of free creativeness as contrasted with the notion of a final end or purpose which the immense multiplicity of processes—natural, mental, spiritual—in the universe are supposed to be engaged in bringing gradually to realisation. Theologians, with one notable exception, have been practically unanimous, so far as I have been able to gauge their utterances, in condemning Bergson's position as, in this respect, antithetical to the Christian idea of God and of God's relation to the world. Mr. Balfour, a very earnest and acute student of the foundations of theological belief, has probably expressed, in his concise and pregnant way, a difficulty which has been widely and prevalently felt. "Creation, freedom, will—these, doubtless," says Mr. Balfour, "are great things; but we cannot lastingly admire them unless we know their drift. We cannot rest satisfied with what differs so little from the haphazard; joy is no fitting consequent of efforts that are so nearly aimless. If values are to be taken into account, it is surely better to invoke God with a purpose, than supra-consciousness with none." Understood literally, I am afraid it must be confessed, some of Bergson's language is exposed to this sort of criticism. For not seldom he writes as though the alternative of applying to reality as a whole the notion of final causality were the application to it of the notion of mere chance or contingency. I do not think, however, that such is, in truth, Bergson's intention, but that he is rather concerned to make clear that these alternatives are not exhaustive of the possibilities of reality. Unless I am grievously mistaken, his objection to the ordinary conception of End or Purpose is that it is altogether too meagre, too poor, too anthropomorphic, a category by which to interpret the vast and intricate course of evolution in its entirety. It does not follow that the universe, in its multitudinous modes of working, is aimless and meaningless, because to speak of one end or meaning to which each of these is subordinate turns out to be contradictory. It does not follow that the universe may not be teeming with aims and meanings, even though the attempt to bring them all under a single or collective end should evince itself as doomed to failure.

The idea of a definite scheme, a definite plan, of cosmic development, mapped out in detail from the beginning, the idea of "one far off divine event to which the whole creation moves," is full of embarrassments, and I doubt whether theologians have sufficiently realised the perplexities to which it leads. God, declared T.H. Green, "is all which the human spirit is capable of becoming." What object is, then, to be gained by the toils and labours of countless generations of men if everything of worth or value thus to be attained is already realised in the being of the supreme mind? Why the prodigious expenditure of struggle and effort and spiritual energy, of which the history of mankind is the record, if it can result in nothing but what is, and has always been, present in the universe without it? We have here, in truth, a recurrence of the old difficulty of the relation of the universal to the particular. The idea of the

good-in-general, though useful as a concept, becomes paradoxical when it is taken to denote an actually existent fact. M. Bergson presses, and I think rightly, against the popular notion of a pre-arranged programme of cosmic development, that it is, after all, the notion of mechanism over again. Only the mechanism is inverted mechanism—the pull of the future is substituted for the push of the past, and the course of life and human history is prescribed by the ready-made goal it has to reach no less inevitably than by the original collocation of atoms from which, in accordance with materialism, it took its start. There is, indeed, in that case a *fatalité* that “shapes our ends, rough-hew them how we will.” Father Tyrrell, of whom I was thinking a moment ago, in what was, I believe, the last article he wrote before his death—and a most striking article it was, entitled “The Divine Fecundity”—showed himself to be fully alive to the force of these considerations. To suppose that God is working out some ultimate end by means of the myriad centres of life in the world would be, he argued, to suppose that they were not ends in themselves and that God was reduced to human dependency and poverty. And in weighty words, the warning is given that men may mistakenly come to care more for universal aims and causes than for the individuals in whose behalf they are taken up; more for the Sabbath than for man; more for the temple than for Him who dwells in it. However this may be, certain it is that individualities can only be reared where it is possible for each of them to work out, in a real sense, his own salvation, and that there cannot be at once individual freedom and a precise pattern of what each of us is destined to become at the successive stages of our onward growth.

Tennyson was for once, I venture to think, sadly deceived when nature seemed to him to be so careful of the type, and so careless of the single life. One of the great lessons, perhaps the greatest, which Bergson has taught us is that individuality is the supreme care of nature, and that for sameness, rigidity, repetition, she has, in comparison, but little concern. Nature like art aims at what is individual, at what is unique, at what will never again recur. And if God be verily the Father of spirits, an individual personality as they are individual personalities, then we may be assured that He would not wreck the possibility of their standing to Him in the relationship of children by turning them into puppets, nor, for the sake of His foreknowledge, sacrifice them as means to some far-off universal and impersonal end. Then the conditions of the evolution of human life must be such that a divine message for each one of us is this, “Thou mak’st the heaven thou hop’st indeed thy home.”

BERGSON.

BY THE REV. L. P. JACKS, M.A.

IN a lecture delivered in this city less than a year ago M. Bergson spoke the following words—

“What are we? What are we doing here? Whence do we come and whither

do we go? These are vital questions. . . The future belongs to a philosophy which, no longer returning to these questions a self-styled ‘final’ solution, to be replaced by other solutions claiming equal finality, will be gradually perfectible, open to corrections, retouchings, and unlimited simplifications; a philosophy that will no longer pretend to have reached a solution of mathematical certainty, but will be content with a sufficiently high degree of probability.”

I believe that the members of this Conference will find a familiar ring in these words. They repudiate the spirit of dogmatism, introducing M. Bergson as one who does not profess to be infallible, nor claim to have reached a final solution of the mysteries of Life. If we are in quest of a philosopher who presents answers of mathematical certainty to all the Riddles of the Sphinx, it is not in Bergson that we shall find satisfaction. If, on the other hand, we neither expect him to be infallible, nor ask him to make us feel that we are infallible ourselves, and are content with Bishop Butler to take “probability” as the guide of life, then it is possible that Bergson may help us. He may help us even though he fails to provide our thought with a rock on which it can stand. For the characteristic attitude of thought is not that of standing immovable upon a rock. Thought lives by movement and its deepest needs are for air and light.

The last findings of Bergsonism do not admit of mathematically certain proof. They are truths of Intuition, whose nature it is to overflow the forms of thought and of language, so that any attempt to reproduce them in precise formulæ will distort and misrepresent them. They may be verbally indicated, but they cannot be verbally reproduced. The life of the spirit is arrested by the very act of defining it; and, being arrested, it is no longer life, but death. Our formulæ, says Bergson, “are like dead leaves floating on the surface of a pond.”

This result will appear to many persons as the breakdown of philosophy. Does it not end in the confession that there is no such thing as final certainty?

Well, all depends on what you mean by certainty; and I need hardly remind you that this matter leaves room for a pretty wide difference of opinion. I will not attempt an answer to Pilate’s question; I would merely ask you to make sure of your own standard of Truth before judging of Bergson’s philosophy. When you speak of Truth are you thinking of Mathematics? Is that, and that only, to be called true which is susceptible of exact statement and irrefragable proof? Then Bergsonism is not for you. Or do you admit that there is another sort of certainty, perhaps a higher and surer kind, exemplified, let us say, by your belief in the loyalty of your best friend, a thing which you could hardly prove, but on the truth of which you would be willing at any moment to stake your life? In this case you will hesitate before saying that Bergsonism has broken down. For the last findings of Bergson’s philosophy belong to the same class as our belief in the loyalty of our friends, or, I would add, in our personal identity. “The beliefs to which we most strongly adhere are those of which

we should find it most difficult to give an account, and the reasons by which we justify them are seldom those which led us to adopt them.” These are Bergson’s words. Do they imply a standard of truth you are prepared to adopt? If not, let me repeat once more, Bergson will give you no satisfaction.

Philosophy, we are told, is, like poetry, “a criticism of Life.” But the philosophers who criticise life are not allowed to have things all their own way. Life has a habit of turning round and criticising philosophy. And philosophy, far from suffering under this criticism, makes her richest gains by attending to the reactions which her teachings provoke from the living spirit of mankind. No doubt, there are thinkers who have played the part of intellectual pontiffs, claiming to legislate for the mind of man, and presenting their message as a privileged *monologue*, to which no reply was becoming or even possible; and on the fringe of every great system you will always find a few imitators who assume the pontifical air and demand a silent receptivity from the world. But the great masters have another manner, and produce a different effect. It is one of the marks of a fruitful system of thought that it invites humanity to *answer*, and runs its course as a *dialogue* between the soul of the master and the ever-changing spirit of the world. Think how the teaching of Plato goes on reverberating down the centuries, awaking fresh echoes in the mind of every age. How rich and fruitful those answers have been! When Wordsworth wrote his Ode to Immortality he was calling back to Plato across the gulf of the ages. And may we not say of all the greatest teachers that the value of their message lies less in what they taught and more in what the world has learnt from their teaching. The two things are by no means the same. What the philosopher says to us is one thing; what we answer back is another; and philosophy wins her greatest triumph when by the wisdom of her appeal she evokes a yet wiser response. We can ask nothing higher of any thinker than that he should unseal the fountains of original insight within ourselves; and the surest proof that he has justly criticised life is that he has provoked life to criticise him. On the other hand, nothing is more fatal to philosophy than pontifical conclusiveness. Scanty, indeed, is the fruit of that thinking which covers the ground with final conclusions before the answering mind arrives on the scene; whose meaning is exhausted when we have read the books in which it is written; whose message makes no room for the free reaction of the human spirit. Such thinkers leave no spiritual posterity behind them. A few imitators, a few repetitions—and then the inevitable *cul de sac*. Think of the Deists of the eighteenth century! How ingenious were the proofs that some of them gave of the existence of God! And apparently how conclusive! But to-day the stream is dried up and the thirsty will never drink there any more.

Now Bergson, if I rightly understand him, must be classed with those philosophers who, like Plato, and perhaps like Spinoza, stimulate and encourage their

disciples to win their deepest insight for themselves. The deepest knowledge of all, the knowledge which bears the issues of life and of death, is not the kind of thing that philosophers can first excogitate in their studies and then place on the public market. It is an original insight of the soul, and its value lies in its originality. The truth for each one of us is what we see for ourselves, and not what is seen for us by somebody else. It is because he perceives this that Bergson makes no pretence of closing the great questions of the soul with a final answer. His effort is rather to open them and to put them in the place where they will answer themselves. Unlike the Agnostic, who would drive those questions out, as beyond the circle of our knowledge; Bergson would drive them in, and even deeper in, until at last they come to rest in the luminous silence of Intuition. This, I take it, is the meaning of the motto from Plotinus which Bergson authorised his English translator to prefix to one of his works:—

"If a man were to inquire of Nature the reason of her creative activity and she were willing to give ear and answer, she would say: 'Ask me not, but understand in silence, even as I am silent and am not wont to speak.'"

There is no denying that in all this Bergson runs counter to what men in general expect of philosophers. What is philosophy for, we ask, if not to answer our questions? That surely is what most philosophers have tried to do. The dominant tendency has always been towards system, towards articulateness, towards precise formulæ. The object is to find a correct expression of Reality, couched in the language of the intellect. But Bergson reverses all this. What he seeks is not a *correct expression*, but a *deep impression* of the Real. Instead of leading us outward into finer articulations of thought and expression, he leads inward, retracing his steps through such articulations as already exist, until we reach at last the inarticulate birthplace of knowledge. Were it not for the misleading associations of the term, I should not hesitate to say that Bergson is, essentially, a *spiritual impressionist*. It was said of Turner, the artist, that he saw Nature not *with* his eyes, but *through* them. And of Bergson it might be said that the whole effort of his philosophy is to see *through* the forms which intellect imposes on our thought in order that we may grasp the Reality which lies beneath them. The intellect, he tells us, has no speculative competence. It is the working engine of our active life, a mighty engine, indeed, and destined to grow mightier as the ages pass. But turn it to speculative uses, ask it to tell you what Life is, what the Reality is, what *you* are, and it will only lead you on and on for ever through an endless dance of contradictions. The Intellect is the faithful servant of the mind, but we have made it the Master. Hence the chaos of our philosophical systems; a chaos which can only grow worse until we have learnt to see not *with* our intellect but *through* it. Life cannot be imprisoned in a formula; but, even if it could, we should understand life no better than we do: Reality cannot be expressed in a system; but even if it could we should be no nearer to Reality than we are. What

insight needs is not a fuller system nor an exacter formula; but rather that we should, at moments, turn our eyes away from systems and formulæ, which, so far from helping, are precisely what prevent us from receiving that deep impression of Reality and of Life.

Yet Bergson's Philosophy is far from being a short cut or a primrose path to Truth. I know of no philosophical discipline so severe as that upon which Bergson invites us to engage. I know of none which involves such painful reversals of deep-set mental habits. I know of none which calls upon the student to burn so many cherished idols, and abandon so many time-honoured illusions. Bergson turns our intellect inside out, and the late Father Tyrrell was not far wrong when he said that in order to understand him we need a new sort of mind.

What is our consciousness? What is mind? Surely, we think, it is some process of observing and registering what goes on in the world. Things happen, and we see them; things turn up, and we observe them; things are there, and our minds register their presence. Our minds are the watchers, the spectators; and the world is the moving show which we watch. First the event: then the mental register of the event: first the thing, then the conscious copy in the mind. But, if Bergson is right, all this is wrong. Our consciousness, says Bergson, is simply the dawning of our actions. To be conscious means not that you have just seen something, but that you are just going to do something. It is, if one may say so, the trembling of the soul into activity. It does not register what happened *last*, but foreshadows what may happen *next*, and chooses from among the host of dawning actions that one which shall be acted to the full. This is why the mind is essentially free. Were it the function of consciousness merely to register what happened last, it is obvious that our minds would have no freedom; they would be tied to the tail of the world process: it would go on before, and mind would dance attendance in the rear. But Bergson reverses this order. It is mind that steers the way and the system of natural necessity streams out behind it like the wake of a ship.

I may say, in passing, that this last point—Bergson's general doctrine of consciousness—is especially important in its bearing on the philosophy of religion. It shows us what religion may, and what it may not, expect from Bergson. If there are any who expect the philosopher to produce an argument which will force all rational minds to believe in God, as Euclid forces us to accept the properties of a triangle, so that at last mankind will have no alternative but to believe in Him in the same way as they have no alternative but to confess that Euclid is true, and couldn't believe otherwise even if they were to try—if this is what we expect from the philosopher, we shall find in Bergson's teaching little else than a stumbling block of offence. Not only does he fail to produce any such proof, but his whole method involves that such proofs applied to such matters are from the nature of the case impossible. On the other hand, if there are any for whom

religion means essentially an act of *choice*, an act which can never be *forced* upon the soul by logic, by philosophy or by anything else; if there are any for whom belief in God is only another name for the soul's free choice of the Highest, a choice made in presence of an alternative which permits us to choose something lower, a choice which *can* be refused by rational beings who will to refuse it—if, in short, there are any who carry their faith in Freedom into the very Holy of Holies, and hold that faith itself is *free*—then I say such persons, far from finding offence in Bergson, will feel themselves encouraged and supported by the atmosphere of the thought. For Bergson teaches that the very life of the mind, of consciousness, of spirit, is the activity of *choosing*; whence it would follow that if religion is to be an act of spirit, it must be, fundamentally, an act of *free choice*.

If Bergson disappoints us by presenting no cut-and-dried answers to the questions we are continually asking; if that stiff backbone of doctrine, which we expect philosophers to provide, is not forthcoming, we may at all events be grateful to him for allowing us some spiritual independence, and especially for helping us to emerge from the dark night of *mechanical thinking*. Mechanical thinking is the enemy against which Bergson turns the sharpest edge of his sword. He believes that mechanical thinking has invaded and captured the central fortress of philosophy; he shows us that unconsciously we are all its victims; and he has aroused no little wrath in high places by affirming that certain great philosophers who set out to deliver us from mechanism, have ended by themselves becoming its devoted slaves.

"To philosophise," said Novalis, "is to *vivify*." It is an admirable definition, and I am glad to see that the distinguished teacher of philosophy in Birmingham University has quoted it with approval. "To philosophise is to vivify"—to intensify our life, to enrich our experience, to fill all thinking and all objects of all thought with new and abiding interest. But mechanical thinking, whether it talks of matter and force, or whether it turns existence into a clockwork of categories, can hardly be said to *vivify* anything. To mechanise the world is to deaden it; and to think of oneself as a cog on its wheels, or as a necessary moment in its eternal process, is certainly not an animating experience. It may conceivably be true that all events in this universe, from the birth of starry systems to the last quiver of a shaking leaf, do but rehearse a programme inexorably drawn up and determined before the worlds began; but if anyone asserts that either the world or his own life is *vivified* by such a conception, I have to confess that I do not know what he means.

Now, whatever be the deficiencies of Bergson's thought in other respects, it answers well to the test of Novalis. No one can read *Creative Evolution*, however critically, without feeling a stirring and a shaking among the dry bones of his thought. One error, at all events, has been effectually destroyed by that book—the error of looking on Nature as of a factory where standardised patterns are turned out by

the gross. We are in the studio of the great Artist surrounded by the mighty works which declare her triumphs, and also by many a token of arrested effort and abandoned hope and heroic endeavour that has come to nought. And as we watch her at work we read the story of our own lives and feel ourselves fellow workers in her labour, fellow sufferers in her tragedy, free with her freedom, sharers in her creativeness, and heirs, with her, to perpetual newness of life.

What then, in sum, is the service which Bergson may be said to have rendered directly to Religion, or if you will, to Faith? The utmost that can be claimed for him in the way of direct service is that his philosophy brings us to the point at which spiritual insight begins. He does not exhaust the findings of the Spirit in advance of its own discoveries; at most he indicates them by such words as Freedom, Creation, Life. He does not provide a full answer to the questions, What am I? Whence am I come? Whither am I going? but contents himself with leading us to a point of vision from which we may look hopefully for the beginnings of an answer in the depths of consciousness. That, I think, is all that can be claimed by way of direct service to theology. But to have done so much, if he has really done it, is to have done a great deal. To convince us that there is a vision to see may be a greater service than to see the vision on our behalf, or to articulate its findings before we have learned to open our own eyes. It is precisely this opening of the eyes that constitutes the great difficulty for religious thought. Once get the spirit to open its eyes and we need not be over anxious to inform it what there is to be seen. It will see for itself. Bergson's philosophy is a potent eye-opener.

So much then for direct service. But what shall we say of the service that is indirect? This, I think, may possibly be found the more important of the two. We have to consider what the effect on the mind and temper of the age is likely to be if Bergson's teachings should increase their influence, and become widespread not merely among professional philosophers but in the world at large. How is such a spread of Bergson's ideas likely to affect the general attitude towards religion? Will it dispose men to listen with greater or with less favour to the kind of religious message which this Conference would approve? We all know what happened when Herbert Spencer's Philosophy took hold of the popular mind. Spencer's philosophy, in spite of some great merits, can hardly be said to have made things easy, for the religious teacher. On the whole it seems to have hardened the hearts of men against him and his work. Will Bergson's philosophy do the same? Or will it do the opposite?

One thing seems pretty clear. I think we may take it as certain that Bergson's philosophy will become widely influential. It is so already; and it will become more so. Whatever the professional philosophers may be saying about Bergson, and I am sure that much of their criticism is just and necessary, there can be no doubt that Bergson has shot his arrow over their heads and hit the target of the general

mind. People who ordinarily turn a deaf ear to philosophers, or even treat their discussions with contempt, have been awakened up by Bergson to a respectful interest in metaphysics and to a profound curiosity about the mysteries of their own being. How is all that going to work out from the point of view of this Conference? On the whole I believe it will work out well.

Suppose first, then, that men in general should follow Bergson in believing that Intuition, and not Intellect, is the organ of spiritual discernment. The effect of this I imagine would be to make the mind of the age more open-eyed, more receptive of new impressions, more alive on the side of the spiritual imagination. In regard to all that concerns the nature of man and his destiny there would be less intellectual cocksureness than there is at present. The number of superior persons would diminish. The word of the spirit would be less impeded by obstinate foregone conclusions. Dogmatis would become more difficult for everybody. Bergson's teaching, unless I am mistaken, tends towards wonder, towards a deepened sense of the mystery of one's own being, towards intellectual humility in presence of the marvellous works of God. What it loses on the side of finality it gains on the side of expectation. If, on the one hand, there is nothing in Bergson which compels religion to come in, thereby taking the Kingdom of Heaven by force, on the other there is certainly nothing which compels religion to go out. The doctrine of Intuition leaves the spirit free to assimilate whatsoever its fullest life requires. Its general acceptance would place the prophet in presence of a teachable audience. That is surely something to the good. If it is not all that we usually ask of philosophers it is certainly a great deal more than we usually get.

Suppose, in the next place, that our age begins to look favourably on the doctrine that Life wherever it is found is a continuous creation, and the rehearsal of a programme. One result of that would be, I imagine, that people would begin to read their Bibles more sympathetically. They would understand better what St. Paul meant when he said that in Christ neither circumcision nor uncircumcision availeth anything, *but a new creation*. They would be nearer to the writer of the 139th Psalm. They would recover some of that wholesome astonishment which men felt when they first listened to the words of Christ. I do not mean, of course, that there is a point to point correspondence between the underlying doctrines of the Bible and Bergson's Creative Evolution. I only mean that in the atmosphere of *Creative Evolution* one can read the great utterances of Hebrew Religion without feeling that the Bible is a foreign book and the God of the Bible an old-fashioned Personage. People who have been influenced by this aspect of Bergson will not smile incredulously when you talk to them of the Living God. They will listen with more intelligence and with more emotion when you read to them the parable of the Ten Virgins or the Great Assize; and they will start to attention when you bid them

"Watch; for in an hour that ye wot not of, the Son of Man cometh."

On the whole, then, we may conclude as follows:—Bergson's doctrine will prove intensely disappointing to all religious teachers who expect philosophy to provide them with the fixed outline and ground-plan of their message, or to precipitate the essence of theology into an impregnable core of truth, capable of being neatly packed within the four corners of a sentence. Those, on the other hand, who are content with philosophy if it provides them with a favourable atmosphere, and with a soil which is likely to respond to their cultivation, will see a promising sign in the growing influence of Bergson on the mind of their age. Both parties may say with perfect truth that Bergson is inconclusive; that in spite of all he can tell us of Freedom, of Life, of Creative Evolution, he leaves us still in presence of the essential mystery of our being. But do you know of any philosophy of which it can be honestly claimed that it eliminates that mystery? I do not. There are some philosophies, like the Agnostics', which leave the mystery standing there as something dead and foreign to our own spirits, and all we can do with it is to leave it alone. There are others like Bergson's which make the mystery in Nature essentially akin to the living mystery of our own being, so that deep can answer unto deep. That is the only difference so far as mystery is concerned, and unless I am mistaken, it is a difference in favour of Bergson. Again, it may be said that serious danger would arise if Bergson's intense and sweeping doctrine of Freedom were widely accepted by the mind of the age. Again I agree. But again I ask, do you know of any philosophy which is not dangerous—which does not contain something which weak men can convert into their own weakness, or which blind men can convert into their own darkness, or which self-righteous men can convert into their own pride. I do not.

"Be it unto thee even as thou wilt" are words which apply even to the profoundest truths of philosophy. There is no such thing as securing truth against abuse, and the deepest truth is always the most susceptible of perversion. Safety is no criterion by which to judge the value of a philosopher's work. And even if it were, Bergson, I imagine, would stand the test as well as any other. Whatever dangers may attend his teaching they are less to be feared than the spirit of dogmatism, than intellectual self-satisfaction, than the idolatrous worship of formulæ and phrases. These are the dangers that beset many systems of philosophy, and from such dangers Bergson's teaching is singularly free.

CHRISTIANITY AND THE MORAL IDEAL.

BY CANON A. L. LILLEY.

I FEEL that I owe you an apology in asking you to discuss a subject on which probably everything that needs saying has already been said a thousand times.

Yet it is just such subjects, and often the most obvious aspects of them, that we need from time to time to think anew. Life does not stand still even if thought may be tempted to do so. And if thought has any regulative value for life, which, in spite of Bergson's brilliant speculations as to the nature and function of intelligence, I must still venture to believe, the arrest of thought must mean the abandonment of life to its own unregulated and dispersive impulses.

But, indeed, I ought not to speak, except in a very limited sense, of an arrest of thought on the subject which we are about to consider. It is rather from a confusion of thought than from its arrest that we are suffering just now. And that confusion arises, as perhaps such confusion always does, from contradictory tendencies in life itself. On the one hand life is characterised to-day by a feverish and multiform activity. A mere unsifted lust of action drives us on. We have tapped elemental sources of power which give us the mastery of the material world. Humanity is like a conquering army engaged in sacking a captured city. For the moment it has forgotten its purpose as an army. It is not troubled by a thought of the general plan of campaign. Its ultimate objective is lost sight of, and even the conviction that it has one temporarily suppressed. The forces even of the material universe were once things of dread by which man's spirit was cowed and repressed. Now they have become its playthings or its familiar slaves. We live in a world of the Arabian Nights, and command its geni at our will. Activity is no longer an effort but an impulse, no longer an occasional intensity of effort towards a best deliberately chosen, but a universal movement of impulse towards the unlimited guerdon of chance.

And the reflection of this Dionysiac rage of life in the mirror of thought is a humanity universally possessed by a mere will-to-live, or arbitrarily selected by a will-to-power, or identified with a forward push of life for which every moment of its succession is an authentic "becoming." Whether it is Schopenhauer, or Nietzsche, or Bergson who reads the riddle of existence, they all read it in the same sense, influenced, we feel, by the characteristic aspect of contemporary life.

But there is another aspect of that life, the complement and consequence of its anarchic activity. It is the clamorous demand for order, for a new constitution of society. On the fact of this demand, and on its universality as a fact throughout the civilisation which has been stirred by the new consciousness of power, it is unnecessary to insist. But it may be worth while to analyse its character, and especially to elicit those elements of its character of which it may be itself unconscious. That the demand for a reconstitution of society is in the main consciously motivated by a sincere desire for juster relations between men in society need not, and will not by any generous mind, be denied. Indeed, it is not only this desire, but the expectation to which it points on that witnesses to the undiluted idealism of this movement. For that expectation is that a reconstituted society will make better men; that a new scheme of human association will morally

improve all the partners. Now there is some justification for such a hope. The chief evil of an anarchic society is just that it is not a society, that within it the inspiring sense of partnership does not exist. But wherever terms of partnership exist, however consciously arranged, there, too, there will be the inspiration of a moralising sense of partnership. Society is always in some sense a moral fact, just because it cannot help being a moral discipline. And so every improvement in the terms of association, every added security for the justice of human relations, is of itself a certain deepening of the effective moral discipline which society exercises over its members. Yet the limits of such discipline are apparent. And the danger is that it may be altogether neutralised by the artificial arrangements which society may make for its own improvement. It will be neutralised if those arrangements tend in any way to retard or rebuke the development of individual power. The risks of such development are risks which society must always be prepared to take in the interests of its own moral welfare and growth. Now the fact that modern socialism is largely a revolt, an idealistic and righteous revolt, against the widespread abuse of the modern sense and opportunities of power, has made it to some extent, and without its full realisation of the fact, suspicious of power as power. It no doubt thinks it is aiming at the release of further power, at the release of power which is now artificially repressed, at economising power, and checking its present intolerable waste. And if I did not believe that the total movement, which in all its aspects is subsumed under the common name of Socialism, were indeed likely in the long run to secure these results, I could not maintain that close sympathy with it which in fact I have. Yet it may well be doubted whether the actual concrete proposals of Socialism for the reconstitution of society would not, if uncorrected by later experience, tend to the gradual lowering of the quality of individual power on which all real morality depends. What at any rate seems to me to be not at all open to doubt is that those proposals have been motivated by a certain jealousy of power which in the circumstances of the time was perfectly natural, but which at the same time betrays a want of perception of the vital value and function of power.

Whatever truth there may be in this analysis of the contradictory tendencies in contemporary life, it has been undertaken solely with the view of accounting for an undoubted confusion in what we mean to-day by the moral ideal. Putting it broadly, for one set of people the moral ideal is to be sought in a regenerated human society. Such a society would of itself have the power of making good men, or at least the greatest possible number of good men. The moral ideal, whence-soever it comes, can best be preserved by being woven into a network of human relations which will almost automatically preserve and utilise the good, or at least the socially capable, through whose meshes the bad, or at least the socially incapable, will inevitably disappear. It sounds like an attempt to improve on the parable of the draw-net. For in this kingdom of heaven

WILLIAMS & NORGATE.

Works by Dr. RUDOLF EUCKEN,
Professor of Philosophy in the University of
Jena and recently awarded a Nobel Prize.

THE TRUTH OF RELIGION.

Now first translated into English from the second and revised edition, with a special Preface by the Author for this edition by the Rev. W. TUDOR JONES, Ph.D. (Jena), for some years a student under Prof. Eucken. Large demy 8vo. 650 pages. 12s. 6d. net.

THE LIFE OF THE SPIRIT.

An Introduction to Philosophy.
Third Impression. Crown 8vo, Cloth. 4s. 6d. net.

AN EXAMINATION OF PROF. BERGSON'S PHILOSOPHY.

By DAVID BALSILLIE, M.A.
Crown 8vo, Cloth. 5s. net.

New Volume in
Crown Theological Library.

THE RELIGIOUS EXPERIENCE OF ST. PAUL.

By Prof. PERCY GARDNER, D.Litt.
Crown 8vo, Cloth. 5s. net.

The Hibbert Journal.

Principal Contents of April Number Now Ready.

- The Right to Strike and Lock Out. Robert A. Duff, D.Phil.
The Jesus of "Q." The Oldest Source in the Gospels. George Holley Gilbert.
The Great Question. William Dillon (Chicago).
Brahma. An Account of the Central Doctrine of Hindu Theology as Understood in the East and Misunderstood in the West. Prof. S. A. Desai (Holkar College, Indore, Central India).
The Essentials of a University Education. Principal W. M. Childs.
Is Civilization in Danger? A Reply. Joseph McCabe.
Fresh Light on the Synoptic Problem—Matthew a Lucan Source. Robinson Smith, M.A.
The Occult Obsessions of Science—with Descartes as an Object Lesson. Louis T. More.
Business, Goodness, and Imagination. Gerald Stanley Lee.
The Religious Philosophy of Rudolf Eucken. Baron F. von Hugel.
Divine Promptings. Signora Re-Bartlett.
Social Service No. 3. What Public Schoolmen can Do. S. P. Grundy (Manchester City League of Help).
With Discussions, Survey of Recent Philosophical and Theological Literature, by Prof. G. Dawes-Hicks and Dr. James Moffatt, and Signed Reviews.
Super-royal 8vo, 2s. 6d. net; postage inland, 3d. extra.
Yearly Subscription, commencing with any number, 10s. post free.

HOME UNIVERSITY LIBRARY OF MODERN KNOWLEDGE.

Editors:

HERBERT FISHER, M.A., F.B.A.
PROF. CILBERT MURRAY, D.Litt., LL.D., F.B.A.
PROF. J. ARTHUR THOMSON, M.A.
PROF. WM. T. BREWSTER.

256 pages, Cloth, 1/- net; Leather, 2/6 net.

The Fifth Ten Volumes Now Ready.

11. CONSERVATISM. LORD HUGH CECIL, M.A., M.P.
26. AGRICULTURE. Prof. W. SOMERVILLE, F.R.S.
43. ENGLISH LITERATURE, MÆDAL. Prof. W. P. KER, M.A.
44. THE PRINCIPLES OF PHYSIOLOGY. Prof. J. G. MCKENDRICK, M.D.
45. THE ENGLISH LANGUAGE. J. PEARSALL SMITH, M.A.
46. MATTER AND ENERGY. F. SODDY, M.A., F.R.S.
47. BUDDHISM. Mrs. RHYS DAVIDS.
48. THE AMERICAN CIVIL WAR. With Maps. Prof. F. L. PAXSON.
49. PSYCHOLOGY: The Study of Behaviour. Prof. W. McDUGALL, M.B.
50. NONCONFORMITY: Its Origin and Progress. Principal W. B. SELBIE, M.A.

SECOND PRIZE COMPETITION.

First Prize £25. Second Prize £5.
And Ten Consolation Prizes of Books for the best Short Essays on any one or all of the above volumes.

Write for a complete Descriptive Pamphlet containing particulars of the volumes published and of a large number in active preparation.

WILLIAMS & NORGATE, 14, Henrietta St., Covent Garden, London, W.C.

there will be no need of the end of the world, or of the angels, or of the furnace of fire. The judgment will be more immediate. But will it be as just? Will adaptability to the best possible social structure of a moment necessarily be an authentic criterion of the greatest values to the society even at that moment, to say nothing of higher values still, of values only to be measured by the effect of a life upon the completed spiritual structure of society, by its impress upon eternity? It is true that the moral ideal would be most fully revealed in the completed structure of relations achieved by and corresponding to the activity of perfected spirits. For each joint of that structure would itself be a perfect activity of spirit, and only in the articulation of the whole would the full power of spiritual activity be disclosed. That is, indeed, the kingdom of God. But to be deceived into supposing that there is any ground for a comparison between this kingdom and a mere framework of relations devised by even the most righteous aspiration of a moment in time is not to exalt the moral ideal, but to run a very great practical danger of suppressing it altogether.

At the other extreme the moral ideal is being sought to-day in the principle of individuality itself, in what is felt to be most constitutive in individuality. Now the principle of individuality is evidently that which will make the individual most an individual, that which will make him most independent of other individuals, or, where he cannot be so independent, will make him most easily master on his own terms of such services as they can render to him. The moral ideal will then ultimately be found in the superman, in the man who has transcended as far as possible all the relations by which men are customarily bound together on the common human levels, who has forced those relations where he cannot escape them into the obedient servitors of his superhuman will. The moral ideal thus lies beyond good and evil which belong to the merely human level. It consists in the unlimited development of a will to power, of a will which seeks the ultimate joy of absolute freedom, of the victory over all restraint. Perhaps you will agree with me that the supreme value of the Nietzschean ethic is that it is the *reductio ad absurdum* of the attempt to find the moral ideal in the principle of naked individuality, or to justify ethics at all in a world made up of bare individuals. The moral ideal of Nietzsche is the ultimate logic of Luther abstracted from his religion, as the moral ideal of Socialism is the ultimate logic of the Catholic Church emptied of its religion.

But it is the religion that makes all the difference. It is the religion both of Luther and of the Catholic Church that makes it possible for both of them to witness fruitfully to contrasted aspects of our human experience. It is the absence of religion, of specifically religious feeling, both in Nietzsche and in Socialism that enables them, or, rather, forces them, to treat these contrasted aspects as logically exclusive each of the other, to deny the one when they would affirm the other. Of course neither Nietzsche nor Socialism is strictly logical. The deep fountain of pity in

Nietzsche's nature drew him near in detail to a humanity he despised in the bulk. And as for Socialism, I have already admitted that it at least thinks that the liberation of individual power is one of its aims. I have admitted, too, that I look forward with confidence to that as one of its chief results. But that will come about only because it is a great human movement, and will be forced of necessity on its forward march out of its own narrow logic. It will come about because Socialism is already more religious than it knows, and will become more and more religious.

And, of course, apart altogether from religion, life itself never yields for a moment to the purely logical dilemma. It itself is the continual transcendence in a higher synthesis of the antinomy of society and individual. There is no real danger of human society ever becoming the society of the ant-heap or the beehive. That is to say, there is no danger of its ever becoming the ideal society, *quâ* society. That distinction will always be reserved for the ant-heap or the beehive. It is there alone that, as Bergson himself points out, the instinct which animates the individual member of the society coincides with the work of organisation. There alone the individual is as exclusively a function of the society as the cell in a human body is of the complete bodily organism. It is merely misleading to use these even as remote analogies for human society.

But if life is the continual synthesis of the antinomy of society and individual, religion is the very principle of the synthesis. It is just this fact which constitutes the eternal truth and necessity of religion. In and by religion the society and the individual become really one. And in Christianity the principle of that identity, reached through a transcendence of the contrasted terms, is most fully revealed. That, again, is the most convincing evidence of its supremacy in the sphere of religion.

Let us see, then, how for religion, and especially for Christianity, man becomes both personal and social, and becomes both in the same act. As a principle of this unification religion will best demonstrate its power in a concrete revelation of the completely personal, which is also the completely social. Now the Christ of Christian faith is just such a revelation. It is primarily as a personal actor in the world's affairs that Christ becomes an object of our faith. Not only to those who accompanied with him during his life on earth was that life, in all its vicissitudes, the real and the sole occasion of their faith in him; but also to us of to-day that faith would not be possible, in all its depth and amplitude, apart from the record we possess in the Synoptic Gospels. And when that faith, in turn, begins, as it were, to reconstruct that life under the species of eternity, it is still driven of necessity to conceive its supramundane activity as an expression of the very same personal will. The individual Jesus not only becomes the personal Christ, he proceeds from a personal principle which was already the Christ. "Being in the form of God, he counted it not a prize to be on an equality with God, but emptied himself,

taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the Cross." Here the whole drama is personal. For, however inadequate the imagery to the fact it would indicate, it is felt by a true instinct that that fact, the fact of personality, has its roots not in time, but in eternity, not in the order of nature, but in the order of spirit. It is felt that personality is an impulse from God, and must, therefore, find its satisfaction in God. Within the limits of the individual life a personality can be formed which feels back to its origin in the Divine purpose, and works forward to a communion and a co-operation with all the Divine purposes. And the peculiar content of Christian faith is that such a personal life, whose mere individuality is presented to us in the Synoptic Gospels, did, and does, eternally co-operate with the redemptive purpose of God by which human spirits are being wrought into an eternal and perfect order of spirit. But that personal redemptive power, in order to be effectual, must be immanent in each spirit, must have gained a right of entry to each spirit, must be the power which that spirit needs in order to become completely itself. Thus the ideal society, in which all actual societies must be fulfilled, is an order of spirits which interpenetrate one another in virtue of their perfected personality. That society is the Holy Catholic Church of the Christian Creeds, of which the visible Church (*i.e.*, the actual Christian societies) is the Sacrament, at once the symbol and the instrument.

Now how does this sublime act of faith correspond to prosaic fact? Well, there seems to be nothing more certain than that the living process by which individuality becomes completed personality is one which carries the individual as a veritable living agent and centre of action beyond himself. This super-individual character of personality hardly needs to be dwelt upon. But what is of far greater importance is the growing deepening, enrichment, purification, and unification of the elements of individuality which the formation of any personality that seems to us true and worthy involves. This condition of the growth of personality is best expressed by saying that every act of the personality, every moral act, is an end in itself, that it has something of an eternal character. In the world of personality, the moral world, there is no room for a value-distinction between means and ends. Every means to a moral end must be of itself a moral end, having a like eternal value. The end in the moral order will never justify the means. Now, it is just by this deepening of the moral life that personality, while becoming more itself, is able to enter the more fully as a life-giving spirit into that which is not itself. Is not that a fact of history, and of the most ordinary observation? The morally great characters shape society, establish the growing order and harmony of spirit, far more in virtue of what they are than of what they do. Their conscious hopes and schemes and activities for the future of society, their external action upon it, may be largely ineffectual,

while their spirit has already become an eternally constitutive element in its further growth. We may say that in the good man, and in proportion to his goodness, society is already given, at least in some one of its characteristic aspects. And the good man is the man who has penetrated through the elements of his individuality to the eternal purposes which those elements subserve, and in so doing has fused those elements together into a unity which is permanent through all its growth, which paradoxically achieves permanence in and through growth. He is the man who has found God. In him what the future needs is given already. Through him the future comes more nearly to what it ought to be. He is not merely a person. He is in some sense already society, the society which must come to be because he has been. That is the true measure, surely, of such lives as St. Paul's, or Augustine's, or Francis', or Luther's. Above all, that is the true measure of the life of Jesus Christ.

And if the life of the future society is in a sense forefelt by the great souls and prophesied in them, it, on the other hand, becomes the fulfilment of theirs. There is profound as well as daring insight in that saying of St. Paul's, that Christ is being gradually fulfilled in the Church. For society, as I have said, is a kingdom of spirits, of which each must receive, on its own terms, every living influence it does in fact receive. Hence, in proportion, as each member of the society becomes in his measure personal and contributes to it the uniqueness of his personality, there may certainly be deformation of the master-spirit, which was its supreme inspiration; but there will also be a further fulfilment of that spirit. So at least it is that all societies become false, to the great spirits that founded them in proportion as their members become merely imitative and cease to live the spirit each out of his own sincerity.

Let me resume what I have said in a few words. The confusion that lies at the root of all our varying practical orientations to-day is a confusion as to the nature of the moral ideal. That confusion is still largely unconscious, but it is the inevitable result of our immensely increased opportunities of action. On the one hand, there are the various philosophies of will, whose ethical result is a justification and even glorification of mere force. On the other hand, there is the social reaction against these philosophies which has issued in a belief in social organisation as adequate to the production and maintenance of the moral life. Life itself cannot be permanently satisfied with either of these conceptions. It is itself at all times an effort to transcend the antithesis they present. Religion is the supreme principle and power of this instinctive effort of life. And Christianity, the revelation of the personal Christ, is the clearest manifestation of the religious principle and the fullest manifestation of religious power. For it insists on what the Johannine writings describe by the great inclusive name of love, the interpenetration of spirits, as the supreme category of life. And that is the reason of the supreme need and value of religion to life to-day.

THE SOCIAL CHALLENGE TO THE CHURCH.

BY THE REV. J. M. LLOYD THOMAS.

WHEN we are most pessimistic about the prospects of the Christian Church there is always one comforting reflection. It is that the politicians deem the Church still vital enough to be worthy of attack. We are further comforted when we see through the disguise and observe that the attack is really a somewhat primitive way of making love. What they want from the Church is her hand in pledged affiance. They require her to identify herself with their favourite crusades. The warriors of the tribe in their tired moments need consolation and sympathy. They make a raid upon the Church and would coax her with a club and drag her into their tent, where presumably they mean to live happily ever after.

So it is that wild woad-painted fighters like Mr. Lloyd George and Mr. Ramsay Macdonald have quite recently endeavoured to goad the Christian Church into a livelier and more lovesome activity. It is a compliment to her power and to their need of her that some of these champions of social reform should charge her bitterly with a cowardly deference to wealth and with a selfish fear of poverty. At first sight it hardly seems generous that highly-placed statesmen in receipt of princely salaries should speak thus; or that politicians, who have just voted themselves £400 a year out of the pockets of the public, should taunt under-paid preachers with a terror of that penury which is their daily guest and inseparable companion. But we forgive the taunt because we know it is only a prehistoric way of "making eyes" or a barbaric method of caress.

It is, however, not surprising if some representatives of the Church are not altogether flattered by these amatory advances and remind their critics that what is needed is not so much to make our religion more political as to make their politics more religious. The Social Challenge to the Church is confronted by the Church's challenge to Society. This challenge, in turn, is not always as good-humoured and genial as it might be. Able ecclesiastics like Canon Hobhouse in his Bampton Lectures on "The Church and the World," and Dean Inge in "The Church and the Age," have exhibited a proud aloofness, a combative superiority and a disdain of democracy which many people essentially sympathetic with their point of view regard as regrettable and needlessly offensive. So it is that we find our discussion already full of heat and irritation, and it requires no small amount of self-discipline and moral restraint to preserve steadiness of outlook, amenity of temper, and moderation of statement.

Summoned to confer on proposals for social co-operation we are in danger of coming together not in a conciliatory or pacific mood, but already in battle array, each flaunting the flag of his own particular bias. It is, therefore, not gratuitous to solicit at the outset a kindlier approach, and beg those who listen to me to subdue and, if they can, forget their class loyalties and political allegiances and

consider the situation with freshness and sincerity of vision. It will be generally admitted that the condition of modern society is sufficiently grave and critical to make for seriousness of examination and sobriety of judgment. It is no time for inflammatory denunciations, or reactionary cynicisms. The pressure of our problems has become perilous. We feel that the crust of our civilisation, which protects us from the savagery of our primitive passions, is thin and tremulous. The fires beneath are generating terrific forces which must speedily find relief or blow up in destructive eruption. During the recent miners' strike some of us realised that its restraint was ominous and indicative of the solemn sense of imminent revolution. Quiet and unemotional men hating exaggeration and panic, felt it was a matter of "touch and go," and discussed in hushed and awed voices the possibilities of an overwhelming industrial catastrophe ending in appalling riots of the magnitude of civil war.

That particular crisis has happily passed away with only an underground rumbling, a rent here and there in the surface of things, and the hissing of a little steam. Like men after a momentary shock of earthquake, we once more affect to be at ease, but, short as are our memories, we cannot quite forget. The menace remains and may be gathering energy for a shattering outburst. Whether we like it or not, an organised democracy has emerged into power, and we must hasten not merely to "educate our masters," but to come to terms with them.

I am speaking to an audience of professed Christians and religious people. We accept in some form the supremacy and immortality of the Spiritual Life, our Sonship in God, our membership in Christ, our Brotherhood in the vast human family. I may therefore assume that we recognise that some measure of the democratic demand is reasonable and just. We are agreed that, so far as it can be ensured by social arrangement, a life that is humanly worth living ought to be made possible for all. We are agreed that no industry should be permitted to exist that necessarily degrades a man below that human level. A life humanly worth living is indeed not a fixed or static conception, and may be impossible of precise definition, but such a life, we feel, has a preferential claim on the products of labour, and is a first charge upon the resources of civilisation. To deny that is to sell the pass of Brotherhood, it is to deny Christ, to repudiate God, and to blaspheme against the Holy Ghost.

But the democratic demand goes far

WORKS BY Dr. HAROLD FORD. THE ART OF 24,000 Sold! **EXTEMPORE SPEAKING**

MR. GLADSTONE.—"I congratulate you on your work."
MR. HERBERT LEWIS, M.P.—"The best and most helpful book I have ever read."
PRESBYTERIAN MINISTER.—"For thirty years I dared not preach without my MS., but, adopting your method, I am no longer a slave to paper."
Price 2s. 6d.

SERMONS WITH ANALYSES

for Extemporaneous Preaching. With Practical Aids to their Effective Delivery.

Church Family Newspaper.—"If Doctor Ford's plan were more widely adopted, the problem of getting men to church would to a great extent be solved."

2s. 6d. from Dr. Ford, Taddington, Buxton.

beyond this. It claims an ever-increasing share of what are called "the good things of life," wherever found and however produced. Labour enters aggressively into the arena of economic controversy and seeks to curtail the luxuries of rent and interest, to reduce the salaries of directive ability, to annex a larger proportion of profits in the effort to increase the wages of the ordinary workman. This is a sphere of discussion in which our common agreement terminates, where we can debate endlessly of what seems morally fair, socially expedient and economically possible, where competitive individualism and "State interference" will continue to battle for the victory of their respective ideals.

Passing rapidly through this hotly contested territory, not without a faint odour of singeing, we find that democracy goes yet farther, and often speaks as if it could, out of the material resources of this life, construct for itself an Earthly Paradise. A specious form of Socialism is sometimes offered to us which represents itself as a human end and final goal; as if to realise some ideal arrangement, or system of ownership of the means of production, distribution, and exchange were to attain complete human redemption. I believe that this kind of pseudo-Socialism obtains very largely among the workers, and although repudiated by the best representatives of Socialism itself, yet it is this ill-conceived and damaging delusion that offers itself, and is often accepted as a substitute for Christianity. It is the chief, though not the sole, inspiration of contemporary attacks on the Church. Others, as we know, join from another quarter in the assault. At the very moment when Socialists are denouncing the Church for its apathy, Anti-Socialists, with equal ferocity, and even greater ignorance, are denouncing it for its activity, and are busily organising a League to protect the Christian pulpit from the invasion of preachers who are alleged to be champions of "Atheism, Robbery and Free-Love."

What, then, ought to be the attitude of the Church toward these swarming hosts of critics? Its powers of adjustment and adaptation are said to be supple and elastic, but it can hardly please them all.

May not we as Free Christians unite to-day in making one answer with resolute firmness? The Church must not become the toady of Toryism, or the lackey of Liberalism, or the serf of Socialism. She must live her own distinctive life, not merely in and through all politics, but also beyond and above all politics. She is inter-national and therefore more than and above the national life. She is not a mere organ of the State, not a department of society, but in idea, society, and fellowship itself at its point of perfect consummation. Nothing less than the utter and complete transfiguration of Mankind in a world-wide Catholicism can satisfy her ambition. That is not to be realised in a few centuries of history. In the meantime she is "the witness of divine things in all the world." She comes asking us to examine again the meaning of these conceptions that too thoughtlessly captivate us—Progress, betterment, reform, advancement, civilisation.

What, for example, are we to understand by that ambiguous and elusive word, Progress? Without attempting to be exact, may I define it provisionally as the increase of the inner and outer resources of life in terms of those essential values which the soul of man estimates as good. Progress so conceived makes much of our political struggle seem vanity. It recognises that our wants are not always, or even often, our needs. The coarse materialism and brutal mechanisation of life, the lust of sensual pleasure, the cancerous greed for riches, the cold-blooded cruelties of commerce, the devouring cannibalism of class upon class, the bewildering desolation of city life, the withdrawal from rural simplicities—these are "the good things of life" which characterise our age. Is it strange that there arises an increasing reaction against this social nightmare?—that men begin to ask what has become of those goods of the spirit which cannot be competed for? Of what avail is this pulling down of barns and building greater, while over the mortal brevity of our earthly life a voice is heard for ever sounding, "Thou fool, this night thy soul is required of thee." We see the human waste and wreckage; we feel the old agony of wounds which no prosperity can heal, and voids which no material fulness can ever fill. Accident, earthquake, fire, tempest, disease, death, still exact their toll of immitigable sorrows. What progress can compensate for human discords and alienated hearts? In the midst of the splendour of our arts, industries, sciences, do we not hear the steady drip of tears and the sob of breaking hearts. All that is human in us recoils; all that is religious in us cries out for redemption and deliverance.

"And could we live more near allied
To cloud and mountain, wind and tide,
Cast this unmeaning coil aside
And go forth free,
The world our goal, desire our guide
We might then see
Those master moments grow less rare,
And oftener feel that nameless air
Come rumouring from we know not where
And touch at whiles
Fantastic shores the fringes fair
Of fairy isles;
And hail the mystic bird that brings
News from the inner courts of things
The eternal courier dove whose wings
Are never furled:
And hear the bubbling of the springs
That feed the world."

No, progress is not increasing the pace or multiplying the complexities of things trivial in themselves, yet actually all too tyrannous. It is not acceleration or shallow activity, not the external accumulation of the conveniences which are our nuisances. It is not the speeding up of things but the deepening down and fertilisation of life; finding the profounder meanings, the more vital satisfactions, and immortal values of the spiritual life. It is not hurrying distractedly over the surface of the world, but digging the wells of joy and abiding in fruitful settlements and growing tender associations of place, of love, of fellowship. It is enriching and purifying the treasures of the heart out of which are the issues of life. It is the re-

fining of taste, the transforming of motive, the transfiguring of character, the dignifying of all existence. It is the Christianising of society rather than the socialising of Christianity. It is the sanctifying of the State into the Church rather than the secularising of the Church into a State.

Wordsworth made less "Progress" when all shod with steel he hissed along the polished ice in games confederate than when reclining back upon his heels he stopped short and paused to see the solitary cliffs wheel by him

"even as if the earth had rolled
With visible motion her diurnal round."

And our modern maniacs of speed flying faster and ever faster over the face of the globe are symptoms and types of a false progress which achieves folly; while religion is the simple walker through sequestered glades, assimilating the loveliness of what it sees, and sinking down into its richness and variety appropriates the vital stuff of reality with every breath.

The Church of Christ lives for this deeper and abiding progress, this enriching and strengthening of the inner life which proceeds moment by moment with increasing outer harmony and physical conquest. If it appears so haughtily impatient of the cheap illusions of our age as to be over-conservative and reactionary, yet its error may be on the right side. After all they are comparatively many who will concern themselves about the transient politics of time; but few and rare are the minds who consecrate themselves to the religion of Eternity. This consecration calls for concentration, and we must not be over-censorious if the Church sometimes seems too narrowly the organ not of our political enthusiasms but of eternal life in the midst of time. It is a good not a bad thing that the Church should represent the reaction against the superficial in the interests of the profound. Believe me, the hour of its opportunity is again at hand. Men are beginning to turn in upon themselves because they are disillusioned about the sources of true joy. They have sought pleasure from nerve and sense stimulants. Their power of response is exhausted and they have been baffled. Civilisation has once more tried the old weary pagan experiment in earth-happiness and failed. Culture and wealth, æstheticism and leisured ease have deceived us to the top of our bent. Travel and the seeing of many sights have not nourished our hearts. The soul's numbness and vacancy, and sense of dereliction remain. Even the uninspired millionaires are discovering that money cannot buy them a new digestion, or revive the murdered ideals of their romantic youth. Though the twentieth century has won a unique control over the external world and has subdued and wrenched every material thing to minister to its comfort, yet its real hunger is unsatisfied and its thirst unslaked. Like a man in fever it drinks and drinks, but its torment is unassuaged, and the old shadows and mirages continue to mock it. "Thou hast made us for Thyself, and our heart is restless till it rests in Thee." We begin to understand that the saint in every age is no fool, but a person who, on the whole, makes a good thing of life, even the best thing. One who knows the sur-

prises of the "game of love" and thrills to the joy and rests in the peace which nothing but a dreadful sincerity and a terrifying simplicity of heart can give! If "to burn always with this hard gem-like flame, to maintain this ecstasy, is success in life," then, the one supremely successful person, even on the hedonist calculus, is the saint, and the one ever-glorious school of art that needs no apology is the Church, the mother of Saints. Before all things and at all costs the Church must remain the organ and the witness of the life which overcomes the world, a spiritual life which is other-worldly in the sense that it is higher-worldly; other-worldly not *merely* in the deferred sense of next-worldly, but in the sense of a life of heavenly-mindedness that begins here, but oversteps the grave. The Church must not merely drive us into the storm of temporal conflicts, but teach us to find at the centre of that storm the calm where beyond these voices there is peace. Already men engrossed in the worries and anxieties of their commercial concerns, workers exhausted by their toils and economic struggles, even reformers and politicians themselves, tired with effort, spent with strife, saddened by failure, ask for some haven of invigorating rest, a place of quiet breathing and restorative joy, some centre of repose and peace, some respite of calm and tranquillity where they may taste of that uninvaded stillness which is strength and power, not enervation and apathy. They need a moment's hush in the roar of life, when out of the silences deep shall answer unto deep. Many are the tossed and buffeted souls who long for this recovery of the spirit. They need to pause and look up to those high peaks towards which we all ascend so pantingly. They want an opportunity to lift their heads and gaze on those ideals which they seek to make actual, those Ends to which all their efforts are means.

Has not the question come to us sometimes, what if all our earthly reforms were realised; what if all our bodily needs were satisfied beyond anxiety; what, having attained our political goal, would *then* remain as the longing quest of the soul and the satisfying life of the spirit? That is the question which should come first, not last, because this perfect life is not *something* at the end of a process, but *everything* at the depth of it. It is a beatitude and a fruition to be foretasted, anticipated, and in measure enjoyed within the very process of reform itself. The poet comes near to that life in times of trance-like stillness, when he leans on the breast of nature and seems to share her consciousness and hear the beating of her heart, and feel the rising and the falling of her breathing. Or the musician, when no longer aware that he hears; because hearing seems to have passed into that to which he listens. Or the painter, ravished in the contemplation of pure loveliness. But chief of all it is foretasted by the religious mystic, who, in moments of withdrawal from the world, finds untellable intimacy and union with the Spirit of the suns and the Soul of souls. These things may be too wonderful for us. They are high, and few can attain unto them. Yet we all have our faint and dim

approximations; and we dream of that life as being in its absolute supremacy a life of pure ecstasy, a white, breathless hush of adoring joy, a fulness and infinity of rapture, an unbroken peace of hearts in eternal harmony, beating in ultimate rhythmic beat with the blissful heart of God. And that is the supreme life—other-worldly, yet vitally and passionately this-worldly, of which the Christian Church is the organ, and of which, save by treachery deep as that of Judas, she can never cease to be the organ. Our reply, then, to the social challenge which politicians offer to the Church will be so far relentlessly uncompromising. However deeply we may feel that our Christianity is an intensely practical thing, however earnestly and sincerely we may realise that the work of a church is a definitely dynamic work, a work of Christ wrought upon the visible fabric of social democracy, yet we refuse to forget that religion must continue to move in a certain serene and exalted sphere, that it speaks with a voice whose breath is a timeless, ageless life, that it bears witness to a transcendent realm where the Eternal broods with the over-shadowing white wings of the Holy Spirit; that it knows in its own intensest experiences of a mystical catholic life whose needs are infinite and immortal, a state of still communion and blessedness, where the fruits of the spirit ripen, as love and joy and peace.

Yes—but if *ye know these things, happy are ye if ye do them*. If this is verily our life and the length of our days, we cannot enjoy it on some mount of vision as pagan gods upon Olympus. It carries with it its own redemptive responsibilities and obligations. If we believe that this is indeed our supreme life, if we believe it with that sincerity which commands sacrifice and controls conduct, then as members of the Church we shall not only try to live it ourselves; we shall do our utmost to persuade others to live it. The Church will exert every power it possesses both of persuasion and of example, to make this life prevail. It cannot be content to be a sort of sacred art gallery exhibiting lovely ideals to choice souls who have the artistic temperament to contemplate them. In so far as she is true she will have a fire of prophecy to cast upon the earth and a divine commission to fulfil. She will "awake the sensual from their sleep of death and win the vacant and the vain to noble raptures." She will announce to the multitudes that they are sitting in darkness when they might behold a great light, that they are living in the realm of gross illusions, spending their money on that which is not bread and their labour on that which satisfieth not. She must convince them that in the quest for happiness they have gone fearfully astray, that they must be converted and become as little children and enter again the kingdom of the simplicities. Do not most of our sorrows arise from wanting the things we do not need? And is it not the business of the Church to educate our desires and tastes so that the things we require men to do for us shall as far as possible give joy to labour by lessening the degradation of drudgery, relieving the miseries of monotony, heightening the pleasures of toil. The Church must make

A TYPEWRITER THAT SHINES LIKE SILVER.

WONDERFUL WRITING MACHINE FOR THE HOME, FOR BUSINESS AND TRAVEL.

READERS OF THIS JOURNAL CAN BORROW ONE FREE FOR A WEEK.

It sounds unusual to hear that a well-known firm of typewriter manufacturers are lending their beautiful Aluminium Model Type-writers free for one week's home trial, but nevertheless this is exactly what "The Blick Co., Ltd.," of 9 & 10, Cheapside, London, E.C., are doing, simply to further popularize the use of the typewriter in the Home of the well-to-do, in fact of every one.

Now this Home typewriting has really become quite popular, even with our most fashionable set.

For many years the clergy, journalists, authors, and many Ladies and Gentlemen of society have been employing the typewriter in the Library, Boudoir, and when travelling, but of late, the custom of adopting the typewriter in the home has been steadily growing, and to-day, amongst the better classes, the custom has become general.

Undoubtedly the fact that a machine has been produced by "The Blick Co., Ltd.," especially adaptable to home use and the convenience of travellers, has had much to do with the general popularizing of this new vogue.

NOT AN ORDINARY TYPEWRITING MACHINE.

Now this Aluminium Model Blick typewriter is not an ordinary writing machine.

No, it is first of all a light and portable instrument made of Aluminium and polished steel. It is compact, strong, and durable, and capable of doing the hardest yet most beautiful work.

When not in use, it rests in its handy little leather case, or may be exposed all the time in the Library, Boudoir, or on Voyage. It cannot rust or tarnish.

The advantages of a typewriter in the Home are many. It is impossible to estimate them here; sufficient to say, the bright little instrument can be placed in one corner of the room, silent, but ever ready to do the biddings of every and any member of the family.

EASY TO USE THE TYPEWRITER.

Contrary to the opinion of many, the use of the typewriter is the most simple operation possible, after you have once learned the location of the various keys (a knowledge which can be acquired in a few minutes); you simply press the letters required and as quick as a flash they are printed on the paper, until the entire communication, or whatever you may be writing, is completed.

The speed with which you write is simply a matter of a little practice.

YOU SHOULD HAVE ONE SENT FOR A WEEK'S FREE TRIAL AT YOUR OWN HOME.

"It is not a question of buying the machine," as the Managing Director of the Company said when interviewed. "People must not think because we offer to lend one of our Aluminium Blicks we expect them to buy it; on the contrary, we lend the machine for a week to every reliable applicant, simply to prove to them how simple it is to use it and how necessary it is in the home when fully appreciated.

"Nor do we send them a worn-out, second-hand instrument. No, the machines we lend are absolutely new."

"There are over 30 going out this very moment," he said, pointing to a pile of machines ready packed for shipment.

"We receive many inquiries, of course, from people who are not serious, but we depend upon the excellence of the machine to change their minds; besides, if they have much

writing to do, they quickly appreciate the importance of its possession and its usefulness."

THE LOAN OF ONE FOR THE ASKING.

You can have one of these beautiful Aluminium Blicks sent to your home for a week's free trial, simply for the asking.

All you have to do is to write to the Company, 9 and 10, Cheapside, London, E.C., or their Branch Office, at 9, Oxford-street, London, W., and ask to have an Aluminium Blick sent on trial for a week.

There are two types of key-boards to this new Aluminium Blick—the "Universal" and the "Scientific." You can have either fitted to your machine. Then, again, you can write with it in many styles of types, also different characters of letters.

A novel part of this machine is the number of various languages in which you can write, each language in the identical character of letters. For instance, Hebrew can be written in Hebrew character, also Greek, Turkish, Indian, Arabic, Russian or German, simply by changing in a single minute the type cylinder.

Write for a machine and try it, or send for the little Featherweight booklet, No. 92, telling all about it.

us feel a keener responsibility, not merely for the way we earn our money, but also for the way we spend it. For what I demand I doom somebody to supply. We should revolutionise the whole world of commerce if we brought our conscience into our buying, if we purified, moralised, and simplified our personal demands upon labour.

More than this the Church can do. She can, like her Master, show that her sympathies are unfailingly with the poor, the oppressed, the sinner, the criminal, the outcast. Believing in the supremacy of the spiritual life she will exert all her pressure so that circumstances shall be subdued, moulded, and organised in the interests of the life of the Spirit. She will seek to break down all barriers and hindrances to the free flow of the Life of Love and Fellowship. This means that she will claim for all a certain material minimum by way of physical nucleus on which the Life of the Spirit can flourish and be sustained. So far she will be involved in the face of all peril in a ceaselessly adventurous and crusading warfare on behalf of the weak, the unfortunate, the unprivileged.

The word of the Risen and Glorified Christ to the Church is "Lovest thou Me? Tend my sheep." She will not shrink from warning the prosperous and repeating again "How hardly shall they that have riches enter into the kingdom of Heaven." The Christian transformation of motive, and regeneration of character, and "transvaluation of values" are needed, perhaps, even more desperately by the wealthy than the indigent. Are not the rich in want? Are they not hungry—hungry for that fellowship which is heaven, and the lack of which is hell? Are they not starved—starved of the confidence and love of the people? If external goods must be subordinated to spiritual wealth, then the rich man in his own life must so subordinate it or write himself down a self-deceiver or a hypocrite. If extravagance is vile in the worker, if luxury corrupts a community, they are vile and corrupting also in a rich man's household. It is for the Church fearlessly to declare this with conscious antagonism to worldliness at the risk of losing her emoluments and at the cost of cutting her "chief subscribers" to the heart. She

must touch the nerve of personality and redeem our "leading laymen" from selfish complacency and inspire them with a sacrificial passion for human welfare.

Once more, the Church would do much if only she probed and searched our hearts and unveiled before our shrinking eyes the evils of society, if she made our Marie Antoinettes to pass through the country with the wretched, the crippled, the diseased, the defective, exposed to view, not huddled away from our fastidious gaze. She must not fear to make us miserable for a time in order to make us glad and joyous for ever. Too often influential representatives of the Church have preached peace and patience in order to hold down the masses of men, yes, and in recent times more conspicuously of women, in abject submission to economic and political tyranny. To use the holy name of Christ as a kind of moral drug, a curare, to chloroform and paralyse men and women, and keep them quiet in their chains and prevent their righteous insurgence—this is a loathsome apostasy. Christianity is not a despotism to enslave but an emancipation to liberate. It is no passive or pusillanimous submission to preventable wrong, but an active co-operation for right. It claims justice and pleads for mercy. It releases Humanity for its highest ends. It will not address all its lectures to the workers. It will seek to convince the masters and the capitalists that commerce exists for humanity, not humanity for commerce; that the organisers of trade and manipulators of finance and directors of industry are here, like the rest of us, to minister, not to be ministered unto; that the community as a whole, the social democracy, is over and above them as God is over and above the community; that however important class interests may be they are ever subordinate to the well-being of society, and must ever be justified at that final bar of Humanity which is the judgment seat of Christ. And this, finally, the Church can do. She can kindle among her members the enthusiasm for social knowledge and service and reform. She can stimulate interest, promote study, beget faith. She can move to pity, win sympathy, and inflame love, which are the prime driving and attractive forces of all true progress. She can be a radiating centre of personal and social idealism, of a redemptive energy which shall send its members forth into the world as fearless citizens and reformers eager to labour, to uplift, to save. She can plead, and plead, and plead by the tender mercies of Christ that our strong men shall accept the responsibilities of power and bear the burdens of the weak, and use their business genius and directive ability not to oppress or exploit, but to redeem. She can be the organ of that ultimate Spiritual Communism which transcends all the p or surface controversies between socialism and individualism, competition and co-operation. She can hasten and imaginatively anticipate her own divine Vision of Brotherhood, and convince rich and poor that she cares and loves, and is compassionate, that her overwhelming concern now as of old is that Kingdom of God, for which her Lord ascended the Cross, and of which He remains the immortal inspirer even unto the end of the world.

UNEMPLOYMENT.

By JOHN WARD, M.P.

THERE is not much detailed knowledge as to the condition of the working-class in the first half of the last century, but we may fairly assume that the unemployed part of the poverty problem was not a pressing social fact until the factory system had begun its development. The Todpudlers and others who saw the surface of things were not, after all, so far wrong when they looked upon the Inventor and his Invention as an enemy to their labour. Such, unquestionably, it appeared to be, when the only apparent fact which they could discern was their gradual exclusion from their usual forms of employment; had they understood political science, they would have seen that it was not the inventor nor the machine which brought disaster to them—though even down to the present day it is extremely doubtful whether the toil of a single man, woman, or child worker has been lightened by mechanical science.

Modern industrialism seems to depend almost entirely for its success upon the existence of a surplus of unused and unemployed human labour, as a normal condition of its profitable working; at least, this much is certain, that ever since the introduction of the factory system with its mechanical appliances, and its perfect subdivision of labour, unemployment has been a constant and permanent feature of our public life. It is true that the volume of unemployment fluctuates greatly, the lowest point being apparently about 2 per cent., the highest 9 per cent. to 10 per cent., according to the conditions of trade.

Another peculiar feature of the subject is that these oscillations appear at fairly regular periods of progression and depression, averaging from 10 to 11 years. These trade depressions are a recognised part of our commercial and industrial activities, as demonstrated by H. M. Hyndman, in his "Industrial Crises of the Nineteenth Century," and constitute not the least interesting feature of Politico-Economic. But we are not bound to confine ourselves to the economic side of the subject, for if that were the only point of view, nothing further need be said.

It now becomes necessary to deal with the Social side, and discover what is the effect upon the morals of the nation, and especially the results of this festering sore upon the working-class.

No person belonging to the middle or upper class, nor even those wage-earners who have never been through the experience themselves, can imagine the utter hopelessness of a workless worker, or the demoralising and disastrous effects that such a condition imposes upon, not merely himself, but all those who are dependent upon his wages for the actual necessities of life.

It is not possible for my listeners to place themselves even by imagination in the position of such a man. On Saturday he draws his wages and is informed that his labour is no longer required. The mere announcement of the fact is a blow as severe in that home and family as a declaration of war by some hostile Power

would be to the nation at large. The sudden recoil from comparative comfort and security to the possibility of no wages, no home, no comfort, not even the barest necessities of life, is so great as to unnerve even the strongest; and yet the real battle is not even begun. The week follows, each night the man returns to his home footsore and tired, without success; this is repeated day after day, till the days grow to weeks, and the weeks grow to months. In this sad interval much which has tended to the existence and comfort of the home has been disposed of to keep body and soul together. Deterioration, physical, intellectual, and moral, rapid and profound, are the natural consequences of such circumstances. Hence this problem of unemployment, which presents itself to the political economists as a mere passionless demonstration of economic law, becomes in its effects a great question of ethics and morals, fraught with the greatest consequences to the nation as a whole. Where morals and ethics come in it is scarcely to be supposed that the churches should be kept out.

The Christian theory of all men being brothers, each determined to bear his fellows' burdens, breaks down, in fact comes to a full stop, unless it has some answer to this riddle. What the churches can do I am not prepared to say. I can only state the problem as it appears to the secular mind, leaving those who are the leaders of religious thought in this country to decide how far it is possible to assist in rescuing humanity from the worst effects of this terrible problem.

Doubtless, any solution short of fundamental changes in our industrial system is out of the question. Hence, however good our intentions may be, we seem doomed to dissension and disputation the moment we begin to experiment on the subject. That must not preclude consideration for such matters, which it is impossible longer to ignore without worst consequences following. Whether it is possible for religion to give warmth and soul to political science is a question that has been often debated, and one to which hitherto no satisfactory answer has been forthcoming. But that the conscience of the nation will insist upon some solution of these social difficulties, even if drastic reconstruction of the social organism should be involved, must be admitted by every observer of present-day affairs, and the duty of the churches is to prepare and smooth the way for the next step in industrial evolution.

"PRAYER."

By THE REV. S. H. MELLONE, M.A., D.Sc.

IN the minds of the mass of men no religious doctrine is in a more uncertain position than that of Prayer. Many of us have grown into the habit of "taking the subject for granted" in the wrong kind of way. It is one which urgently needs discussion, and more than "discussion." It needs thorough investigation.

The word itself is sometimes used in a wide, if not vague, meaning, which none the less is suggestive enough to call for notice. Prayer is identified with Desire, as an act

of the mind, but with desire for some kind of good. And from this point of view, the great main wants and desires which are distinctive of humanity have been interpreted as forms of Prayer. Bergson and others have emphasised the almost limitless significance of the fact that in every realm of life we find the impulse to expand, to ascend, to grow into increased capacity and possession. What evolutionists call the "struggle for existence" has been called an ever-renewed prayer for higher existence—a supplication that throbs through all the ranks of created being.

This general desire and impulse the human family shares. If prayer is to hunger and thirst after new and greater kinds of good, then man is from the beginning a praying creature. The struggle for daily bread, for physical well-being, for society, for knowledge, for truth and justice, for moral and spiritual perfection—all these elemental springs of action which constitute what Henry Drummond called the Ascent of Man—are like prayers which answer themselves,—or rather, whose answers are provided before the supplications arise. "It shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear." Prayer unlocks treasures which have been hidden for centuries in the abyss of creation.

Man prays—that is, formulates an ideal, feels an inspiration—and then *does* that which prepares the way for the realisation of his desire. *The exact conformity of the human will to the nature of things* is the condition of success. We are bidden to knock not at dead walls but at doors. The universe is so constituted that if we learn and obey its laws we receive its treasures.

This interpretation is suggestive and valuable in many ways. It has grasped an important aspect of the truth.

But those who feel the real difficulties of our day with regard to prayer, do not use the word in any such wide sense as this. They mean actual petitions, for things that we wish to receive or wish to happen—petitions expressed in words and addressed to a superhuman Power. Prayer involves words—it is a matter of asking; and it is at this point that the real difficulties begin.

I am not merely thinking of the fact that the use of words may become a purely mechanical religious exercise. This is indeed true, and may be true whether the words spring from extempore outpouring or are read from the written or printed page. Formalism is by no means confined to liturgical forms; and so-called "free" prayer may be a merely mechanical form. The men who only "say prayers" never pray.

The difficulty about words goes deeper than this. Words are the feeblest expressions of desire. Indeed, no human quality can fully utter itself in speech. Readers of Browning will be familiar with this thought; they will remember how, in "The Ring and the Book," the philosopher, "the Pope," almost passionately denies that

"this coil
Of statement, comment, query, and
response,
Tatters all too contaminate for use,"

can come between the human heart and the Heart of the Eternal.

None the less, we cannot throw away our tools because they are imperfect, for we have no others to use. And it is one of the most significant facts of our mental life, that feeling always desires to complete itself by finding some expression, however imperfect, in words. The words may pass silently as thoughts through the mind, but they are there.

What, then, is the value of these desires springing up spontaneously out of the inner life, and seeking to express themselves in words of petition to the Most High?

There are two kinds of petitions, which I will distinguish by calling the one "beggary" and the other "prayer" in the true meaning of the word. By "beggary" I mean asking for something where you do not give any equivalent. One of the great laws of the inner life is that in order to receive you must give; nothing for nothing, little for little, much for much, all for all.

Goodness cannot be had for the earnest asking any more than knowledge can. If prayer is only this, it cannot make the foolish mind wise any more than it can make the barren soil fertile. "If Prayer only means asking for something, material or spiritual; if answer to prayer is obtaining what we have asked for just because of our asking; if it differ from ordinary begging, such as when a poor man asks a rich man for alms, only in respect of the person to whom it is addressed, then the difficulty of human experience is, if fairly faced, overwhelming; the conclusion of ages of prayer must be that prayer is un-availing."

We may learn something from those who said that work is prayer, or that prayer is desire made effective by action. For real Prayer is not merely earnest asking; it is from the whole nature of the man. A prayer is a thought, but it is equally a feeling and an endeavour. This takes us beyond the level of mere asking alike in spiritual and in material things.

And experience shows that such prayers are answered. There is something in the heart of the universe that responds. The response may not take the form of realising the verbal petition in which the inner striving expresses itself. But the response never fails. Let a man seek more of inner life, and more life is given to him. Let a brave man bravely seek more courage, and more courage comes to him. Let a merciful man show his mercy, and he will himself become more merciful in showing it. That is to say, let a child of God *live* as a child of God, and he will know better than he knew before what that God is in whose image he is made. To form an ideal, the thought of something that *ought to be*, and to work for its realisation in life, is to have an actual or possible experience of God. The secret of this was not hidden even from the "heathen," as these words of a Persian poet of five centuries ago will show. "Then spake he: Oft have I cried, but never an answer there came; no 'Here am I' was vouchsafed me, nor word of praise or blame; closed is the door against me; God hears not, nor cares, nor knows. Spake then again the prophet: It is God that has sent me here. Go to my servant, He said, and speak to him words

of cheer. Oh, sorely tried and tempted, art thou not chosen Mine, created to do Me service, and pay tribute of praise divine? That call of thine, 'O Allah,' that was My 'Here am I'; thy pain, and longing, and struggling, My answer from on high; thy fear and thy love are My mercy; thy prayer, My voice 'It is I.'"

I repeat, the response from the Heart of the Eternal may not include a literal fulfilment of our verbal petitions. But to express "the soul's sincere desire" in such petitions is not vain. It is not vain any more than all human hope and endeavour are vain because disappointment and failure are facts of life.

It has been urged that this dark conclusion is indeed the truth. What hopes can we cherish to-day when we learn how foolish the world has been in its expectations throughout the past? Are we, too, not sleeping and dreaming when we think we cherish a sober and reasonable faith? It may be so, but on one condition only: if it can be shown that the human mind, at any point or stage of its career, has the power to overdraw the things that lie before it in the great evolving design of the Universe. But this is just what it is impossible to prove. Ever and again in human history we see that men have been disappointed in their chosen purposes—good purposes, for which they have laboured hard, and yet by that very labour, which seemed vain, have (unknown to themselves) actually achieved things greater than all their dreams. "When our spirits are attuned to the Spirit of Righteousness," says Sir Oliver Lodge, "our hopes and aspirations exert an influence far beyond their conscious range, and in a true sense bring us into communion with our Heavenly Father."

It has been said that prayer is an "instinct," a spiritual instinct, but in line with nature's instinctive appeals as a whole. If this conception is to be fruitful, it must be applied under one condition. We must have the experience of being *at the end of our resources*; we must be face to face with a situation where we have done the utmost that man can do, where we can do no more, but wait for the inevitable calamity or tragedy which we now see must come. It is said that when a hunted hare perceives that in spite of all its efforts the hounds are gaining on it, it screams aloud. And when in human experience all that had seemed real is shaken and falls as solid walls fall in the earthquake, then the elemental outcries of the human soul are heard—sometimes no more and no higher than those of the terrified beast, yet ever and again rising to meet the inevitable tragedies of life, not in the blind instinct of the animal, but out of the deep sense of need of the living God, the soul of goodness in things evil.

Truly and beautifully has this been said by the late Rev. O. B. Frothingham, in words with which I may fittingly conclude: "The mother, in agony, prays for the restoration to health of her sick child; the child, that a parent may be spared; the helpless, that a helper and comforter may not be taken away. This supplication is not wordy, but vital. It calls into exercise every faculty of life. It summons to the point of need guardians, nurses, physicians, the resources of knowledge,

skill, and tenderness; but it is unavailing. Through some intellectual or practical deficiency, lack of knowledge, lack of skill or care, the conditions were not met. But still the prayer may be answered in another form. As the suppliant wrestles with destiny, and presses closer and closer to the necessity that drives so ruthlessly over his desires, the cry for a life becomes the cry that the loss of life may not be wholly crushing—a cry for patience and trust. If that cry is as powerful as the other was, if it moves heart and mind and will as that did, out of the unsounded abyss of the spiritual nature the response of peace will come. The patriot prays that his country may be delivered from the woe of war. His prayer is endeavour, long, persistent, faithful; but it is unavailing. But let the good man now seek as heartily for insight into historic causes as he prayed for change in historic events; let him seek as profoundly for light and courage, and faithfulness to principle, as he prayed for a turn of affairs, and the heaven that fled from the earth will return to the heart."

The true problem of prayer concerns not the Divine response to the human endeavour. It is the problem of rousing intellectual and spiritual hunger, of increasing desire, of fostering aspiration. God give us wisdom to feel and know our own deepest needs, and then the full response will never fail.

WOMEN'S WORK IN THE CHURCHES.

By MRS. SYDNEY MARTINEAU.

It is only of recent years that we have begun to talk about women's work in the Churches, describing it in capital letters and dragging it into the limelight so dear to our self-conscious age, but in reality it is no new thing. It has always been there, generally going on quite quietly and unobtrusively, but peeping out here and there in our earliest records, in the Christian Church and in the times farther back still. Now, however, life has become a much more strenuous affair, we live at high pressure, and if we are to keep abreast of the times we must utilise all our resources to the utmost, every part of the machinery of our church life must be scrutinised, tested, and strengthened, perfected in detail that in time we may possess the perfect whole. And so has come about the need for considering the work which women do, and still more which they might do for the strengthening of our churches and the advancement of our Faith.

It is a very favourite theme nowadays to pour scorn on the old story of the Garden of Eden; but, in spite of all that wisdom and learning have done to discredit it, the old tale does enshrine two clear truths, which to my mind lie at the very root of the matter of woman's work, in the churches or out of them. First, woman was made to be a helpmeet to man, though in a far wider sense than the old writer ever dreamt of. A helpmeet, not a cook or a sempstress or a charwoman, though she may have all these accomplish-

ments, but one gifted with judgment, insight, and courage, to lighten the burden of his work and to share his life, with its aspirations, its possibilities, its success or failure. And if our churches are to be and to do all that they might, the men and women in them must work together, striving jointly for the same high purposes, the special work of each the complement of that of the other. Even in this twentieth century and among our own group of churches, claiming ever to be in the van of progressive and enlightened opinion, there are still some which view with distrust women's organisations, which appear to think that they must be in some way antagonistic to the work of men; which do not appear to see that being members of the same body, working for the same ends, though approaching them perhaps from a different point of view, then that which inspires, strengthens, and makes the one part more efficient, strengthens and inspires the whole. There are even still a few churches which give their women practically no voice in the management of affairs, and do not admit them on to the Committee. There is work for women to do in those churches! A church committee should have a representative of every part of the church's activities, and since every church has some societies at least run by women for women, as a mothers' meeting, girls' club, sewing meeting, and so forth, there should be a woman to speak for them. They cannot be equally well represented by a man. Indeed, it would be an advantage if the example of those churches were more generally followed which appoint two lady war-

Refreshing

Sleep

follows
a

Hygiama
light
supper

Simply stir two heaped teaspoonfuls of Hygiama into a glass of hot milk and you have a delicious food-beverage, far more nourishing and digestible than the most expensive cocoa, and constituting a simple but sufficient light supper. It lays no tax on the digestive organs, but passes quickly into the tissues, and is one of the very finest foods for brain workers. Perfectly pure and non-stimulating, and contains no drugs. It has many uses and virtues, full particulars of which will be found inside every tin.

Price: 3s. and 1s. at all up-to-date Health Food Stores, Chemists, &c.

Up-to-date Booklet on Diet and Hygiene, pithy, reliable and practical, with sample Hygiama, post free, 3d. stamps.

HYGIAMA FOODS CO.,

Dept. 10, Catherine Court, Trinity Sq.,

LONDON, E.C.

dens to look after what may be called the household department of the church, and to supervise the work of the chapel-keeper or caretaker, these wardens being committee members.

Now I want to return for a moment to the Garden of Eden, and my second thought. You know the story of the apple, and Adam's familiar excuse, "The woman tempted me," and how often Adam's descendants have revelled in and made use of so glorious an example. But they have not so loudly proclaimed the fact that the legend represents Adam as having first attained knowledge *through the woman*! Yet, of course, every man takes his first steps along the thorny path of knowledge guided by a woman. Into a woman's hands are given the tender years, hers it is to plant the seeds which may ripen into noble life. I do not think the women of our churches realise at all adequately that one of the crying needs of ours, as of all times, meets them in their own homes, that there is a work for them which will tax all their powers to the utmost, which no others can do so well, but which, if well done, will do more for the future strength, spirituality, and power of our churches than any other work they may ever be called upon to do. We have heard already of the Sunday school and its work, but that does not touch the problem of the religious life of our own children, because for the most part they do not go there, and even when they do no outside religious teaching can take the place of that which they should receive in their own homes from their own parents. Of course this important work should not be for the mothers only, fathers can help so much. A few words from them on such subjects have such enormous weight with their boys, but I fear that in the majority of cases it is, as the Bishop of London said of another educational problem, "The fathers won't; therefore the mothers must." Some parents meet one with the statement that they do not think it right to bias the minds of their children until they are of an age to judge for themselves, but they may be very sure that if they do not give the bias someone else will. Also why, since they will bias their child in other matters, leave him without guidance in the most vitally important of all? If we believe in our own Faith, if it really is to us the truest and most beautiful thought of God and life, surely we must wish that our children also should have this good thing, that they should not fail of the goodly heritage which we have received of our fathers. It is not that we should teach them creeds which they may outgrow, it is that we should teach them the broad simple truths on which our faith rests, and the spirit in which we look at those more difficult matters about which as they must come to know men have held and do hold such diverse opinions.

It is not easy, children ask such searching questions; and we do not realise how many things we grow up people have come to take for granted until we have to meet those questions. Meet them we must, since, if we fail the eager young minds, they will turn elsewhere and we shall lose the key to that side of their life. We need to prepare ourselves better, and to overcome a certain reluctance to speak our inmost thought, and to show what our

Faith really means to us—how much we care. But if we make the effort, it may well be an impression and an influence for the children to carry through their lives and the best shield against the open indifference to such things which they will meet as they go out into the world. We have a fine history behind us of loyal unswerving fidelity to truth and conviction. We have been set in the train of many martyrs and holy men; there are those yet among us to-day bearing the names of such forefathers; some who can even trace descent from the martyrs whom we are this year commemorating. Must we not hand the story down? Should we not let the young minds and hearts feel the thrill of it, and with it the stern inexorable sense of duty to the highest, which will ripen into strength and nobility of character?

It is very largely to the mothers we must look to check that drifting on the part of the young people into indifference, and away from us, which we all deplore and through which so many members of our old Unitarian families have become lost to us altogether who should have been the mainstay of our cause.

Further it has been urged upon us during this Conference that we should give of the best of our sons for the ministry. Now, I think we should be all agreed that it is no part of the parents' duty to urge their sons to adopt that calling, since the call must come from within and not by persuasion from without, yet it is our duty to create an atmosphere so favourable to the growth of the spiritual side of the boys' natures that the call may be not unlikely to come, and so may be heard and accepted. There is one cause of the tendency to drift away, which the women especially could do very much to stop. It is that we fail to seize upon the right moment to begin to busy our young people, and to draw their interests into work for our churches. They leave school full of energy and life, ready to be stirred with fresh enthusiasms, to throw themselves whole-heartedly into whatever they take up. That is the moment to put seriously before them the claim their church and faith have upon them, and to find some definite work for them before their time and energies are wholly absorbed, as they soon will be, in other things. These other things are often good, social and political work well worth doing, but why should they come first, and church work a bad second, or be overlooked altogether, as so often happens? Why should not their church have the benefit and inspiration of their young enthusiasm? Surely there that enthusiasm will best be moulded into steadfast high endeavour, and a riper experience for the great causes that need pure faith and noble ideals and character for their advancement. One of the difficulties is that church activities do not appeal to their imagination so strongly as much of the outside work, where they feel the strength and help of numbers. Ours it must be to show them the work in a truer light, to show that no social work can be of lasting benefit unless it is built up on faith, that what the world needs to-day is to be filled with the spirit of Christ, and that when that is truly achieved, all other reforms would

follow naturally, and that into the hands of our Free Churches it is given to preach and to spread that spirit to a degree that is impossible to any creed-bound church. The number of our known adherents it is true is comparatively small, but we do not make the most of those we have. It is only on rare occasions like the present that many of us can see in concrete form any indication of our solidarity and strength, but it is our own fault if we do not seize every opportunity of fellowship which is offered to us. All over the country lie scattered small congregations and isolated individuals, who feel intensely their loneliness and separation from their kindred in faith. More especially the women, because as a rule they are unable to take advantage of opportunities of getting about to other places for meetings or services as men do. Well, there is to be the circuit system to help this. But now already at work there is the British League of Unitarian and other Liberal Christian women holding out the right hand of fellowship to all such solitary women, breaking down the loneliness and the separateness and the self-centredness which has been partly the cause of, partly the consequence of, their isolation. What they need is to be brought into closer touch with others, to have their interest and sympathies widened, to be made to feel that they are one with and part of a large body of worshippers and workers. They need the personal friendly word that shall break down the isolation. For isolation spells weakness always, and therefore it is that I would urge the women of our churches to join hands to form one great sisterhood, that the weak members may feel our strength and the strong perfect their strength in helping the weak. I believe the Women's League has a great future before it, and will be able by dint of the co-operation of members over a vast area to accomplish work in many directions that has not previously been possible.

It is chiefly work by women for women that is calling to us, and any movement which strengthens and inspires our women must at the same time prove a source of strength to our churches. One very important feature is the work of following up any girl or woman, young or old, who is leaving the church in which she has been brought up, and going away to settle in another district, for work, for study or any other purpose, temporarily or permanently. If there is one of our churches in the new district, some woman in that church is found to interest herself in the girl, to welcome and befriend her, to make her feel she belongs to the new church. I know it is objected that this is nothing new, that ministers and others have done this for long past. That is so, but you will find no minister to say that his or any past efforts have been enough, that the ground is covered, and that there are not losses many and grievous to deplore.

The fact is both agencies are needed, for a girl does want a woman's help and friendship. And then, what can the minister do when the girl goes to a part where there is no chapel within reach to which he can recommend her? Practically nothing, but a woman can; so that is work women in the League undertake. That girl gets a friendly personal letter every

month, with news when possible of her old church and friends, one of our papers or periodicals, or whatever may be thought helpful to her to keep her interest alive, and make her feel that she does not stand alone.

How much such work is needed, and how greatly it is appreciated have been abundantly proved in the short time since it was begun. Now we are able to follow our young folks to America and Canada by help of the American Women's Alliance, and the idea is already being taken up in the Colonies. There is the work calling only for more workers. Surely it will not call in vain.

On many aspects of women's work I can barely touch. There is no need to speak of her services when the church coffers need replenishing, and that much-abused institution, a Bazaar, seems to be the only way of salvation, nor of the many activities in which needle and thread play an important part. Newer and wider fields are opening out, and now is the time for women to fit themselves for the work, and quietly, steadily they are doing so. On committees they are learning businesslike methods and procedure, becoming accustomed to expressing their views, training to give voice to them before larger assemblies. Already a few brave women have come forward to help the van missionaries, and have proved that they too have a message to the people. It cannot but be that these exceptions will grow less rare. Together the men and women of our churches will go forward, cherishing the same ideals, inspired by the same high faith, glowing with the same enthusiasm, no aim too lofty, no service too lowly, if thereby they may help forward the cause of truth and of those principles for which we stand, in the spirit of the Master.

THE GUILD.

BY THE REV. J. J. WRIGHT.

THE preceding papers have clearly shown the place and uses in our congregational life of Domestic Missions, women's work, and Sunday schools. To these might well be added such institutions as Temperance Societies, Bands of Hope and Mercy, Children's Happy Evenings, Boys' Own Brigades, Boy Scouts and Girl Guides, Reading Circles, Ramble Clubs, and Teachers' Training Classes. Nor even then should we exhaust the list of those varied, often vigorous, and really wholesome expressions and exercises of the life that is in us, and the still larger life that we are striving to attain.

But greatest of all these institutions—greater than all these other institutions put together, in numbers, in power, and in promise—is the Sunday school.

We who care at all for real religion, we who feel any concern for the future of the churches and for the impending manhood and womanhood of our nation, should never forget the very remarkable fact that in this country alone, within its Sunday schools, there are just now more than seven and a half millions of children and young people, and over seven hundred thousand teachers. It is doubtful if the

churches themselves, as churches, have so many members. Be that as it may, these numbers, and the undoubted influence upon young life of the Sunday school (oh, that it were more efficient! as, ere long, it will be), easily make the Sunday school the greatest institution under our congregational life. And I am going now to place the Guild next to the Sunday school; not, of course, by reason of its size or present achievements (although these are not meagre), but mainly and certainly because of the Guild's aims and possibilities.

The "Guild," then, is—what? It is, simply all the young people of 15 years of age and upwards, in any Sunday school or congregation, grouping themselves together in the spirit of their religion, and offering themselves willingly, as far as in them lies, to do anything their religion needs, and for the sake of others. Their motto is "For God and the Good Life." Here, for example, is a school with 40, or 50, or over 100 such young people. They are its "Guild." They are its life and soul, too, either for work or play. Throughout our schools comprised in this Conference there have grown up, so far, about 30 of these Guilds. They have included some 3,000 young folk. In other churches of this kingdom, and in our own American churches inclusively, Guild members may be counted in scores of thousands.

Let it be understood that I cannot, in a brief paper, attempt a full and detailed account of the multifarious operations of these Guilds, or of any one Guild. And let it also be distinctly understood that the mere name "Guild" is of little importance. "A rose by any other name . . ." The important thing is your group of young people over 15 years of age. Get this group working, studying, and worshipping together; and whether you call the group a "Young People's Union," a "Young People's Religious Union," a "Christian Endeavour Society," a "Minister's Religious Instruction Class," a "Young People's Preparation Class for Membership of the Congregation," or a "Guild," it practically comes to the same thing. As a matter of fact, nearly all these names are used within the circle of our own Guilds' Union. They may indicate variety of method, but essentially there is a unity of aim. Every minister of religion who, at any of these things, is working with and for his young people, is surely intending that they with him shall learn, in their measure, to stand and strive "for God and the Good Life"; and surely he and they will stand the more unflinchingly and strive the more joyfully if they be in conscious union with all the other young, aspiring life of the religious body to which they each belong.

There is one feature of this "Guild idea" that I wish to emphasise. A while ago, probably after much experience and many disappointments, either humorously or seriously, someone said: "We have tried about everything else with our young people; suppose now we try religion." Well, we have tried it in our Guilds for years, and with more than 3,000 young people. And it works! Of course it does. Why shouldn't it? Have we, of all people, such little faith in the natural religiousness of young human life? "Man doth not live

by bread alone." "The man in men needs God." And never more so than in young manhood and young womanhood. There is no ignorance and no negligence of which we older folk can be more guilty than that of not seeing the natural need of young people for a religion of their own, and failing to supply them, where possible, with that atmosphere and opportunity in which young religious life can exercise itself and grow.

There comes a time in most young lives—and it comes earlier now than it used to do—when, no longer content merely to receive religious impressions, they become eager to give the life that is in them some definite expressions. And, as a rule, the expression wants to take the shape of action. Jesus knew why. "This do," said he, "this do and thou shalt live." Get a group of young people together, as a Guild does, on any evening, 40, 50, or 100 of them, and, mind you, it is "the things to be done" which will mainly occupy the time of the meeting. *The things to be done.* What things? They are too numerous to tell. Suffice it to say that the Guild exists to do anything and everything which needs doing in connection with its school, congregation, neighbourhood, or its faith anywhere. The true Guild member is ready for any duty, even any drudgery, to the extent of his or her power; from teaching a class to scrubbing a floor; from acting as secretary to an institution to attending the door at a meeting or entertainment; from carrying flowers and a cheery word to the sick and aged to mending the school curtains; "minding" the younger scholars during service in chapel; securing new members for the congregation from the school; "running" the Band of Hope; managing most of the many "parties"; getting up pieces; acting as minister's wardens in connection with the chapel; making themselves useful to stranger or friend at opening and closing of services; raising money for a stricken comrade or any other unfortunate; and, in short, both "living the life" and "lending a hand" wherever and whenever a heart and a hand are required. So that, as you see, the Guild exists mainly for "doing." Through these "doings" that eager young life expresses itself at a period when expression naturally shapes itself in action; that best of all spiritual action, which consists in voluntarily doing something, not easy, for the sake of somebody else—taking trouble for the good or the pleasure of others.

But this "doing" needs sustenance. And the sustenance comes to Guild members in three ways: (1) By the regular meeting together of these young folk, their consciousness of a corporate life; (2) by the associated study they undertake of some suitable subject or book; and (3) by the simple, happy worship of God and the recollection of duty as in His sight, with which every Guild meeting begins and ends.

A moment ago I used the words "corporate life." The times we live in are giving many evidences of what "corporate life" can do. "Corporate life" is strong, and growing stronger. "Corporate life" is good; but, as yet, it is strongest—I had almost said for *selfish*—I will say for *material* ends.

And where is it weakest? Am I wrong in feeling that "corporate life," vital cohesion, is weakest just where it should be strongest—I mean in the churches—in the institutions which exist, above all things, for *spiritual* ends?

Well, along this very line the Guild is the church's greatest opportunity. Recollect that the Guild consists of the young folk of 15 years of age and upwards. They are the *older* part of the Sunday school and the *younger* part of the congregation. They are, in fact, the living link between the two. And see! Here you find a strong characteristic to work upon. Just at this period in its growth there is in young human nature a healthy craving for "corporate life." The Guild provides *that*, and cultivates it, and then offers it to the congregation. For everyone of these young people is *due* to the Congregation. He *owes* himself to the congregation, and as a rule, if rightly dealt with, he is willing to pay what he owes—namely, his young life's service. There are 3,000 such young people in our Guilds at this moment. But in our Sunday schools, with their more than 36,000 scholars, there are also at this moment some 9,000 other young people, and in our homes, apart from our schools, there are probably 3,000 more, making 15,000 young folk over 15 years of age ready now for our churches. Let there be Guilds and Guild members made of all these; let our congregations, in due course, link up all these into their membership; and shall we not see a change and a strengthening of our "corporate life" for spiritual ends?

Friends, we fail to do this at our peril—

at the peril of our churches and all they stand for. And for this reason—the final and most serious reason I have to offer.

The present century has made a discovery in regard to the religious life which is as startling as it is unquestionable. After careful and widespread investigation, psychologists of religion have proved that there comes a period in every human life when there is "a rapid increase of sensitiveness to religious influence," and that when that period is over the "sensitiveness to religious influence" declines and practically ceases. And when is that period? Roughly, it reaches from the age of 13 to the age of 23. Really and truly the *most* sensitive and formative years run from 15 to 18. Awakened and unfolded, answered and aided, in this its natural period, whether from 15 to 18 or from 13 to 23, and the spiritual life of a man may be his forever; but neglected then, as the majority of cases show, even "the sensitiveness to religious influence" soon after the age of 20 begins to wane and vanish, and, before long, becomes practically nil. Yes, there is a tide in the affairs of the soul which, taken at the flood, leads on to spiritual fortune. Ah, the pity of it that *any* life should miss this tide! But we now know when the flood-time is. Let us reverently watch for it among our young people—in the home, the school, and the congregation—this tide of the Spirit of God, fresh rising in young hearts, flowing through new lives. Give it free and natural way, and surely it shall be glorified!

This, I am persuaded, is *the* Life which our churches now need most to cultivate and incorporate. Here we are at "the

beginnings of the springs," accepting of God our young people as channels of the Water of Life to our congregations, while still, as always, everyone of us will continue

"Looking from the gift up to the Giver,
And from the cistern to the river,
And from the finite to Infinity,
And from man's dust to God's divinity."

Two of the National Conference Papers, viz., "The Sunday School," by Mrs. Dowson, and "Our Domestic Missions," by the Rev. J. C. Ballantyne, are unavoidably held over till next week owing to the great pressure on our space.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SONS, LTD.:—London's Underworld; Thomas Holmes. 7s. 6d. net.

MR. A. C. FIFEELD:—Drake in California; Herman Scheffauer. 2s. 6d. net. The Morning's Cup, and other Poems; Charles Herbert Frogley. 1s. net.

THE PERSONAL RIGHTS ASSOCIATION:—Individualism and the Land Question; Sir Roland K. Wilson, Bart., J. H. Levy, and others. 1s. net.

MR. T. FISHER UNWIN:—English Apprenticeship and Child Labour; Jocelyn Dunlop and R. D. Denman, M.P. 10s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Home University Library. 1s. net each; Conservatism, Lord Hugh Cecil, M.A., M.P.; Agriculture, Prof. W. Somerville; English Literature, Mediaeval, Prof. W. P. Ker; Principles of Physiology, Prof. J. G. McKendrick; The English Language, L. Pearsall Smith, M.A.; Matter and Energy, F. Soddy, M.A.; Buddhism, Mrs. Rhys Davids; American Civil War; F. L. Paxson; Psychology, Prof. W. McDougall; Nonconformity, Principal W. B. Selbie.

RIDERS' NEW BOOKS

JUST PUBLISHED.

Large Crown 8vo. Cloth Gilt.
Price 2s. 6d. net. With Diagrams.

A Mathematical Theory of Spirit

Being an attempt to employ certain mathematical principles in the elucidation of some metaphysical problems.

BY

H. STANLEY REDGROVE,
B.Sc. (Lond.), F.C.S.

Assist. Lecturer in Mathematics at the Polytechnic, London, W.; Author of "Matter, Spirit and the Cosmos," "Alchemy: Ancient and Modern," &c.

CONTENTS.

The Doctrine of Correspondences—Incommensurable Quantities—Nature regarded as the Embodiment of Number—Negative Quantities—"Imaginary Quantities"—The Mathematical Solution of some Metaphysical Problems.

SIR W. F. BARRETT writes to the Author of this book:—"I have read your book through with great interest. Let me warmly congratulate you on its originality and ability. Your chapter on Imaginary Quantities is a most suggestive and valuable one, and affords a new and striking illustration of Swedenborg's doctrine of the correspondence of the physical and spiritual worlds."

READY MAY 6.

The Great Initiates

Complete Edition of EDOUARD SCHURÉ'S "Les Grands Initiés," with an Introduction to Esoteric Teaching, and a Frontispiece Portrait of the Author. Translated by Fred Rothwell, B.A. Crown 8vo, cloth gilt, 2 vols., about 400 pp. each, 7s. 6d. net the two volumes.—N.B. Volumes not sold singly.

JUST PUBLISHED.

Crown 8vo, Cloth Gilt, 403 pp. Price 6s.

A Son of Perdition

An Occult Romance.

By FERGUS HUME,

Author of "The Mystery of a Hansom Cab," &c., &c.

With four full-page illustrations.

This novel, the plot of which is of an entirely Occult character, is dedicated by permission to Mrs. Annie Besant, who has written to the author specially complimenting him on the merits and interest of his new romance.

JUST PUBLISHED.

Crown 8vo, Cloth Gilt, 416 pp. Price 1s. net.

A New Edition of

BRAM STOKER'S Celebrated Novel Dracula

"The very weirdest of weird tales."—*Punch*.
"Its fascination is so great that it is impossible to lay it aside."—*The Lady*.

READY APRIL 30.

Crown 8vo, cloth gilt, 550 pp. 4s. 6d. net.

ENGLISH EDITION OF

Sree Krishna, the Lord of Love.

BY

SWAMI BĀBĀ PREMĀNAND BHĀRATI.

CONTENTS.

PART I: Introductory—Life's Source and Search—God is Formless and has a Form—The Concrete and Abstract God—The Science of Creation—The Steps of Creation—The Cyclic Motion of Changes—The Golden Age—The Silver Age—The Caste System—The Four Stages of Life—The Copper Age—The Iron Age—Manwantara or the Deluge—The Kalpa Cycle—Natural Dissolution—Modern Scientific Testimony—Science upholds Shāstras—Physical and Astral Bodies—Karma—Re-incarnation—How to Destroy Karma—The Atom's Return Journey—Yoga—Bhakti Yoga—Vaishnav, Christian of Christians—Krishna Leelā.

PART II: Proem—Sree Krishna, the Lord of Love—Messages and Revelations from Sree Krishna.

"The greatest book of the Century."—*Oriental Review*.
"A fascinating exposition of an exalted philosophy."—*American Review of Reviews*.

Write for Spring Catalogue
and New Prospectuses to:—

WILLIAM RIDER & SON, Ltd., 164, Aldersgate Street, LONDON, E.C.

MEETINGS AND SOCIETIES

THE NATIONAL CONFERENCE
OF
UNITARIAN AND LIBERAL
CHRISTIAN CONGREGATIONS.

RECEPTION OF FOREIGN DELEGATES.

THE proceedings opened on Tuesday, April 16, with the reception of the President, the Rev. H. Enfield Dowson, although the meetings of the National Conference Guilds' Union, of which we gave a report last week, had been held on the previous day, when a large number of delegates and friends were present at the Young People's Rally in the Old Meeting Church. At 4.30, after the members of the Council and foreign delegates grouped on the platform had been photographed, a resolution moved by the President, expressing the profound sympathy of all present with the sufferers of the *Titanic* and those who in England and America were mourning the loss of their loved ones as a result of that terrible disaster, was passed in silence, the whole assembly standing. The President explained that letters had been received from Italy, Germany, France, Denmark and Hungary, apologising for the absence of delegates from those countries. They now extended their cordial welcome to Dr. Crothers, of Cambridge, Mass., and Professor Eerdmans, of Leyden. They had the kindest feelings for Dr. Crothers, because they knew him of yore, and because they had the American nation very near their hearts. They had all rejoiced when there was a prospect of an international Arbitration Treaty, with the promise that never while the world lasted should warfare arise between England and America, and although there was at present some hitch, not on our side, in regard to this, they had, if he understood the naval question aright, ruled out the United States as a country against which to build *Dreadnoughts*. Our relations with our brothers and sisters in America were those which knit us together in a bond of peace which we would never allow to be broken. They would remember how much they owed in their religious life to men like Dr. Channing and Theodore Parker, and they knew also how Americans valued the great traditions of English culture and literature, and how when they crossed the Atlantic they loved to visit the spots made sacred by memories which they cherished. The two peoples were one in these things, and they welcomed Dr. Crothers as one of themselves.

Dr. Crothers said that when he came to England he felt that he was not so much a passenger as a freight ship, so heavily laden was he with instructions, and with messages and greetings from the American Unitarian Association, and its President, Dr. Eliot. He came as the representative of that Association, and also unofficially, as the representative of a body similar to the one he was addressing, and which only last summer had indeed the same name. That name, the National Conference, had, however, been abolished in order that they might enlarge their boundaries and include Canada, a process which they called in America "benevolent assimilation." He

wished, therefore, to give them as the special greeting of Unitarianism on the other side of the Atlantic the fact that they had a Conference there knit together with bonds of brotherly love, which extended from the Gulf of Mexico, the land of the orange and the palm, clear to the North Pole. The President had spoken of the Arbitration Treaty, which was, he thought, prophetic of the time to come, and which the President of the United States had done all that he constitutionally could to establish. There was still some difficulty about that, but he wished that they could see with the eye of imagination the territory covered by the religious Conference of which he had spoken. He would like them to follow the three thousand miles of political boundary line from the Bay of Fundy westward, on the one side the British Empire, on the other side the American Republic. The only difference between them was that on the English side they talked French, and on the American side, English. The two countries smiled at each other across the way, and there was not a single soldier on guard, nor a single warship. If they sailed away on a great ship for 1,000 miles and passed through the Straits of Detroit, where the traffic in tonnage surpassed by many hundreds of thousands of tons that which passed through the Suez Canal, they would go on to Lake Superior, crossing the wide waters where for over a hundred years there had not been seen a warship. Then they could cross the great plains, those stretches of wheat-fields and purely agricultural land that sweep down for 2,000 miles to the Gulf; they could go to the new cities of Vancouver, Tacoma and Seattle; and they would find all bound together inseparably as one people, though partly under the British flag and partly under the American flag. It was this fact that gave force to their greetings to one another, and bound them together in bonds of union and peace.

Mr. Charles Hawksley, President of the British and Foreign Unitarian Association, said that the Association which had done him the honour to make him its President had spread itself over the world. It had its counterpart in the kindred Association in the United States, and in course of time the two Associations would cover much larger areas than Dr. Crothers had spoken of, until they covered the globe. They could not forget how heartily they were always welcomed in other countries, as for instance in America, and at the Congress in Berlin. They had just parted with Dr. and Mrs. Wendte, and they had lately heard an account of the work done by Dr. Wendte in Europe, which had occupied him for twelve months, and for which they owed him their thanks. They wished him and his wife a safe voyage, and when Dr. Crothers left their shores, he, too, would be laden with their thanks and good wishes.

Mr. Dowson, in welcoming Professor Eerdmans, spoke appreciatively of the fine scholarly work which he had done, and of the close ties of sympathy existing between his country and our own.

Professor Eerdmans expressed his pleasure at having been appointed a delegate of the Dutch Protestantbond, especially as he had happy memories of another time when he had come over as a repre-

sentative of that body. Their aims were the same, the bringing together of ministers and laymen of the various churches, and he pointed out that the feelings between those different churches was very different from what it had been twenty or thirty years ago, and that their religious sympathy was greater even than they supposed. He hoped they would have some interesting discussions during the week, but theological discussions were not everything, and often puzzled the unlearned. What was needed was the note of true religion, and he hoped the spiritual feeling which unites all people would inspire their Conference.

THE BUSINESS MEETING.

The Business Meeting followed. The report, which was taken as read, was presented by the Rev. James Harwood, secretary, and the financial statement, which showed a balance due to the Treasurer of between £30 and £40, by Sir James Scott, who said it was a great pity that not more than half of the 400 congregations and associations from which they ought to be able to get support helped to keep the organisation he represented going. Their total expenses would be about £200 a year as near as one could judge, and they were about £50 a year short, but if the other congregations would contribute something it would be to their interest and advantage and would dissipate this difficulty. He urged them to make the work of his successor as treasurer, Mr. John Harrison, as easy as they could by contributing to the funds.

The President, in moving the adoption of the report, made sympathetic references to the late Rev. S. A. Steinthal, one of the first secretaries of the Conference, who organised the work of the committee and was universally loved and revered; the Rev. J. Page Hopps, and the Rev. J. C. Street. In losing these men they had lost noble leaders, but he trusted the younger ministers would remember them and live in their spirit. It was fifty years since he first preached at the Church of the Messiah in Birmingham, and one after another his old companions had passed away, leaving him very much alone, but it was one of the happy things of his life that he now stood before them as President of the Conference in the town which first ushered him into the ministry. He urged them to take to heart the words of the treasurer, whose services they were so sorry to lose, and make the burden lighter for Mr. John Harrison, who although not well at present, and prevented, to their great regret, from attending the Conference, had his heart in the work and meant to do all he could for them.

Mr. A. S. Thew seconded the motion, expressing at the same time the warm appreciation felt by all for the help and influence given by Mr. Dowson. He hoped that they might be able to welcome him at such gatherings for many years to come. The following reports were then presented: Sustentation Fund, read by Mr. W. Byng Kenrick; the Guilds' Union, read by the Rev. C. M. Wright; the Union for Social Service, read by Miss Gittins; Ministers' Pension and Insurance Fund, by the Rev. C. J. Street; and the Ministers' Benevolent Society, read by Mr. T. H. Russell. The

following resolution was moved by the Rev. P. H. Wicksteed :—

That the best thanks of the Conference be given to the retiring officers and Committee, and that the following officers be appointed for the ensuing three years : President, Mr. Hugh R. Rathbone ; Vice-Presidents, Mr. Jas. R. Beard, J.P., Sir William B. Bowring, Bart., Rev. Dr. J. E. Carpenter, Mr. H. Chatfield Clarke, F.R.I.B.A., Rev. H. Enfield Dowson, B.A., Dr. W. Blake Odgers, K.C., Sir J. W. Scott, Bart., Rev. Joseph Wood ; Treasurer, Mr. John Harrison ; Auditors, Mr. G. R. Brace, Mr. C. Sydney Jones, M.A. ; Secretary, Rev. James Harwood, B.A.

Mr. Wicksteed said everyone must have realised, if only dimly, the extreme importance of the report which they held in their hands. It was a record of tact, patience, mutual respect and sympathy which had brought about what very few could have anticipated. The deeper currents of life had carried them on in spite of swirls and cross-currents and ruffings of the tide. They all remembered the feeling of hope and relief and confidence which came over them when they realised that the next three years would be spent under the presidency of Mr. Dowson. The thanks of the Conference were given to the retiring officers, who had their affection and respect, and who had served them so admirably. He rejoiced to see the names of sons of those among whom they had worked rising up to take the place of their fathers. The resolution was seconded by Mr. Egbert Steinthal, and passed unanimously. Mr. Dowson said that when three years ago he was invited, most unexpectedly, to succeed Mr. Wood in the President's chair, he did not hesitate because he thought it was a duty to which he was called. He had done what he could in the fulfilment of that duty, and all the officers had done what they could in the same manner.

Mr. Hugh R. Rathbone, President-elect, who was accorded a hearty reception, said although he had never attended a Conference before, he had had, for a number of years, a great belief in their churches and in their future, in their closer union and more active work in letting the objects of their faith be known. In Liverpool, partly owing to their desire not to be dogmatic, not to have any doctrine, not to have any creed in the ordinary acceptation of the word, they had been rather apt to hide their light under a bushel. They did not give themselves the name Unitarian, but they had got the name, and they did not do quite enough, he thought, to let people know what it stood for. He thanked them for the way in which they had expressed their appreciation of the officers, and for himself in the name of his forebears who were still recollected by them. The meeting was then adjourned until the next day.

The Annual Meeting was resumed at 2.30 on Wednesday at the Birmingham and Midland Institute, the Rev. H. Enfield Dowson in the chair.

It was moved by the chairman on behalf of the Committee :—

(1) That the following be added to the list of societies enumerated in Rule 7, which are entitled to elect a representative to serve on the Committee : the British

League of Unitarian and other Liberal Christian Women, the Conference Union for Social Service, and the Sheffield and District Association of Churches.

(2) That the Missionary Conference be added to the list of Societies enumerated in Rule 7.

The Rev. Charles Roper seconded the motion, which was carried. It was moved by the chairman, seconded, in the absence of Mr. Fletcher Robinson, by the Rev. Dendy Agate, and passed "that the changes in the Rules recommended by the Committee, which have been circulated in the Report, be adopted." This was also carried.

The Minimum Stipend.

It was then moved from the chair

(1) That the report of the Committee relating to Ministerial Stipends be approved, and that its recommendation to raise a sum of £30,000 to enable the Ministers' Sustentation Fund to extend its operations be adopted and warmly commended to our Churches.

(2) That the following, with power to add to their number, be appointed a Special Committee to give effect to the foregoing Resolution :—

The President, Treasurer, and Secretary of the National Conference and of the other three bodies which composed the Joint Committee, together with the Revs. Dr. Carpenter, H. E. Dowson, F. K. Freeston, H. Gow, C. J. Street, Joseph Wood, Sir James W. Scott, Messrs. J. F. L. Brunner, M.P., Chas Hawksley, C. Sydney Jones, W. Byng Kenrick, G. H. Leigh, C. F. Pearson, T. Fletcher Robinson, and Edwin Tate.

The Rev. C. J. Street said that he felt a great responsibility in having to second this most important resolution, and how serious was the absence in this connection of their good friend Mr. John Harrison, to whom the cause had commended itself thoroughly, and who had been most indefatigable in making necessary investigations and doing everything in his power to help them. It was a matter for great regret that he could not be there to expound their claim, especially as he himself would have preferred that a layman should second the resolution. They would all remember that at the last Conference a very strong and important resolution was moved, one outcome of which were the resolutions just moved. During the past three years the members of the Committee had worked heartily together, and they thoroughly agreed with and supported the claim which had been put before the meeting. There might be diversities of opinion, but amongst these diversities there was a true unity, and not only was their own body completely and absolutely united, but they came forward as representing the four great societies or funds belonging to their denomination whom they carried with them, and they trusted the meeting would now set its seal on the work of the Committee. Great care, thought, and insight had been given to the consideration of the scheme. The bulk of the work had been done by Mr. Wood, who deserved all the thanks that could possibly be given to him for the infinite pains he had taken. The guiding principle that had actuated them all along had been that they

should bring all their great organisations if possible into line, and have a thorough understanding between them. Without a true union of aims it would have been impossible to present any scheme to the Conference with the hope of its being approved. It was possible that other ways of doing the thing that was in their minds had suggested themselves to his hearers, and it was quite possible that there were better ways than those they were presenting, but they might be sure that whatever was in their minds on this subject had already been considered. Some possibilities which they had themselves put forward had been ruled out as being impracticable. It was, for instance, undesirable to have new funds, and what was needed was the consolidation of their funds. One plan was even adopted and referred to the constituent bodies, and thrown back upon the joint committee by them, so that it seemed as if they had come to a dead wall. But what at first appeared to be a misery had proved to be a blessing in disguise, and they were now all of opinion that the proposal presented to the meeting was better than the one thought of before. He begged them to accept the denominational consensus and throw themselves into the task of making the scheme the success it deserved to be. He referred them to page 13 of the report, on which it was stated that their purpose was—

(1) To relieve the British and Foreign Unitarian Association from the responsibility (of which it would be glad to be free) of contributing towards the maintenance of the ministry in the older Churches.

(2) To give more adequate support than is at present possible to the maintenance

BOOKS for THINKERS

MAMMON'S VICTIMS

By T. A. BROCKLEHURST. 6d. net (postage 1d.). An astounding but accurate account of the log roll of the victims of conscience-less commerce—victims slain and maimed stupidly and preventably.

WOMEN IN THE MINISTRY

By HATTIE BAKER. 6d. net (postage 1d.). A striking appeal against the prejudice which at present excludes women from the Free Church Ministry. The author rests her case upon the spirit of the Testament, the practice of the Early Church, and the living needs of to-day.

THE A.B.C. OF SOCIAL ECONOMY

By ALFRED HOOD. 6d. net (postage 1d.). Tells in clear and simple language how the land question bears on the well-being of the people.

OLD STORIES AND SAYINGS FROM MANY LANDS

Compiled by ISA FRYIE MAYO. 1s. net (postage 1d.). The six post free 6s. Well off the beaten track. Intended to awaken in the many that international understanding which it is believed will be the special growth of the twentieth century.

- I. Great Britain and Ireland.
- II. Northern Europe.
- III. Southern Europe.
- IV. India, Ceylon, Burma, and the Near East.
- V. Japan and China.
- VI. Africa.

"Every Volume a Mine of Wisdom."

FAST AND FICTION

By MAHLON COOPER. 5s. net. A Book of Live Things generally; of Breezy Whys and Wherefores; of Sorrows and Wrongs.

Send 4d. stamps for specimen copies of the OPEN ROAD and the HEALTHY LIFE—two independent magazines—and complete catalogue.

C. W. DANIEL, Ltd., 3, Amen Corner, E.C.

of the ministry generally where the work is being satisfactorily done.

The Committee would still hold to this, but they had now been obliged to drop No. 1 for the present, not because they did not wish to relieve the British and Foreign Unitarian Association from responsibilities which it ought not to be burdened with, but because they found that it would require another £20,000 to allow them to do this, and their courage was not quite equal to asking them to raise £50,000. They believed that they could get £30,000, and if that sum was raised to £50,000, they would do their best to set the British and Foreign Unitarian Association free to apply their funds to the older churches. In regard to No. 2 it was a first condition that a minimum wage, of which they were now hearing so much, should be ensured to ministers, and the augmentation of stipends where good work has been done. The work of the Sustentation Fund and the Ministers' Stipend Augmentation Fund was going on right lines, but their work was quite different. It was quite right now that they should ask for a minimum wage, and for special terms for abnormal places. It would be seen that they had put the figures in their Bill, the scale of stipends which they aimed at securing being as follows:—

For Agricultural Districts in England	£120
For Towns and populous places in England	150
For Cities and large Towns in England	175
For Agricultural Districts in Wales	110
For Towns and populous places in Wales	140

No one supposed for a moment that these were the best terms that could be desired, but these figures were the least that should be offered, and they represented the minimum they were striving for. They had wished to make the sums higher at first, but on looking into the figures they found that in order to do so they would require so much more than they had allowed for that it was for the present out of the question. Continuing, Mr. Street pointed out that it was to the interest of the congregations themselves that everything should be done to stimulate ministerial efficiency, and made a moving appeal on behalf of the minister in straitened circumstances whose mind is perpetually harassed by the expenses he has to meet, and the problem of how to maintain and educate a family on a pitifully inadequate stipend. There was also the question of ministerial training, which was becoming more expensive, as a higher educational standard had to be reached now than formerly. When all the disadvantages of their calling were taken into account, they might ask, what was it that kept men in the ministry? It was devotion to their cause. The same abilities applied to business might bring brilliant success, but they were willing to forego worldly prosperity for the sake of an ideal, and because they had a gospel to preach to their fellows. The least a congregation could do was to make their burden as light as possible. Mr. Street then gave further details in regard to the working of the scheme, and urged on behalf of some of the smaller churches, which many people were only too anxious to shut up, that

where they were really alive, if only small in numbers, they should be kept open. Some of their finest ministers and laymen had come from the smaller congregations, and it would not do for them to disparage the latter.

Dr. Carpenter expressed his entire sympathy with the scheme which had been laid before them. He said it might have occurred to some members of the Conference to ask why, after all, two separate funds should exist side by side, the Sustentation and Ministers' Augmentation fund, and why, when a crisis like this arose, some attempt should not have been made to bring them together, and amalgamate and increase them for common purposes. The proposal was more than once discussed at joint committees of the two funds and the committee appointed by the Conference, and it was found that the basis of the two trusts were so different that it would have been quite impossible to amalgamate them without an Act of Parliament, or without calling in the aid of the Charity Commissioners. In spite, therefore, of the wish which many of them entertained that such a union might be effected, the difficulties were such as could not be set aside. He did not suppose the £30,000 would be raised in a single year, but he hoped that at the next Conference the committee just appointed would be able to state that the money had been raised, and that they could go forward in full confidence that their ends would be attained.

A question was asked as to why the stipend for ministers in Wales was £10 lower than in other parts. It seemed to show a lack of knowledge of conditions in Wales.

The Rev. J. A. Pearson asked what means were provided for the final disposition of the fund. In the event of the £30,000 being carried over into the Sustentation Fund, was there any opportunity for members of the Conference to be directly represented upon it? With the ideas on democracy which are increasing at the present day, it was desirable that the Conference should be so represented. It was not satisfactory that it should raise money to be handed over to a small body of subscribers. Other questions were raised by Mr. Pearson which the President said could not be answered just at the moment, but they would be taken into careful consideration.

Dr. Carpenter said the difficulty at present was a legal one. When the Pension Fund was being collected he went about the country telling people that the money would be placed under the control of the Conference, provided that the subscribers to whom the money belonged consented. When it was raised they were informed that the money would belong to the subscribers. He therefore went about explaining that the subscribers would be content to hand over the money to the Conference, but when the subscribers met they took their own line. The Committee propounded their claim but the subscribers adopted their own method, and the money was therefore under the control of a body outside the Conference. One could not, therefore, say in advance what the subscribers to whom the money belonged would choose to do with it.

Mr. Pearson urged that they should

give the most careful consideration to the disposition of this matter.

The Rev. H. J. Rossington, referring to the fact that the Irish ministers were excluded from this scheme, said that they did not desire separation in this respect because that would be a great injustice. They had got up a Sustentation Fund of their own, and the impression was that they could get on without help from England. Some of the ministers were, however, in receipt of funds from England, and if the proposed scheme came into operation they would be actually worse off.

Mr. Hugh R. Rathbone said that he agreed with the President and Mr. Street in the necessity for the approval of this scheme being thoroughly unanimous. There were very great difficulties in regard to the two Funds, and if they were not very careful they would find themselves in the difficult position of having three funds. He felt sure that what had fallen from the lips of their friends from Ireland and Wales would be carefully considered. His personal opinion was—without, it must be remembered, consulting anyone on the matter—that it would be desirable to include Ireland and raise the Welsh stipends. Mr. Rathbone also thought that the rate of interest calculated (3 per cent.) was rather too low, and that the managers of the trust funds might be induced to take a rather wider view in regard to investments. He suggested that the amounts put down were too small. He as a layman felt that if there was one thing more important than another it was that their ministers should be free from financial cares. How could a man, for instance, justify the paying of £40 a year for his cook, and not paying £40 for his minister? He would almost prefer going for the £50,000, and he suggested that they would be wiser to ask for the larger amount; but, if not, at least they must get the smaller one. He warmly supported the motion.

Mr. Charles Hawksley asked if they were limited to £30,000.

The Rev. H. D. Roberts suggested that Mr. Pearson's question should be left to the consideration of the committee, and that Mr. Rathbone's idea should be adopted, and the good round sum of £50,000 asked for. That would help them to satisfy the case of Ireland.

The Rev. W. H. Drummond said he spoke under correction, but as a manager of the Sustentation Fund he did not think that Fund had contemplated giving up the Irish grants at all, and there was no intention, so far as he knew, of diminishing the money for Ireland. The new fund would be confined in its operation to the English churches, but that would not interfere with the present grants to the churches in Ireland and Wales.

Mr. Byng Kenrick, chairman of the Sustentation Fund said that it would never be the desire of the administrators of the Sustentation Fund to administrate on other methods than those which had worked so happily in the past.

Mr. Wigley asked some further questions relating to the Sustentation and Augmentation Funds, and accentuated Mr. Pearson's suggestion. If they were going to try and get small sums as well as large it should be on a very democratic basis.

The President said that the proposal was that the money raised should go to the Sustentation Fund, but not a penny to the Augmentation Fund.

Mr. Pearson again referred to his former question, and urged that the Conference, if it raised this money, should be responsible for the administration of the sum, not a private body.

The Rev. H. Gow supported Mr. Pearson's suggestion, but said that however the vote might go they were all absolutely unanimous in their desire to raise the money.

After some further discussion, the Rev. P. H. Wicksteed said that out of an apparently hopeless position a scheme which had been in the air for 3 years had been brought, by the devotion and sacrifice of cherished ideals on the part of their leaders, to a point at which it was possible to believe that they were going to do what they had set out to do. What would those ministers say to whom a prospect of better things had been offered if now it was snatched away from them?

Finally the motion for the new scheme was carried unanimously to the great satisfaction of the meeting, and it was proposed by Mr. Dowson, and seconded by Mr. Pearson, that a request should be made for representation of the Conference on the Governing Body of the Sustentation Fund.

The Circuit System.

It was then moved by the Rev. J. Wood that the recommendations of the Committee relating to the Circuit System be approved. Mr. Wood said it was nine years since he read a paper at the Liverpool Conference pointing out the need for a more adequate organisation of their religious forces and the augmentation of the stipends of the ministers. He trusted they had now begun to see the need of waiting, and the prospect of some real achievement. He felt that if these two things were fairly under weigh before he retired, as he was about to do shortly, from the ministry, he could sing his *Nunc Dimittis*. The circuit system was really an experiment in fellowship. It was easy to sing "May we not divided but united be," but to what extent were they to be united? It was not sufficient that churches should have just a general sympathy with each other and send a delegate every three years to a conference. The difficulties the Church had to face in this twentieth century called for a much closer co-operation than in the past. They needed each other, for the interchange of services, councils, and experiences. Their difficulties were greater than those of the orthodox churches. They had accepted a place of danger, and from this they could not shrink. They had to appeal to a spirit of chivalry, and with no immediate prospect of success or reward. The prejudices against them were still enormous, and that was all the more reason why they should stand more closely together. The old idea of the independent church had proved a failure. Churches only stood when, like ears of corn, they stood together, and experience amply showed that the church that was not in affiliation with others was doomed to fail. It was only a matter of a brilliant personality, and when that was taken away,

everything came, to all intents and purposes, to an end. He deprecated an exaggerated sense of their own independence, and a refusal to listen to the counsels of their brethren. In the evolution of the Free Churches there was a missing link; they had made almost a fetish of freedom, which, although good in itself, was only a means to an end. They had forgotten that the watchword of their churches should be *federation*. The little Bethel was sometimes the denial of democracy, but now a new spirit was abroad which brought men together for the welfare of a common cause. What he was pleading for, Mr. Wood continued, was not a new authority or a new organisation, but the coming together of groups of churches in neighbourhoods where this was possible, that they might strengthen each other and back each other up in a common interchange of opinions. The circuit system contemplated that little groups of churches conveniently situated should form one church which they might call a Federated Church, or Guild Church, or Fellowship Church, or District Church, just as they pleased. Any scheme which contemplated this must comply with two conditions. First of all it must be elastic enough to adapt itself to social conditions. Local circumstances would decide the kind of framework which should be set up, and they might be such as to make it in some cases impracticable or undesirable to institute the circuit system at all. The object of the scheme, it was further explained, was not *primarily* pecuniary; it was mutual service and fellowship that were aimed at. There was no idea of bringing pressure to bear in order to enforce the scheme, and those who came into it must do so of their own free will. He advocated no kind of authority or institution which should rival the convocations of the orthodox churches. What was urged was that there should be a recognition of the social character of religion, the need of each church for the sympathy and fellowship of the like-minded. They lived too much in sterile isolation and knew too little of the swing of being on the march. When he was their President and visited the churches in different places, he found that they had little contact with each other, and that very often one church knew nothing about its neighbour churches. Each one lived for itself, and their sympathy did not extend beyond an annual collection for the British and Foreign Unitarian Association. There were ministers, of course, who went about among them, but he was not thinking of that kind of thing. He felt that in the case of a group of five or six churches the ministers should interchange visits, and that the congregations should sometimes come together for common worship. After some further amplification of the scheme as set forth in the Report, Mr. Wood moved the resolution.

Mr. J. W. Wigley, of Manchester, seconding the resolution, said he came from a district where there was already a circuit church which had now entered upon the third year of its existence, and gave a description of the way in which they had carried out the idea. They worked on the system of corporate federation, but each congregation had entire

control of its congregational life apart from the federal system. The ministers had worked admirably, and he was quite sure that all the good things predicted by Mr. Wood if the circuit system were accepted were capable of achievement. He hoped the scheme would be adopted with hearty goodwill.

The Rev. A. L. Smith said that the word "circuit" meant "going round," and that if they adopted it everywhere they would seem to be undertaking what the Methodists also call the circuit system. He added that in order to work this scheme they would want lay preachers, and, as secretary of the North Midland Lay Preachers' Association, he would like to remind them how much they had owed to their lay preachers in the past for what they had done in district work, and how much they would owe them in the future if the circuit scheme were adopted.

The resolution was passed unanimously.

England and Germany.

It was then moved from the chair:—

"That this Conference of Representatives of Liberal Christian Churches in the United Kingdom of Great Britain and Ireland desire to express their profound concern that anything should have occurred to disturb the cordial relations between England and Germany hitherto subsisting. That the Conference, gratefully remembering the extraordinary warmth of the reception given to their delegates at the Berlin Conference in 1910 by the kindred churches in Germany, sends a message of their own equal goodwill to their brothers and sisters in the 'Fatherland' born of

The Ideal Meal

So intimate is the relation between mind and body, that the argument for pure and simple food is irresistible. Not only this, but on humane and philosophic grounds, many are desirous of forsaking flesh-foods. Whether, however, the motive be health or humaneness, taste or economy, one naturally does not care to make changes without knowledge of ways and means. Now we offer you

Free

a unique Booklet, which not only explains how to use NUTS and other natural products in place of meat, but gives definite practical advice, hints and suggestions, recipes and specimen menus. This little book also explains the easy carriage-paid terms by which you can obtain convenient supplies of all the purer types of food straight to your door. This booklet (with one or two free samples) is free. Simply send a card mentioning *The Inquirer*.

GEORGE SAVAGE & SONS,
Nut Experts and Food Specialists,
53, Aldersgate Street, London, E.C.

Phone
6708
Wall.



Phone
6708
Wall.

a common stock with them, and united to them in a peace that has never been broken, and which they pray may endure while the world lasts."

Mr. H. G. Chancellor, M.P., seconded the resolution in a speech which was necessarily curtailed owing to the lateness of the hour. The resolution, he said, recalled the great kindness which was everywhere shown to the delegates at the Berlin Conference, and no one who went through that experience could at any time entertain feelings other than those of the sincerest friendship with Germany. He declared emphatically that we had no cause for a quarrel with Germany. Such difficulties as did arise were not worthy to obtain the importance they had obtained in the public Press. Why was it that the people in England were always being agitated by some sort of scare? Why was it that at the present time we were building a huge navy against Germany? We had never had a serious quarrel with her, although we had quarrelled with other European Powers. It was finance that was at the bottom of it all, and the vested interests in armaments, &c., which are inseparably linked up with war and the prospects of war. Referring to the recent utterances of the First Lord of the Admiralty, who had frankly told Germany that if she would trust us we would trust her, but that if she continued to build more than we should build against her, Mr. Chancellor said it was as well that this attitude should be plainly stated and realised. It was evident that England, as a nation, and so far as the people were concerned, had no quarrel with Germany, while, on the other hand, Germany, so far as her people were concerned, had no quarrel with us. But the war spirit was nurtured there, as here, by an energetic Navy League, which published an organ containing pages of advertisements of the Krupp firm alone. The speaker pleaded for the fostering of the spirit of friendship and the frank discussion of all the difficulties that cropped up from time to time. We had everything to gain and nothing to lose by cultivating the friendliest relations with Germany, and by encouraging in the circles in which we moved the feelings of goodwill and fellowship which would gradually be reflected in public opinion, and help to remove the causes of aggression, enabling the nations to enter upon an era of peace which would be for the blessing of the whole world.

Before the meeting terminated the Rev. Charles Peach moved and Mr. H. P. Greg seconded the following resolution, which was carried:—

That this National Conference of Unitarian and other Free Christian Churches, while thanking the Prime Minister for his promise of early legislation on the Education Question, urges that such legislation should provide for (a) the payment of a large building grant towards the erection of Council schools; (b) the transfer to the local education authority of all non-provided schools in single school areas, and (c) the bringing of a Council school within the reach of all children of school age. It further earnestly hopes that no countenance whatever will be given to proposals to establish a right of entry into Council schools, or to allow any schools

supported out of public funds to contract out of public control.

Mr. Peach urged that the suggestion of what was desirable, and what was possible, and what would be enormously useful, should be conveyed to the Government with this declaration. It was subsequently decided that the resolution should be forwarded to the Prime Minister and the Minister for Education.

As a result of the ballot for the Committee the following were elected:—The Revs. Dendy Agate, E. D. P. Evans, F. K. Freeston, Henry Gow, Alfred Hall, C. Roper, J. M. Lloyd Thomas; Messrs. H. P. Greg, J. C. Warren, J. Harrop White, J. Wigley, J. N. Williams.

Wednesday's Proceedings.

On Wednesday morning a large number of delegates and friends attended the Communion Service at the Old Meeting Church, conducted by the Rev. Joseph Wood, who delivered the address, and the Rev. E. I. Fripp (Leicester). The Revs. J. Worsley Austin (Birmingham), V. D. Davis (Bournemouth), Philemon Moore (Carmarthen), H. Williamson (Dundee), and Messrs. B. P. Burroughs (Liverpool), J. Hewitt and J. D. Skirrow (Birmingham), Grosvenor Talbot (Leeds), A. S. Thew (Southport), and J. Harrop White (Mansfield) assisted. The organist was Mr. A. J. Cotton. At 10.45 the President, the Rev. H. Enfield Dowson, delivered his presidential address, which we published last week, at the Town Hall. The first Conference followed immediately, Professor G. Daves Hicks (London) being in the chair. Papers on "Bergson" and "Christianity and the Moral Ideal" were read by the Rev. L. P. Jacks and the Rev. Canon Lilley (Hereford) respectively. They will be found among the Conference papers. As the time allotted for the Conference was already disposed of, the discussion, which was to have been opened by the Rev. Dr. Tudor Jones, did not take place.

In the afternoon the business meeting was resumed, as reported elsewhere, and terminated shortly after 5. At 5.30 the annual meeting of the National Conference Union for Social Service was held at the Church of the Messiah Schools.

In the evening a conversation was held in the Town Hall. Mr. Byng Kenrick, chairman of the local committee, and Mrs. Byng Kenrick, received the guests.

By 8 o'clock the hall was crowded, and presented an animated scene which many people found pleasure in watching from the galleries. Several part songs were admirably rendered by Mr. A. J. Cotton's Musical Society, and Miss Alice Hare contributed several solos, including "Micaela's Song" from *Carmen*, "She wandered down the mountain side," and Elgar's "Pleading" and "The Torch." Mr. W. G. Halliley was the accompanist.

Thursday's Proceedings.

The religious service on Thursday morning was conducted by the Rev. F. H. Vaughan, of Mansfield, the sermon, which we publish this week, being preached by Dr. Crothers (Cambridge, Mass.). Two important papers were read at the Conference which followed: "The Significance

of Jesus for His Age," by Mr. C. G. Montefiore, of which we gave a summary last week; and "The Significance of Jesus for Our Own Age," which has also appeared in these columns, by the Rev. H. J. Rossington. The chairman, the Rev. Dr. Estlin Carpenter, in introducing the subject said that the subject was one that could never lose its interest for those who in any sense took upon themselves the Christian name. The first decade of the present century had seen great changes in our views regarding some of the special elements in the teaching of Jesus. The critical study of the gospels has been pursued in this country with extraordinary zeal by students of all denominations, and a number of books have attracted public attention, which illustrated in various ways the results to be derived from such study. Readers of Father Tyrrell's remarkable work on "Christianity at the Cross Roads," would remember how he has presented the extremer form of the eschatological interpretation of Christianity, and claimed that the Catholic Church was its true heir, and fulfilled in the highest form its great transcendental conceptions. On the other hand, they had heard Professor Burkitt, of Cambridge, declaring that the first three gospels are so profoundly imbued with Jewish notions of Jesus' own time as to render them to a large extent unsuitable for books of universal devotion. It was therefore a matter of importance to us to be able to estimate as far and as correctly as we could the relation of Jesus to his own age. They were happy in being able to hear from one of the most accomplished scholars of Jesus' own race, what was the impression he had formed from an almost life-long study of the gospels. He ventured to say that Mr. Montefiore was not unvisited by dreams of a time when the barriers between Christians and Jews shall drop away. They welcomed him with no common pleasure, for they felt that in him they had a mind of profound sincerity brought to bear on a great question, and if they did not always see eye to eye with him, or he with them, he was at any rate fearless of difference, for he knew that the deeper unities of worship lay beneath. When Mr. Montefiore had spoken, they would have the advantage of a further paper from Mr. Rossington, of Belfast, who had already rendered service to this cause in his excellent little book in refutation of the preposterous theories of Dr. Drews.

DISCUSSION.

The Rev. P. H. Wicksteed, who opened the discussion, said that he could not dissociate the two papers they had just heard from the splendid Conference sermon preached by Mr. Gow, and from the one by Dr. Crothers to which they had listened that morning. He wanted to elucidate a difference which he thought required elucidating between *credo*, I believe, and *crediderunt*, certain have believed. The *credo*, was, he said, ninety-nine parts made up of the *crediderunt* of others. Then there was a further difference between *credo* and *credite*—believe ye. "I believe" is an appeal to life and experience, life going out seeking life; but "believe ye," "ye have got to believe," was a very different thing.

It was not essential that men should cling to this or that form of religious faith, and if they put their belief into the form of the assertion "ye have got to believe," it must only mean "I believe—believe ye what is necessary for fellowship with us." They ought to firmly fix one thing in their minds—that a belief that such and such things happened in the past, or that such and such words were once spoken, could not in the nature of things be an article of dogmatic faith. There were different planes which could not touch each other, and to say that it was part of their *credo* that something happened in such and such a year was a false quantity. An historical fact could not be an article of dogmatic faith or the gauge of spiritual sympathy. The few criticisms he had to offer referred absolutely to points of historical fact, and had nothing to do with dogmatic faith or spiritual communion. Mr. Wicksteed then dealt at some length with certain aspects of Judaism, and the prophets of Israel, with their ethical monotheism which still seemed to him the most stupendous thing in all history, and drew an interesting parallel between their interpretation of the Law and that of Jesus. The prophets were slain, but the truths and ideals they embodied survived. When Jesus came he was a prophet at a heavier price than the others, a prophet who was ready to slay his people on the altar of his God that the whole world might become the world of God. Mr. Montefiore was far too generous, he continued, in his estimate of how far the best Judaism had gone into Christianity. He could find in Christianity far more of Plato and Plotinus than of Isaiah or Jesus, and if there was any difference before which the difference of Jesus and Judaism shrank into insignificance, it was the difference between Jesus and Christianity.

The Rev. E. W. Lummis said he wished that Liberal Christianity could be congratulated on having forgotten the idea that a religion can be constructed without a Christ. It was very easy to see from a critical point of view the difficulty of holding such a position, but when they came to the historical Jesus with cold eyes, criticising, until he, rising before them, warmed their hearts, they would find something there that would suffice for their religious needs, or at any rate something of very great value for the religious life. He, personally, found the most salient characteristic of Jesus was his serene moral sanity. When he said "this is so" they felt quite sure it was so, not because he said it but because it answered to something central in themselves. In the whole course of his life, taken with his teachings, he seemed to be so beautifully and serenely right, walking the way of an enlightened conscience. His moral sanity—and this was a point of supreme importance—was rooted in a quite extraordinary spiritual genius. He had a sense of God, an extremely fine faith, a conviction beyond ordinary experience of the reality of transcendent things, and consequently a surging optimism which lifted him into the plane of the ideal with every step he trod. His morality was unimpaired by a unique trend of circumstances. He possessed a great gentleness, an enthusiasm for humanity which did not permit the denunciation

of anything but sanctimoniousness and hypocrisy. They had therefore a quite special reason for applying this historical Jesus to the needs of their own time, and so to correct the materialism of the world, which does not associate spiritual genius with moral common sense.

Dr. Carpenter, in closing the discussion, said that he believed that the view held by the extreme school of eschatologists—Tyrrell, Schweitzer, Loisy, &c.—exaggerated very much the eschatological elements in what he regarded as the real historical nucleus of the Gospels. Their warmest thanks were due to the readers of the papers that morning, but especially to Mr. Montefiore, for his efforts to bring his own people and those who hold the views of Liberal Christians into some kind of real fellowship and sympathy with each other.

Afternoon Session.

Mr. J. F. L. Brunner, M.P., presided at the afternoon Conference, when two papers, "Unemployment," by Mr. John Ward, M.P., and "The Social Challenge to the Churches," by the Rev. J. M. Lloyd Thomas, were read. Great regret was felt at the unavoidable absence of Mr. Ward, whose paper was read by the Rev. W. G. Tarrant.

The Chairman said the subjects they were about to consider were "The Social Challenge to the Churches" and "Unemployment," the application of that challenge. Unemployment was one of the most difficult questions they had to deal with, because it affected the most helpless section of the community. Politicians helped those who helped themselves, and the unemployed were the last to come in for their assistance. There were three kinds of unemployment—chronic, seasonal, and intermittent. The schoolmaster, the Poor Law guardian, the minister of religion, the labour leader, and the capitalist must all deal with one aspect or another of this question, and it was obvious that no one Act of Parliament could remedy the evil. The Right to Work Bill which came up annually in the House of Commons seemed to him no remedy. If workshops were erected in a neighbourhood similar to those already there, and started in bad times, that would only throw more people out of employment; neither would it pay to run these things by municipalities. They must, however, deal first with the children, and bring them up and educate them well. Then one had to deal with the difficulty of blind alley employment. The drink problem also had to be faced. Again, if those who controlled capital had more foresight, they would spend money in bad times upon new constructions to prepare for good trade. He would like to urge this upon all capitalists, and particularly upon the railway companies, as Mr. John Burns had urged it upon the local authorities. He personally believed in insurance as a remedy for unemployment. This might be either voluntary or compulsory; in the one case it was called thrift, in the other case very uncomplimentary names were applied to it. He was, however, glad they had made a beginning in this question of national insurance, and he believed that as a result the country would benefit greatly.

**Opposed to Nothing that is Good.
Afraid of Nothing that is True.**

THE CHRISTIAN COMMONWEALTH

**Organ of the World-wide Progressive
Movement in Religion & Social Ethics.**

A Sermon and Prayer by the REV. R. J. CAMPBELL, M.A., appear every week; also Answers to Questions on Religion and the Problems of Life by REV. W. E. ORCHARD, D.D., a Parliamentary Article by PHILIP SNOWDEN, M.P., and a Contribution by REV. E. W. LEWIS.

"THE SOCIAL CHALLENGE TO THE CHURCH," the Address delivered by Rev. J. M. LLOYD THOMAS at the National Conference, Birmingham, will be published as a Pamphlet Supplement to the "CHRISTIAN COMMONWEALTH," May 1st.

Every week with the "Christian Commonwealth" there is published a Supplement, containing notable Sermons and other utterances by Preachers and Leaders, at home and abroad, who voice the religious and social message of the twentieth century. Among those whose discourses have appeared in this series are:—

BISHOP GORE; Rt. Hon. D. LLOYD GEORGE; MR. G. BERNARD SHAW; DR. LYMAN ABBOTT (Editor of the "Outlook," New York); PASTOR HERMANN KUTTER (Zurich), Switzerland; PROF. T. L. YASWANI (Brahmo Samaj); MR. C. MONTEFIORE, M.A. (Liberal Jewish Synagogue); PRINCIPAL J. ESTLIN CARPENTER; DR. W. E. ORCHARD.

The price of the "CHRISTIAN COMMONWEALTH" and the Supplement together is 1½d., post free 2d. (Newsagents supply the Supplement to order only.) Either can be obtained separately at 1d., post free 1½d.

EVERY WEDNESDAY - One Penny.

Order of your Newsagent.

By Post: Per annum—Inland, 6/6
With Sermon Supplement, 8/8.
Abroad, 8/8 With Supplement,
10/10.

THE
CHRISTIAN COMMONWEALTH,
Salisbury Square, LONDON, E.C.

DISCUSSION.

Mr. Ronald Williams (Director of Labour Exchanges, Liverpool) in opening the discussion said that unemployment was a thing to be prevented, not palliated. The commonest and most difficult kind of unemployment was that caused by sickness, trade fluctuations, and periods of cyclical depression which swept over the country from time to time. No human agency could cope entirely with the latter, although suggestions were made, as they had heard, for keeping back such work as Government contracts, the building of new post offices, &c., in good times, so that they might be carried out in bad times; for dealing with the question of coast erosion, afforestation, &c. Then there was seasonal unemployment, instances of which he gave; and the fact that there were numbers of skilled men temporarily out of work owing to the demand and supply not getting into touch. Some trades were overcrowded, and others not sufficiently equipped. This involved the question of training the children adequately for earning a livelihood, so that they would not just fall into any kind of work that offered when they left school. The drink problem, which complicated matters still further, could not be disregarded, and, lastly, there was the unemployment or under employment of the casual worker. Mr. Williams gave striking instances of this, drawn from his experiences in connection with the dockers, and advocated the more intelligent pooling and distribution of labour, which some of the shipowners of Liverpool were beginning to put into effect.

Mr. H. G. Chancellor, M.P., said he did not believe that the problem of unemployment was an essential part of the working out of natural laws; it was rather due to the violating of natural laws on the part of society. There had been in recent years an enormous increase in the wealth of the country, but a comparatively slight increase in wages, and a much more rapid increase in the cost of living. Since 1895 the population had increased by 6,250,000, while the area of land under cultivation in this country had decreased by nearly a million acres. The land had been getting into fewer and fewer hands, and to an increasing extent withdrawn from productive cultivation; fewer and fewer people therefore found employment upon it, and were driven from their villages into the towns, where they undersold those who were previously there, and helped to keep down wages. Mr. Chancellor put forward his own strong view that land monopoly was at the bottom of the trouble.

If it could be made unprofitable for a man to withhold land from cultivation to devote, for instance, to sport, a very different set of tendencies would be put into operation. Men did not want the right to work; they wanted the opportunity to work, and until they were given those natural opportunities which it was the right of every man to have, all their schemes of insurance and labour exchanges would not go to the root of the matter and unemployment would continue. In conclusion, Mr. Chancellor referred to the drink question, which, he feared, did not present itself as urgently to the members of their churches as it ought to do. He hoped there was going to be a great moral

and political crusade against intemperance.

Mr. Capleton pointed out that the suffering going on in the middle classes at the present time owing to the industrial crisis was hardly ever alluded to by speakers on social problems, and that there was always plenty of produce seeking customers, but the would-be customers had no money. The great question was not, therefore, how they could produce more, but how they could so distribute their resources that all could have more of what was produced. Instead of producing for profit, we ought to produce for consumption, and there was no way of doing that until we regarded our country as a unit economically.

The Rev. W. Piggott said a great fallacy underlay the remarks of all the speakers except the last one. Production was increasing in a greater ratio than consumption. They had got to face the fact that all their reforms were palliating a system that worked more and more destructively, and their palliations could not pick up the wreckage fast enough. Humanity was greater than all the products in the world, and when some of them asked for a consideration of the Socialist solution and explained that the taxation of landowners would only bring that solution nearer, it was because religion had taught them humanity and the gospel of brotherhood.

Mr. F. Maddison emphatically dissented from the Socialist doctrine, and endorsed the views which Mr. Lloyd Thomas had so eloquently expressed in regard to the attitude of the churches towards social questions. We might get tired of our political opinions, but we never got tired of the eternal truths.

Mr. H. Rathbone also spoke. He did not wish to allude to contentious subjects. They must all desire to have a little more understanding, and, he thought, they ought to look to the churches for their inspiration, and acquire a real knowledge of social conditions. They must realise that it did no good to tinker with the grave evils about which they were thinking.

Mr. Brunner expressed his appreciation of what they had heard. Mr. Lloyd Thomas's paper, he said, was both a sermon and a poem.

At six o'clock the Triennial Meeting of the Ministers' Pension and Insurance Fund was held in the Town Hall Committee Room.

THE PUBLIC MEETING.

At 7.30 members of the Conference reassembled in the Town Hall for the Public Meeting, over which Mr. W. Byng Kenrick presided. Mr. C. W. Perkins gave some beautiful selections on the organ before the proceedings began. Addresses were given by the Rev. W. G. Tarrant on "The Ejected of 1662," Dr. S. M. Crothers (Cambridge, Mass.), Mrs. H. D. Roberts on "War from a Woman's Point of View," the Rev. F. K. Freeston (London) on "The Church and the Churches," and Mr. Fred Maddison (London) on "International Peace."

Friday's Proceedings.

The last session on Friday morning opened with a Devotional Service in the

Birmingham and Midland Institute, conducted by the Revs. Dr. Drummond (Oxford) and J. A. Pearson (London).

Before the Conference began, the following resolution was moved by Dr. Carpenter: "That this Conference, assembled for a second time in Birmingham with greatly increased numbers, expresses its warmest thanks to the churches which have again welcomed it in their midst; it gratefully records the services of the Local Committee, Chairman, Secretaries, and Treasurer, and all who assisted them in arranging the details of its proceedings, and it offers its sincerest acknowledgments to the many hosts who have received its members with such considerate and generous hospitality." Dr. Carpenter reminded those present that the date of the Conference 27 years ago almost synchronised with the beginning of the Rev. J. Wood's ministry, and the present Conference almost synchronised with the close of his ministry. When they remembered the part he had played in the proceedings of their Conference and the labours he had undertaken in regard to the important scheme which they had adopted, they would surely wish to offer their condolences to the congregation of the Old Meeting for losing so devoted a pastor. A warm tribute was paid to the local committee and to the Chairman, Mr. Byng Kenrick, for the valuable services they had rendered in making all arrangements for the welfare of the delegates and friends visiting Birmingham, and to the secretaries, the Rev. J. Worsley Austin and Mr. Ellis Townley. The vote of thanks was seconded by Mr. Grosvenor Talbot, and supported by the Rev. M. K. Schermerhorn (U.S.A.), who said that in 40 years' experience of conferences he had never known one so splendidly managed as the one now closing. The President added a few words, and the resolution was carried with enthusiasm, all present standing. Mr. Byng Kenrick acknowledged the thanks thus expressed on behalf of the committee, and the Rev. J. Worsley Austin and Mr. Ellis Townley also responded.

A Conference on "Our Congregational Life and Institutions" followed, the speakers being Mrs. H. E. Dowson, on "The Sunday School," Mrs. Sydney Martineau, on "Women's Work for the Churches," the Rev. J. C. Ballantyne (London) on Domestic Missions, and the Rev. J. J. Wright (Chowbent) on "The Guild." A paper on "Our Music," by Mr. John Harrison, was also down on the programme, but owing to ill-health Mr. Harrison was unable either to attend the Conference or to send his contribution to the discussion, a fact which was regretted by all.

The Chairman, Mr. Lawrence Holt, of Liverpool, said that it was almost impossible for him at the present time, as a friend of the managers of the White Star Line, to apply his thoughts to anything but the terrible disaster which was in all their minds. In considering the subject they were about to hear discussed, however, he would urge them to seek, so far as their religion meant the doing of good works, not to do that work alone, but in communion with people of every shade of thought. He felt that a certain amount of social work was necessary in order to train

up their own youth and keep open the approaches of religion to high ideals. It was necessary sometimes to instigate the indolent among them to a sense of their duty in relation to social work. They must be prepared to give their time and energies to it, but he would ask them to remember that a church after all, and organised religion itself, was only a means to an end. Their church life and institutions were simply the means by which men and women might be turned out into the world fully equipped to bear its burdens and joys, and by their life to preach the message of a world-wide citizenship.

Owing to the lateness of the hour no discussion followed the papers.

The Rev. Dr. H. S. Mellone (Manchester) followed with an address on "Prayer," and the proceedings terminated with a hymn and the benediction.

THE PUBLIC MEETING.

THE public meeting in connection with the National Conference was held on Thursday evening, April 20, in the Birmingham Town Hall. The chair was taken at 7.30 by Mr. W. Byng Kenrick, who, after the singing of the opening hymn, spoke as follows:—

I stand before you at the present moment in a representative capacity as the official of the committee representing our local congregations, and, therefore, as my first word I should like to express on behalf of those congregations our pleasure in welcoming the delegates to this National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations. In so far as names are necessary it is inevitable that those in the forefront of religious progress will require a large number of definitions. For my own part I have sometimes wished that we could revive the old denomination of Independent. It is idle, however, to waste breath upon these discussions on terminology. For the most part we go through this world called by names not of our own choosing, and if as individuals we are reconciled to that fact, we shall, as a denomination, be able to reconcile ourselves to it.

What is the essential thing which has united us throughout the history of this Conference and long before? It has been our struggle in the cause of toleration and to obtain civil and religious liberty. We have striven to secure that no one shall be put under special restraints and disabilities because of his religious beliefs, other than the restraints and disabilities which we are all subject to as citizens of the State. We have also struggled to secure for ourselves, both laity and ministry, that no limits shall be set to our freedom to follow where our honest search for truth may lead us. That liberty has not been secured without toil and suffering and persecution, which did not end with the early days of the movement. Our people have been subjected to misrepresentations all along, especially here in Birmingham. No one here is likely to forget the inconveniences, to use no stronger word, that our predecessors were

put to in boldly following these aims which we still hold.

It is [now twenty-seven years since the last meeting of this Conference in Birmingham. Twenty-seven years is a large piece from the life of an individual, but not a large piece in the history of any movement; and therefore if, as I have said, you consult either your memories or the records of the past, and consider what were the subjects that were being discussed at the meetings held here twenty-seven years ago, you will not be very much surprised to find that the problems and the aspirations have remained very little changed. What has struck me in attending these meetings has been, not that the problems have been changed, or that the aspirations are different or better now than they were then, but there is a different emphasis. Are we going to sit down with the freedom we have now got as if it were a thing we could enjoy, or are we to take it as a thing we must use? Shall we try to cleanse our hearts and purify our spirits? Let us not deceive ourselves. We are none of us always so good as in our best moments, but that is no reason why we should not have ideals. I trust we shall go away from these meetings holding fast some of the ideals set before us here.

Mr. Kenrick closed with a reference to the resolution of the Conference to raise a fund that should provide for each poorly-paid minister a reasonable minimum stipend. Calling upon the laity to contribute to the fund, he announced that some had been so stirred by the appeal that promises amounting to £5,000 had already been received.

"THE EJECTED OF 1662."

The Rev. W. G. Tarrant said:—Although Birmingham's motto is "Forward," and our chairman has commended to us the duty of progress, there may be some reason in casting our glance backward for a moment to an event that occurred five half-centuries ago. The results of that event are not ended. Our Conference itself, and the movement it represents, must be included in their number; and Protestant Nonconformity is obviously an effect to be reckoned with. However inadequate my words must be I trust they may serve to recall the facts, while in your own minds will arise thoughts and feelings unexpressed, if not, indeed, inexpressible. Let me remind you that the first Protestant Nonconformists in this country were those who, having rejected the Pope as head of the Church, saw no good reason for accepting King Henry VIII. in his stead. There were also Catholic Nonconformists, who had not rejected the papal supremacy. The King seems to have shown a discriminating sense of the relative offences of these two groups by sentencing Catholic Nonconformists to be hanged, and Protestant Nonconformists to be burned. That was in 1534. Under his daughter, Queen Elizabeth, when the difficult work of establishing the English Church was carried out, there were many who could not fit their religious ideals into the moulds prepared for them by the State, and in consequence they suffered severely. Still worse sufferings befell them under

her successor, James I., and under his son, Charles I. Some of the Puritans sought liberty in flight across the sea, to Holland or North America. Others were prevented from escape, and remained with those who never thought of fleeing away, but who at last, after long endurance, stood up to the King and fought out the issue.

We are not here to glorify war, but we do feel that in that struggle blows were struck which went far to secure the liberties ultimately enjoyed in this land. The immediate outcome of the struggle was a short period of Puritan ascendancy. During a full century the Nonconformists had suffered under the persecuting statutes; they had been taught during many years "how not to do it," and they learned the lesson only too well. For a period considerably less than twenty years they persecuted in their turn, and though there were many mitigations in their method, we candidly admit that a large number of excellent men did suffer loss and hardship under the Puritans. If apology were needed here, ample evidence shows that a good defence might be offered. But let the worse they did be admitted, the fact remains that if they used whips they were chastised with scorpions. The Puritan period ended with the restoration of the monarchy in the person of Charles II., a man of whose private life the less said, in decent company, the better. So far as he was capable of forming a strong resolution, he may be said to have intended a liberal policy in regard to religion; but political and ecclesiastical forces ruled otherwise, and the darkest blot on his public record lies in the Ejection of 1662. Despite the most explicit promises of broad and inclusive legislation, despite also the singular loyalty of the Presbyterian party, such conditions were devised, with a sort of ferocious ingenuity, as would ensure that the Puritans should be "knaves if they conformed," and should be starved if they did not conform. They were not knaves, and they came out. Over two thousand men, mostly Presbyterians, including some of the best men of their generation, declined the Uniformity imposed by the Act of 1662, and during the years succeeding they faithfully endured in face of the most cruel enactments. How is it possible for such a people as ourselves not to honour these men—and the women who suffered by their side! For, it is told, in some cases where the men hesitated their wives urged them to do their duty, pledging themselves to share the worst privation if only conscience might be obeyed.

Some in this meeting are the actual descendants of those brave people; all of us who value religious liberty are their spiritual descendants, and all unite in commemorating on this occasion their learning and devotion, their zeal for religion, and the imperishable service they rendered by their days of suffering to us and others. To others—as well as to ourselves! It would be unpardonable to forget them in a city which not only treasures the names of H. W. Crosskey and George Dawson, but also Charles Vince the sunny-natured Baptist, and R. W. Dale the Congregationalist, a giant among men. It is a broad inheritance we share, and if it be

true, as I believe, that our ancient chapels are the most distinct posterity of those old English Presbyterians, it is also true that all Protestant Nonconformists are co-heirs with us of the inspirations and duties of that far-off day. May I, in concluding, very briefly recall the stages of these five half-centuries; it should afford some practical considerations. At the close of the first half-century after 1662 the old Nonconformists, having at last attained to liberty of worship (but not of thought—being forbidden to think otherwise of the Trinity than as prescribed by authority), were doing their best together to resist the severe pressure still brought to bear on them by the dominant sect, the Church of England. The second half-century saw the lessening of these evils, but revealed a sense of growing indifference of thought in the ranks of the Nonconformists. Mainly the Presbyterians seem to have exhibited the unorthodox tendencies, and though overt Unitarianism was not yet visible except in isolated cases, it is clear that the Unitarian movement had begun. At the close of the third half-century this movement had become in a measure organised, and the fourth witnessed long and grievous struggles for the inheritance of the ancient meeting-houses and trust funds. So it came about that fifty years ago, when the bicentenary of 1662 was celebrated, men were living who on one side or the other had contended strongly about these matters, and it was unhappily inevitable that some bitterness remained in their memories. But now another half-century has passed away, and I think we may thankfully say that a new temper has been growing. Between us and many of our Nonconformist brethren there has developed not only a feeling of mutual respect, but of something warmer. It would be wrong to suggest that they have weakened in their attachment to the beliefs they hold dear, but I think it is true that they have come to recognise the pressure of some of the considerations which led our forefathers to modify their old opinions; and certainly we are all coming to feel that great aims unite us, beneath all our differences. If any young people here present live to witness the next half-century, and share in a similar commemoration, we cannot doubt that this drawing together will appear by that date much more decided. In any case there will still be a common bond of unity in the veneration for ever due to the men of 1662.

SPEECH BY DR. CROTHERS.

Dr. Crothers said he greatly admired the committee which had made the programme of such a logical character. The first subject announced was the Ejection of 1662. It happened that about three months ago, as the result of a friendly conspiracy on the part of the laymen of his congregation, he was for the space of ten months ejected from his pulpit. He therefore stood there as the ejected of 1912, and he came bearing the friendly greetings of those who ejected him, of the members of his own church, of the Unitarian Association and of the General Conference of the United States and Canada. If he went into any adequate expression of their feelings he should over-run the time allotted to him.

He was tempted to speak of what they were doing over there, of their hope and courage, and of the new national church they were building in the city of Washington—a city which represented better than ever before the national character—the church of the United States, the church whose minister was Chaplain of the United States. They knew that when the days came when the President ceased to be a Unitarian they could have a memorial of the fourth Unitarian President.

It was interesting in Birmingham to recall the man who, after Washington, was looked upon as the greatest of American Presidents, who was the author of the "American Declaration of Independence," Thomas Jefferson, and to remember the connection between him and Priestley. It was largely through his invitation that Priestley had come to America, and the two names were inseparably connected in their national annals. So they (the Americans) had received the ejected of Birmingham as the Conference received the ejected of America. He felt, on further thoughts, it would not be wise for him to indulge in that report of progress in America, and he refrained for one reason. Much as they loved and admired one another, there was a temperamental difference between the Englishman and the American when they talked about what they were doing. It was the temptation of the Englishman never to overstate things. The Americans, on the other hand, had not the fault of understating things. There was another characteristic to be taken into account before they could understand one another. "When you report, you report on last year's work; when we report, we report on next year's work." They were full of a sublime consciousness of what was going to happen. He would draw their attention to a fact in the book of Nehemiah. Telling of the work he was doing in the city of Jerusalem, Nehemiah says, "Now the city was great and large, but the people were few therein, and the houses were not builded." He would suggest to the higher critics that Nehemiah was an American. This characteristic was not a newly developed feature. It was the result of the climate, and not of the desire to be boastful. Some months ago he had been going through a Western State and had stayed in different towns, and at each town he was assured that there was something there which was the "biggest in the world." He had come at length to a little hotel in a little town, where he felt he should have relief from big things. But taking up a sheet of note-paper in the hotel he found at the head, "This is the biggest little hotel in the world." "We are all of us, at the present time," he said, "enthusiastically convinced that the Unitarian denomination is the biggest little denomination in existence."

"I should like to say something on a subject which belongs to us on the other side of the world. The old time church and the old time minister loved peace and practised peace within its own borders, and when it had need of excitement, got up a controversy with its neighbours. Now, every church and every man has

many distractions. The characteristic of the present is that suddenly new lights have been turned on, and there are more duties than we can do. We are distracted by the number of things that call upon us urgently." Dr. Crothers said it seemed to him one might write in imitation of Walt Whitman's "Song of Joy" a Song of Duty, embodying among a list of duties, humorously conceived, a song of the citizen's obligation to see that every other citizen did his duty, and a song of the duty of the modern minister to know what he is talking about. "But duty collides with duty. Just in proportion as we see the variety and multiplicity of modern life, do we need to get strength and patience and common sense, and, above all, a saving sense of humour, to do our tasks cheerfully and well. We see the manifoldness of life. We feel its infinite variety. And we come to the church for life-giving air." To bring together, as we must, the various duties and lessons of life and blend them in one cheerful, friendly enthusiasm, was the greatest work that that Conference could do.

WOMEN AND WAR.

Mrs. H. D. Roberts, speaking on "War from a Woman's Point of View," said she did not claim to represent all her sex, but thought there was a certain section of women whom she might represent. The forces making for peace had never been so insistent as they were to-day. We had begun to express the case in terms not of right merely, but of reason. It would be the masses of the people who would set their faces and raise their voices against the futilities and wastefulness of war. There was, however, a contrary stream of tendency which had much to answer for. The idea of physical force as the basis of society was held by some. National efficiency, these people told us, depended finally and in the long run upon a state of preparedness for war. But of late years, she observed, women had taken a more prominent and honourable part in the cause of peace. Now the attitudes of women were very various with regard to physical force. There were women to whom the idea of physical force was the very abomination of desolation. There was room for the heroic without war, and in this drama of ours of love and death, which was becoming so increasingly strange and wistful, the physical force argument seemed terribly anachronistic and out of date. She did not question in any way the motives or the self-sacrifice of some of those of her own sex, who had recently been advocating it, but they had reasserted the principle in the very quarter in which men had the right to look for its denial.

The whole method of physical force was wasteful, brutal, barbaric. It did seem as if the poetic and idealistic spirit were becoming more remote from us. To find idealism we had to look back to the "old unhappy, far-off things and battles long ago." To many women, war, as carried on to-day, looked not only demonic but sordid. In the old wars there was a poetic spirit. In the time when Byron wrote war was the very "poetry of

politics." But could we, she asked, imagine a Mazzini set in the midst of modern financial warfare? We could not. We no longer pretended to see good behind it. Nowadays, the cry was, "Trade follows the flag." "Efficiency" was the catchword of the present age. That was what we thought about chiefly.

The pacific dreamer was largely woman, who had at her very heart, peace. But she had at present no power, because she had no voice in the affairs of the world. When she really had some voice, so that she could be the helper and inspirer of man, then would dawn the day which would see an end of war as a means of settling human disputes. Every woman possessed a good deal of commonsense, though she was not always credited with it. She would find, Mrs. Roberts thought, that she could not possibly give her voice for the wholesale extinction of life, which she produced, and she would refuse to see any essential glory in the murder of men, whether of only one or of a thousand.

The present age was a wasteful age, which was calling out for a new synthesis of ideals and values, and it might be that before long there would be heard some clarion voice expressing the higher aims to which all would listen, and to which women would reply, "Our life is but a little holding, lent to do a mighty service."

THE CHURCH AND THE CHURCHES.

The Rev. F. K. Freeston said he should speak about "Peace within the Churches." We would do all that in us lay, he said, to promote peace. It was a purely church question. Peace did not exist at present. It had not existed in the past. The history of the past had been a sad one, of wars, conflicts, persecutions, evil, malice, and all kinds of uncharitableness. He passed that by. Let them think the best, and say the best. What was the state of feeling between churches in the midst of which we live? Let them say at once there was far less open enmity than there was even within the remembrance of some of them who looked back only twenty or thirty years. There was lack of cordiality, a great lack of mutual tolerance and co-operation. There was very little spiritual hospitality. There was still great room for improvement. He instanced Birmingham, which had produced many great men, Newman, of the Church of Rome; Shorthouse, a great Anglican; Dale, a great Congregationalist. Were they friends? Did they visit each other? Did each bring to the other true strength? They read each other's works, but they had no personal intercourse with one another. They went their separate ways to eternity. Was that necessary? Why could not they have been on speaking terms?

There was room for improvement in those things. There was tolerance, a truce, a sort of neutrality, but not peace. You never knew in making an advance towards one of a different spiritual household how it would be received. If there was one institution in the sight of God and man of which peace should be the very essence it was the church. If we in these days were not approaching this peace there was something wrong. Did we desire this peace? How should we promote it?

By realising the chief cause of its absence, which lay in the fact of the sharp divisions and the many sectarian rivalries. The ejection had created Nonconformity, and had given rise to numerous sects. The number of sects we had in this country to-day, he said, was a disgrace. He admitted, most readily, that there was not only a large amount, but an increasing amount, of unity of spirit. He admitted that the bonds of peace for which men prayed was a bond which they desired; and yet he felt bound to draw this corollary—that this unity in which they believed remained very much a pious opinion, a pretty sentiment, until they made some effort to give it shape. And he was obliged to say that this bond could not be a bond of peace so long as it was made a bond of dogma. The difficulty, therefore, was a very real one. It lay with them to make some practical attempt to give that unity shape, and to make that bond of such a character that unity could live in it. There was no hope in crying peace when there was no peace, or in facing the lack of it in a light-hearted manner; he did not see any hope in the deprecation of church controversy. They wanted more controversy, but controversy of a different kind, a controversy fair-minded and just, a controversy which was as anxious to see the position of an opponent as to justify one's own.

There was no hope, either, in any paper unity. Unity was born, not made. There was no hope in undoing history, though he confessed he was longing for the time to come when they should get the repeal of the Act of Uniformity. If they were to treat this matter wisely, it seemed to him their hopes could only lie in following the facts and forces of our own day, facts like the claim of the great historic churches. It was increasingly difficult for the orthodox man now to maintain the reason for his difference from the rest. All the different church systems had claimed divine warrant. But we knew that Peter was not a Roman Catholic, and that Paul was not an Episcopalian, though he was bound to admit that Thomas was an Independent. The new conception of religious solidarity would pass into the church. The rise of democracy had shown, it seemed to him, our inefficiency in the face of great national and moral issues. What we wanted was a great deal more ecclesiastical collectivism. Unity could not, and must not, mean uniformity, identity, or even similarity. It was not something against diversity, but something depending on it. "Our problem," he concluded, "is an old one. Under new conditions to find how to secure a unity of affection and love and reverence in which men may worship and pray, while realising and admitting the essential differences of theology, and that outside the church peace is impossible. This Conference was started primarily with the idea of increasing the unity of the free churches. It is going to succeed even more in the future than in the past."

INTERNATIONAL PEACE.

Mr. Fred Maddison said:—"In speaking of the subject of international peace in such a gathering as this it is impossible to omit one word as to the record of the

churches. If it is omitted here it is never omitted from the indictment of the churches by those who are opposed to them. We had better admit the truth that the churches have made more wars than they have ever prevented; that even to-day an army's banners can be blessed, no matter what is the object of that army, whether it is to destroy tyrants or to destroy freedom. During war the churches are too often of the earth, earthy. They think of the success of their own armies, regardless of the justice of the dispute. One says this with pain, but not without hope, because of late years there has been vast improvement in this direction. But religion is higher than the churches, and knows no racial barriers. We who believe in God do feel that this cause of international peace rests on the abiding foundation of the oneness of mankind in the divine unity, and that the bedrock of this movement, as of all efforts to bless humanity, is religion, holy, spiritual, free."

Mr. Maddison pointed out that there were one or two menaces which threaten international peace. First, there was the press. It would be a great injustice to make a wholesale indictment of the press, because it would not be true, but it must be admitted that there was a section of the press, and by no means a small section, that was a standing danger to goodwill between the nations. The most serious mis-statements were made in certain papers, which increased their circulation, and although these could be corrected on the following day, the mischief was already done. People read the inflammatory piece of news, and often forgot, or did not believe, the subsequent refutation.

The second menace was military professionalism. He had no patience with any man who attacked the character of our soldiers. The British soldier was a brave man. He was as brave as a miner. But militarism was a standing menace. The desire for international peace, which they wished to oppose to it, was not mere sentiment, but the highest statesmanship. They did not want to hear that peace people "mean well," for that was no compliment and means nothing. "But," the speaker continued, "I suggest that there is nothing so practical as the substitution of arbitration for war. The willingness to submit to arbitration does not mean that we are indifferent to our country's interest. I love my country; but that is no reason why I should hate somebody else's. I say candidly, you cannot get rid of force; but you can use it well or you can use it badly. Now arbitration puts force where it should be, and reason and law where they should be and that constitute the plea for sanity of the peace movement."

Mr. Maddison referred to the fact that the President of the United States had been the first to commit himself and his Government to unrestricted arbitration, and concluded with an appeal to the people of a liberal religious faith to do their best by pressing upon their day and generation that all the safety of the country and all that made a people great could be conserved within the realm of law and international peace.

The Medici Prints

as published by The Medici Society, founded in 1908, aim at reproducing in the most accurate facsimile possible not only the colour but all the detail of drawing and composition in selected Works by the great Masters of Painting at prices low enough to bring the Prints within the reach of all purses. Infinite patience and care in selection and correction, aided by the latest developments of modern scientific photography, have resulted in the publication of a series of Prints which as faithful scientific reproductions have not yet been surpassed.

AMONG THE EARLIEST PUBLICATIONS TO APPEAR IN 1912 ARE :

Plate No.		Plate No.	
Italian XXXVIII.	Cima da Conegliano: The Presentation in the Temple (Dresden). 20½ × 27¾ in. 25s. [Now Ready.	English XVIII.	Reynolds: Miss Ridge (Tennant Collection). 19 × 16½ in. 15s. [Now Ready.
Italian LI.	P. della Francesca: The Madonna, Child, and Angels (Christ Church, Oxford). 24 × 15½ in. 30s. (Edition limited to 500 copies.) [April.	N.P.S. VIII.	L. F. Abbott: Horatio, Viscount Nelson (National Portrait Gallery). 19¼ × 16 in. 15s. [Now Ready.
Italian XLIII.	Filippino Lippi: An Angel Adoring (National Gallery). 17¼ × 8 in. 10s. 6d. [Now Ready.	N.P.S. VII.	F. Quesnel: A Lady of the Court of Mary Queen of Scots (Althorp Park). 18½ × 14¾ in. *25s. (Edition limited to 500 copies.) [Shortly.
Italian XXXII.	Raphael: S. George with the Garter (Hermitage). 11 × 8¼ in. 15s. [April.	Flemish XXVI.	Jan Steen: "Youth or Age?" (Hermitage). 19 × 15 in. 25s. [Now Ready.
Italian L	Guido Reni: The Youth of the Virgin (Hermitage). 17¾ × 25½ in. 25s. [Now Ready.	French XIII.	Greuze: A Boy with a Lesson Book (Edinburgh). 18 × 14 in. *15s. [Shortly.
English XVII.	Gainsborough: Miss Hippley (Tennant Collection). 19 × 15½ in. 15s. [Now Ready.	French III.	Vigée - Lebrun: Mother and Daughter (Louvre). 19 × 15½ in. *17s. 6d. [Immediately.
English XXIII.	Raeburn: Mrs. Scott Moncrieff (Edinburgh). 19 × 15½ in. *17s. 6d. [April. * Obtainable at reduced prices before publication.	German VI.	Dürer: Christ Crucified (Dresden). 7½ × 6¼ in. 15s. [Now Ready. Postage extra, 6d. per print.

AMONG THE NOTABLE PRINTS ALREADY PUBLISHED ARE :

Plate No.		Plate No.	
Italian VIII.	Botticelli: The Birth of Venus (Uffizi). 21½ × 35¼ in. 30s.	N.P.S. X.	Whistler: Portrait of Thomas Carlyle (Glasgow). 19 × 15½ in. 17s. 6d.
Italian XXIII.	Correggio: The Education of Cupid (National Gallery). 25¼ × 14¾ in. 20s.	Flemish XXII.	J. Van Eyck: Travelling Altarpiece of Charles V. (Dresden). 14 × 25½ in. 25s. (Also supplied without "reverse" figures, 22s. 6d.)
Italian XXXV.	Giorgione: Judith (Hermitage). 25¼ × 11¾ in. 20s.	Flemish XV.	Rembrandt: The Sweeping Girl (S. Petersburg). 25½ × 21½ in. 25s.
Italian XLV.	Filippo Lippi: The Holy Family (Uffizi). 20 × 13¾ in. 17s. 6d.	English V.	Gainsborough: The Painter's Daughters (S. Kensington). 13½ × 20½ in. 15s.
Italian XXI.	D. di Michelino: Dante and his Book (Florence). 20 × 25 in. 25s.	English VI.	Raeburn: A Boy with a Rabbit (Burlington House, Dip. Gal.). 24 × 18½ in. 25s.
Italian XXXVII.	Raphael: The Sistine Madonna (Dresden). 38 × 27¾ in. 40s.	English XIV.	Reynolds: The Age of Innocence (National Gallery). 18 × 15 in. 12s. 6d.
Italian XXX.	A. di Predis: Beatrice d'Este. (Milan). 20¼ × 13¼. 15s.	English III.	Romney: Lady Hamilton with a Goat (Cranbury Park). 25 × 20 in. 25s.
Italian II.	L. da Vinci: Head of the Christ (Milan). 13 × 10 in. 12s. 6d.	N.P.S. II.	Unknown Painter: William Shakespeare (Stratford-on-Avon). 17¼ × 13¼ in. 15s.
German II.	Holbein: Georg Gisz (Berlin). 19¼ × 17 in. 25s.	French VI.	Liotard: The Chocolate Girl (Dresden). 26½ × 16¾ in. 17s. 6d.

Postage extra, 6d. per Print.

THE NATIONAL PORTRAIT SERIES.

THE POPULAR MEDICI PRINTS (price 6s. each).

Fully Illustrated Lists of these Series may be had post free on request.

THE MEDICI SOCIETY'S PROSPECTUS—containing full particulars of all prints published and in preparation for 1912, with 170 miniature illustrations—post free for 6d. stamps. Summary List of The Medici Prints, post free. Catalogue of DRAWINGS BY THE OLD MASTERS, reproduced in facsimile colours or tints—with many illustrations, 6d. post free. Catalogue of 6,500 SHILLING CARBOPRINTS from the great Galleries of Europe—with illustrations, crown 8vo., 250 pp., 2s. post free. Special Lists of the National Portraits Series, Popular Medici Prints, "O.M.C." Miniature Old Masters in Colour (price 1s. each)—all or any post free. The Prints may be inspected (free, daily, 10-6), at—

THE MEDICI SOCIETY'S GALLERIES, 7, Grafton Street, W.



MINISTERS AT THE CONFERENCE.

The Revs. J. W. Austin, A. R. Andreae, T. Anderson, A. Amey, W. E. Atack, D. Agate, Jos. Anderton, H. Austin.

J. C. Ballantyne, K. Bond, W. T. Bushrod, J. S. Burgess, W. H. Burgess, S. Burrows, J. M. Bass, J. Shaw Brown, T. F. M. Brockway, O. Binns, W. C. Bowie, Dr. Beckh.

R. N. Cross, Dr. J. E. Carpenter, G. Cooper, W. G. Cadman, B. C. Constable, H. Chellew, W. J. Cock, Dr. S. M. Crothers, W. J. Clarke.

Rudolf Davis, V. D. Davis, W. H. Drummond, A. H. Dolphin, Dr. James Drummond, H. Dawtrey, J. Park Davies, W. T. Davies, H. E. Dowson, T. Dunkerley, J. D. Davies, J. G. Davies.

D. J. Evans, G. Evans, Dr. Ewart, W. H. Eastlake, Prof. Eerdmans, John Ellis, E. D. Priestley Evans, D. Delta Evans.

G. A. Ferguson, F. K. Freeston, T. M. Falconer, Edgar I. Fripp.

Henry Gow, T. Graham, W. E. George, Dr. Griffiths, Dr. Cyril Greaves, T. A. Gorton, A. Golland.

H. W. Hawkes, A. M. Holden, Jas. Harwood, H. E. Haycock, W. C. Hall, A. Hall, Fred Hall, A. C. Holder, C. Hargrove, E. R. Hodges, F. Holt, P. Holt, A. Hurn, P. M. Higginson, J. Hipperson, W. Harrison, Dr. G. D. Hicks, E. S. Hicks.

T. J. Jenkins, Dr. W. T. Jones, T. L. Jones, N. J. H. Jones, Simon Jones, J. I. Jones, F. H. Jones, J. F. Jones, L. P. Jacks, R. C. Jones.

H. W. King, G. Knight, R. M. King.

W. H. Lambelle, B. Lister, E. W. Lummis, R. H. Lambley.

J. H. Miskimmin, J. S. Mathers, J. McCleery, H. McLachlan, J. Moore, Dr. S. Mellor, E. Morgan, T. Munn, J. M. Mills, J. McDowell, P. Moore, R. H. Maister, W. B. Matthews, Dr. Mellone, F. B. Mott.

J. H. M. Nolan.

Dr. J. E. Odgers, A. E. O'Connor, R. J. Orr.

W. J. Pond, W. J. Phillips, H. E. Perry, J. H. Pearson, C. E. Pike, C. Peach, A. E. Parry, W. W. C. Pope, E. H. Pickering, J. C. Pollard, W. G. Price, W. J. Piggott, G. L. Phelps, G. Pegler, G. A. Payne.

H. J. Rossington, W. H. Rose, E. S. Russell, H. D. Roberts, R. S. Redfern, J. Ruddle, H. Rylett, M. Rowe, C. Roper.

J. H. Short, H. F. Short, L. Short, W. Short, C. J. Street, S. H. Street, G. Street, J. E. Stronge, A. L. Smith, H. S. Solly, T. P. Spedding, J. H. Smith, E. W. Sealy, F. Summers, G. B. Stallworthy, W. Stephens, G. J. Slipper, A. C. Smith, H. B. Smith, M. K. Schermerhorn (U.S.A.), W. R. Shanks, H. H. Shelley, R. Smyth, W. L. Schroeder, J. H. Shaw, H. B. Smith.

H. S. Tayler, E. L. H. Thomas, W. J. B. Tranter, S. Thompson, Dr. Thackray, C. Travers, W. T. Turland, A. Thornhill, J. Toye, W. J. Topping, W. L. Tucker, J. M. Ll Thomas, G. W. Thompson, W. G. Tarrant, L. Tavener, H. R. Tavener.

Gertrud von Petzold, E. A. Voysey, F. H. Vaughan.

C. M. Wright, J. J. Wright, G. Ward, Joseph Wood, J. Wilson, W. Whitaker, D. J. Williams, W. A. Weatherall, P. H. Wicksteed, W. E. Williams, H. Warnock, M. Watkins, C. A. Wing (U.S.A.), J. Worthington, I. Wrigley.

The list of delegates and friends includes the following:—

Messrs. W. G. Armstead (Lancaster), Albery (Horsham), W. Andrews (Bournemouth), W. Bailly (Hampstead), B. P. Burroughs (Liverpool), J. W. Barlow (Bury), E. B. Broadrick (Dukinfield), F. D. Bowles (Hackney), A. Barnes (Acton), W. Belfield (Ashton), Miss Blake (Ilminster), Harold Bailly (London).

H. G. Chancellor, M.P., Mrs. Cogan Conway (Ringwood), E. Capleton (London), D. Campbell (Kidderminster), W. Cheshire (Birmingham), W. Carter (Poole), A. Crompton (Rivington), J. Chadwick (Sale), A. Carter (Cheltenham), R. S. Chambers (Shrewsbury), J. R. Cameron (Accrington), H. T. Cooper (Leicester), J. E. Chattaway (Leicester), E. Carlier (London), J. J. Coleman (Birmingham), J. Cotton (Birmingham).

John Dendy (Manchester), M. Devellan (Kidderminster), D. J. Davis (Aberystwyth), W. J. Dowse (Nottingham), P. J. Daniell (Liscard), J. P. Duffield (Small Heath).

R. Edmunds (Birmingham).

H. T. Facon (Nottingham).

A. Gregory (Blackburn), C. Gresswell (Wandsworth).

E. Hill (Warwick), A. G. Hopkins, B. Hepworth (Kidderminster), H. C. Horsley (Gloucester), W. Hall (Clifton), Charles Hawksley (London), Lawrence Holt, Lawrence Hall (Liverpool), T. Hamer (Chowbent), W. J. Hoad (Horsham), A. Hudson (Chatham), Alderman Hingley (Cradley), W. E. Harris (Wolverhampton), J. Highfield (Kidderminster), J. S. Harding (Tarnworth), B. C. Hare (London), O. E. Heys.

J. Jackson (Chorley), W. Johnson (Hinckley), J. W. Jackson (Burnley), D. Jones (Lampeter), H. T. Jephcott (Oldbury).

R. Kay (Bury).

T. O. Lee (Birmingham), T. H. Lee (Bolton), B. Lewis (Richmond), G. H. Leigh (Monton), L. Lloyd (Kingswood).

F. Maddison, C. J. McKisack (Belfast), G. Massey (Moseley), C. Mantell (Preston), G. Mead (Northampton), F. W. Monks (Warrington), F. S. Mace (Tenterden), J. S. Mackie (Burnley), J. Mawson (Darlington), W. Moss (Loughborough), G. Mabbs (Small Heath), W. Middleton (Birmingham).

H. New (Birmingham), G. New (Evesham), W. Noble (Bolton), A. Nicholson (Hale).

R. Phillipson, W. F. Price, Lieut-Gen. Phelps (Birmingham), J. W. Pinkerton (Ballymoney), S. Peet (Congleton), W. Pillars (Moseley), J. Partington (Oldham), J. S. Pinnock (Newport, I.W.), A. G. Parkes (Kingswood), Ion Pritchard, (London).

Hans Renold (Hale), F. Robinson (Liverpool), Aldermen Royce, T. Rigby (Chesham), L. G. Rylands (Manchester), L. Redfern (Manchester), W. Robinson (Garston), T. F. Robinson (Pendleton), Hugh Rathbone (Liverpool), B. Royce (Mansfield), E. Robinson (Mossley).

W. H. Stephenson (Sheffield), W. H. Sutcliffe (Chorley), W. B. Speight (Oxford), John Sale (Northampton), J. W. Smith (Sheffield), O. Shimmin (Bury St. Edmund's), A. M. Stevens (Norwich), W. H. Scott (Bournemouth), W. G. Smith (Evesham), J. Sagar (Halifax), T. M. Salmon (Shifnal).

W. Tasker (Chester), E. E. Tarnley (Birmingham), A. S. Thew (Southport), Grosvenor Talbot (Leeds), W. S. Teasdale (Wolverhampton), W. S. Tayler (London), R. N. Tait (Gateshead), A. H. Varian (Dublin), T. F. Ward (Middlesbrough), W. Winbury (Kidderminster), G. W. R. Wood (Manchester), M. Warrington (Hyde), H. Wardle (Liverpool), G. Worrall (Congleton), J. G. Wakeham (Plymouth), J. Wigley (Pendleton), J. H. White (Mansfield), W. H. J. Winstanley (Stockport), A. Webster (Accrington), J. Willmot (Yarmouth), F. Wooley (Gee Cross), H. L. Wrigley (Lye), A. W. Whitehead (London), S. S. Woollaston (Birmingham), R. Williams (Warrington), and R. D. Williams.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

Annual Meeting.

THE annual meeting of the National Conference Union for Social Service was held at the Church of the Messiah Schools on Wednesday at 5.30. The Rev. P. H. Wicksteed was in the chair, Mr. J. F. L. Brunner, M.P., the President, being unfortunately prevented from attending, and the room was filled to overflowing. Miss Gittins explained that the Rev. R. P. Farley, joint secretary with her, was also unable to attend, as he had lately been out of health and was now taking a holiday.

Having read the minutes, which were passed, Miss Gittins presented the sixth annual report; the chief points of public interest appeared in our columns last week.

The financial statement was presented by Mr. Chas. Weiss.

Mr. Wicksteed, in moving the adoption of the report and the Treasurer's statement, said that when this union was started the impression made upon him personally was very strong that they had a quite exceptional amount of ability and zeal, trained skill and social, even technical, knowledge in almost every branch of social service in their community waiting to be utilised. It seemed that all this ability and zeal and information ought to be co-ordinated and made into a sort of ganglion that could collect, organise, and distribute knowledge and enthusiasm for the felt needs of their time. There was an obvious necessity for the formation of a more thoughtful and educated public opinion than that born of the agitating propaganda of this or that person who had got a panacea, and who was apt by and by to think more of his formula than of his cause. They hoped that they might tend to make their churches centres of this educated and tested public opinion, which would not wait for an election, or require to be stirred into activity by vote-catching party cries. They hoped, also, that they might make it felt that the country cared for those fellow-subjects in different parts of the world who were as yet inarticulate and unrepresented, and that there might be something in their midst corresponding to the record of the Quakers, out of which have arisen "concerns," as they are called, for righteousness or reform, that with clear, definite organisations pushed themselves forward, and made themselves felt until somebody took

More About "Annuities and Their Uses."

HOW TO COVER LOSSES ON CONSOLS AND SIMILAR SECURITIES.

The article entitled "Annuities and Their Uses," which appeared in these columns on February 3, proved to have a good deal of interest for INQUIRER readers, and many of them have given evidence of their interest in a practical way. Sir L— J— sent his cheque to the Sun Life Assurance Co. of Canada for £2,630 for an annuity of £500 per annum for his mother, Lady J—, aged 80. Sir T— A—, aged 68, with slightly impaired health, invested £10,000 a few days ago, and secured an annuity of £1,528 per annum, payable quarterly, and is arranging for a similar amount for Lady A—, his wife.

Many others are negotiating annuities for smaller or larger amounts.

The Advantage of Prompt Action.

Some of our correspondents have expressed their intention of making a purchase as soon as they can dispose of their Consols and similar securities to better advantage than at present. We would point out to such that the best way to make up their losses on these securities is to sell them at once and invest the proceeds in an immediate annuity. Thus suppose a male 65 years of age has £10,000 in Consols. He could at present sell out for £7,900. This would purchase him an annuity in the Sun of Canada of £882 8s., payable half-yearly, instead of the £250 income from his Consols. In one year he has made up over 6 points. *In three years he is as well off as if he had held his Consols and they had risen to par.* Who expects they will reach par in three years, or even ten?

The Purchase of an Annuity is Simplicity Itself.

Many of our readers are surprised to find what a simple transaction the purchase of an annuity is. It can be carried out in five minutes. You simply hand in to the Sun Life Assurance Co. of Canada a short proposal form with your cheque and proof of age, and are handed the bond in exchange—no brokers' commission, no stamp duty, no legal or other expenses. The receiving of the annuity instalments is even simpler. You need never put your pen to paper. We send your banker a cheque on the Bank of England, asking him to place the amount to your credit if he knows you to be alive. Is there any other investment that will give you so little trouble or anxiety?

A Word of Warning to Avoid Confusion.

Just a word of caution to our readers regarding the name of the Sun Life Assurance Co. of Canada. There are other companies with names somewhat similar. The great Annuity Company is the Sun Life Assurance Company of Canada, known for short as the "Sun Life of Canada." This is one of the strongest financial institutions in the British Empire, with funds of nearly £9,000,000 profitably invested under Government supervision, and increasing £1,000,000 yearly. The income is over £2,300,000, and the surplus over and above all liabilities is £1,000,000. In speaking of the "Sun Life of Canada," please remember both ends of the name, "Sun" and "Canada."

Innumerable Methods of Applying Annuities.

The contingencies under which the provisions of an annuity may be applied are almost without number, and yet are simple and practicable in the extreme. A few more examples are

given here which will illustrate the benefits and advantages to be derived from investing in the Sun Life of Canada.

A Wise Father.

A father, 69 years of age, had a son of 27 in law, and one of 29 in medicine. Both were struggling to build up a practice in London. The father realised that his boys were now more in need of financial assistance than they would be in later years, and after he had passed away. But his income, about £400 a year, derived from investments of £12,000, was just sufficient to meet his own requirements. If he gave his sons any of the capital, he proportionately reduced his income. He solved the difficulty by purchasing an annuity of £400, payable £100 a quarter. This cost him about £3,184 of his capital. The balance of £8,816, he divided equally between his sons, enabling the Doctor to move to Harley-street and the Lawyer to secure a remunerative partnership. Both are now doing well, and the father has the same income as before without the worry about investments. He has the satisfaction of having helped his sons to prosperity at a time when they most needed it, and of actually seeing the benefits resulting from his help. Is this not a better way than holding on till death?

Guaranteed Return of Capital.

Some purchasers who are desirous of providing for others by a return of part of their capital in the event of their own early death, have carried out the transaction as follows:—

A female, 54, deposits £1,000 and secures an annuity of £68 4s., payable half-yearly, and guaranteed 10 years. That is, the instalments are payable as long as she lives, but they will be continued for 10 years if she should die before the expiration of that period.

A male, 64 years of age, for £2,000 secures an annuity of £178 16s. on the same plan.

A female, 60, for £2,000, secures an annuity of £120 16s., but guaranteed for 20 years.

A male, 59, for £1,000, is granted on the same plan £64 10s.

Return of Purchase Money.

Here is another favourite example, showing how the purchaser of an annuity can protect the balance of the capital which he pays for that annuity in case he should die before his annuity instalments equal the amount of the purchase money.

A male, 68 years of age, for each £1,000 of purchase money, secures an annuity of £93. Should he die before his annuity instalments equal the amount of purchase money, the balance is at once paid to his executors or any beneficiary he may have named.

A male, 80, on the same plan, would secure an annuity of about £130 per £1,000, and a female of 80, £122 6s. annually.

Deferred Annuities.

A few examples are given here to show the amount of money which would be paid out in annual instalments by the person insured in order to secure an annuity for the rest of his or her life, commencing at a stated age.

In order to secure an annuity of £100 a year from the age of 55 till death, a male, 45 years of age, would pay 10 annual payments of £101 1s., or a lump sum of £810 14s. Similarly for £100 a year, beginning at 55,

a female, 45 years of age, would pay 10 annual sums of £110 9s., or a lump sum of £887 8s.

A male, 30, for a single payment of £272

17s., or an annual payment of £16 7s., would secure an annuity of £100 a year, beginning at 60.

A Wife's Reward.

To secure a sure and definite income for life for his wife is the aim of every right-thinking man.

By ordinary methods this is not an easy thing to do. Assuming that money is worth 4 per cent., it would require a capital of £2,500 to yield an income of £100 a year. But one may never live long enough to get that amount together, or if one does there is always the possibility that the result of years of labour may vanish in so many weeks through bad investments. So that, after all your careful saving, your wife may still find herself penniless.

There is only one absolutely safe way.

We give here one or two examples, showing how, by means of the Sun Life of Canada, a husband can make certain provision for his wife and children should they survive him.

A husband, 30 (wife the same age) could secure her £100 a year should she survive him by an annual payment of £23 12s.

If the ages were 40 the annual payment required would be £29 10s., or if 50 £39 17s.

A male, 40, wife the same age, for a deferred annuity of £100 a year beginning at 60 would pay £73 12s. annually. Should he not reach that age the annuity will at once become payable to his wife. Thus, as long as either may live £100 a year is assured, the Company guaranteeing not less than 20 payments in any event.

The time is coming when annuities of this kind will largely take the place of the old form of life assurance. It is a more direct way of securing what is aimed at; that is a "provision" which should mean an income for wife or children.

Have You an Estate

You may combine a single payment life policy with the purchase of an annuity in such a way that your estate will receive back more than the purchase-money at your death, and you will yourself draw 4 per cent. per annum on the outlay, payable half-yearly during your life. This cannot be obtained from any other company. It is an excellent way of providing for estate duties, as the amount may be made payable direct to the Inland Revenue Authorities before probate of will.

Invalids.

Very few companies grant better terms to an invalid than to a healthy person of the same age. The Sun of Canada grants a large annuity according to the degree of impairment. For example, a lady, 59, was for £2,500 given an annuity of £750 (30 per cent.). The ordinary rate for a healthy female of that age is a little over 12 per cent.

All Enquiries are Confidential and are Answered Fully.

The space available will barely allow us to give INQUIRER readers a thousandth part of the different kinds of annuities, and old age pensions, which can be arranged through the Sun Life of Canada, but inquirers are always given full particulars, their communications being treated as confidential, and answered to the best of our ability. Enquirers should send the date of birth and the nature of the provision they wish to make to the Company at the Head Office for the United Kingdom, namely, 34, Canada House, Norfolk-street, Strand. Where it is doubtful as to just what kind of annuity or investment will best meet a particular case, a short explanation of the circumstances will elicit our best advice. Whereas we wish it to be clearly understood that an inquiry places the writer under no obligation, our large correspondence compels us at the same time to request that no inquiries shall be made from mere curiosity. We trust to return to the absorbing subject of "Annuities and their Uses" later.

J. F. JUNKIN, Manager, Sun Life Assurance Co. of Canada, 34, Canada House, Norfolk-street, Strand, W.C.

P.S.—As to the financial strength of the Sun Life of Canada, see the insurance article in *The Standard* of March 2.

up the banner and urged the movement on. After six years, Mr. Wicksteed continued, they had to confess that as far as the realisation of their aspirations was concerned they came before the present meeting empty-handed. Why? They of the liberal faith were a strange people, a mystery to each other, and to those who came amongst them. Yet he would say that even if they could do no better than they had done he would still urge the society to go on, and remain proud of being the first President, for certain things had happened in the way they did happen among the members of their fellowship without their expecting them to happen. There had come about a great united movement on the part of the Social Service Societies of all the great churches, organised on a national scale, with a Bishop as the President, and it was because of what they had been doing quietly that this wider sphere had been entered upon. He hoped as many as possible would attend the Summer School at Swanwick in June. The previous gatherings had resulted in a new feeling of hope and elasticity, and if there was a decline of belief in regard to panaceas, or intellectual abstract formulæ, there had been a wonderful revival in hope and faith. They were determined to face the risk of serious experiments, and if they failed in one line they would try another, every failure being a step to something better. In moving the adoption of the report, therefore, he wished to say that, in spite of its apparent meagreness, and the disproportion between their aims and achievements, he rejoiced that the Society was being continued, and he believed it would produce good fruit and help in its way to establish the kingdom of God.

The Rev. J. C. Street seconded the resolution, which was passed unanimously.

The Rev. W. J. B. Tranter moved a resolution of cordial thanks to the officers, especially mentioning Miss Gittins, to whom they owed a large debt of gratitude. Although he knew they were living in critical times, as the report stated, he was greatly encouraged as he carried on his missionary work in Birmingham by the efforts of the society, and he wished them God speed.

The Rev. V. D. Davis said he was glad to second the resolution because he had had the privilege of taking part in two summer schools, and everybody who had been there knew that if the Society did nothing else it was thoroughly worth while. But it was a lamentable thing that it did not gather in more supporters. If they wanted to make their religion vital to-day it could only be achieved in doing such work as this, which was truly their way of salvation. They were grateful to those who had called them into the Social Service Union, and they owed more thanks than they could express to the President for the encouragement he had given them. The resolution was carried.

The Rev. J. M. Lloyd Thomas, chairman of the Executive Committee, said that the best thanks of the Union were due to Miss Lucy Gardner, hon. secretary of the Inter-Denominational Conference of Social Service Unions, for the extremely

interesting exhibition illustrating the needs and methods of social service and social study which she had arranged at the cost of much time, thought, and self-sacrifice. Their gratitude was also due to the Art Students' Christian Union Missionary Illustrating Department for their kind services in preparing the charts.

This was warmly seconded by Mr. Burgess, and the meeting then terminated.

The officers for the ensuing year are as follows:—

President, J. F. L. Brunner, Esq., M.P.; Vice-presidents, W. Phipson Beale, Esq., K.C., M.P., Sir W. B. Bowring, Bart, Rev. Stopford A. Brooke, M.A., LL.D., Rev J. E. Carpenter, M.A., D.Litt., H. G. Chancellor, Esq., M.P., Rev. H. Enfield Dowson, B.A., Rev. James Drummond, M.A., LL.D., Henry P. Greg, Esq., M.A., John Harrison, Esq., Philip H. Holt, Esq., Richard D. Holt, Esq., M.P., Rev. L. P. Jacks, M.A., Prof. Sir Henry Jones, LL.D., C. Sydney Jones, Esq. M.A., W. Byng Kenrick, Esq., B.A., Rev. S. H. Mellone, M.A., D.D., R. Robinson, Esq., Prof. F. E. Weiss, D.Sc., F.L.S., Rev. P. H. Wicksteed, M.A. Treasurer, C. Weiss, Esq. Joint secretaries, Miss Catharine Gittins, Rev. J. S. Burgess. Executive Committee, Rev. J. M. Lloyd Thomas (chairman), Mr. W. J. Clarke, Rev. Dr. Tudor Jones, Dr. Lionel Tayler, Mr. Harrop White, Mr. J. Waters, Rev. R. P. Farley.

EXHIBITION OF SOCIAL NEED, SOCIAL SERVICE, AND SOCIAL STUDY.

The interesting and extremely instructive Exhibition, arranged by Miss Gardner on the ground floor of the Church of the Messiah Schools, was visited during the Conference by many people, whose chief regret was that time did not permit of an exhaustive study of the valuable charts, photographs, books, pamphlets, and objects illustrating the dangers of certain trades and the iniquities of sweating which were displayed. To those who may not have given much previous thought to the social needs of our time, except in the way of a vague and unorganised sympathy for the poor, a great awakening must have come as they passed from court to court in this stimulating exhibition. We know, as a matter of fact, that the haunting horror of the pictures representing tiny babies suffering from malnutrition could not be shaken off by some—and not all of them women!—who had been made to realise for the first time how the lack of proper food and care in infancy works out in stunted and distorted bodies, and every kind of abnormality that can darken the shadows of the prison-house for the growing child. Scarcely less suggestive were the bunches of artificial flowers bearing labels from which we learnt that “the rate paid is 3d. a gross, 5 to 6 gross in 12 hours, weekly earnings about 7s., retail price, 2s. 9d. per gross.” Books dealing with eugenics, hygiene, social ethics, and practical housing bounded, and all that was required, as Miss Gardner pointed out in an interesting leaflet, to drive the lessons of this Exhibition home was “a little imagination and a little knowledge.” We hope this was supplied by all who visited it.

MINISTERS' PENSION AND INSURANCE FUND.

THE third Triennial Meeting of the donors, subscribers and beneficiary members of the Fund was held in Birmingham on Thursday evening, April 18, the Rev. Dr. J. Estlin Carpenter presiding. The reports, as published, for the years 1909, 1910, and 1911, and the summarised triennial report, as presented to the Conference, were adopted. A resolution was passed asking the managers to consider the desirability of publishing in the reports a list of the beneficiary members. The four retiring managers, the Rev. Dr. Carpenter, Mr. H. Chatfield Clarke, Mr. John Harrison, and the Rev. H. J. Rossington, were re-elected for a further term of nine years. A vacancy on the board caused by the resignation of Mr. Henry Lupton, was filled by the appointment of Mr. Robert Blake, who will serve for six years. The auditors, Mr. R. Mortimer Montgomery and Dr. C. Herbert Smith, were re-elected. Thanks were accorded to the Birmingham Committee for the use of the room and to Dr. Carpenter for presiding.

REPORT.

The Report of the Board of Managers presented to the National Conference was as follows:—

The number of policies in operation has risen during the last triennial period from 97 to 102, of which six have matured, two ministers being already in receipt of their annuities, and four more becoming entitled to theirs during the present year. Of these policies 59 are for both pension and insurance, 43 for pension only. Several policies have been re-assigned, without deduction, to ministers who had ceased to fulfil the conditions required by the Fund.

Three beneficiaries, unfortunately, died during the period under review. In the case of one who was insured under Table A, and of another insured under Table B, nothing was payable to the deceased's estate, as the insurance was for pension only, without allowance for premiums paid, and neither minister had attained the age of 65 years. The third was insured under Table G, which brought payment of £278 15s. to his representatives.

Assistance is given to four ministers who have insured otherwise than under the ordinary tables, for special reason in each case.

Two aged ministers are in receipt of small annuities from the Fund, to supplement other sources of income which enabled them to retire. Another minister was assisted in the same way for a short period, but, his circumstances having improved, he surrendered the annuity. A promised grant to a fourth minister in case of his retirement was not called upon, as he died at his post, full of years.

The annual subscription list, which originally stood at £313 2s., and for security's sake should be maintained at a level of at least £300, had gradually fallen, through death and other unavoidable causes, to such an extent that it became necessary to make a special effort to reinstate it. By the personal efforts of the managers this has been brought up to £297 7s. 7d., which includes the substantial

sum of £64 12s. 7d. from 39 congregations—a fact which the Board particularly welcomes.

The capital of the Fund now stands at £25,701 11s. 3d.

The treasurer, Mr. H. Chatfield Clarke, 102, Bishopsgate, London, E.C., will be glad to receive new donations or annual subscriptions.

C. J. STREET,
Hon. Secretary.

AN exhibition, arranged by Mr. Herbert New and Mr. Lewis Lloyd, illustrating the history of Unitarianism in Birmingham and the immediate district, was held in the Queen's College Hall, Paradise-street, during the Conference. We hope to give a more detailed account of this next week.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belfast: All Souls' Church.—For many local and personal reasons the loss of the *Titanic* has come very closely home to the members of All Souls' Church. On Sunday morning, April 21, a memorial service was held. The preacher was the Rev. G. Leonard Phelps, of Holywood, who made appropriate and sympathetic references to the sad and terrible event. At the close of the sermon, the organist, Mr. Drew Birch, played Beethoven's Funeral March in C.

Birmingham: Hollywood.—The funeral of Miss S. J. Taplin took place at Kingswood Chapel, Hollywood, near Birmingham, on Thursday, April 18. The large attendance of friends and members of the congregation bore eloquent testimony to the affection and respect in which she was held throughout a strenuous life, many years of which were devoted to the service of Kingswood people. The principal mourners were Dr. Taplin (nephew), Mr. Petts (cousin), Mrs. Jolly, Miss Busby, and Miss Carter. The service was conducted by the Rev. T. A. Gorton and the Rev. Gertrud von Petzold. A memorial service was held in the chapel on Sunday morning, conducted by the Rev. T. A. Gorton.

Boston.—Saturday last was a day of general mourning in Boston, consequent on the interment of the late Joseph Cooke. Mr. Cooke, who was in his 55th year, was a highly successful journalist. Beginning life under humble circumstances, he became principal proprietor of the *Boston Guardian*, and several other newspapers in the county. The Rev. A. G. Peaston officiated at the funeral. A memorial service was held on the Sunday evening.

Doncaster.—We regret to learn that Dr. Duff's large-hearted co-operation in the recent stone-laying at Doncaster has led a number of the Congregational ministers of Sheffield to dissociate themselves from his action, and to sign the following remonstrance with him:—"The undersigned Congregational Ministers of Sheffield feel reluctantly bound to express their deep regret that the warm and impulsive generosity, to which they would pay cordial tribute, of the Rev. Dr. Duff, M.A., of the

Yorkshire United College, should have led him to lay a foundation stone of the 'Free Christian Church' under definite Unitarian auspices at Doncaster, seeing that this seems to imply the minor importance of the denial of the Deity of Christ. It should be remembered that Dr. Duff holds an important representative position as professor of a great college, and that his action is likely to make Congregationalists doubtful as to the teaching given to those preparing to be their ministers, it being difficult to understand how he can impress the students with the fundamental difference between Congregationalism and Unitarianism, whilst thus openly endorsing the latter. His action also gravely compromises all Congregationalists as adherents of the Evangelical Faith in the eyes of other Christian communities.—(Signed) E. Harland Brine, T. T. Broad, Thos. Dearlove, Martin J. Ffrench, G. E. German, Duncan Grant, W. A. Guttridge, C. G. Holt, F. Doddridge Humphreys, Walter Lenwood, Moses Perry, Henry Robertshaw, Thomas Warran, and F. W. B. Weeks." The protest is a singular confession of weakness. Men who combine robust conviction with generous Christian sympathies do not feel that their own faith is so easily compromised.

Leeds.—There were large congregations at Mill Hill Chapel last Sunday when the Rev. S. M. Crothers, D.D., of Boston, U.S.A., preached at both services. In the course of his morning sermon he said that our age was an inspiring one to the truly religious man, because never before had so much of human destiny come within the scope of human effort. If they meant to obey the will of God they needed not only knowledge of the new things, but also a knowledge of all the helps that had come down to them from the past. In that awful calamity which had come to the civilised world during the past week the first thought was the futility of effort, but more wonderful than that was the invention, so recent, by which help came. Such a thing could not have happened in the past but such things would happen still more in the future. Humanity was learning new lessons, and, in the light of them, would repent of its old mistakes. At the close of the service, Chopin's *Marche Funebre* was rendered by the chapel organist (Mr. Farrer Briggs), in memory of those who had perished in the disaster to the *Titanic*.

London: Stratford.—The 4th West Ham Troop of Boy Scouts held their first concert on Monday evening, the 22nd inst., in the school-room of the Unitarian Church. A full programme had been arranged, including fire and ambulance drill, signalling, &c. The colours presented in July last had recently been beautifully embroidered with the name of the troop by Mrs. Ellis. The Assistant Scout-master, on behalf of the boys, expressed their gratitude.

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at Mossley on Saturday last. At the evening meeting, the President, Mr. Radcliffe Firth, presided, being supported by Mr. H. J. Broadbent, the President of the Manchester District Sunday School Association, and Mr. A. Slater, the hon. secretary. The President referred in feeling terms to the terrible loss of life through the sinking of the *Titanic*. He gave a hearty welcome to Mr. Broadbent, who conveyed the greetings of his Association and gave a thoughtful and valuable address upon the present need for Sunday schools and the importance of the work of the teachers. An excellent entertainment followed. Two hundred persons were present.

Nottingham.—An enjoyable performance of Smart's "Bride of Dunkerron" was given in the schools, High Pavement, on the evening of April 18 by the High Pavement Choral Society. The choir acquitted themselves well, and supported by three excellent principals

in Miss Edith Shipley, Mr. H. Gutteridge, and Mr. E. Wainer, all members of the Chapel Choir, secured a most pleasing interpretation of the work. The orchestral accompaniments were supplied by a capable band. Mr. T. G. Parkinson accompanied and Mr. Charles Lynn conducted. Three extra items included a "Hindoo Song" sung with excellent taste by Mrs. Griffiths.

Rotherham.—In spite of the fact that the pulpit at the Church of our Father is still vacant, the attendances at the services are well maintained and the various institutions flourishing. The congregation hope that the committee will soon find a suitable successor to Dr. Mellor and the church resume its normal state.

Saffron Walden.—On Tuesday evening, April 16, 1912, a tea party was given to celebrate a threefold concurrence of events in the life of the Rev. J. A. Brinkworth, viz., his restoration to some degree of health after his recent critical illness, the golden wedding of himself and Mrs. Brinkworth, and their united birthdays which occurred at Eastertide. The Rev. J. A. and Mrs. Brinkworth were the guests of the evening, Miss Brinkworth and the Rev. and Mrs. J. B. Brinkworth being also present, and, amongst others, the Revs. J. Young and J. Anderson, Messrs. C. A. Tadmán (of Stansted), D. Miller, and E. W. Tanner. The Rev. J. Young took the chair, in place of Mr. Arthur Midgley, J.P., President of the Free Church Council, from whom a cordial letter was read. Mr. Brinkworth concluded the proceedings with a few words of heartfelt gratitude to God and to his people, and to all who had helped with the services during the long period since October, 1911, when he was taken ill.

Sheffield.—The Rev. C. J. Street, of Upper Chapel, Sheffield, having been greatly troubled with his throat during the past winter, has received leave of absence from his congregation for a period of some months. Until Whitsuntide he will be at Rhos, Colwyn Bay, and then goes to Switzerland for three months.

NOTES AND JOTTINGS.

SHAKESPEARE COMMEMORATION SERVICE
AT SOUTHWARK CATHEDRAL.

At the Commemoration Service which was held in Southwark Cathedral on Shakespeare day, April 23, Mr. F. R. Benson gave a very fine address on "Shakespeare and the Fuller Life of the People." Taking a red rose from his coat, and holding it up as he stood at the lectern, the well-known actor described it as the emblem of St. George, of the national poet, and of the whole race. It was, he declared, the symbol of the fulness of Shakespeare's life. Its colour as of blood spoke of atonement and sacrifice, while the strength and suppleness of its stem that can withstand the storm typified our Empire-making race. In Shakespeare he saw one of the greatest of Empire-makers, but his vision of Empire was not exploitation; it was association and expansion. Mr. Benson believed the real brotherhood of man had been brought nearer by the song and poetry of Shakespeare. He pleaded for a new and joyous sense of life, for a reaction from the cold, calm reasoning of the nineteenth century, and appealed from the scientific to the romantic spirit. The heart of the people, he said, was still

Elizabethan. This recalls his statement at Stratford-on-Avon, that "the democracy are striking for more poetry as well as for more play."

A PROPAGANDIST PLAY.

In connection with the National Health Week, which is being organised by the Agenda Club, a play in three acts described as "a dramatic pamphlet," by Mrs. J. A. Hobson, will be performed at the King's Hall Theatre on April 30. The play, which is entitled "A Modern Crusader," is the contribution of the National Food Reform Association, and is said by its author to be a study of village life and of home conditions in the country. "Although the surroundings are in some respects better in the country than in the town," she explained to a representative of "Woman's Platform" in the *Standard*, "one too often meets children in the villages as pale and as sickly as in any London slum, while the state of ugliness, uncleanness, and muddle to which even charming cottages are reduced after a few months' tenancy is enough to drive the landlord with ideals to despair. My little play deals with these 'conditions,' the hero being a young vegetarian doctor who has settled down in a modern English village." Tickets from 5s. downwards can be obtained from the National Food Reform Association, 178, St. Stephen's House, Westminster, to which all proceeds beyond expenses will be given.

DR. BLAKE ODGERS AND THE MIDDLE TEMPLE.

We learn from the *Times* that an ancient custom which for about 200 years had fallen into disuse was revived at the Middle Temple on Monday, when the Reader of Hilary and Easter terms delivered an evening lecture in the Hall after dinner. The office of Reader in each Inn of Court is of great antiquity, and is held by one of the Masters of the Bench, who in due order of rotation is elected to fill it. In ancient times one of the duties of the Reader was to deliver lectures to the members of the Society, and another was to give them a feast. The former duty for a long time has ceased to be observed, but the latter, in a modified form, has continued. For the present Hilary and Easter terms, the Reader of the Middle Temple is Dr. Blake Odgers, K.C., the well-known Director of Legal Education, and lecturer on law, and he decided, in addition to presiding at his Reader's Feast, to inaugurate a series of lectures of the kind which were formerly given by the Readers.

Ancient formalities, we read, were duly observed. Dinner in Hall took place at 6 p.m., and after dinner, at 7.45 p.m., members of the Inns of Court assembled to hear "Master Reader" deliver his lecture. Among those present were the Treasurer of the Middle Temple (Mr. J. H. Balfour Browne, K.C.), the Right Hon. Sir Samuel Evans, the Master of the Temple, Mr. English Harrison, K.C. (Chairman of the Bar Council), Mr. R. A. McCall, K.C., and Mr. R. D. Muir. There was a large attend-

ance of members, who were most appreciative of the learned Reader's discourse. The subject chosen was "The Legal Quarter of London," and the learned lecturer traced with skill and in the most attractive manner the origin and rise of the four Inns of Court, and the origin, rise, and fall of the not less ancient but less fortunate Inns of Chancery. The lecture was listened to with the closest attention, and at its close a hearty vote of thanks was accorded to the lecturer. It is intended during the present and next term to have four additional lectures, each dealing with the history of one of the Inns of Court.

THE ROMANCE OF WORDS.

The study of philology often yields as many surprises as poetry and romance of which words are the raw material. We are reminded of this anew in glancing through the pages of Mr. Pearsall Smith's little volume on "The English Language" in the Home University Library, which has been published this week. There is, for instance, the word *Cross*, with all its religious associations. *Crux* was translated into Anglo-Saxon by the native word *rod*, which still survives in rood-screen and rood-loft. "*Cross* is a form borrowed by the Irish from the Latin *crux*," Mr. Smith tells us, "and spread by them in their great missionary efforts among the Danish populations whom they converted in the north of England. It appears first of all in northern place-names like Crosby, Crosthwaite, &c., and finally makes its way from the northern dialects into literary English. The word *cross*, therefore, which we employ in so many and often such trivial uses, is a memorial for us of the golden age of Irish civilisation, when Ireland was the great seminary of Europe, whence missionaries travelled to convert and civilise, not only the pagan north of England, but a large part of the Continent as well."

* * *

"The conversion of England," Mr. Smith continues, "meant, however, not only the introduction of a new religion. The flood of Christianity flowed from sources deep in the past of Greece and Asia, and brought with it much of the secular thought and knowledge which it had gathered on its way; and the union of England, moreover, to the universal church opened for our ancestors the door into the common civilisation of Europe. With the Bible came words redolent of the East, like *camel*, *lion*, *palm*, *cedar*, and terms of drugs and spices, like *cassia* and *hyssop*, and *myrrh*, which was one of the offerings of the Magi to the infant Christ. *Gem*, too, is a Bible word, and *crystal*, which our ancestors used not only for the mineral, but for ice as well, as they believed rock-crystal to be a form of petrified ice."

"THE GARDEN OF MANY WATERS."

There was an experiment, both quaint and charming, at the Passmore Edwards Settlement in Tavistock-place, yesterday evening, says the *Times* of April 23, when the masque, "The Garden of Many Waters," by Miss Alice Buckton, whose name is known in this connection by the

morality play of "Eager Heart," was performed by the people of the Settlement and their children from the neighbourhood. It was a very simple allegory, teaching that the source of all good is to be found in the family, along the old lines of the mystery play. First Mr. John Croaker and Mrs. Grundy bemoaned the present age till driven off by the Shepherd and the Weaver, embodying Man and Woman's Work; and then the Spirit of the Hour found the children gardening and questioned them as to their happiness, till the Arts of Man, Commerce, Husbandry, Science, and the like, appeared, but none could tell the source of many waters until the far-off echo of "Hearthstone" was heard and the family in the home was revealed. An unseen choir sang to the chant of the organ, and the little masque was most effective. The educational purpose was perhaps patent, but experiments such as these are not without their value. They make a simple appeal, easily heard, and they might with advantage be adopted by other Settlements. At the close there was a procession to music; the evening meal was spread, and the performance developed naturally into "a social evening."

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER.

Appeal and Bazaar Fund, 1911-12.
Special Effort to Raise £1,250.

The Bazaar to be held
November 6, 7, 8 and 9.

In submitting our appeal we have the following objects in view:—

(1) LIQUIDATION OF DEBT.—On certain property belonging to the Church there is a mortgage of £550, the balance of an original mortgage of £850. The reduction has been achieved by the Congregation's own efforts from time to time.

(2) A NEW ORGAN.—We have hitherto struggled to maintain a good musical standard in our services. To this end we have been generously and effectively helped by an unpaid choir and organist. For the continuance of a reasonable efficiency we now require a new organ. The old organ has done splendid service; but it was not new when bought by us, and it has served us 28 years.

(3) RENOVATION AND REPAIRS.—The Church and Schools stand in real need of renovation. They are a splendid and substantial block of buildings, and attention paid to them now will be a genuine economy, likely to be felt for many years to come. Since the appeal was drafted the Sanitary Committee of the Corporation have given notice that the drainage requires certain alterations which will involve considerable outlay.

FOR THESE PURPOSES WE DESIRE TO RAISE £1,250.

The Congregation and Elder Scholars of the Sunday School have already promised donations amounting to the sum of £275. This is the first public appeal made for over 20 years, the congregation being entirely self-supporting. There are no endowments.

We are, yours faithfully,

JOHN HEYS, President.

DAN BAXTER, Vice-President.

HARRY ANGUS, Chairman of Bazaar Committee.

JOHN CHORLTON, Treasurer, 2, Beresford-road, Longsight, Manchester.

OLIVER H. HEYS, 8, Sunny Bank-road, Longsight, Manchester, Secretary.

C. H. CHORLTON, 38, Ashfield-road, Rusholme, Manchester, Secretary.

Contributions in money or goods, &c., may be sent to the Treasurer or to the Secretaries.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, April 28, at 11 a.m.

MR. HARRY SNELL.

"Mr. Eden Philpotts' Play: The Secret Woman."

" at 7 p.m.

Mr. G. E. O'DELL.

"Humanism in the Romances of Alexandre Dumas."

Wednesday, May 1, at 8.30 p.m.

Mr. G. E. O'DELL.

Shakespeare's "Othello."

Friday, May 3, at 5.30 p.m.

Mr. G. E. O'DELL.

"The Social Origins of the Decalogue."

ALL SEATS FREE.

HANDBOOKS OF RELIGION

Cr. 8vo, 150 pp. 2s. net.

THE JEWISH RELIGION IN THE TIME OF JESUS

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 176 pp. 2s. net.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS

By Prof. PAUL WERNLE, D.Th., of Basle.

Cr. 8vo, 200 pp. 2s. net.

PAUL: Study of His Life and Thought

By Prof. Dr. W. WREDE.

Cr. 8vo, 144 pp. 2s. net.

THE APOSTOLIC AGE

By Prof. E. VON DOBSCHUTZ, of Strasburg.

Cr. 8vo, 160 pp. 2s. net.

CHRIST: The Beginnings of Dogma

By Prof. JOHANNES WEISS, of Heidelberg.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

EUSTACE GORDON

(Manager for the Ulster Unitarian Christian Association),

**BOOKSELLER, BOOKBINDER,
:: and STATIONER, etc. ::**

Printing Well and Cheaply Executed.

Bookbinding orders carefully dealt with.

Second-hand Books searched for and reported free.

Orders received by post receive prompt attention.

35, ROSEMARY STREET, BELFAST.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHER (both Services):

April 28, Rev. Dr. STANLEY A. MELLOR, of Warrington.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS, APRIL, 1912.

Heroes of Faith—John Wesley, Theophilus Lindsey, Albert Thornhill, M.A., Children and the Cinematograph, Florence H. Ellis, The Evolution Theory, H. Waterworth, The Theory and Practice of Sunday School Teaching, A. Stephen Noel.

Dickens and his Message, R. K. Davis, B.A., The Women's League Fellowship Section, Grace Mitchell.

Notes for Teachers.—I.—XV.

T. F. M. Brockway.

D. A. S. E.

F. J. Gould.

H. Fisher Short.

Lillyblush, E. C. Higgins.

Philip Pinchett's First Sermon. A Lay Preacher.

Shelley's 'To Night.' W. Lawrence Schroeder, M.A.

A Training School for Sunday School Workers. Clara

By the Way.

[T. Guild.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

BOOKS

On Literary, Educational, Scientific, Technical, Medical, Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev and Mrs. HENRY GOW, Hampstead.—Z. INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON,

Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and Retail Establishment.

REMNANTS!—Genuine White Art Irish Linen. Big pieces for Teacloths, Traycloths, D'oyleys, &c., only 2s. 6d. per bundle. Postage 4d. Irish Linen Bargain Catalogue Free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming new Irish Linen Spring Costume Fabric, "Flaxzella." Washable, durable, looks smart for years; fascinating designs. All new shades. Write to-day.—HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3½, 1/6½. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 27, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3645.
NEW SERIES, No. 749.]

LONDON, SATURDAY, MAY 4, 1912.

[ONE PENNY.]

HANDBOOKS OF RELIGION

Cr. 8vo, 150 pp. 2s. net.

THE JEWISH RELIGION IN THE TIME OF JESUS

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo 176 pp. 2s. net.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS

By Prof. PAULE WERNLE, D.Th., of Basle.

Cr. 8vo, 200 pp. 2s. net.

PAUL: Study of His Life and Thought

By Prof. Dr. W. WREDE.

Cr. 8vo, 144 pp. 2s. net.

THE APOSTOLIC AGE

By Prof. E. VON DOESCHUTZ, of Strasburg.

Cr. 8vo, 160 pp. 2s. net.

CHRIST: The Beginnings of Dogma

By Prof. JOHANNES WEISS, of Heidelberg.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

LONDON DISTRICT UNITARIAN SOCIETY.

THE ANNUAL MEETING will be held at Essex Hall on Thursday, May 16, 1912, at 8 p.m. Refreshments 7.30.

RONALD BARHAM, *Hon. Sec.*

PECKHAM.

SALE OF WORK

(in aid of Church Funds)

WILL BE HELD IN

THE SCHOOLROOM, BELLENDEN ROAD,

on Saturday, May 18, 1912,
at 3.30 p.m.

Contributions of any kind will be very acceptable.—Address, (Mrs.) A. HAYWARD, Sec. Ladies' Working Party, 93, Chadwick-road, Peckham, S.E.

OLD CHAPEL, DUKINFIELD.

ANNUAL SCHOOL SERMONS,

SUNDAY, MAY 5th.

Preacher: Rev. E. D. PRIESTLEY-EVANS (Bury).
Services: 10.45, 2.45, 6.30.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £2,949,00
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, *Managing*
G. SHRUBSALL, *Directors.*

A NEW LIGHT ON CHRISTIANITY

DIVINE LOVE VINDICATED

By H. W. SOUTHWORTH

A forcible argument for the part played by Satan in the history of human redemption.

The Aberdeen Journal says: "Genuine and whole-hearted. The writer has put much study into his effort."

The Christian World says: "Mr. Southworth thinks for himself, and has a right to a hearing. He urges his case with enthusiasm."

The Bookseller says: "An unusual and stimulating book."

EVERY THINKING MAN AND WOMAN should possess a copy of this remarkable book.

Crown 8vo, 320 pages, 3/6 net.
Post free, 3/9.

Send for descriptive pamphlet and catalogue of books.

JOHN LONG, Ltd., Publishers,
12, 13 and 14, Norris Street, Haymarket,
LONDON.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

PREACHER (both Services):

May 5, Rev. E. W. LUMMIS, M.A.,
of Cambridge.

DOMESTIC MISSION SOCIETY.

THE

ANNUAL MEETING

WILL BE HELD AT

Highgate Hill Unitarian Church,

ON

MONDAY, MAY 6.

H. G. CHANCELLOR, Esq., M.P., the three Missionaries, and others will speak.

Tea and Coffee at 8 p.m.

The Chair to be taken at 8.30 p.m. by F. WITHALL, Esq.

HENRY GOW, *Hon. Sec.*

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health. Next term begins May 1.

For Prospectus and information apply to C. J. MONTGOMERY, M.A., *Head Master.*

The Inquirer.

April 27th contains the following:—

"Bergson and Theology." By Prof G. DAVES HICKS, Litt.D.

"Bergson." By Rev. L. P. JACKS, M.A.

"Christianity and the Moral Ideal." By Canon A. L. LILLEY.

"The Social Challenge to the Church." By Rev. J. M. LLOYD THOMAS.

"Unemployment." JOHN WARD, M.P.

"Prayer." Rev. S. H. MELLONE, M.A., D.Sc.

"Loyalty in Religion." Rev. S. M. CROTHENS, D.D.

"Women's Work in the Churches." By Mrs. SYDNEY MARTINEAU.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 5.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. M. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. E. COLEMAN, M.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. G. HAMILTON VANCE, B.D.
 Forest Gate, Upton-lane, 11, Mr. H. N. CALEY; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. G. CRITCHLEY, B.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. WALTER RUSSELL.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, Sunday School Anniversary and Flower Services, 11, Rev. JOHN ELLIS; 3 and 6.30, Rev. J. ARTHUR PEARSON.
 University Hall, Gordon-square, W.C., 11.15, and 7, Rev. E. W. LUMMIS, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Angelsea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Dr. J. ESTLIN CARPENTER, Litt.D.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. COOTE.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. J. S. MATHERS, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. F. TURLAND.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Miss Woods. Subject, "Bergson."
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

KENRICK—CHAMBERLAIN.—On April 26, at the Church of the Messiah, Birmingham, by the Rev. J. Worsley Austin, Gerald William, younger son of the Rt. Hon. William Kenrick, The Grove, Harborne, to Ruth, sixth daughter of Arthur Chamberlain, Esq., of Moor Green Hall, Birmingham.

DEATHS.

BRADSHAW.—On April 28, at his residence, Greenmount, Heaton, Bolton, Jonas James Bradshaw, F.R.I.B.A., J.P., in his 76th year.

BROOKS.—On April 26, Jane, the wife of John Hall Brooks, of Caerfron, Ruthin, and Gee Cross, Hyde, and daughter of the late James Hibbert, of Ferndale, Gee Cross, and of Mrs. Hibbert, of Blundell Sands, near Liverpool.

COTTEN.—On April 21, at 13, South Terrace, Hastings, Lucy Cotten, aged 86.

A LADY, who has given her interest for many years to the needs of Poor Working Ladies, appeals for donations towards the same. Particulars given.—Mrs. HENRY WILSON, Farnborough, Kent.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	307	BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
ROBERT BROWNING	308	A Study of St. Luke	314	National Conference	316
NATIONAL CONFERENCE PAPERS :—		Literary Notes	314	London District Unitarian Society	316
The Sunday School	309	Publications Received	315	The South-East Wales Unitarian Society	317
Our Domestic Missions	311			Announcements	318
CORRESPONDENCE :—		FOR THE CHILDREN :—		NEWS OF THE CHURCHES	318
The Social Challenge to the Church	313	Notes from "The High Nest"	315	NOTES AND JOTTINGS	319

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE dedication of the new Campanile at Venice, on St. Mark's Day, is an event of international interest, not only because Venice is a priestess of the healing influences of beauty to men and women of every land, but also because of the part she once played in moulding the destinies of modern Europe. The proceedings, which were marked by elaborate civic and ecclesiastical ceremonial, afforded a striking illustration of the growth of national feeling in Italy. The one cause for regret was that the authorities of the Vatican threw away a golden opportunity of abandoning their protracted and one-sided quarrel with popular sentiment and rational government.

* * *

In an article in *The Times*, Mr. Horatio Brown points out how deeply the fall of the Campanile was felt by all Venetians, for it summed up in a peculiar manner the history of their city, and how successfully the scheme of an exact reconstruction has been carried out. "The colour of the new shaft," he says, "is a little rosier than the old. The bell-chamber is an exact reproduction of the original. The five bells, except the largest, which was intact, have been refounded at the charges of his Holiness the Pope; and his name, perhaps for the first and only time, appears in conjunction with that of the King of Italy in the commemorative inscription. The attic

above the bell-chamber has recovered its two lions of St. Mark, defaced at the time of the French occupation; the shell of the new pyramid is made of reinforced concrete instead of brick, the outer casing of copper and the ribs of Istrian and Verona marble are identical with the old; the angel has been recast, but is carefully modelled on the angel of 1822. In short, the new tower faithfully reproduces its fallen predecessor; and for all Venetians there can be no doubt that it is a joy to see 'the master of the house' at home again."

* * *

THE attempt to use the argument of sacrilege against the proposals for disendowment in the Welsh Church Bill has received what we can only describe as a smashing blow in the letters of Professor Pollard to *The Times*. He points out in precise detail how the founders of the Cecil family were enriched by gifts of Church lands, and laid the foundations of a prosperity which has continued to our own day in what is now denounced as sacrilege. Lord Hugh Cecil and his brother have made feeble replies which amount to little more than a plea that they are not responsible for their ancestors. To this Professor Pollard rejoins: "It is a question not of descent, but of inheritance. I agree with Lord Hugh Cecil that descent from a thief should debar no one from denouncing theft. But to my mind the inheritance and retention of stolen property should. This to Lord Hugh is foolishness. His view apparently is that the guilt of theft is wiped out by prolonged enjoyment of the proceeds. No doubt there is a Statute of Limitations, but I doubt its application in the moral sphere. However, I do not wish to stray

from the path of history into the labyrinth of ethics."

* * *

IN view of the vehemence with which the "sacrilege" argument is being pressed in some quarters, it may be instructive to quote part of Professor Pollard's statement:—

"But for the claims to exceptional virtue and special historical knowledge implied in Lord Hugh Cecil's interjection," he writes, "there would be no reason for singling out his family. Lord Burghley himself was moderate in his acquisitions as in his policy. His emoluments were not excessive considering his services to the State; they were small, indeed, compared with the plunder secured by the pious founders of the ducal houses of Somerset, Bedford, Devonshire, Rutland, and Norfolk; and few were the noble families, Protestant or Catholic, which did not participate in this 'sacrilege' of the 16th century. When this Bill comes to be debated in the House of Lords, it may perchance abbreviate the 'sacrilegious' argument if noble lords reflect that the restitution to the Church of a tithe of the property that was taken from it by their ancestors would richly compensate it for the proposed disendowment of its four Welsh dioceses, and would establish more conclusively than any eloquence the sincerity of the horror they express of 'sacrilege.'"

* * *

IN the Upper House of the Convocation of Canterbury on Tuesday a motion calling upon Churchmen and Churchwomen and other Christian people to offer the most strenuous opposition to the Government proposal to disestablish and disendow the Church in Wales was carried by 21 votes to 3. The dissentients were the Bishops of

Oxford, Hereford, and Lincoln. It is certainly rather remarkable to find the Bishop of London and others prophesying that the Bill would cripple the work of God in Wales, instead of pledging themselves to make good any loss of endowment. At a time when the Baptist denomination is trying to raise a quarter of a million in order to improve the position of its poorer ministers, the Church of England might cheerfully accept the task of doing at least as much for the Welsh clergy.

* * *

THE Bishop of Oxford, in giving his reasons for dissenting from the majority of the bishops, said that he believed nothing was more disastrous to the Church in Wales than that it should meet a proposal for Disestablishment and Disendowment with a blank negative. It appeared to him that the case for Disestablishment was irresistible, and Parliament was bound to take cognisance of it. He did not agree with some of the actual proposals for Disendowment, but some measure of Disendowment must accompany Disestablishment, because it could not be denied that the ancient endowments of the Church were given at a time when the Church held an altogether different position to the whole life of the nation compared with what it did now.

* * *

THE impressive service in memory of Mr. W. T. Stead, which was held in Westminster Chapel on April 25, occurred too late for any notice of it to appear in these columns last week. It was a remarkable testimony to his gift for friendship with all sorts and conditions of men, and his genius for arousing enthusiasm for noble and often despised causes of justice and humanity. In a beautiful address Dr. Clifford spoke of him as an undespairing fighter against every kind of pessimism. "His faith in God, and in great human causes, was magnetic." Women never had a braver knight than he. One of the chief aims of his life was to lift woman to a higher place and to kindle in her a true sense of her responsibilities. It was asserted, Dr. Clifford said, that he was one of the first editors to engage women on his staff on the same terms as to work and wages as men.

* * *

MANY old students of University College, London, will have seen the announcement of the death of Professor A. J. Church with sincere regret and will desire to pay a grateful tribute to his memory. He was not a great teacher, but he always bore about with him the atmosphere of the best classical scholarship, its passion for accuracy and its fastidious taste. As a translator he was unusually successful, and his version of Tacitus in which he collaborated with the late W. J. Brodribb will long keep

his memory green. But he was still more widely known by his series of stories from Greek and Latin writers, in which he opened the golden gates of classical learning to generations of school-boys, and enticed them to enter as into the garden of the Hesperides. Perhaps few scholars of our generation have done a more useful work. Certainly none have achieved a more delightful success.

* * *

THE Bishop of Oxford was entertained on Tuesday evening by the National League of Young Liberals. In proposing his health Mr. C. P. Trevelyan, M.P., who presided, described him very happily as "a non-party man, but a partisan of great causes." In the course of his reply, the Bishop, who spoke of himself humorously as an aged clergyman, standing for various moral qualities, with possibly a rather weak head, but at any rate a kind heart and a sound conscience, dwelt specially on the failure of labour to obtain a fair share of the profits in the great industrial development of the past generation. He believed, he said, that the welfare of their country depended on their revivifying with hope the life of the country. There was no object which politicians needed to set before themselves more strenuously, deliberately, and seriously than that of restoring agricultural courage, initiative, and co-operation, and making the whole bulk of the agricultural population feel that they had a stake in the country and a position of dignity which nothing could take from them and which justified them in standing on their own legs and refusing to cringe to any one, whether squire, parson, or whomsoever.

* * *

THE problem to be faced, he continued, was different in its conditions in town and country, but it was the same in its fundamental character—the restoration to the great mass of the people of some sense of security, in the right to work, and to a proper and reasonable wage for their work. What had impressed itself most upon his conscience in Birmingham was the vast mass of the population who, while not engaged in "sweated industry," were living under conditions of such insecurity that any sort of change or fluctuation plunged them into destitution. Only under conditions of extraordinary heroism and virtue could a man living on these terms be expected to think it worth while to do his best. "To make our industry efficient," he said, in words which ought to be pondered very deeply, "the first thing we have to do is to consider the extent of reasonable justifiable hopelessness in which the great masses of the labourers at present live, and that an increase of hope for them would be an increase of efficiency for industry."

ROBERT BROWNING.

BORN MAY 7, 1812.

It is interesting to realise that the same year gave birth to the two distinctive humanists of the nineteenth century. DICKENS and BROWNING alike learned in the crowd to distinguish the individual, yet somehow always to keep him related to the whole. A broad human interest is the vital atmosphere in which their characters come to dwell, so that, although they single out types in their own peculiar and opposite ways, the intention of each is not so much to make us observe as to make us feel. Then over their scenes of the human comedy each flings the same warm glow of a very English moral sincerity and earnestness. Yet, in form, in brain-work, in training, experience, and expression, they are so far apart that except for the moment they are hardly to be thought of together. It would seem too incongruous to their separate groups of readers.

With the coming of May it is BROWNING's hour of apotheosis, and for a while we shall all be talking and reading of him, hearing strange revaluations, perfervid praise from the neophyte side by side with the measured criticism of the expert, and, through it all, probably realising more than ever the actual greatness of this strong calm poet, this craftsman of his art, this master alike of lyric and monologue. His inspiration, true of all the immortals, was Humanity. When he chose such titles for his volumes as "Men and Women," "Dramatis Personæ," or "Parleyings with Certain People," he was giving his own keynote. The one abiding interest of a man is his own race, its ideals, hopes, faith, struggles, failures. For a time he may imagine himself more attracted by other things; the developing field of a science, the material progress of a business, or lonely engrossment in an art may seem to blot out all common human concerns. But in the end he finds he was not made to live alone, and something inevitably brings him back to that "sweet human love," with all it means, that PARACELSUS, dying, discerned. To be an Aprile, a poet, he should never have lost touch with this—the fresh mountain-spring of song. BROWNING might easily have been drawn aside, for when he began to think of poetry as a life-work WORDSWORTH and the Lake School had the ear of men and were beginning that poem of Nature that was to grow for a hundred years, till it created a positive fashion, and town-dwellers dream of a country life they could not endure for one wet week. But, born in unromantic Camberwell, BROWNING was essentially a Londoner, a citizen. He knew and loved certain forms and phases of nature; there are passages in his poems that re-create with the inevitability of genius the "wind-swept gap in the

Appenines," "the lark soaring up and up, shivering for very joy," the moment of an English spring when "blue ran the banks across, violets were born." Quite a selection of nature poems could be formed from his work, yet they would not reveal the essential BROWNING. For him one must peer at the faces of the men and women who form the visionary city of his creation. He learned the inexhaustible mystery of them as a boy; that night on the Dulwich hill, when for the first time he gazed long and wonderingly at the sky illumined by the city below, and felt the strange and varied energies pulsating there, was the opening of the magic scroll.

The browsing among his father's curious collection of occult books would encourage him in delving for strange qualities in the shadowy depths of human nature. And when to these were added the fire of SHELLEY and the moonlight of KEATS life became a boundless fairyland with the joy of surprise possible at every turn of the path. From that evening when the bundle of volumes by SHELLEY and KEATS (all easily first editions) were opened beneath the Camberwell trees, and the two nightingales BROWNING tells us of sang fittingly overhead, humanity, never hitherto dull and prosaic, became penetratingly musical.

One must have come upon BROWNING in the dawning of one's manhood in order fully to realise this. Then as one walked the Sussex lanes (or wherever it might be) book in hand—that tiny volume of *Selections* which opened the magic casement for so many poor but eager poet-lovers in those days—a rare company began to grow about one in the sunshine or the twilight. Each was as vivid as the folk one knows, but there were gleams of thought and feeling in them that made them just enough unlike all others to be a revelation of the infinite variety of the race, and of that precious gift of the true artist by which he creates what never has been but which we readily declare we have seen.

This perennial interest in man, with his hidden subtleties and complex psychology, undoubtedly affected BROWNING's form in expression. One does not look to the Teuton for style in any case; he is too occupied with his matter. So long as he can create his legend for you he will not mind with what clouds of words he envelops it; it may be he is natively fond of the immense vague, the mysterious margins that melt off to infinity, the dream-laden shadows of the Gothic sanctuary. BROWNING had not the Latin mind that delights in clear outline and sharp shadow, equally definite in the pillars of a temple, and in the doctrines taught there.

He will ramble leisurely, casually, through the undergrowth of a religious dialogue (as in "La Saisiaz," or "A Death in the Desert") without a thought of the Latin's clear ultimate decision. Many people are exceedingly hazy at the

finish of a poem as to BROWNING's "meaning." But that is exactly his gift. He fills them with his own emotion: the same confusion, as of evening and dawn, that is on his soul is on theirs, shot through with the same threads of glamour and hope. He might have fully understood the "Futurist" painters, for he was their prototype; in his religious poems, for instance, we are not allowed to be outside observers, accepting or rejecting a finished scheme; we are actually "in the picture," as the futurists would say—that is, in the midst of the battle of ideas. The cross-currents of religious problems, the eternal perhaps that touches hands with yes and no, the soul's mysterious impulses, longings, and memories—all these flash the confusing colours of a moving prism through BROWNING's mind and our own. Writing in the one modern language capable of spiritual expression he uses it, in the religious sphere, almost entirely for mystical impression. One must accept the tone of each poem as the reflection of one deep moment; but to attempt the building of a system of doctrine out of them would be futile. He knew himself to be writing in a time of change; with 1789 all external authority was gone; the influences of the South Place group, W. J. Fox, Miss ADAMS, and the rest, had convinced him of this; an era of new movements had begun bringing upheavals in society; it was an age of dynamic prophets, from EMERSON in America to CARLYLE and RUSKIN here; and the researches of men like DARWIN and LYELL were giving men more trust in microscopes than in MOSES. That he was aware of his atmosphere hundreds of his lines show. He was not like NEWMAN from whose work you gather no single reference to any of his great contemporary peers. In "Bishop Blougram's Apology," in "Christmas Eve and Easter Day," and in numbers of other poems, BROWNING's allusions to the thought stirring in his own generation are clear and technical. In some of his portraits there is the look of the successful man of affairs, the merchant or the lawyer. There was this trait about him. He handled his material with the assurance only given by a certain measure of practical knowledge. When he wrote any poem on art there was a real technique behind it. Just as every artist has his own palette so BROWNING had his—gold, brown, red, with a unique use of black, solid and fierce for contrasts. In "Andrea del Sarto," we have the (somewhat refined) talk of the studio, and the one unforgettable phrase that defines Sarto for ever. His work in a Venetian sculptor's studio was of a piece with his practical nature, enabling him to model in his own art with the bold handling of one who knows the true uses of clay. The connoisseur's study of prints (as seen in "A Likeness") gives quality to the etched lines of many

a verse. Dr. BERDOE has shown the curious medical and anatomical background which the poet possessed. And only a musical enthusiast, recalling the patient study under a theoretician that BROWNING enjoyed in his youth, could have woven semitones, C major, ninths, counterpoint, and "mountainous fugues" into stanzas.

Not less thoroughly did he read and meditate about religion—attempting to see it in its contact with every human concern. This alone would give him an enduring place on the English roll of poetry. Who could say how many have already been borne on his wings from the chill air of materialism, the aridity of SPENCER and MILL, into the golden realm of the soul? Doubts shall exist there; they may be, as BROWNING insists, the essential atmosphere of faith. In the days to come it may well be that men and women will gladly turn to BROWNING, as the reflection of their own inner confusions, desires, and hopes. From this athlete of song, the breath of whose being is the endless fight for the best, they will hear through the darkening hosts of doubt those world-old inspiring assumptions of God, the soul, and immortality, all illumined with the alpha and omega of BROWNING's poesy—Love, Human and Divine in one.

EDGAR DAPLYN.

NATIONAL CONFERENCE PAPERS.

THE SUNDAY SCHOOL.

It often happens that a subject (not new in itself) all at once assumes a far more important position in the mind of the public than it ever held before. It is, as we say, "in the air."

In the present instance I refer to the necessity of good training and teaching for the young. This idea is, as I said, *not new*; indeed, it is *very old*, but it is becoming far more prominent in the world of thought at the present day than in the past. The vital need of suitable food for body and mind, wholesome surroundings, and wise and considerate teaching for children and young people has become the most pressing concern of the community to which we belong. As a consequence of this a whole field of literature has arisen dealing with child-nature in a scientific and also a sympathetic manner. It is, indeed, quite surprising how much one can now learn from these books about the treatment and management of children. After reading one of them, when my family were all grown up, the alarming thought occurred to me that I had not brought them up at all.

This is, I understand, the first time that the subject of my paper, *The Sunday School*, has been introduced on the occasion of the meeting of the Triennial Conference,

In the past it has dealt exclusively, I believe, with questions which concerned grown-up people who have, more or less, fixed habits and characters, and are much harder to move and impress in a lasting manner than are the young ones. I think you will all agree that it is right that some time and consideration should be given to the children and the youths and maidens of whom we have so many thousands in our Sunday schools. This innovation is further justified by the improved position which Sunday schools are occupying. Sir George Kenrick, when presiding at a conference of Sunday school teachers in Birmingham last November, said "he liked to think that, if anything had been lost as regards attendance at churches and chapels, it had been more than made up in the Sunday schools, and, viewing the amount of self-sacrificing work that was done there, he was full of *hope* as to the future of the race." That word *hope* expresses the great idea dominating this subject; if we can only realise what it means, what possibilities it involves, our work may succeed beyond our most sanguine expectations.

It is said that Michael Angelo, when passing by a quarry, observed a block of stone there, and exclaimed, "Send that to me, I see an angel in it." If he could see one in stone, can we not see and work out the *angel* in the child?

When I think of what can be accomplished by teaching the young, the picture rises before my mind of the old printer and publisher, Robert Raikes, standing in a street in a low part of Gloucester and watching the ragged children playing, with noise and riot, quarrelling, cursing and swearing in a horrible manner, and making the place a hell on earth. Feeling that something must be done, he started his Sunday classes with paid teachers, and himself took the children to the Cathedral services. It was surprising how soon this teaching and good influence began to bring about a complete change in the children, making the neighbourhood a heaven on earth compared with what it had been, and it was this success which encouraged this early reformer to extend all over the country the Sunday-school system.

When a neglected and half-starved child is taken from its miserable surroundings and well fed and cared for, a marvellous transformation takes place in its *bodily* condition; so, too, do the mind and heart quickly respond to good teaching and example and a wholesome, *moral* atmosphere. It is, then, this *hopefulness*, indeed, I might say this *certainty*, of a large measure of success in work for the young which should stimulate and encourage all who are engaged in it, and which should attract many others to this remunerative field of labour (would that all were equally so!). Some of the most distinguished men in our communion have taken part in this important work. Dr. Martineau, when minister at Little Portland-street, gave much time and thought to the Sunday school which he had helped to establish there, acting as afternoon superintendent, giving up the leisure of his Sunday evenings to preparation for the school, and holding fortnightly meetings of teachers at his own house.

In this city Dr. Priestley took a part in

founding the New Meeting schools, to the great indignation of the High Church section of the community, who were aggrieved that this minister, not content with publishing trenchant attacks on their form of belief, should try to pervert the children around his chapel. Dr. Priestley took part in the teaching of the scholars. In those New Meeting schools I myself was a teacher more than fifty years ago, I think there may be some present here who were teachers there also. I do not know whether the original building was burnt with the chapel in the riots of 1791, but I remember the plain, whitewashed, unadorned appearance of the classrooms, and also the girl scholars arrayed in white linen mob caps and tippets. As an instance of the change of opinion in the Church of England since those days, I may refer to a speech of the Archbishop of Canterbury a few months ago, in which he paid a warm tribute to the improvement made in Sunday schools by *Dissenters*, and, certainly, our section of that body may justly claim its full share in that work. In considering the large subject which is the title of this paper, I can only give my own experience, whatever that is worth. Without any disloyalty to my old schools here, New Meeting and Church of Messiah, I must say that, when I was transplanted, some 45 years ago, to a more northern region, I found myself in a part of the country where the Sunday school has a greater hold on that portion of the community from which the scholars are drawn than I have met with anywhere else. Also the children, in larger numbers, remain in the school to which they become greatly attached, and continue there, some as teachers and some as scholars in the adult classes; even marriage, which usually cuts off so much activity outside the home, not always keeping them away from their beloved school.

It has been a part of their lives so long that they feel lost without it, and if they emigrate to distant lands, in thought they often return to it, and years after they have gone away letters come from them full of expressions of attachment to the old place to which they owe so much.

I sometimes think that the name *Sunday School* is rather a restricted one, for no school does the work it should do for the rising generation if its activities are confined to *one* day in the week. You need to touch the nature of the scholar at all points. How much more influence you can get over a boy if you regard him as a real everyday boy, and not only as a Sunday scholar, whose interest lies in learning hymns and reading the Bible and improving books, give him something to do, or to interest him, during the week which gets hold of his unregenerate nature, and you will be much more likely to make him attend to your Sunday lesson. The same may be said of girls; to a certain extent, but I must say that girls are more manageable than boys, and have a more natural aptitude for being what we call *good*, though having been a girl myself (a very long time ago) perhaps I ought not to say this.

At our school at Gee Cross the activities carried on in the week evenings, under the general superintendence of our Sunday School Committee, form a long list. There

are the singing class of about 50 members, which has existed for 40 years, the Guild, the young men's and the girls' ambulance classes, the minister's teachers' class, the Discussion Society, the young men's club, the girls' gymnasium, the Boys' Brigade, the children's evening, the football club, and social parties at intervals. All these activities form an important part of the life of our young people, as I know they do in many other places where the school is the centre of interest outside the home, making for many a *second* home, and bringing brightness and interest into the routine of the everyday working life. In a large town, no doubt, conditions being different, it may be difficult to keep members of a school in close connection with each other in this way, but where it can be done it is important to provide such a sphere for their energies in a pure moral atmosphere.

By this means the definite religious work of the Sunday school will be strengthened and its members will remain in it longer.

This result is of the greatest importance, for it is on those who have passed early childhood, and are beginning to grow up, that we should concentrate our most earnest efforts. When these have passed from the discipline and influence of day school, and begin a more independent life, *then* it is that they want help and guidance the most. The authority of their parents has diminished, their characters are still unformed, and new temptations are presenting themselves, but they are at an age which is very susceptible to religious influences, and their Sunday school may become their salvation, keeping the current of their lives in the right direction, creating healthy interests, and awaking reverence in their souls for all that is high and noble, and for the things that are small and humble as well. Reverence, too, for their bodies and for all the laws of God that govern them, a deep feeling of responsibility for their own lives, and for those in the future to whose lives they may pass on a portion of their own. A new light is dawning, making a truer and more reverent way possible of teaching our young people the right use of the growing powers within them. Helpful books are published which can safely be put into their hands, teaching the purposes of God in their sex powers, and there are suitable opportunities in the Sunday school of using this literature, and of instilling right ideas on these subjects. Let us not shrink from using them as they arise!

Much, however, as good teaching may do, there is also immense benefit to be derived by bringing young people into companionship under pure and healthy moral conditions. It is natural to the young to respond to what is good, and just as breathing pure air destroys the impurities in our bodies, so does the moral and religious atmosphere, created by the association of people brought together by the earnest purpose of achieving some good end, insensibly bring about a wholesome condition of the inner life, making it a second nature to instinctively choose the right, so lessening the unnecessarily hard struggle which those in less favourable surroundings have to make to overcome evil. Such an environment creates good ground for the planting of religious

ideas, and we should give our scholars every encouragement to become members of the church that supports their school. How does the church support the school? Is not the interest of the congregation often only shown by a money contribution? It was so, to a great extent, when we first went to Gee Cross, but a change is coming about. Cannot a closer bond be created? Cannot the school be looked upon as the department for the younger portion of the congregation irrespective of the class to which they belong? This, it seems to me, is the aim we should set up as our *ideal*. I know that various objections will be raised to it.

(1) The difficulty as regards the association of children and young people of different grades of society.

(2) The fact that parents of education and leisure can teach their own families.

(3) The frequent inadequate supply of good teachers, and other deficiencies in the Sunday school.

Let us take these objections in turn.

(1) In the case of congregations where considerable differences of class exist objection may, naturally, be made by the parents on account of want of cleanliness, fear of provincial pronunciation, and the acquirement of bad manners. But I would point out that year by year the younger portion of the (so-called) *working* classes are greatly improving in all these respects, at least this is my experience. I see clean, well-dressed, well-behaved members of our Sunday school (coming, some of them, from very humble homes), but with bright, intelligent faces, and with a certain amount of cultivated taste, and I begin to think, is not the time approaching when these class distinctions should begin to be less strongly marked, and perhaps in time disappear altogether?

(2) As to the better off and better educated parents teaching their young people on moral and religious subjects. Well, do they? Some do, no doubt, but is it not difficult in the sort of way in which Sunday is now spent in these homes to get opportunities, or give fixed times to such teaching? Then again I can understand that a parent might find difficulties, and feel some hesitation in dealing with such subjects with those with whom they are in constant association, and, it may be, that example and silent influence are more congenial to them. I believe the fact of joining with others in a class often helps to multiply and increase the impression made by what is being taught or discussed, and, to *that extent*, school may have an advantage over home teaching.

(3) The inadequate supply of good teachers, and other deficiencies of the Sunday school. This objection can, of course, only be met by their improvement, and may not the remedy be, to some extent, found in the attendance of better educated children who will take an interest in the school, and will grow up to be teachers in it? We see, too, on all sides the spirit of progress being manifested in this field of labour. Grading in the junior departments is proving a success. Sys-

tematic schemes and outlines of lessons are being issued in larger numbers, and on more varied subjects, so that teachers are no longer dependent on their own limited supply of knowledge and ideas. The teachers themselves are being taught in ministers' classes by courses of lectures from experts, and the Birmingham University has offered a fine example by instituting classes and examinations for Sunday school teachers. There is also the helpful and stimulating summer school at Oxford. In these and other ways our schools are gaining in efficiency, though there remains yet much to be done.

I cannot help thinking that one way in which our schools and churches might be brought more into touch with each other is, if in cases where the minister has a Bible class for the younger members of his congregation, that class might be carried on as part of the school work.

I know that conditions vary, and I do not assert that this and similar changes could be brought about all at once, but I think it is worth considering whether it is not desirable to have such an aim in view. We all know that in the land from which we get so many stimulating and progressive ideas—I refer, of course, to America—the children of our congregations form the Sunday school. The objection will doubtless be urged that social conditions are so different there, but as class distinctions become modified here these differences will tend to disappear. As regards the young people in our congregations, when they join in good work, or social meetings with members of our school of their own age, but of a different social position, it is an advantage to all concerned. Mr. Dowson and I have found no better friends or intelligent associates than among many of those who are not to be met in what is called "Society."

Then as regards the present condition of unrest, of dissatisfaction and discontent in our midst, is there not a tendency to deal too *exclusively* with this state of things with a view to the increase of the material possessions of the individual? In helping to counteract this too exclusive aim I believe that Sunday schools are a real power in our land, and may become a greater one, imparting knowledge that encourages right thought and exerting influence in forming honourable and reliable characters. These should go hand in hand with the natural desire for the good things of this world, and will be the means of bringing about a better state of society. Mazzini says, "Improve yourselves, institutions will follow." Let us see to it that our schools are brought up to the needs of the present day, and that the instruction given is of real value to the scholars, touching their very lives, giving them higher interests and ideals and a fuller life, helping them to solve the great social problems in whose just solution lies the great hope of the future.

I will conclude with the words of a distinguished citizen of Birmingham, Sir Oliver Lodge. He says: "The subject matter with which the Sunday school teacher has to deal is the greatest and most magnificent of all, for I understand religion to be not a narrow thing. There is no *real* distinction between secular and sacred."

OUR DOMESTIC MISSIONS.

BY THE REV. J. C. BALLANTYNE.

NOT a religious enterprise finding its only sphere in the homes of the poor, having no central building, no chapel, no school of its own, but a Church, within whose walls is found a home indeed for its members—this is the modern Domestic Mission, whose work we have now to consider.

It is well known to all those who are acquainted with the history of the Missions that several distinct stages have marked their development since the day when the success of Dr. Tuckerman's "Ministry at Large," in Boston, Massachusetts, inspired a number of our Church workers in England to embark upon a similar enterprise, and the Rev. J. K. Philip commenced his labours in Spitalfields, London.

Dr. Tuckerman's being a visiting ministry only, with its services in the homes of the poor, he required no church, and we are told that, at its inception, the first London Mission partook of a somewhat similar nature; but soon the second stage was reached when a central building was secured for services and for Sunday school.

A little thought and a little knowledge of the conditions of our large industrial centres at that time—80 years ago—will serve to explain the coming of the third stage in the evolution of the Domestic Mission; for in moving about as they did among the poor, seeing for themselves the sordidness of many of the homes, coming in direct contact with want and illness, dirt and wretchedness, unemployment and bad employment, the Missionaries, if they were gifted at all with tenderness of heart, could not fail to concern themselves to a very large extent with material relief, with the procuring of goods, money, employment and medical help as well as with the religious and moral condition of their neighbours. The work of "Social Reform" was not then, as it is now, the daily occupation of hundreds of disinterested men and women in every large city; homes were not open then as they are now to inspection in the interests of their inhabitants and of the community at large; the Missionary, discovering peculiarly difficult and necessitous cases, knew of few societies that would investigate and remove the trouble and its cause; the State had not then taken to itself the powers which it now wields in the interests of cleanliness, health, sanitation, &c., and the Missionary, in many cases, took upon himself work which would now be shared by many expert authorities.

And parallel with this development came the commencement of many societies and clubs in connection with the Mission centres—societies for providing pleasant social intercourse and recreation in wholesome surroundings, for encouraging thrift and the wise expenditure of money, for the physical and intellectual training of the young, and so forth. I shall not stay to inquire how many of the Missionaries through the long period of this stage gave

more of their time and thought to their cases of poverty than to the work of bringing the influences of religion into the home—for the question of course, cannot be put that way. But we may surely ask it thus: Unless he were gifted in exceptional ways, how could one man attend to all the minute details in the relief of the multitude of human difficulties and troubles brought to his notice, and to the supervision, if not the conduct, of classes and societies, and, at the same time, deepen and mature his intimacy and communion with God, and his power of giving expression to the majestic and ennobling truths of religion? Well is it for us of a later day that the old order of things is fast altering, and that it is now possible for the Missionary to lay down a great load of care for men's worldly condition and affairs, and to devote more and more of his time to the work for which he is peculiarly called and fitted.

"Hard-hearted," do you say? "Our duty is to feed the hungry, clothe the naked, and relieve the distressed?" Understand me well; there are still many cases where the Missionary is required to work alone and in such ways as his own judgment directs; he must still keep in his heart affection and tender sympathy towards suffering; nay, he must seek out those in trouble and see that somehow relief is brought; but if he looks about him carefully, he will see how many devoted men and women in his own locality and in central organisations are willing to come forward to his aid with special gifts, special training, and greater knowledge of special circumstances than his. Think of the number of agencies to which he can look for guidance, for information, for help, or into whose care he can often entrust his cases, so far as their material and bodily distress is concerned—institutions and help of various kinds for the aged, blind, the deaf and dumb, for cripples, lunatics, inebriates, epileptics; or, again, the labour bureaux and apprenticeship associations, the hospitals, convalescent homes, &c., not to speak of the Charity Organisation Society, whose officers are willing to work along with ministers of all denominations.

All this, I say, makes it possible for the Missionary to devote more and more of his time to his own peculiar task.

"But what is this peculiar task?" is the question often put to us. The whole community has now been stirred to action by the cry of the wretched and oppressed, the sick and the sad; the hearts of all men have been touched with sympathy, and soon the State itself will so enter upon this work of social reform that the Missionary will no longer be required. What is his special and peculiar function, that he should still linger on?"

This be our answer. Men's hearts have been stirred by a cry. But why has that voice gone up so loud at last that all are listening and hastening to answer the cry? Is it not because men and women have begun to feel within a hunger that must be satisfied—not for food; that is comparatively easy to deal with nowadays—but a yearning hunger for the free expression of the noblest faculties of the soul? To rouse this yearning, to make

that hunger more acutely felt, this is the task of the Institutional Church worker whoever he may be; and that work must still go on if the Kingdom is to be won, for unless that life within men is quickened and somehow challenged forth into expression, there can be no Godward advance.

I have made it clear that I attach great importance to the work of relief from anxiety, poverty, and sickness, but it is a work which can be given more and more into the hands of the community working through suitable civic agencies. A more important task—to raise in men a sacred thirst—is the peculiar honour and duty of the missionary. Yes, more important. There were poor men in the days of the Master, and so far as I know he had little to give them; but into their souls he flung his challenge—that was of primary importance. As Emerson says, "... the reforming movement is sacred in its origin"; there are benefactors who hope "to raise man by improving his circumstances; by combination of that which is dead, they hope to make something alive. In vain. By new infusions alone of the spirit by which he is made and directed can he be re-made and reinforced." Dr. Martineau also concludes that "Private repentance, individual moral energy, deep personal faith in some great conception of duty or religion, are the pre-requisites and causes of all social amelioration."

It was said once by Cotter Morrison, by way of a taunt, I suppose, that "Religion cares more for the souls of men than for their social welfare," but Dr. Martineau's words are a good rejoinder, "Let us not glorify the body of civilisation, and overlook its soul." Oh, how often do we see cases of men in receipt of all kinds of assistance, monetary, medical, and so forth, yet hall-marked as failures because the heart has not been touched, the longing not kindled for the Kingdom. And oh, how often do we who work among the poor meet with those who in the midst of want and suffering hide within heroic hearts that are open on the Godward side. First comes the kingly Gospel with its giant wings, and then "all the civil virtues in her train."

On! piercing gospel, on! of every heart,
In every latitude thou own'st the key.
From their dull slumbers savage souls shall start,
With all their treasures first unlocked by thee.

The need for wise legislation and for wise legislators is great, and our churches can be trusted to do their duty in supplying the nation's needs in that direction—H. G. Chancellor, J. F. L. Brunner, John Ward. If we do our work in stirring the heart to want the things that are more excellent, then, and not till then, can their work be done.

Now the Institutional Church minister is peculiarly placed in the number and extent of his opportunities for awakening this nobler hunger of the soul, as a consideration of the three branches of his work will amply testify.

Firstly, his visiting. I believe it is the custom for many earnest and devout

ministers to abandon almost entirely, in making their visitations, the reading of hallowed literature and the practice of prayer; these things they believe are not wanted except in the Church services; many congregations would resent their introduction elsewhere; they have a flavour of sanctimoniousness and Chadband, and are too presumptuous. But, even with such criticism, the Domestic Missionary need never abandon these sacraments. Were he acting as a relieving officer there might be a taint of insincerity, a pretence of welcome for his ministrations; but "let his alms be hope and joy," and the welcome is genuine and sincere. In the midst of the daily routine, which sometimes seems so monotonous and purposeless, hearts are lifted to a higher level, and find expression for a faculty of communion with God, perhaps seldom exercised, man and wife are brought more closely together, a new purpose, a new courage and cheerfulness enter into the home, and with these the suggestion of a fuller, larger life: that is the point, the bringing to birth the desire to widen the borders of the tent of life.

And, secondly, in his Institutional work. From homes where there is not so much blackness and wretchedness as greyness and drabness, from work that is often uncongenial and wearisome, lacking in interest and any spirit of enterprise, there come to his clubs and classes men, women and children, each inarticulately pleading, "'Tis life whereof our nerves are scant . . . more life and fuller that I want;" and in these meetings, if they are wisely conducted, we find again the awakening of the deeper life. There are young lads, for example, whose work in "print shop" or factory goes on in a groove, from day to day, with the same monotonous grind, never bringing into play their finer sensibilities, their nobler faculties, warping their natures and taking from them well-nigh all resilience and spontaneity, and in the Institutional Church (when we can get him there), all that is most excellent within him is encouraged forth into action.

On one occasion I called on a large employer of labour, to consult with him as to whether he could not arrange for the boys in his works to have more leisure in the evenings and a larger "paid" holiday in the summer. For three months several lads had been made to work late almost every night in the week. Before I left, we had cause to speak of one particular boy and his chances of promotion, and his master said, "Yes, he's a very good lad, always willing and capable, but there's one thing I wish you could do for him—put a little more spring into him." But translating it into my own terms, that was just what I had wanted to do, if the employer had only given me a fair chance.

The Institutional Church wants to secure such lads several nights in every week, and to make each one realise that he is not a mere machine, that there are within him faculties and abilities which it would give him great joy to express. The Church wants him to get to know himself better, to become acquainted with the divine within him; for, as Browning says,

"To know
Rather consists in opening out a way
Whence the imprisoned splendour may
escape,
Than in effecting entry for a light
Supposed to be without."

And it can be done—sometimes in unexpected ways. On a simple excursion from London to Hampton Court, a little mite of a girl walked along hand in hand with her teacher, very silent and full of wonder; and then suddenly she said, "Oh, teacher, are we still in England?" Her eyes had opened upon a land of dreams, a world larger than her own, and of infinite possibility, and for a moment at least she had known the "joy of paths untrod." In many ways it can be done; for example, by agencies for inculcating the simple virtue of thrift, the principle of the man who dedicates the things, the acts, the hours of to-day to the attainment of some good higher and worthier than that to be gained here and now, and that associative thrift which brings with it the realisation that the good of one is the good of all. Or, again, in clubs and classes for physical development, for the teaching of ambulance, life-saving, &c., and for the wise use of the leisure hours of working men; societies where there is ample opportunity for the growth of comradeship, for the expression and discussion of opinion, for self-government, for the love of music and the other arts, and so forth.

Let it not be said that the conduct or supervision of such work warps and hampers a religious worker. On the contrary, in each and every branch of such activity the Minister finds that men, women and children are being roused from apathy; they are being encouraged to the wise use of their leisure time—of which we trust they will claim a larger amount in the near future; but as a further outcome they are being prepared for the reception of the great central truths of religion. Time and again, in the experience of every Mission worthy of the name there is witnessed in some man or woman the awakening into consciousness of that inner life that longs for utterance and for expansion; men and women become interested onlookers, then comrades, then workers, and then worshippers; for worship is a joy and a strength to the awakened soul that has felt the call of the infinite within and eagerly seeks an atmosphere wherein that life may bud and blossom in all its fulness, aspires after communion with the deep in other souls that calls unto the deep in his own, and with the great Father of all.

To the Institutional Church Minister of to-day each week brings with it a cycle of glad and engrossing work, every element uniting with every other in a truly harmonious whole. He often longs for more helpers; he chiefly longs, and this every day, for greater depth of sympathetic insight, greater love for the unattractive and unloving, and a more robust faith in the divine laws; but he has at his hand an organisation wonderfully adapted to his needs, with all its varied means of approach to the hearts of men, for touching them to finer issues and for quickening their sense of the need for harmony with God.

The work is a grand work, and all its best achievements are still in the future; but it has developed in such a way that the ordinary training for the ministry is not sufficient in itself to equip men for its service. Greater specialisation is necessary than is possible at our theological colleges, and, further, a period of probationary insight into the life of the poor, and of practical investigation into the industrial and social conditions of our time is urgently required for those students who, having completed their college course, feel the call of this work, yet "fight shy" of it owing to their uncertainty as to its demands.

And, therefore, I plead again, as I have appealed before, for the institution of a Scholarship, to enable men on leaving our theological colleges to enter upon a year of such specialised study, attaching themselves more or less closely to one or other of our Institutional Churches, but still more closely to some recognised Sociological College, and holding themselves answerable still to their college committee. The sum required is not large for an experiment of one year; the scheme has been approved whole-heartedly by the Manchester College Committee, and by all the Domestic Missionaries present at the recent Conference held in London.

I had almost said that all we waited for was the monetary support, but that is not so. We wait for men of the true spirit to carry on the work, and to open up new fields for similar enterprise. Just think of it, our great centres of industry increase in size and our less fortunate brethren are to be found in countless quarters. But do we keep pace with the increase? There are many agencies for material relief, increasing in number and in efficiency—but does the number of our churches in such quarters increase? We hear rumours that some may be closed.

We have come to the conclusion, for ourselves, that we need something more than mere material things; that for us fulness of life is not to be gained from food and clothes and comforts alone; but how do we think of "the poor"? There is danger here of a more grievous class distinction than any to which reference has been made in this Conference.

These men and women have souls; they too need the strength, comfort, inspiration of religion and of united worship of God, and we plead for men ready to take up the work of religious teachers among the labouring classes, whose mental outlook, whose attitude of soul and whose actions are of such paramount importance in the life of to-day. We want men with a wide knowledge of the social and economic conditions of our times, if possible with actual experience of business life, and of the barriers that seem to rise on every side therein, to prevent the free flow of the best in the soul; men literally possessed by a conviction of the power of the love of God to fill life full for every man, to unlock its hidden treasures and liberate its imprisoned splendours, and make it all gloriously worth living. O ye churches, we plead—give us men!

"God give us men! Tall men, sun-crowned!"

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE SOCIAL CHALLENGE TO THE CHURCH.

SIR,—My attention has been drawn to your issue of the 27th ult., containing a report of a paper read by the Rev. J. M. Lloyd Thomas at the Birmingham Conference. In that paper he drags me in for a wildly worded censure, and although a press controversy is, as a rule, a profitless thing, and replying to attacks nothing but vanity, I crave of you in this instance to allow me to comment upon the paper in question. It is a very remarkable illustration of clerical criticism. It begins with those references to myself blared forth like a war whoop; and it ends in the very worst form of sickly sermonising. Mr. Lloyd Thomas could not have read the speech I delivered in Manchester (I suppose it is to that he refers) or he would have found that the definite part of his paper is merely a wordy expansion of the very point which I was trying to make. I have always warned the Church against becoming political. I have appealed to her against becoming cheap by pleasant services, or futile by retreating into a degrading sensualism through one of the many forms which are being adopted to-day, the chief of which is called Catholicism, and which, unfortunately, is invading the Unitarian as well as other places of worship. Those of your readers who desire to see in our country a Christian church, which is to be the *soul* of national life, must have read with mournful despair the outpouring of meaningless, high-sounding words which Mr. Thomas offered as a contribution to the subject he was discussing. It is just that kind of preaching which withdraws from the Church to-day those of us who are tired of meaningless sentimentality in religion, and who are asking for a faith which, whilst preserving all the beauty of poetic appeal, nevertheless has some of the backbone of the Old Testament prophets. At Manchester I tried to test in relation to a great national crisis the sermonisings of leading churchmen. Their words are just as fine as Mr. Thomas's, and the grand result upon national conscience was practically *nil*. I have no objection at all to Mr. Thomas's sermons, but I do object to Mr. Thomas misrepresenting me in order to try and criticise me. Furthermore, I have never criticised the Church without taking care to state that there are movements springing up within it of the most encouraging promise.

Yours faithfully,

J. RAMSAY MACDONALD.

3, Lincoln's Inn Fields, W.C.

May 1, 1912.

BOOKS AND REVIEWS.

A STUDY OF ST. LUKE.

St. Luke, Evangelist and Historian. By Herbert McLachlan, M.A., B.D. Manchester: Sherratt & Hughes. 2s. 6d. net.

THIS book exhibits that soundness of scholarship and independence of judgment which the readers of THE INQUIRER have learned to expect from Mr. McLachlan. At first sight, the volume appears to consist of a series of essays in New Testament criticism; and it is critical work excellently well done. Mr. McLachlan knows his literature thoroughly, marshals his details with skill, and handles the technicalities of his subject with the ease of a master and the lucidity of a born teacher. But the critical work serves as a background for the presentation to the reader of a stimulatingly fresh and living portrait of St. Luke. It is a book for the layman as well as for the specialist. The personality of an evangelist is usually well concealed; so effectually, indeed, that for the ordinary reader he is a nonentity; he doesn't count; he is an editor, or a compiler; he stands largely outside his work; it doesn't come through him; he simply handles material; for all the difference it makes, St. Mark might just as well be called Ur-Marcus, or even Q. The man might be nothing but just a Source. And this prevalent feeling about the evangelist helps to establish the fatal tendency to regard the New Testament as a mere treatise, not a living message, to exalt theology over life, to emphasise the mechanical inspiration of the letter.

He renders great service who gives us a sound text, but greater service he who gives us a living man behind the text. Mr. McLachlan attempts to do this for St. Luke, and with real success. The chapters on Luke the Humourist, the Letter Writer, the Reporter, the Diarist, and Luke and his friends, bring us quite close to a thoroughly vital and human personality. With true psychological insight, and with great acuteness in seizing upon hints that lie here and there, Mr. McLachlan presents us with a man not only of literary attainment and scientific culture, but of original mind, deep human sympathy, impressive simplicity and sincerity, radiating joy from a bright and genial disposition, and with a broad outlook upon life. He calls him the "Great-heart" of the New Testament writers. He discloses a very lovable man. An exact observer, yet as faithful to the spirit that burned within his breast as to the facts he records. Magnanimous and warm-hearted as a friend; full of compassion for the weak, and of hope for the world; conspicuous in Christian virtue.

To introduce us to this man, and to help us to feel the reality of him, is a real achievement; and while it is important to know that he was familiar with the Wisdom of Solomon, and that the "Western" text has great original value, these things fall into the second place. We now know Luke as a man, and his Gospel will mean more to us on this account.

There is no little original work in this

small volume. "Luke the Humourist" is a refreshing line of thought, though surely Mr. McLachlan omits one of the best examples in illustration of his theme when he fails to refer us to the excellent story of how Paul extricated himself from a scourging by his retort to the pompous Chief Captain, who "with a great sum" had obtained his "citizenship," "I am a Roman born." That was a silencer! We can almost see the Captain taking a deep breath! Professor A. S. Peake writes a short introduction, and no attentive reader will fail to endorse his warm commendation of a valuable contribution to our knowledge of the Lucan writings, and particularly of the writer himself.

E. W. LEWIS.

LITERARY NOTES.

THE first volume of the Centenary Edition of Browning's works will be published by Messrs. Smith, Elder & Co. on Tuesday. This special edition will be in two volumes, and will include all the poems contained in the previous complete editions of 1888-9 and of 1896, with the addition of a few short poems of various dates not hitherto taken into the collected editions. The text followed is that of the last edition supervised by the poet (that of 1888-9), with the correction of a few oversights, and the arrangement is as nearly chronological as is practicable. To each volume Dr. Frederic G. Kenyon, C.B., Director and Principal Librarian of the British Museum, will contribute introductions, biographical and bibliographical, showing the position which each poem holds in Browning's life, the circumstances of its composition, and its historical setting (if any), but not attempting to give a commentary upon its contents. All the various facts and items of interest bearing on the poems and scattered over many sources—some not easily available—have been gathered together in the hope of giving the reader such information as he may be expected to desire, while saving him the trouble of research.

* * *

AMONG Smith, Elder & Co.'s other announcements is "A History of Modernism," by the Rev. Alfred Fawkes, who is specially qualified by his previous experiences as a Roman Catholic priest to tell the history of this religious movement from the inside.

* * *

MESSRS. KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD., have in preparation, and will shortly publish, two new volumes dealing with religious subjects. The first, entitled "Rays of the Dawn; or, Fresh Light on Some New Testament Problems," is by an anonymous writer. It commences with a sketch of the recent progress of thought from a material to a spiritual standpoint, and then gives explanations of the phenomena which attended the life of Jesus as recorded in the Gospels. The book is the outcome of the spiritual experiences of an earnest mind, and the author believes that the work will point the way to a better understanding of the inner life of the Scriptures.

THE second book from the same house is entitled "The Unity of Faith," and consists of a symposium by a number of representatives of the various religious denominations. The work has been compiled under the editorship of Mr. Geoffrey Rhodes, and includes chapters from his pen. Many works have been written to show the common ground of the world's religions, and to advocate the fusion of the various creeds, but most of these have been the work of a single author. In the present book each Church speaks through the person of an accredited representative. Among the contributors we notice the name of the Rev. W. G. Tarrant, of Wandsworth.

* * *

THE Poetry Society is giving a dramatic matinee at the Court Theatre, on May 10, in commemoration of the Browning Centenary. Mrs. Kendal has arranged a programme selected from the works of the poet, and the President of the Society, Mr. Forbes Robertson, will return to England in time to take part in the performance. An ode has been written by Mr. Alfred Noyes for the occasion, and Mr. John Dent is publishing a book of words.

* * *

THE programme of the Summer School of Theology, which will be held at Oxford from July 22 to August 2, has just been issued. The Inaugural Lecture will be delivered on Monday, July 22 at 8.30 p.m. by the Very Rev. the Dean of St. Paul's. There is a long and distinguished list of lecturers, including Canon Rashdall, the Principals of Manchester and Mansfield Colleges, the Rev. W. E. Addis, the Rev. P. H. Wicksteed, Professor Kirsopp Lake, of Leiden, Professor Söderblom, of Upsala, Dr. Moffatt, Dr. J. E. Odgers, the Rev. R. T. Herford, Professor Percy Gardner, and Professor J. H. Moulton. In connection with the school a soirée will be held at Manchester College, and there will be special sermons on July 28 at All Saints' Church, Manchester College, and Mansfield College. The fee for the complete course, embracing more than fifty lectures and classes, is £1, a generous guarantee of the Hibbert Trustees enabling the committee to offer the advantages of the School at the lowest possible charge. Application for tickets should be made as early as possible to the Secretary, Mr. Champlin Burrage, B.Litt., Manchester College, Oxford, from whom information about lodgings can be obtained.

* * *

THERE seems to be a peculiar appropriateness, both personal and local, in an announcement sent to us by the Rev. Kentish Bache, to the effect that Wakefield's "Silva Critica," 5 parts, 1789-1795, from the library of the Rev. Samuel Bache, 1804-1876, have been bound in one volume, and presented by his family to the Bishop of Birmingham, Dr. Russell Wakefield, and his successors in perpetuity.

* * *

THE official biography of Professor W. Robertson Smith, who died in 1894, and a volume of his lectures and essays, will be published early in May by Messrs. A. & C. Black. After the lapse of so

many years, his biographers, Dr. J. Sutherland Black and Mr. George Chrystal, have been able to treat the critical period of Scottish Church history with which Professor Smith was associated with great fulness and frankness. The volume of "Lectures and Essays" includes reprints of less accessible papers, selections from class lectures, and several essays hitherto unpublished, of great theological interest.

* * *

THE price of the Great Writers Series, published by the Walter Scott Publishing Co., has been reduced to 1s. net. This is a companion series to the popular "Scott Library," and among the contributors to it are Mr. Birrell, Lord Haldane, Mr. Gosse, Mr. Austin Dobson, and other notable writers.

* * *

AN edition of Cardinal Newman's "Verses on Various Occasions" has recently been published in Longmans' Pocket Library, and some further interesting additions will be made to it during the next few weeks. Mr. J. W. Mackail's "Life of William Morris" will be issued in two volumes, containing the complete text, and having a frontispiece to each volume. That to Vol. I. will be a portrait of William Morris, and in Vol. II. will be given a view of Kelmscott Manor, by Mr. E. H. New. William Morris's "News From Nowhere" will also be issued immediately, and the second series of "Voces Populi," by F. Anstey, of which the first series was included in the Library some time back. This will contain the original pictures from *Punch*, by Mr. Bernard Partridge.

PUBLICATIONS RECEIVED.

MR. A. C. FIFIELD:—A Modern Crusader: Florence Edgar Hobson. 1s. net. Ballads, Songs, and Poems: Eveline Young. 1s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—Modern Science and the Illusions of Professor Bergson: Hugh S. R. Elliot. 5s. net.

MESSRS. MACMILLAN & Co.:—The Kingdom of God: William Temple. 2s. 6d. net.

MISCELLANEOUS.

The Contemporary Review, *The Cornhill Magazine*, *The Harvard Theological Review*, *The Nineteenth Century*, *Young Days*, *The Vineyard*.

FOR THE CHILDREN.

NOTES FROM "THE HIGH NEST."

I.

No, High Nest is not a fancy name, just invented to serve as a suitable address from which to write what some young readers call "birdy papers." It is a quite true name, and you may see it in any large-scale map of the Lake District. Every morning, from Easter to Michaelmas, a black and yellow coach drawn by four horses leaves Keswick for Windermere, which is twenty miles to the south. For a while the coach road runs beside the bright

little river Greta, which comes merrily down from Thirlmere, the high-lying lake five miles ahead. The clatter of sixteen hoofs startles the grey wagtails, which love to hunt for insects on this part of the river. There is a flash of brilliant yellow as they rise to seek refuge further down the stream, for there is little grey about this wagtail except on head and back. At Chestnut Hill the road curves away from the river, and the delighted passengers find themselves on a sort of terrace overlooking the valley of Keswick.

Such a view is theirs! They see at once the greater portion of two lakes, Derwentwater and Bassenthwaite, practically encircled by mountains. When three road ends are reached the coach turns again to face a very stiff incline. The driver pulls up. "Now, gentlemen," he says, in a quiet but somewhat firm tone, "if you will get down and walk for five minutes, the horses can take this hill nicely. Yes, ladies, you shall have the ladder if you wish to walk too, but you needn't *all* get down." The coach with three ladies, one old gentleman, and a pile of luggage, is quite enough load for this steep climb, but the horses are allowed to take it gently, and the whip is idle. Up trudge the passengers; a few grumble, but most of them enjoy the walk, and the beautiful natural wood which borders it on the right. Some of them know well that a sharp look-out is likely to be rewarded by the sight of one or more squirrels feeding on a high bough, with bushy tail curled over the head; or leaping, with that same tail outspread, from one tree to another.

The crest of the hill gained and Helvellyn brought into view, the walkers climb into their seats again. The road is level for a few rods; just where it begins to slope steeply down into the next valley, a dark red gate is reached standing at the foot of a fine beech. On the gate you read, painted in white, "The High Nest."

If, like me, you are lucky enough to be able to make High Nest your abode for a while, you enter that gate knowing that you are leaving motor dust and noise behind you, walk leisurely past a little plantation of larches wearing week-old tassels of green, through another gate, and under a short avenue of fine trees to an old-fashioned creeper-clad house, with a verandah, also creeper-clad, and a delightful banky garden.

The tenants of the house tell me that on old maps it is marked as "Piet Nest." The Cumbrian calls a magpie a piet. No magpies have nested here for some years, but very many other birds build in and round the garden. Breeding is rather late in the north, and it is as yet too early to expect many kinds of nests, but a few yards from the window where I write there is a good-sized one in which lies a clutch of greenish-blue eggs, closely spotted and mottled with red-brown. On them sits a very dark brown bird with a pale orange-coloured bill. She is a black-bird. Her mate, whose colour agrees with his name, is never very far away. You may also know him for a cock by his bill, which is a much warmer orange than the hen's.

It seems pretty certain that at least

one pair of robins has set up house-keeping on one of the primrose-decked banks near by, but there has been no time to track them to their nest. I am too busy looking after less common birds. It is not the robin, though, but the chaffinch which is the commonest of all birds about here. I have already found several chaffinches' nests, some incomplete, but, so far, none containing eggs. The cocks with bright slate-blue heads and copper-red breasts are to be seen on every side. Many of them are courting sober-coated hens, and very amusing it is to see one of these handsome little fellows when a rival cock comes near him. He turns away from the hen to whom he has been twittering in low soft tones, and facing the other bird with legs firmly planted, body lowered and bent forward, and the feathers on his head erected crest fashion, he dares him to come near his lady-love. The affair often ends with a fierce scuffle in the air.

I cannot call the song of the chaffinch pleasing, but, if persistence in song be a merit, then indeed this songster would come off with the prize. You hear it begin as a mere stutter about the second week in February when the alders and willows are beginning to show signs of early bloom. Gradually the syllables are added to, till the perfect complement is attained. The bird pitches on a high note and rattles down the scale in a staccato manner, thus: "tsip-tsip-tsip-turrrl-turrrl," ending with "tissi-ear" given less rapidly. You have the song ringing in your ears all day, in the quieter streets of the town where these birds join the house sparrows in picking what Cowper, the poet, calls "their nauseous dole" from the droppings of horses; in the yews and sycamores that shelter the village inn; in the wild cherry tree of the lower fells—a tree now one mass of fragrant white blossoms that show up the singer's gay colours. At first one feels a sense of relief when suddenly the song stops midway, and its place is taken by the metallic alarm-note of "pink" or "spink." If the birds descend to rather low boughs and seem to hurl their notes downwards, you may take my word for it that a cat has appeared on the scene. Chaffy is not fond of dogs, but he fears and hates cats, and will keep up that sharp "spink, spink," until pussy either departs, or curls round and goes to sleep; but let her so much as raise her head, or stretch a leg, and again the cry is taken up; for Chaffy and Co. have arranged that sentries shall be on duty during that nap. It will not surprise you to hear that "spink" is one of the local names of this bird.

High Nest looks down upon a stretch of marshy land which is perfectly flat. On this patch of rough moist land, and on the fells rising beyond it, curlews breed. The curlew is a rather large bird. It measures 21 inches. Birds are measured from the tip of the bill to the end of the tail. As the curlew's bill is somewhere about five inches long, and a good deal curved, it is not as big a bird as the figures might lead you to imagine. Its nest is a few grasses or leaves laid in a slight hollow, sheltered by a tuft of grass or heather. The bird is wild and shy. Its main colours are those of the soils and withered vegetation among

which it builds. Reddish ash, pale, and dark browns tone well with dead bracken, dry rushes, and last year's growth of coarse faded grass stalks. One cannot say that this bird has any song. Its language is an oft-repeated ringing call, a little shrill, but never harsh. "Courlie," or "curlui" is a poor imitation of this wild free cry, but print can get no nearer. The cry is heard on the slightest approach of danger, the bird rising and flying rapidly, the white triangular rump patch well displayed. It you go near the nest they will pretend to be injured, so that your attention shall be drawn to them and cause you to overlook the little hollow with the four pointed eggs. The ringing call is so expressive of the wild freedom of mountain moorland that it fell strangely indeed on my ears when I heard it in quite different surroundings. It was a sultry summer afternoon in one of our smoke-dimmed northern manufacturing cities. I was crossing the city park with its dusty trees, whose bark seemed to need a scrubbing brush if it was to show any colour but black. Under my feet was city grass, grimy and dusty too. I was wishing we kept our town air cleaner by means of consuming our smoke, and thinking longingly of pure air and clean trees such as I am enjoying at High Nest, when the unmistakeable "courlie, courlie" of the moor-loving bird rang out quite near me. It turned out that there was an aviary in the park, and among other feathered prisoners I discovered a somewhat drabbed curlew. Those of you who are true bird-lovers, and who think that liberty is pined for by even the best tended cage-birds, will not wonder that for once that ringing call of "courlie, courlie!" gave me pain instead of pleasure.

EMILY NEWLING.

MEETINGS AND SOCIETIES

NATIONAL CONFERENCE.

THE EXHIBITION AT QUEEN'S COLLEGE HALL.

AN interesting feature of the Conference proceedings at Birmingham was the exhibition illustrating the history of Unitarianism in that city and the surrounding district, arranged by Mr. Herbert New and Mr. Lewis Lloyd, in the Queen's College Hall. Birmingham has played no small part in the struggle for religious liberty, and the valuable collection of photographs, books, portraits, eighteenth-century sermons, pamphlets, MSS. and other objects of archaeological interest which had been placed on view for the benefit of the visitors served not only to recall the "good old times," but to remind us of the opposition which unorthodox thinkers had to face in the time of William Russell and Dr. Priestley. In many respects things have greatly changed since that time, for which we can only be thankful; and yet the title of a sermon on "The Duty of the Rich to the Poor," preached at the first annual collection for the New Meeting Schools in November,

1789, has a curiously familiar ring about it, and we are not yet such a pacific and contented people that we can afford to smile at a printed address to "all true friends of the Town and Trade of Birmingham" entreating them "to forbear immediately from all riotous and violent proceedings." Still, we do not stone our prophets to-day, or throw their furniture out of the window, as did the rabble who razed the Old Meeting to the ground, and battered down the walls of Fair Hill after the unfortunate dinner in commemoration of the French Revolution on July 14, 1791, which was deemed to be such treason to the King.

There was a truly Hogarthian picture of the burning of Fair Hill in the Exhibition—an engraving from a sketch made on the spot, which depicted the crowd carousing in front of the house while goods and chattels were being ruthlessly destroyed. To turn from this to the discourse on "The Duty of Forgiveness of Injuries," which was intended to be delivered soon after the riots by Dr. Priestley, is to realise in some measure what a patient and long-suffering man he must have been. In a brief survey of the history of the New Meeting and the Church of the Messiah, written by Mr. New, to whom so many of these interesting relics of the past belong, an account is given of the exciting times that resulted in Priestley's going to America. Mary Russell's description of the behaviour of the execrated divine is quoted. "No human being could, in my opinion," she says, "appear in any trial more like divine than he did then. Undaunted he heard the blows which were destroying the house and laboratory that contained all his valuable and rare apparatus and their effects, which it had been the business of his life to collect and use. All this apparatus, together with the uses he had made of them, the laborious exertions of his whole life, were being destroyed by a set of merciless, ignorant, lawless banditti, whilst he, tranquil and serene, walked up and down the road with a firm yet gentle pace that evinced his entire self-possession and a complete self-satisfaction and consciousness which rendered him thus firm and resigned under the unjust and cruel persecution of his enemies, and with a countenance expressing the highest devotion, turned as it were from this scene, and fixed with pure and calm resignation on Him who suffered the administration of this bitter cup."

The pictures included some fine portraits of eminent Birmingham worthies, an engraving of "The Reverend and Learned Mr. Richard Baxter," some water-colour drawings of old chapels in the Midlands, and one of the few prints of the facsimile copy of the Original Covenant of the Protestant Dissenters, worshipping at Angel-street Congregational Church, Worcester, dated 1687, bound in vellum. Among other exhibits were a superbly bound copy of Theophilus Lindsey's Liturgy, with Apostles' Creed, &c., four silver communion cups of 1782, lent by the Church of the Messiah, some memorials of Sarah Bache, including an ivory miniature, several medals struck on various notable occasions, a watchman's rattle used during the Birmingham Riots,

and (to come to more modern times) a bust of Geo. Dawson. The memorials of Dr. Priestley outnumbered all the rest. Among these we noticed a faded and discoloured diary (perhaps the most valuable thing in the Exhibition) which belonged to him, and still testifies alike to his piety and precision. The entries are neatly made in ruled columns, partly in longhand and partly in an obsolete shorthand, and are quite legible; but the little book, which has lost a portion of its binding, and is said to have been picked up on a rubbish-heap, has the appearance of having been scorched by fire.

It was impossible not to feel some regret that this extremely interesting collection could not be permanently kept together and housed where those to whom the history it illustrates is of peculiar interest might have easy access to it. There is much to be said, of course, for certain articles being acquired (those, at least, which are not family possessions) by public libraries or museums where they can be studied, together with other records of the times to which they belong; but, grouped together as we saw them at Queen's College, they certainly seemed to possess a special significance which made it appear desirable that as many as possible should be preserved in their traditional historical surroundings.

LONDON DISTRICT UNITARIAN SOCIETY.

YOUNG PEOPLE'S MEETING.

THE fourth annual Young People's Meeting organised by the London District Unitarian Society was held at Essex Hall last Saturday evening, April 27. A large number of young people connected with churches in the London district assembled, and the meeting was encouraging and enthusiastic. Dr. W. Blake Odgers, President of the Society, occupied the chair, and he was supported by the Rev. W. H. Rose, Mrs. Classon Drummond, Mrs. Odgers, the Rev. J. Arthur Pearson (District Minister), the Rev. T. A. Wing, (Meadville College, America), and Mr. R. Bartram (hon. secretary). Amongst those present were the Revs. W. Tudor Jones, A. H. Biggs, Douglas W. Robson, R. K. Davis, Chas. Roper, G. C. Cressey, W. H. Ballantyne, Messrs. A. Savage Cooper, A. A. Tayler, R. M. Montgomery, and A. Wilson. Miss D. I. Osborne (Finchley) officiated at the piano.

The Chairman based his remarks on "London District Unitarian Society," and the first word of that title, "London," gave opportunity for interesting references to parishes, boundaries, and counties; and the exact position and a short account of Essex Hall, which was in the county, but not the City of London. Unitarian places of worship were not all grouped together, but were scattered far and wide in the "district," like outposts. "Unitarian" at different times meant different things, and as young people they ought to be able to give a reason for being Unitarian. Why were they Unitarian and not Church of England, Congregationalist, or any other denomination? They were not Atheist, because as rational beings they believed

there was an All-powerful and loving God; that the great world was not made by chance, but that there was a guiding principle and force. Neither were they Agnostic, because they knew there was a God, that right was right, and wrong, wrong. Nor were they Roman Catholic, inasmuch as that Church demanded that its members should believe what its priests told them. The Unitarian was free, and would not submit to dictation in belief. Each one must decide for himself. They were not Church of England, because that Church believed in the doctrine of the Trinity and expected its members to believe in certain creeds, and, if they did not do so, they would perish everlastingly. They were not orthodox Dissenters, because the latter believed in the doctrine of Atonement. They were Unitarians because they believed in one God and Father of all. They decided their points according to the light of Reason, and the things that good men and wise had written. They believed in man; that the human race had marvellous possibilities before it. And on the last word, "Society," Dr. Odgers concluded by saying that many of the Unitarian churches were isolated, some were weaker than others, and it was a good thing that they should be kept in closer touch with each other under the care and with the help of a Society. That was why there was and ought to be a London District Unitarian Society.

Mrs. Clason Drummond spoke of "The Inheritance of Our Free Churches," and emphasised the responsibility of carrying on the work of the churches. She thought that at times the young people did not quite appreciate the full value of their inheritance. Converts had fought their way to it through much difficulty, but those born and brought up in the faith had always possessed it, and anything else seemed impossible. They were free to think as they chose, and came together out of sympathy and not because they were bound to do so. There was great responsibility in carrying on the work that had been handed down to them, and it was for them to see that that responsibility was fully realised and carried forward. They were often accused of coldness and lack of emotion, and the speaker thought that the accusation was not without foundation, for often they were too silent and afraid of showing emotion or speaking of their thoughts. Coldness and lack of emotion were not inherent qualities of a Free Church, but rather a lack of realisation that full freedom was of a dual nature. The freedom of the Church was incomplete without the freedom of the individual soul, and the conventionality of silence often fettered their churches. Individuals met together, but did not like to speak. They were afraid and left it to the ministers. Besides the freedom which was theirs by inheritance, there was the other freedom of the soul which each must win afresh, that they might come into the perfect freedom of the sons of God who stand upon their feet that He may speak to them.

The Rev. W. H. Rose spoke of "The Place of Amusement in the Christian Church." He believed in amusement and recreation and that they had their place in the church, and ought to be connected with the church. During the last generation

there had grown up what was known as Institutional Churches, and many people were concerned as to the objects and aims of those institutions. He felt that a Christian Church consisted of men and women who gathered together for the purpose of strengthening, developing, and encouraging the religious life. If the Christian Church did not achieve that, it was failing in proportion as it did not do so. If with all the Institutions connected with the Church there was lack of attendance on the Sunday, that church was a failure. The church was not a success if institutions were flourishing throughout the week, but on Sunday, or at the Sunday school or the services, there was lack of attendance. All their young people should realise the joy and gladness that would be theirs by cultivating the habit of worship on Sundays. The church did not exist primarily for Institutional work, but for something higher, truer and nobler, the development of the best life within them. He urged the young people to be loyal to their church, not for the amusements it provided, but for the higher life which it would develop within, and to be loyal to the denomination to which that church belonged.

The Rev. T. A. Wing, speaking on "Christian Fellowship," said that the Christian Church existed for the single end of fellowship; fellowship in belief, in open mindedness, in truth, and in human sympathy and kindness. Kindness was the soul of a living church and kindness implied knowledge one of another. It was often said that a church, represented the highest and the most important things in human life. If that were true, he who was a Christian must be interested in it, must take a part in it, and do his share for the sake of his own soul, his God, and his fellow man. When people agreed very much about anything, they sought sympathy and joined forces for the accomplishment of what they desired. That association was the simplest and the most universal in the world. In every department of human life success depended upon the co-operation, help and sympathy of somebody else. What was more natural than that those who believed in the spiritual, and who hungered for truth and wished to discover the secrets of human life, should join heart and hand with others having the same feelings, aspirations, and hopes? They were often inclined to the opinion that there were too many difficulties in the way, and the speaker admitted frankly that there were difficulties, but there was nothing in the world worth while that was not difficult. Were man a little more critical of himself and more considerate of his brother, putting Christian conscience first, he would become more mindful altogether of somebody else. If loving kindness prevailed and all obeyed the sovereign law of God, there would be in their churches a rich and noble human fellowship. The speaker concluded with the message that they might be more helpful than they had been, for there was nothing so vital, so Godlike, so magnificent as that they should help people to think, to feel, to see, to solve the problems of life, and to find their way, with mutual, tender, high-minded human sympathy.

Questions and suggestions were here

invited from the meeting, and Mr. Ronald Bartram (Unity Church) suggested that the young people's interest in the work of the London District Unitarian Society might be shown in a practical way. A collection was made at the door at the conclusion of the meeting, and heartily responded to.

Mr. Ernest Spillman (Stratford) made a suggestion that an annual outing of the young people connected with all the churches should be arranged to some place like Oxford, which Mr. Tarrant, jun., supplemented. Miss Tarrant (Wandsworth) hoped that a report of that meeting would be made to all their Young People's Societies. Mrs. Odgers added a few words on behalf of Temperance, and Mr. Cowlin (Peckham) remarked upon Band of Hope movements and the opportunity for the help of young people. All the suggestions were noted by the Chairman, who then called upon the Rev. J. Arthur Pearson, District Minister, to speak. Mr. Pearson emphasised previous remarks upon loyalty, sincerity, steadfastness and fellowship, and asked the young people present to bear their witness to the spirit of inheritance. That Young People's Meeting was going to increase in numbers and in driving force that would count in life, and in the life of the churches, and in the lives of those who belonged to the churches or were on the fringe of the churches. Let them believe in the Spirit, trust it, and work with it, and achieve for themselves and their fellows a bigger freedom than their fathers had handed down to them.

The meeting closed with a hymn and the benediction.

THE SOUTH-EAST WALES UNITARIAN SOCIETY.

At West Grove Church, Cardiff, on Monday, April 30, were held the annual meetings of the South-East Wales Unitarian Society. The following were appointed officers for the ensuing year:—President, Mr. John Lewis, Pontypridd; vice-president, Mrs. Reed, Swansea; secretary, the Rev. J. Park Davies, B.A., B.D., Pontypridd; assistant secretary, the Rev. E. R. Dennis, Pentre; treasurer, Mr. Ernest D. Williams, Aberdare.

After luncheon, kindly provided by the members of the Cardiff Church, addresses were delivered by Mrs. Reed, Mrs. Fox (Cardiff), Mr. L. N. Williams, J.P. (Aberdare), and the Rev. Simon Jones, B.A., of Swansea, on the "Past, Present and Future of the Society." The latter reported that he had succeeded in raising the sum of £500, the goal they had fixed for the celebration of the society's "coming of age"; that the sum would now be vested in trustees, and the income therefrom devoted to the work of the society.

The evening meeting was addressed by Mr. D. Llenfer Thomas, stipendiary magistrate of Pontypridd, and the Rev. D. Delta Evans, London, who represented the British and Foreign Unitarian Association. Mr. Llenfer Thomas's subject was "The Challenge of the Social Problem to Unitarians," and in the course of his address he said he would have hesitated to promise to

speak on that subject, had he known that the Rev. J. M. Lloyd Thomas had spoken on it so recently at the National Conference at Birmingham, whose utterances he had just read with the utmost satisfaction and pleasure. He quoted from Theodore Parker and the Rev. P. H. Wicksteed to show that the social problem had exercised the minds of Unitarians in the past, but if he was right in his judgment, and he approached his subject as a very sympathetic critic, he thought the cultivation of personal virtues, of justice, integrity, purity, philanthropy, &c., had been emphasised to the neglect of the communal or social qualities, evidence of which might be found in the feeling sometimes expressed by Unitarians that man can worship God in the street, the workshop, or on the mountain.

He ventured to appeal to them as men and women who had bravely faced problems in the past, such as the effect of science on the Bible, religion, &c., and had found a stronger faith their own to face this problem also with equal courage. Many of them had leisure, education, and ability, and could be of immense advantage at the present moment. Their free and undogmatic faith should be an asset of inestimable value in allaying that suspicion which is often felt against organised religion.

Mr. H. Woolcott Thompson, in proposing a vote of thanks to the speakers, expressed the pleasure the members of the Cardiff Church felt in receiving a visit from the Society. Mr. L. N. Williams seconded the vote, which was carried with great cordiality.

ANNOUNCEMENTS.

THE ninety-sixth Public Anniversary of the Peace Society will be held at the Mansion House, E.C., on Wednesday, May 8, 1912. The chair will be taken at 3 p.m. by the Right Hon. Joseph A. Pease, P.C., M.P. (President), supported by Lord Bishop of Hereford, Lord Alverstone (Lord Chief Justice), the Lord Advocate (Mr. Alex. Ure, M.P.), Lord Avebury, Lord Courtney, Lady Courtney, Sir Herbert Roberts, Bart. M.P., Mr. Philip Snowden, M.P., the Rev. Canon W. L. Grane, and many others.

THE Eighth Annual Peace Congress will open on May 15 at the Caxton Hall, Westminster, and continue till the 18th. A considerable programme has been arranged, including four conferences on Education and Peace, Commerce and War, Armaments and Labour, and International Arbitration. At these conferences a number of special questions will be introduced by well-known speakers. The chairmen of these meetings will be Sir James Yoxall, M.P., Mr. Gordon Harvey, M.P., Mr. J. Ramsay Macdonald, M.P., and Sir John MacDonell. Amongst those taking part in the discussions are Mr. Noel Buxton, M.P., Mr. Arthur Ponsonby, Mr. Geo. Greenwood, M.P., Mr. W. H. Dickinson, M.P., Mr. H. Nuttall, M.P., Mr. E. T. John, M.P., Mr. H. G. Chancellor, M.P., Dr. Chapple, M.P., Mr. Philip Snowden, M.P., Mr. Percy Alden,

M.P., Mr. J. Allen Baker, M.P., Mr. C. W. Bowerman, M.P., Mr. J. Rowlands, M.P., Mr. George Barnes, M.P., Mr. George Radford, M.P., Mr. Keir Hardie, M.P., Mr. W. Thorne, M.P., Canon Grane, Canon Horsley, the Dean of Worcester, Lady Barlow, Sir Ernest Tritton, Sir Edward Boyle, Baroness de Laveleye, Dr. T. J. Lawrence, Principal Estlin Carpenter, Mr. J. A. Hobson, Mr. F. W. Hirst, Monsignor Benson, Mr. I. Zangwill, and a large number of delegates from all parts of the country, and from all kinds of organisations in sympathy with the Peace Movement.

In connection with the Congress the Bishop of Lincoln will preach in London, on May 14, at St. Martin's-in-the-Fields; Monsignor Benson will preach on International Peace in Westminster Cathedral on May 19, and Mr. J. M. Robertson, M.P., is to preside at a meeting of the Rationalist Peace Society in the small Queen's Hall on Sunday, May 19.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Astley.—The annual school sermons were preached on Sunday last by the Rev. J. J. Wright, F.R.S.L., to large congregations. The anthems were sung by an augmented choir. The children sang special hymns, and the collections for the day amounted to £22.

Belfast.—At a special meeting of the General Committee of the First Presbyterian Church, Rosemary-street, held after morning service on Sunday last, the following resolution was passed:—"We, the members of the General Committee of the First Congregation, Belfast, desire to place on record a deep sense of the loss the above congregation has incurred through the death of the late Mr. Thomas Andrews, jun. Even more would we express the most heartfelt sympathy with his bereaved widow and child, and with his parents and the members of his family. May they, along with the other precious memories they will cherish concerning him, find much comfort in the thought of that heroic sense of duty which impelled him to the very last to think and act for others rather than for himself. And we pray that in their great bereavement they may be strengthened and consoled by the faith that death cannot separate from the love of God which is in Christ Jesus our Lord."

Bolton.—A sale of work was held at the school of the Halliwell-road Free Church on Saturday afternoon, April 27. It was opened by Mrs. L. Cropper, of Eagle Brow, the Rev. J. Islan Jones, M.A., presiding. The receipts amounted to £20 11s.

Boys' Own Brigade.—On Tuesday evening last, April 30, there was held at Stamford-street Chapel the annual gymnastic competition for the Marian Pritchard Memorial Shield. The Brigade President, Mr. Ronald P. Jones, occupied the chair, and Mr. Barrow-Clough, of Guy's Hospital, acted as judge. Teams were entered by the 1st Company (Stamford-street), 3rd Company (Mansford-

street), and 5th Company (Dingley-place), and after a very close and well-contested competition, the President announced the marks gained as follows:—

	Rars.	Horse.	Physical Drill.	Total.
1st Company	309½	255½	288	853
3rd "	313½	235½	303	852
5th "	314	246½	299	859½

The Shield was therefore awarded to the 5th Company amidst applause from all present, conquerors and conquered alike.

Gateshead: Resignation.—The Rev. William Wilson, who has been the minister of Unity Church for three and a half years, has tendered his resignation, which has been accepted, and will terminate his ministry on the first Sunday in May.

Gee Cross.—The annual meeting of the congregation of Hyde Chapel was held on April 23. The treasurer's statement of accounts showed that the adverse balance had been reduced by about £60. After the committee's report had been read and adopted and three fresh members had been elected by the chapel committee to fill vacancies caused by death, and the officers re-elected, reports were presented by the Sunday school, women's society, &c., and by delegates to the Provincial Assembly and National Conference at Birmingham. The latter was one of the most interesting features of the meeting, the delegate (Mrs. J. C. Hibbert) presenting a most interesting and graphic account of the proceedings.

Hastings: The late Miss Cotton.—On April 21 the Hastings Free Christian Church lost an old member, Miss Lucy Cotton, in the 86th year of her age. For thirty-seven years she had been connected with the Hastings church and shown the deepest interest in its welfare. She was a faithful supporter through good and evil times, and her loss will be deeply regretted. On April 24 a funeral service was held in the church, conducted by the Rev. S. Burrows, assisted by the Rev. H. W. King, and on Sunday morning last a memorial service was held and a sermon on "The Eternal Weight of Glory" (2 Cor. iv. 17) was preached by the Rev. S. Burrows.

London Lay Preachers' Union.—A very lively and instructive meeting of the Union was held on Monday, April 29. After a brief devotional service conducted by Miss M. Francis, the chair was taken by the Rev. J. Arthur Pearson. Mr. A. M. Stables, of Forest Gate, opened a discussion on the "Brotherhood Movement." Mr. Stables was both critical and sympathetic towards the movement. He thought it contained an element of pandering to popular sentiment at the expense of depth of religious feeling. The P.S.A. meeting sometimes quite overshadowed the church which initiated it. On the other hand a large amount of good work was done through clubs of various kinds in connection with the movement, and the meetings did often attract and hold men who were not reached by ordinary religious services. Mr. Colyer followed in a somewhat similar vein, whereupon the Rev. J. Arthur Pearson took up the discussion, and gave an earnest vindication of the "Brotherhood" as he knew it. The discussion was continued by Miss Francis, and Messrs. Fyson, Capleton, Kinsman, and Sands. The Rev. W. H. Drummond entered a plea against a tendency which one or two of the speakers had shown to belittle the very real brotherhood of the Church itself.

London: Stepney.—On and after Sunday next, May 4, the time of evening service at College Chapel is to be 6.30, instead of 7, as formerly. The monthly conferences on religious topics (first Sunday) will begin at 4.30.

Middlesbrough: The late Miss Emma Honor Fallows.—We regret to announce the death of Miss Emma H. Fallows, which took place on April 25 at the age of 74. She was the youngest daughter of the late W. Fallows,

J.P., who is still referred to as "the Father of Middlesbrough," so important a part did he play in the development of the town, the river Tees, and its industries. Mr. Fallows and his family were largely responsible for the commencement of Unitarian worship when the town was little more than a hamlet. Throughout her long life, Miss Fallows has been actively associated with all the agencies of the church, teaching in its Sunday school for over thirty-three years, and identifying herself with all its interests. Even her deafness, which made it impossible for her to hear a single word spoken from the pulpit, never interfered with her regular attendance at the services. She had a pure and singular devotion to her church and her faith, and Christ Church is much the poorer through the loss of one so loyal to its aims and welfare. The deepest sympathy is felt with her eldest sister, who survives her. The funeral took place on April 27 in the presence of many representative townsmen, who thus honoured the memory of one of their oldest and most respected citizens.

Mossley.—Successful Sunday-school anniversary services were held last Sunday. The Rev. H. Fisher Short conducted morning service and Mr. Fred Maddison preached to crowded congregations in the afternoon and evening. The collections were over £52.

New Zealand: Auckland.—The Rev. R. J. Hall writes in his calendar for April:—"It will not, I think, be denied that we have received substantial benefit and made some advance as the result of the visit of Mr. and Mrs. Wooding. Are we going to make that benefit a permanent possession, or are we so slack that it will be dissipated and in the end be merely a memory? Admitting that the interest and enthusiasm during the visit were exceptional, it is open to us to convert our exceptions into normal happenings, since we recognise the results to have been good. If we will but direct it into useful channels there has been enough energy generated during the past fortnight to launch successfully many winter activities. When that energy has been exhausted I shall hope that interest in the activities for their own sake will have arisen to keep them moving still to better things. To the entire congregation I suggest that our benefit from the Sunday services is in proportion to the amount of interest and thought we give to them. Put no seed into the ground and it is vain to expect a crop. Put little interest into the services and what can be looked for save empty dissatisfaction. For our own welfare let us consider the level of attendance during the past fortnight as our future normal and remember that 'not failure, but low aim is crime.'"

Northampton.—At a Mayoral reception held in connection with the centennial meetings of the Northamptonshire Congregational Association, the Rev. W. C. Hall attended by invitation, and spoke, after the representation of the Free Church Council, expressing the congratulations and goodwill of the Northampton Unitarians.

North-East Lancashire Sunday School Union.—The annual musical festival of the Union was held at Todmorden last Saturday afternoon. The attendance was very good, and the solos and choruses were splendidly rendered, and reflect great credit on those responsible for the programme. The Rev. W. G. Topping, of Accrington, conducted the devotional service, and the President of the Union, Mr. A. Webster, gave an address on "Harmony." The conductor was Councillor T. Greenwood, and Mr. A. Barker presided at the organ.

Rochdale.—A beautiful marble tablet has been placed on the north wall of the Unitarian Church between the nearest window and the organ to the memory of the late Mr. and Mrs. Benjamin Heape. The inscription runs as follows:—"In memory of Benjamin

Heape, J.P., eldest son of the late Robert Taylor Heape, of Rochdale. Born, July 24, 1843; died, February 7, 1909. He was a life-long member of this church, one of the Trustees, and, in succession to his father, was for twenty years Chairman and Treasurer of the Trust. Also of Annie Jane Heape, his wife; born August 14, 1847, died December 12, 1904. This tablet has been erected by their children."

Sheffield.—Upperthorpe Chapel has been observing Health Week by special sermons and addresses. Last Sunday the Rev. A. H. Dolphin spoke on "Health—Individual and Social" at the morning service, and in the evening Mr. W. Sinclair, President of the Sheffield Health Association, gave an address on "Health and Holiness." On May 1, Dr. Sophia M. Witts lectured on "The Health of Children."

Torquay.—Notwithstanding the fact that the amount raised so far, £2,545, is much smaller than had been hoped, the committee of the congregation of Unity Church has decided to let the contract for building the new church to Messrs. E. P. Bovey & Son. The work has already been commenced, and the builders engage to complete it by the beginning of September. The architects are Messrs. Bridgman & Bridgman, of Torquay. The cost of the building will exhaust the money that has been received, leaving nothing in hand for furnishing the church and school-room, and several other necessary matters. An earnest appeal is made for further help, which we commend especially to any of our readers who have visited Torquay for health or pleasure.

Wakefield.—The Choir Festival at Westgate Chapel was held on Sunday, April 21, when Mrs. W. T. Davies, M.A., preached morning and evening. The collections amounted to nearly £7.

NOTES AND JOTTINGS.

THE LATE MR. JUSTIN MCCARTHY.

The late Justin McCarthy was a most lovable man, and a genial and happy companion, as incapable of losing his temper or becoming a bore as he was "pre-scientific" and indifferent to money. "Though, in a sense, a man of the study," says the *Manchester Guardian*, "he had seen life in two hemispheres, and had enjoyed it. He was never ill at ease, he had known all sorts and conditions of men, and he remembered them all. He found time to read everything and to talk to everybody. If may be said of him, with absolute assurance, that he never willingly wronged or pained any living thing. If he had no particular enthusiasms, he had no bile. He never wrote a bitter sentence. He never consciously put himself in another man's way. There was a fund of real chivalrous good-feeling in him, which was sometimes taken advantage of by men who were not worthy to black his shoes. A true Irish patriot, the Irish cause loses in him one of its most effective and unselfish servants."

* * *

"One who knew him" writes, in reference to his marriage, "Mr. McCarthy was a Roman Catholic, and Miss Allman a Unitarian, but the difference of religious opinion helped rather than hindered their devotion to each other. In these early

days his marriage to a clever and high-minded woman was an important element in his social and literary success. . . . He knew books, but did not know things. He knew politicians, but he did not know politics—except Irish politics. He was essentially the man of letters. It used to be said of him that he had come down to the office from 'the seventh heaven of invention,' where he had been living among the scenes and people with which his imagination was dealing, and he had to wake up to the common world of politics and newspapers. But in waking up he brought with him a little of the glamour of the world of dreams, and wrote as a novelist and a man of large reading rather than as a soldier in the strife. This striking faculty of vivid and minute recollection of what he had read was of immense use to him as a literary lecturer. He would go down, say, to Edinburgh, to lecture on a literary or dramatic or even an historical subject. He went off without any preparation, arranged his ideas as he travelled, prepared, as Robert Hall said, 'a channel for his thoughts to run in,' and then spoke off the lecture without a note."

A CHILDREN'S GATHERING AT WINCHESTER.

A most attractive programme has been arranged for the Children's Gathering at Winchester, on May 6-9, in connection with the Parents' National Educational Union. There are to be walks and talks, scouting expeditions, addresses on delightful subjects such as "Fairy Tales and Arthurian Legends," and "The Time of the Singing of Birds," folk songs, morris dances, and a Historical Dress Party, in the course of which a procession will be formed, and Mrs. Clement Parsons will give the children a few descriptive words concerning the personages taking part. On Tuesday there will be a service in the Cathedral, when the Dean will give a special address. The annual meeting of the Union is announced to take place at University College, London, on May 14, when the Head-Master of Rugby will give an address on "Some Educational Ideals," and the Hon. Mrs. Franklin will make a short speech on the Children's Gathering. The chair will be taken by the Earl of Lytton.

STRINDBERG AND THE WRECK OF THE "TITANIC."

On the Continent, as well as here (says the *Manchester Guardian*), the story of how the band on the *Titanic* played "Nearer, my God, to Thee" has made a deep impression. In Stockholm the celebrated August Strindberg is slowly dying of cancer; at intervals, when he feels better, he reads the newspapers, and he was specially interested in the details of the disaster. When he first read about the band he was so struck by the report that, in spite of his weakness, he got up from his bed and dragged himself to the piano and improvised for some time on the pathetic tune of the hymn. It is also interesting to note that, according to a letter of one of his friends in a German paper, one of his regrets at his impending death is that he will not be able to carry

out his plan of making a dramatic story of the British coalminers' strike.

A BUST OF JANE AUSTEN.

The name of Jane Austen will always be associated with Bath, which was her home for several years, and the scene of some of her best stories, and it is quite fitting that a bust of her, the gift and work of Mr. Percy Fitzgerald, should have been placed in the historic Pump Room which she so often visited. Miss Austen immortalised Bath in two of her novels—"Northanger Abbey" (for which a Bath publisher paid her £10, and then had not the courage to print the MSS.), and "Persuasion," yet it was not so much the scenic beauties of the place and neighbourhood that attracted her as its social atmosphere, and the manners and foibles of those who frequented the town. A landscape was, for Jane Austen, merely the background for the incidents and personalities she knew so well how to describe, and her vein of gentle satire had very little to do with the passionate love of nature which is characteristic of many modern writers. As a writer in *The Times* reminds us, she did not deal with great situations, deep sentiments, or stirring passions. In her letter declining the amazing suggestion of the Prince Regent and his librarian that she should write "an historical romance illustrative of the august House of Coburg," she says: "I could no more write a serious romance than an epic poem. I could not sit seriously down to write a serious romance under any other motive than to save my life; and if it were necessary for me to keep it up and never to relax into laughing at myself or at other people, I am sure I should be hung before I had finished the first chapter." That was Jane Austen's way, to laugh at herself and other people, and in the process of doing this she managed to make her descriptions of fashionable folk and their extraordinary activities redolent of the place they inhabited, without giving the least impression of having carefully worked up the local colour.

"HEALTH WEEK" THROUGHOUT THE COUNTRY.

The National Health Week, which ends to-day, should bring home to English men and women in a convincing way the necessity for carrying on with vigour the great work of preventing disease by attacking at their source the evils which cause it to spread. It is part of the campaign, as yet only partially organised, against unhealthy social conditions and habits of life and diet which is being waged in so many different ways, and under so many different banners. Meetings have taken place this week in nearly 200 cities, towns and villages, exhibitions have been held, or educational visits paid to hospitals, public nurseries and other similar institutions, and much importance has been attached to the special instruction given to children in the elementary schools. At Warrington arrangements were made for all the factories to be stopped for half an hour on a certain day in order that the workpeople might have an opportunity of listening to informal talks on health and hygiene.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, May 5, at 11 a.m.

Mr. C. DELISLE BURNS, M.A.

"The Dreams of an Earthly Paradise."

" at 7 p.m.

"What is Religious Knowledge?"

Wednesday, May 8, at 8.30 p.m.

Dr. JOHN OAKESMITH.

"Browning's Place in English Poetry."

Friday, May 10, at 5.30 p.m.

Mr. G. E. O'DELL.

"The Positive Commandments."

ALL SEATS FREE.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

EUSTACE GORDON

(Manager for the Ulster Unitarian Christian Association),

**BOOKSELLER, BOOKBINDER,
:: and STATIONER, etc. ::**

Printing Well and Cheaply Executed.

Bookbinding orders carefully dealt with.

Second-hand Books searched for and reported free.

Orders received by post receive prompt attention.

35, ROSEMARY STREET, BELFAST.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

TO LET, Furnished, near Bournemouth, Lady's superior, well-kept house. Very pleasantly situated in select road on good elevation. Close to station, near church, shops, picturesque golf links. Piano, croquet, gas-cooker, plate, linen. Perfect sanitation. Fare, tram or train to Bournemouth, 2d. Small, careful party, 2½ guineas. Bargain. Trustworthy servant left.—Address C. P. INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

REMNANTS!—Genuine White Art Irish Linen. Big pieces for Teacloths, Travcloths, D'oyles, &c., only 2s. 6d. per bundle. Postage 4d. Irish Linen Bargain Catalogue Free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming new Irish Linen Spring Costume Fabric, "Flaxzella." Washable, durable, looks smart for years; fascinating designs. All new shades. Write to-day.—HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1½, 1/6. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 4, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3646.
NEW SERIES, No. 750.]

LONDON, SATURDAY, MAY 11, 1912.

[ONE PENNY.]

HANDBOOKS OF RELIGION

Cr. 8vo, 150 pp. 2s. net.

THE JEWISH RELIGION IN THE TIME OF JESUS

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 176 pp. 2s. net.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS

By Prof. PAULE WERNLE, D.Th., of Basle.

Cr. 8vo, 200 pp. 2s. net.

PAUL: Study of His Life and Thought

By Prof. Dr. W. WREDE.

Cr. 8vo, 144 pp. 2s. net.

THE APOSTOLIC AGE

By Prof. E. VON DOBSCHUTZ, of Strasburg.

Cr. 8vo, 160 pp. 2s. net.

CHRIST: The Beginnings of Dogma

By Prof. JOHANNES WEISS, of Heidelberg.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

LONDON DISTRICT UNITARIAN SOCIETY.

THE ANNUAL MEETING

WILL BE HELD AT
Essex Hall, Essex Street, W.C.

ON
THURSDAY, MAY 16, 1912.

Speakers: Dr. W. BLAKE ODGERS, K.C., President; CHAS. HAWKSLEY, Esq., President of the B. & F. U. A.; Rev. H. GOW, B.A., President of the Provincial Assembly; F. D. BOWLES, Esq., H. B. LAWFORD, Esq., Rev. J. A. PEARSON and others.

Tea and Coffee, 7.30 p.m. Chair to be taken at 8 p.m.

RONALD BARTRAM, *Hon. Sec.*

PECKHAM.

A SALE OF WORK

(in aid of Church Funds)

WILL BE HELD IN

THE SCHOOLROOM, BELLENDEN ROAD,

on Saturday, May 18, 1912,

at 3.30 p.m.

Contributions of any kind will be very acceptable.—Address, (Mrs.) A. HAYWARD, Sec. Ladies' Working Party, 93, Chadwick-road, Peckham, S.E.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors.*

OPEN SCHOLARSHIPS FOR THE NONCONFORMIST MINISTRY.

DR. WILLIAMS'S TRUSTEES offer for open competition Undergraduate Scholarships, tenable in the University of Glasgow only; and Divinity Scholarships for Graduates, tenable in any approved School of Theology or University. The scholarships are open to students of all Denominations preparing for the Nonconformist Ministry. For particulars apply to the SECRETARY, DR. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., before May 30.

SAMUEL JONES FUND. — The Managers meet annually in October for the purpose of making Grants.

APPLICATIONS must, however, be in hand not later than WEDNESDAY, JUNE 12, and must be on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton-arcade, Manchester.

Presbyterian Chapel, Newbury, Berks (1664-1697).

For more than 200 years the Old Meeting at Newbury has stood for freedom and progress in an isolated situation, and has strenuously upheld Unitarian principles. It is one of our oldest places of worship, and is greatly in need of repairs and beautifying. It is intended to hold a Sale of Work on Wednesday, June 26, and the members of the congregation, who have been working during the past year, have accumulated a stock of saleable goods, but not sufficient to realise the amount required. They earnestly appeal to sister churches to help them with goods, money, and patronage—which will be gratefully acknowledged by the Hon. Sec. and the Treasurer, Sale of Work Committee, Miss STILLMAN, Marsh Cottage, Newbury. Mrs. NEWELL, *Arthur Road, Newbury, and the Minister, Rev. RICHARD NEWELL.

* Note change of address.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHERS:

May 12—Morning: Rev. F. H. JONES, B.A. (Librarian of Dr. Williams' Library, London).

Evening: Rev. GORDON COOPER, B.A. (of Mansford Street Mission).

„ 19.—Rev. DENDY AGATE, B.A. (of Altrincham).

„ 26.—Morning: Rev. HERBERT MC-LACHLAN, M.A. (Warden of the Home Missionary College, Manchester).

Evening: Rev. H. D. ROBERTS (of Hope Street Church, Liverpool).

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

NEAR PARIS, Penylan, Avenue

Ernest Renan, Montreuil s. bois, Seine. High, shady grounds. Mme. DAVIES, née Mirault (French teacher), receives boarders, holidays or otherwise. Trams all parts Paris.

CROW'S NEST.—Mr. E. W. LUMMIS

proposes to take a party to Eastern Switzerland in August. Inclusive cost: a fortnight abroad, 14 guineas; a month abroad, 19 guineas. Persons wishing to join should write early to 15, Green-street, Cambridge.

The Inquirer.

April 27th contains the following:—

“Bergson and Theology.” By Prof G. DAWES HICKS, Litt.D.

“Bergson.” By Rev. L. P. JACKS, M.A.

“Christianity and the Moral Ideal.” By Canon A. L. LILLEY.

“The Social Challenge to the Church.” By Rev. J. M. LLOYD THOMAS.

“Unemployment.” JOHN WARD, M.P.

“Prayer.” Rev. S. H. MELLONE, M.A., D.Sc.

“Loyalty in Religion.” Rev. S. M. CROTHERS, D.D.

“Women's Work in the Churches.” By Mrs. SYDNEY MARTINEAU.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 12.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEX, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. E. COLEMAN, M.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. Dr. DAWES HICKS; 7, Rev. R. K. DAVIS, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 7, Rev. ARTHUR HURN.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. R. HOLLOWAY.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. E. STRONGE.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. G. CRITCHLEY, B.A.
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. JOSEPH WILSON.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. F. H. JONES, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Rev. GORDON COOPER; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15, Rev. F. H. JONES, B.A.; 7, Rev. GORDON COOPER, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. Wm. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.
 ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAM JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. P. E. HART.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. CHARLES PEACH.

{ DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. HERBERT McILACHLAN, M.A., B.D.

LEICESTER, The Great Meeting, 11 and 6.30.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. W. G. TOPPING.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.

MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.

MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. E. I. FRIPP, B.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Church, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. F. H. VAUGHAN, B.A.

SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. LEONARD SHORT.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Rev. J. C. BALLANTYNE.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

Situations

VACANT AND WANTED.

RE-ENGAGEMENT as Housekeeper or Secretary - Housekeeper, lady's or gentleman's household; experienced, capable, highest references; or would manage Institution or Club.—Address C., 20, Alyth-gardens, Golder's Green, London, N.W.

NURSE - ATTENDANT seeks re-engagement. Disengaged June 15.—BISS, 44, Montpelier-rise, Golder's Green.

CLEANING or CHARING.—A couple of days' work per week wanted by member of one of our London Missions, who has, for years, done work of this kind at houses of well-known members of our churches. Highest references can be given.—Apply to "X," INQUIRER Office, 3, Essex-strand, Strand, W.C.

A LADY, who has given her interest for many years to the needs of Poor Working Ladies, appeals for donations towards the same. Particulars given.—Mrs. HENRY WILSON, Farnborough, Kent.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	323
VERSES : Browning's Centenary	324
THE LIBERAL CHRISTIAN PULPIT :—	
Our Sources of Refreshment and Renewal	325
LIFE, RELIGION AND AFFAIRS :—	
Browning's Teaching on Immortality	326
Robert Browning in Relation to his Age and our Own	327

A Closer View	329
The Royal Academy	329
CORRESPONDENCE :—	
The Social Challenge to the Church	330
FOR THE CHILDREN :—	
Notes from "The High Nest,"—II.	331
MEMORIAL NOTICE :—	
The late Mr. Samuel Bourne	331

MEETINGS AND SOCIETIES :—	
London Domestic Mission Society	332
Hope Street Church, Liverpool	333
Moral Education and the Curriculum	333
British and Foreign Unitarian Association	334
The Sunday-School Association	334
NEWS OF THE CHURCHES	335
NOTES AND JOTTINGS	336

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE birth of Robert Browning a hundred years ago was fittingly commemorated on Tuesday by the service in Westminster Abbey, where the poet lies buried. Many people visited the Poets' Corner during the morning, and the stone was covered with wreaths, laurels, and palms which had come from societies or individual admirers in many parts of the United Kingdom and America. The short service included special music by Sir Hubert Parry, Sir Frederick Bridge's setting of Mrs. Browning's "He giveth His beloved sleep," and the "Allegro Spirituoso" by Galuppi. A meeting was held afterwards in Westminster College Hall, presided over by Lord Crewe, at which addresses were given by Bishop Boyd Carpenter, Mr. Ernest Hartley Coleridge, grandson of S. T. Coleridge; Miss Emily Hickey, one of the founders of the Browning Society, and others. The Council Chamber of Caxton Hall was crowded in the evening, when a meeting under the auspices of the Academic Committee of the Royal Society of Literature was held, Mr. Edmund Gosse being in the chair. Sir Arthur Pinero, who spoke on "Browning as a Dramatist," pointed out rather drastically that Browning had utterly failed to conquer the stage, his method of unpacking the human heart with words being wholly unadapted to the comprehension of a theatrical audience. Mr. Henry James, who rarely appears in public, delivered a fine address upon "The Novel in 'The Ring and the Book,'" which was full of subtle phrases and instinct with exquisite feeling.

At the College Hall meeting Bishop Boyd Carpenter took the audience into his confidence as to the manner in which he had learnt to understand and appreciate

Browning. It was, he said, the result of reading him aloud, and he believed it was true of all poetry that its meaning and beauty were never fully brought out and conveyed to the mind unless it was read aloud. "If when we read alone and in silence we are moved to admiration or feel our emotions deeply stirred," he said, "how much more vivid are our impressions when the words which moved us are interpreted by the living voice. Then the ear adds powerful witness to what the eye has reported. Indeed, if we reflect, is it not to the ear rather than to the eye that the poet appeals? Else, what is the significance of metre, accent, rhythm, and rhyme, if they are not meant to be musical measures of which the ear is the true arbiter?"

PROBABLY most true lovers of poetry follow habitually the practice which the Bishop commended to his hearers, and we believe that it is one which would bring unexpected delight to many who assume too easily that they cannot understand or enjoy even the lyrics of Browning. So much depends on the vibrations of the voice and the thrill of emotion, on "the glimmer, the fragrance, the spirit of all intense literature" which lies in its rhythm, and which the written word cannot convey adequately to any save the most sensitive minds. "I have just heard a poem spoken with so delicate a sense of its rhythm," wrote W. B. Yeats years ago, "with so perfect a respect for its meaning, that if I were a wise man and could persuade a few people to learn the art I would never open a book of verses again."

THE news of the death of the Bishop of Truro will be received with feelings of deep regret far beyond the limits of the Anglican communion. It may be truly said of him that he owed his position not to his eminence as a scholar or a theologian, but to the strength and range of his popular sympathies. As vicar of Gras-

borough for thirteen years, he identified himself prominently with the cause of the agricultural labourer, and later, in Liverpool, he upheld the ideal of Christian citizenship with a breadth of view and a courageous optimism which won the deep respect of men of all parties and creeds. As a Christian Socialist he was the lineal descendant of Maurice and Kingsley, whose influence moulded both his theology and his social dreams. But he also sat at the feet of Mazzini, and became the ardent interpreter of Mazzini's message of patriotism, with its lofty moral appeal to a generation which was beginning to forget. Perhaps a remote bishopric and the work of an administrator were hardly the best reward for gifts of this special quality; but it is something that they should have been recognised in high places at all, where average opinions and ecclesiastical prudence are usually held to be essential to high office.

THERE was a note of warning in Mr. Asquith's speech at the annual dinner of the Central Association of Bankers on Wednesday night, which was none the less significant because it referred to facts which have become the commonplaces of every discussion on national affairs. We refer to his remarks about those "signs in the industrial sky which ought to warn us against a temper of complacent optimism." Although the past twelve months had made up a year of almost unexampled prosperity in British trade, "rarely in the experience of the memory of any of us," the Premier said, "have the relations between capital and labour been more severely strained, especially in those industries whose regular continuance is the indispensable condition of the welfare and even of the life of our country."

REFERRING to the railway strike of last year and the coal strike of the present spring, Mr. Asquith continued:—"May I say to you in all seriousness that the recurrence of incidents such as these makes

it our duty—the duty not only of the Government but equally of the great business community and all you who represent the bankers of the United Kingdom and are the centre and mainspring of its business—to look beneath the surface, not to be dazzled or misled by mere figures, but to distinguish between the money and the real value of advances, whether in wages or in progress, and above all to study our economic fabric, with all its indefinite and ever-growing complexity, not piecemeal but as a whole.” The dissatisfaction in South Wales owing to the disagreements which have taken place in connection with the meetings of the District Board under the Minimum Wage Act, and the resentment caused by Lord St. Aldwyn’s ruling in favour of the owners’ proposals, reminds us that such public utterances are not merely idle talk, and that they are based on a state of affairs which still gives cause for disquietude and earnest thought.

* * *

THE Bishop of London, in his Presidential address at the opening of the London Diocesan Conference, took up a vigorous and uncompromising attitude in regard to the recent strike which brought his hearers back to essential facts, and, we hope, helped them to realise the absolute dependence of all human beings alike on the divine forces which supply us with the necessities of life. The coal, he said, did not belong to the owners or miners; it was God’s coal which He had stored up through long ages for His children of to-day. The owners represented those who had sunk, and, he supposed, were sinking, vast sums in making that coal accessible. The miners were the men without whose brawny muscles and trained skill that gift of God would also be shut away from us. They were jointly a band of God’s children, holding the coal “in trust,” to distribute it to His other children. Was it conceivable that, if the question was looked at from that point of view, no solution could be found?

* * *

AND if they did not look at it from that point of view, whose fault was it except the fault of the Christian Church? The Church ought to have preached more effectively to both classes the Gospel of Christ, and the measure of the disaster was the measure of their failing. Many better men than himself would disagree with him, but he held strongly himself that the first charge upon any industry ought to be the wages of the people who carry it on—that they had seen too many fortunes made with sweated labour; that it was a Christian principle that “the labourer is worthy of his hire,” and that if an industry could not be carried on except at starvation wages, it was morally better for the nation that it should not be carried on at all.

BROWNING’S CENTENARY.

HEART of the World! Its every piston beat
In thy great bosom
Broke out to music, for the strong or weak;
Yea, and we heard the voiceless victim speak,
And at thy song saw even the *Desert blossom*
Woman and child,
Down-trodden to death, looked up at thee and smil’d.

Harp of a thousand strings! Each influence fair,
Grace of wild grasses
On wind-swept fields, all heaven—thy native air
The human soul, are thine—the star is a stair,
And the whole earth stands still when *Pippa Passes*.
The noble and poor
Were friends, and none knocked vainly at thy door.

Rounding the cosmos in its comet sweep,
Thy wisdom tells us
Marvels of waking hours or mystic sleep;
What sky unscaled by thee, what dreadful deep
Not sketched at first in *Saul* and *Paracelsus*?

Sordello sung
The earliest notes, whereon worlds after hung.

Stern tragedies of truth, *Strafford* and *Charles*
Joust in death’s tourney,
And at their mighty heels the whipt pack snarls;
Duchess meets beggar-maid, lords jostle carls—
Earth is thy stage, and like the sun’s thy journey.
Nothing too small,
Nothing too great—thy kingdom gathers all.

Blot in the ‘scutcheon, beauty ’midst the mean—
Some ray supernal,
And upon frailty battlements that lean;
While out of shadows common and unclean,
Foul dust and dregs, shine forth new shapes eternal.
Men’s banners wave
Round thrones, but heaven’s o’er one *Grammarian’s Grave*.

Thou universal man! *Rabbi* and clown
Fifine, all ages,
Monarch and monk, the scholar in squalid gown;
Youth’s love and laughter, eld with puckered frown—
All climes and seasons, march across thy stages.
Lost *Edens* glow
And live again, to vanish at cockerow

Abt Vogler, *Sludge* and *Setebos*, the Pope,
Giuseppe, *Guido*,
Muckrake and crown, the pearls and hangman’s rope
Come at thy call, but nothing without hope—
Aye, lurks in damndest crime some saving *credo*.
Infernos, death,
Give up their secrets, at thy magic breath.

Heart of the world! Even as with *Prospero’s* wand
Rose new creation,
So didst thou summon realms from the Beyond;
And, that no soul should ever quite despond,
Thou hast for each some separate revelation.
That giant form,
Which played with children, yet could ride the storm.

By Shakespeare’s side, co-equal, dost thou sit
At fame’s white portal;
Thou maker of fresh heavens and earths, most fit
With Homer and Dante from the infinite
To open windows vast, and be immortal.
Through rosy rents
In thy great heart, we win new continents.

F. W. ORDE WARD.

THE LIBERAL CHRISTIAN PULPIT

OUR SOURCES OF REFRESHMENT AND RENEWAL.

BY THE REV. JOHN HUNTER, D.D.

"He shall drink of the brook in the way; therefore shall he lift up the head."—Psalm cx. 7.

TRADITION has ascribed this Psalm to David, but it is, perhaps, better understood when we read it as the production of one of David's devoted followers. To treat it as one of the Messianic Psalms and believe that it finds a certain true and large fulfilment in Jesus Christ, we are not required to ignore or deny its basis of contemporary fact. The higher reaches of the human imagination are ever full of prophecy, and no prophecy of scripture, we are told, is of private or particular interpretation.

In the latter part of the Psalm the King is represented as engaged in conflict. At a wayside stream he quenches his thirst, and is thus enabled with revived ardour to continue the pursuit of the enemy. "He shall drink of the brook in the way; therefore shall he lift up the head." In the olden days of warfare and travel what a thing of beauty and blessing was the brook by the way! And to-day, as yesterday, it is a true and lovely symbol of all those influences, natural and spiritual, which refresh and renew the inner life.

In this strange pilgrimage that we call human life, what traveller does not sigh, now and again, for the brook by the way! The great human necessities are not confined to any condition or time, yet it would seem that never, as now, was there such need of the influences which refresh and restore. How restless and intense our life! How killing the pace! How constant and keen the conflict! How many temptations to forget the early dream and inspiration, and to let the fine power and ardour of youth waste away into vulgar prudence! How soon we begin to mourn over the fading of enthusiasm, even in the best work, and the loss of freshness of spirit in dealing with the duties involved in the manifold relations of life. How much there is around us, not only to quicken thought but to dissipate it, not only to arouse energy, but to exhaust it! There are special seasons also, times of strain and trial, when zest and zeal pass away, and duty wears the forbidding look of drudgery, and we walk slowly and wearily where once we marched swiftly and full of hope.

Brooks by the way! The heart asks for them, and the God in whom we trust, the Shepherd of our pilgrimage, has placed them within our reach. The wilderness of our discipline is not a dry and waste howling one. It has its Elims, as well as its Marahs, its green pastures and quiet waters, as well as its valleys of the shadow of death. How they abound, these springs and streams of refreshment, these good and gracious influences which take the fever and fret out of the heart, restore the soul, renew the beauty and joy of life, and make us feel in every part of our being the healing touch of the Infinite Strength and Peace!

(1) In one of his letters, Nathaniel Hawthorne speaks about bathing himself in

"the refreshing waters of solitude and open-air nature," and there is no season of the year in which we may not find this source of rest and refreshment for the mind and heart. The Creation may always be our recreation. To be in love with this beautiful world is to be at the secret source of many a noble pleasure. To have a mind and heart open to the highest impressions of the natural universe, to be able to enter into the life of a summer or winter day, to enjoy a night of stars, to feel the beauty of a flower, the grandeur of a storm, the spell of the wide waters or the high mountains, is to have abundant means of recovery and renewal always nigh at hand, whenever we feel the need of calling ourselves off for a while from the excitement and strain of the daily conflict. It is true, nature does not yield the sympathy which the passionate human heart requires, but insensibly she helps her lovers to bear their burdens and to find rest in God. We are quickened and comforted by outward things more than we know. The sun and moon and stars, unaffected by our little controversies, rebuke and soothe us as we gaze on their tranquil glory. The mountains bring peace and our fretfulness is carried away by the rushing river at our feet. Not only in the synagogue did Jesus find refreshment, but in the lilies of the field, in the sunset sky, among the hills and by the lake of Galilee. In his suggestive journal, Amiel, describing a country walk taken when a dark and troubled mood was upon him, thus writes: "The sunlight, the green leaves, the sky, all whispered to me, 'Be of good cheer and courage, poor, wounded one.'" We are all at times poor, wounded ones, needing all the refreshment and healing we can find. And,

"What simple joys from simple sources spring."

The quiet ministry of nature, the play of natural influences upon us, may be full of renewing grace. Beyond the satisfaction of taste and sentiment, this experience which we call contact and communion with nature, may be a gain to the whole spiritual being; soothing and relieving mental pain, quickening a more hopeful spirit, nourishing all finer feelings, and, like every deep human experience, taking the soul into the presence of the Eternal.

Let us make the most and the best of this source of refreshment and renewal. We are sent into the world, not only to solve its problems, fight its battles, and put away its sin by the sacrifice of ourselves, but to find joy and rest; and through rest and joy, the deepening and enlargement of our life. There is a religious as well as an irreligious worldliness. "All things are yours, . . . the world and things present."

(2) In the familiar saying of Herder, in his last illness: "Give me a great thought that I may refresh myself with it," we find the suggestion of a second source of refreshment and renewal. We have at our constant command the greatest thought, the highest wisdom, the finest feeling of the teachers and leaders of mankind. The world's best literature abounds with thoughts that are full of pure refreshment and healing life. If the supreme test of inspiration be the power to inspire, then, how many inspiring books it is, or may be,

our privilege to know—books which transfigure the world to our thought, give a noble and divine interpretation to life, furnish the mind with new interests, refresh and renew the heart, and are an open road to the purest and most enduring of earthly enjoyments. The joy which Longfellow said he found in the sympathetic study of Dante is within reach of all. Almost any day and hour we may leave the hot and dusty highway and the field of contention, for the peace and freshness of some great book that ministers to all that is best in us. Why should life be the dry and thirsty land it is to so many, when all around us in shining garments stand the poets and prophets of God, waiting to lead us to fountains of living waters?

It was a saying of Matthew Arnold that the noblest nations are those which know how to make the best use of poetry. It is pitiful that so many of us, in the rush of our lives, leave ourselves with such little time for the reading of our finer poetic literature. Our characters are suffering in consequence. Like religion, we need poetry which is, indeed, a part of religion, to save us from the tyranny of influences which vulgarise and harden life. We need it for instruction, for it is, as Wordsworth said, the breath and finer spirit of all knowledge: we need it above all for the refreshment and joy it yields,—the refreshment and joy of elevated and elevating thought.

(3) In the first book of Samuel we read that, "When the evil spirit was upon Saul, that David took an harp and played with his hand: so Saul was refreshed, and was well." Not only literature, but all true and noble art may be an influence that soothes the healthy, as well as the sick and morbid mind, and be, not only the opiate, which, alas! it too often is, that induces a base forgetfulness, but a pure and blessed source of refreshment in earnest souls. What wonderful power music and song, eloquence and painting, have always had to move the souls of men! By ministering to the higher nature they reinforce mind and body, and by quickening the spiritual imagination remand much of what would otherwise disquiet and dishearten, to its own obscurity and insignificance. There is no more desirable a thing than a good hobby. The violin and organ, for instance, have been to many a brook in the way that has refreshed and nourished an ideal life.

(4) Let a sentence from George MacDonald point out another river of the water of life at which we may often drink and be refreshed: "To know a man who can be trusted will do more for one's moral nature than all the books of divinity that were ever written." The beauty of the outward world is full of divine help, but there is more beauty and more inspiration in living excellence than in the fairest natural scenes. Wonderfully refreshing is the heart's speech of the truly wise and good, but more beneficent is the brave thought when it becomes the brave deed, and more live-giving the Divine Word when it is made flesh and dwells among us. How rich the requicken- ing and renewing influences which come from the presence and example of men who lift clearly before us the nobler

ideals of life; from the memory of the faithful dead, and from the biographic page!

Bright affluent spirits, breathing but to bless,
Whose presence cheers men's eyes and warms their hearts,
Whose lavish goodness this old world renews,
Like the free sunshine and the liberal air.

Blessed beyond all price is the friendship that stimulates us to do our best, that is potent to dispel morbid broodings, to cheer and brighten life, and that helps us even by its unconscious influence, to look at things in a larger and better way. And there we find the truest use of the study of biography. Every good and faithful life with which we become acquainted is a positive addition to our moral power, to those influences which in days of depression, when stupor creeps over us and weariness, revive hope and arouse energy. Take Sir Walter Scott as he is revealed to us in his Journals and in Lockhart's Life. It is hardly possible to touch this man's life at any point without receiving some new accession of life to ourselves; without learning the wisdom of taking things as they are and making the best of them; without feeling our own cares lightening and ourselves girt up for the toilsome march.

(5) The wise and religious culture of the home affections will disclose many brooks by the way, full of the very water of life that flows from the throne and heart of God. When the Heavenly Father ordained that we should live in families, He placed within our reach sources of happiness and strength that from age to age have been as springs in the desert. It is in the home we must seek to cherish and renew our best life. We are far from having exhausted its possibilities. We lose much that is refreshing indeed if we neglect to cultivate its quiet and simple pleasures. We must not get too fond of outside excitements and sacrifice the family to week-end change, to evenings at clubs, concerts, and theatres, and the like. Let us have as many quiet evenings and quiet Sundays at home as we possibly can. The late John Richard Green wrote just before his death: "What seems to me to grow fairer as life goes by, is just the love and tenderness of it, the laughter of little children, the simple talk by the fireside, and the quiet, helpful companionship of true and tried friends."

(6) "What do we live for, if not to make life less difficult for each other?" is a saying of George Eliot's that indicates another pure and unfeigned source of refreshment and renewal. Sympathy gives us new interests. It is impossible to feel life dull and vacant if we fill it with unselfish cares and helpful activities. We must have our share of the sorrow and bitterness of life, and grow familiar with the pain of sacrifice. It is a discipline we cannot spare, if we would be perfect. But in our darkest and most depressed hours there is always one source of comfort nigh at hand—we can do something for others. There may be seasons when we cannot find help for ourselves, but there is no season when we cannot give

help. And this giving of help will, in due time, bring its reward. Soon shall we prove, in our own experience, the truth of the Saviour's word, "It is more blessed to give than to receive."

Shakespeare, you may remember, makes Orlando say, "O how bitter a thing it is, to look into happiness through another man's eyes!" But we must cultivate the very opposite feeling and learn to rejoice in another man's happiness as if it were our own. A woman who had known sore straits and great adversities once said: "When my own life was barest and saddest, the sight of other people's good fortunes always gave me pleasure." To have and to keep sympathy like that is to have a real share in all the good things that are going, to be partakers in the gladness of men and women and children everywhere.

(7) "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." We must seek, as our fathers did, the perennial springs of refreshment that are to be found in the private and public ordinances of religion. The excitements and exhaustions of modern life make this duty even more imperative. Industry and enterprise are good; but life is not only action, it is thought and feeling also. We do ourselves the greatest wrong if we allow our activities to crowd meditation and prayer out of our days, and to rob us of the secret of rest in God. To have depth and elevation and tranquillity in life, and the aim kept high and the impulse true and steady, it is absolutely necessary for mind and heart to have constant access to the Source of inspiration. It is a moral calamity to lose the meditative and worshipful spirit. Reverence, faith, and aspiration are the springs of noble and fruitful living. Sunday and the Church stand for our highest life. They invite us to drink of waters that rise from cool and unpolluted depths. They offer an opportunity of finding that truest rest and recreation which come through mental and spiritual quickening and uplifting, and of verifying the word of prophecy—"They who wait on the Lord shall renew their strength."

(8) "Come unto Me all ye that labour and are heavy laden, and I will give you rest—Take My yoke upon you and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls." This invitation, so large and sweet and tender, and which needs to be made clear and impressive to each succeeding generation, is an invitation to seek refreshment and renewal through trust and obedience. In the fellowship of Jesus Christ we lose our ignorant and guilty fears and our selfish and vexing cares: we find a Heavenly Father; we learn to take a gracious view of life, even of its hardest circumstances, and to be at peace with things; we come to love the will of God and to rejoice in the good of others, as if it were our own; we enter into the Saviour's sense of immortality, and are persuaded that in the body and out of the body we are compassed about by the atmosphere of Infinite Love. What can refresh the weary heart and life like the spiritual persuasions, the great trusts and hopes which are the secret of Jesus,

and which He communicates to all who put themselves under His influence and seek to live in the communion of His spirit? How the words, spoken more than nineteen centuries ago near Jacob's well, interpret our spiritual experience to-day! "Whosoever drinketh of the water I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into eternal life." Yes! It is the joy and the glory of Jesus to lead us to Him who is the Giver, the ultimate Giver, of every good and perfect gift, the unseen Source of all our happiness and peace. "All my springs are in Thee." "My heart and my flesh faileth, but God is the strength of my heart and my portion for ever."

(9) The late Dr. Max Müller quotes in one of his letters a very ancient prayer of two friends: "May God protect us both and may He enjoy us both." Let us seek to have this sense of care for the joy of God. To hold our lives at so exalted a level that the Father Himself might be glad in them, is to be free of the House of many Mansions, partakers of the blessedness of the universe.

LIFE, RELIGION & AFFAIRS.

BROWNING'S TEACHING ON IMMORTALITY.

THE clearest note in Browning's philosophy is his optimism. Now, to minds overwhelmed by the contemplation of the appalling suffering of the world there is nothing more repellent than the shallow optimistic theorising which makes light of misery that does not touch the theoriser, and talks glibly of exaggeration in notions of the woes of others; and there is nothing less convincing than the facile faith which seems to be maintained chiefly by the evasion of arguments which tell against its conclusions. Browning's optimism, however, is not of this kind. It is not gained by a refusal to look at the dark side of things. There is nothing too dreadful in life to be portrayed in his poems; records of sin and horror abound in his pages, and have sometimes repelled readers who take up his works for the first time. Nor does he ignore the considerations to be urged on the side of his adversaries: no critic can taunt him with shallowness of thought. When we ask the grounds of Browning's optimism in a world where evil so often seems triumphant, we find that it depends for its force on his firm belief in immortality. "God's in His Heaven, all's right with the world!" says the peasant girl, Pippa, in her simple piety, and Browning the Philosopher echoes her view, because of the heritage of immortality to which the men and women of the world are born. With him, good and bad cannot be weighed against one another, cannot be in any way understood when immortality is left out of account. The future life is not thought of as a means of remedying inequalities that without it would be un-

just: it is no mere scheme of rewards and punishments, but it interfuses our present life, completely changing its significance, so that what seems only harmful is recognised at last as merely good in the making. Given this, values are altered: "Worst were best, defeat were triumph, utter loss were utmost gain."

The stress laid upon the doctrine of immortality runs through all Browning's work, and numerous passages bearing upon it will at once occur to the memory. In "Old Pictures on Florence," from the very imperfections of modern humanity the uplifting thought is drawn that development unlimited still lies before us. Something created perfect has no future before it, no further development is possible; but immaturity argues growth, and plus the imperfect may rank as greater than any present completeness—"the Artificer's hand is not arrested with us." Our nature is for eternity.

"We are faulty—why not? We have time in store."

In the well-known "Rabbi ben Ezra," the Rabbi teaches that the very disappointments and disillusionings of life bid us hope. Immaturity of power, failure to achieve, are promises of a finer future:

"What I aspired to be
And was not, comforts me."

In "Saul" we have the same idea when David says:—

"'Tis not what man Does which exalts him, but what man Would do."

In the "Grammarian's Funeral" again we are shown that the great spirits of earth work not for time, but for eternity.

But if the thought of unending progress supplies the key to some of the most perplexing of all Life's riddles, how is it that it is not made plain to us that our earthly life is but a stage in the great career of our souls? Why should Immortality be a glorious hope rather than a proved certainty? This is the main question debated in the beautiful poem of "La Saisiaz." While staying one autumn at La Saisiaz, above Geneva, Browning and his sister had with them as guest a lady who died suddenly one night of heart disease. The shock drove the poet to examine afresh the grounds of his faith, and, in the midst of the beauties of mountain and lake, he turned again to probe into the mysteries of life and death.

It is the hope of immortality, he declares, that makes our present life worth leading, it is this hope alone that makes it possible to believe at once in the infinite power and the goodness of God. Without it

"There is no reconciling wisdom with a world distraught,
Goodness with triumphant evil, power with failure in the aim."

Without it he is bound to admit that sorrow and not joy preponderates in life. But

"Only grant a second life I acquiesce
In this present life as failure, count misfortune's worst assault
Triumph, not defeat, assured that loss so much the more exalts
Gain about to be. For at what moment did I so advance

Near to knowledge as when frustrate of escape from ignorance?

Did not beauty prove most precious when its opposite obtained,

Rule and truth seem more than ever potent because falsehood reigned?

While for love—oh how but, losing love, does whoso loves succeed

By the death-pang to the birth-throe—learning what is love indeed?

Only grant my soul may carry high through death her cup unspilled,

I shall boast it mine—the balsam, bless each kindly wrench that wrung

From life's tree its utmost virtue, tapped the root whence pleasure sprung,

Barked the bole, and broke the bough, and bruised the berry, left all grace

Ashes in death's stern alembic, loosed elixir in its place!"

But if the perception of life as unending progress so completely changes the outlook, would it not, Browning asks himself, be the greatest gain to suffering men and women if they had an intuitive certainty of a future life as clear as that of the existence of their own souls and of God? He answers that our world would at once lose its importance. Life on earth would no longer be prized, and in times of disappointment and rebuff man would gladly escape from it to the realities beyond. It is through our struggle here that we grow mentally and morally. But the struggle would be shorn of reality with the end of the fight always clearly in view. We discern dimly now that good must conquer in the end, but to see good plainly victorious would be a different matter. There would be no virtue in doing good, when it was patently to a man's profit to act rightly. As things are, it is the liberty of doing evil that gives doing good a grace, but under the new conditions free-will, which makes man what he is, would become a meaningless phrase.

It is the same view that the Christian believer reaches in the poem of "Easter Day," when he says that with the issues before our eyes no real choice is possible, and right conduct is no more to be praised in the moral life than the drawing of breath.

So though man is great and his lot happy through his hope of immortality, he is a greater being and not a less because immortality is discerned through the eye of faith, and is not grasped as an assured certainty.

In moments of exaltation, however, Browning shows that a clearer vision may come. In his hour of rapture he makes the musician, Abt Vogler, attain the assurance

"There shall never be one lost good!

What was shall live as before;

The evil is null, is nought, is silence implying sound;

What was good shall be good, with, for evil so much good more;

On the earth, the broken arcs: in the heaven a perfect round."

This confidence is for the rare moments of ecstasy. For our daily needs, a great probability is all that is wanted.

EMILY COX.

ROBERT BROWNING IN RELATION TO HIS AGE AND OUR OWN.

THE Centenary of Robert Browning's birth, celebrated last Tuesday, invites us to think of his teaching, and to consider the relation of his age to our own. The prevailing note of his poetry was optimism. He was not a man who took life easily, and lived immersed in beauty, apart from the struggles of men. He was a stern and rugged warrior; he found life often difficult and painful; he was ever a fighter, one who knew the power of temptation, the weakness of the will, the dangers of the conflict. He was a man who had loved and sorrowed much. He was not, indeed, much concerned with social miseries and injustice. Misery in the mass did not appeal to his imagination or his sympathies. Like Shakespeare, he did not distinguish between the masses and the mob. "One half Rome" and "the other half Rome" were terms expressing folly and incompetence. It was the individual life, in all its complexity, with all its possibilities of ruin or of victory, with its subtle temptations, its varying temperament, for which he cared. In separate men and women, with all their bewildering differences and contradictions, with all their ever-varying temptations and conflicts, he found his theme and never-ceasing interest.

He had read widely and deeply in the hearts of men and women. He knew their littleness, their power of self-deception, their strange perversities and prejudices. He knew also the power of love and sorrow and self-sacrifice to redeem and purify. He had a vision of purity and strength and beauty after which he never ceased to yearn and strive, and which he found living and working through all the mistaken efforts, and through all the ignorance and weakness of mankind. He was an optimist in his judgment of men in that he saw something divine in all, something that can never be content with base and earthly things. He found God in humanity amidst all its weakness and its failures, stirring them to an endless striving after the unseen and eternal, giving them hopes which no selfish pleasures could realise, and calling them to press on to an ideal beauty, and an ideal good. The supreme Reality for him in life and death was God; he did not fear any final loss,

"There shall never be one lost good": he rested with serene trust on the truth of things, and was confident that truth was altogether good. He "never doubted clouds would break."

There is something—I will not say antiquated, because that suggests outworn—but a little strange to many modern minds in Browning's optimism. The Victorian period in which he wrote is in some ways different from our own. Those of us who are middle-aged look back upon that period with a certain regret, and remember what Browning was to us in our youth. He came to us as a revelation, almost like a modern Bible, solving our difficulties, inspiring our lives, giving us ideals of love, calling us to fight for truth and goodness, filling us with a sense of the beauty and grandeur of existence. He revealed us to ourselves. He gave us calm faith and

lofty visions. He expressed our half-formed thoughts and the dim feelings of the heart. He does not do this to at all the same extent for the present generation. They are inclined to think him too positive, too subtle, and too remote from the needs and longing of their present life. The present generation of young men and women have no poet of the same power as Browning and Tennyson, who can do for them what those poets did for us middle-aged people twenty or thirty years ago. There is no one who, in any striking way, sums up the spirit of the age and interprets it for them in its largest, noblest sense.

A writer in the *Times* recently expressed the difference between the Victorian age and ours in a suggestive manner. "We admire," he said, "the great Victorian writers with a despairing envy of their certainty about many matters which fill us with doubt. It seems to us that this certainty gave them an unfair artistic advantage, especially as we cannot feel that it was always well founded, and as it has left so many problems for our solution. We must not complain of the absence of great poetry amongst us, for poetry being in its nature emotional is inconsistent with great intellectual uncertainty. It expresses man's sense of values, and in a time like ours, when there is a general questioning and revision of values, the very material of poetry is wanting. It thrives no better than trade in a revolution. Poets must not attempt to express an uncertain sense of values with lyrical certainty."

At first sight it seems curious to call the Victorian age an age of certainty. It was a time of change, of much intellectual excitement, of endless inquiry, and of sharp diversity of opinion. It was a time of bitter conflict of thought: churches, philosophers, scientific men, and even politicians, were more clearly divided from one another than they are to-day. The High Church fought with the Low Church, the Anglican with the Nonconformist, the Protestant with the Catholic, and the Christian fought with the atheist in a spirit of bitterness which no longer exists.

In philosophy you had materialists far more aggressive and determined in trying to destroy the bases of religion than you have to-day. In Science you had Darwinians and anti-Darwinians; in politics, the issue between Liberals and Conservatives was not a difference between particular measures, but a clear-marked line of principle. Even Agnosticism, the name and to some extent the spirit of which was the creation of the Victorian era, was a positive affirmation. It was not mere vague doubt and uncertainty. It was a definite statement that nothing could possibly be known of God, and that the only thing for wise men was to concern themselves with this present life, and make the best of it. The age was marked by great diversity of positive opinion, by much cleavage and antagonism between sects and parties and classes. Each section was deeply convinced of its own rightness, and in this sense it was an age of certainty, but there was a confusing and multitudinous variety of certainties.

Looking deeper, however, I think we find other wider certainties, not perhaps embracing everyone, but representing what

may be called the spirit of the age. It was an age which believed for the most part in liberty, democracy, education and progress. Whether men were religious or materialistic, they looked out into the future with a great hope. They believed in giving every man his chance. Only set men free, only teach them the truth, only unveil the secrets of nature, of whose working so many marvellous discoveries were made in the Victorian age, and a new and happier society will be created on this earth. Deal with each person separately, make them self-reliant, give them knowledge, train their faculties, and then leave them alone to fight it out in the stern battle of life, and all will be well. The watchword of the time was, as Mr. Gladstone said, Emancipate, emancipate. Set men free.

That old book (now nearly forgotten) of Smiles on "Self-Help" expressed a good deal of the spirit of the time. It was an appeal to the individual. It said to him, You can succeed if you choose. Only be resolute, wise, self-reliant, temperate, and you may be confident of victory. Men had a strong faith in education, competition, and in all personal qualities. They believed in conflict, they believed that the good were rewarded, and the ignorant and foolish punished. This interest in the individual, this faith in the individual, this confidence in the value of conflict, this sense of the separateness of life, this atomic theory of man, is voiced by Browning. He believes in individuals, he sees the regeneration of the world through individuals, he glories in the warfare of humanity. God and the Soul are the supreme realities for him.

"God is, thou art. The rest is hurled
To nothingness for thee."

In this sense the Victorian era was an age of certainty. It was intensely interested in individuals, and through its great novelists and poets it expressed its interest in men and women and its belief in their divine possibilities. Psychology was the favourite study of the philosopher, the poet, and the novel writer. Through accurate knowledge and through individual effort the world would be redeemed.

What can we venture to say about our own age? It is not an age of fatigue or dullness. We malign and misunderstand our age if we charge it with satiety or mere uncertainty and doubt. But there is a certain disillusionment. We do not believe in education, or in democracy, or in self-help, or in competition, or in conflict with the same serene confidence as the leaders in the Victorian period. We do not believe in the power of science to solve all problems and to create a new earth full of peace and power. Neither the laws of science nor the laws of ethics seem to us so unalterable and so satisfying as they did to the mid-Victorians. We do not each one hold our own theologies, or our own denials of theology, with such absolute confidence. We have more sympathy with other forms of thought. The lines of division between sects and schools of thought and political parties are not so sharp and clear. We do not assert or deny with such positiveness. We do not expect to bring about the Millennium

very quickly by science, or by the victory of one form of theology over another, or by universal education.

And further, we are conscious of great dangers which press upon us with an urgency that was not felt by men thirty or forty years ago. Mr. Winston Churchill, in his penetrating and masterly speech on the Home Rule Bill a few days ago, expressed those dangers very strongly. "We are confronted in these times in which we live and upon which we are entering with two tremendous groups of questions, one internal, the other external, both full of such profound gravity and import that party strife is hushed in their presence. We have to face the growing discontent of the immense labouring population of this country with the social and economic conditions under which they dwell. We have somehow to create for them decent and fair conditions of living and labour. We have also to guard and maintain our interests and position in a world filled with mighty nations and empires whose minds and energies are turned more and more each year to the science and preparation for war."

That is a new situation, and it makes us anxious and troubled. We do not see our way. We are deeply impressed by external threatening powers, and by an insurgent life pressing upon us which we do not see how to handle. We are inclined to forget the strength and importance of the single man in our anxious thoughts about the mass. We are surrounded by apparently unmanageable forces. We do not see men so much as individuals. We see them in the gross, in vast, bewildering, multitudinous strength. The change is comparable to the change wrought by passing from the Ptolemaic to the Copernican system in astronomy. Just as the world then seemed to become a speck of infinite unimportance, instead of being the centre and cynosure of the universe, so now individual man becomes a speck of no power or value in relation to the vast forces of insurgent humanity.

For such an age as ours, Browning, with his deep faith in the individual, with his sense of the heights and depths in man, with his confidence in the value of the single soul, is of great importance.

It is not only the writers who express the spirit of the age whom we should read. We need to study those who express vital truths which belong to all the ages. He recalls us from the external to the internal, from the general to the particular, from feeling overmastered to a sense of mastery.

We need to feel to-day, amid the press of circumstances, in the hurry of life, in the dangers of society, in the largeness and complexity of our problems, the greatness of the human soul, the power of love, the guidance of the ever living spirit of God. Browning expresses this in noble, rugged, passionate sincerity. He was a man who was very sure of God. He was certain that life was good and death was good. He can help us to a deeper security and a calmer trust. He brings us back to the things of the soul, and it is in the soul that God speaks most clearly, and that the way of life for nations, as for individuals, is most clearly to be found.

HENRY GOW.

A CLOSER VIEW.

SOME of my friends have been so much interested in a recent experience of mine that I think possibly a good many others may be. The story will, at least, help to fill in a touch or two in our mental portrait of the poet whose centenary is celebrated as I write.

In anticipation of this centenary I ventured to announce three Sunday evening addresses at our church, dealing in turn with Browning as a Writer, as a Student of Human Nature, and with his Thought of God and the World. At the close of the second service (April 28) a stranger shyly approached me and expressed his interest and pleasure in the subject matter of the address, for he had known Browning personally. At once the words of the poet came to my lips:

"Ah, did you once see [Browning] plain,

How strange it seems and new!"

The gentleman said he had indeed seen and known Browning intimately; for seven years or so he had been with him every day. Well, how did he stand the test of such intimate knowledge? No man (says the cynical lie) is a hero to his valet. "I was his valet," said my friend.

And thus it was my good fortune to meet with first-hand evidence—not of the writer as posed for the public, but of the man in his home, in his study, and in the daily walk and conversation. No doubt all this may seem trivial to a certain type of student, but some of us would give much to have just such details concerning men whose greatness we must acknowledge, while we regret the scantiness of information about them. If in Browning's case there is no lack of testimony, thanks to his sociable temperament, every little more may be welcomed by and by. Out of a considerable mass of reminiscences thus available, I will only reproduce here a few of the things that seem the more picturesque and really characteristic. Readers may note with advantage that the period referred to covers the production and publication of the "Aristophanes" and "Æschylus" poems, the "Inn Album," and "La Saisiaz."

Perhaps it is best to emphasise at once the general impression gained in the conversations I have had with this gentleman. Without pretending to special literary knowledge, he is clearly a deeply-attached admirer of the poet as a man, and nothing seems to vex him more than the shallow impertinence of people who after Browning's death sought him out to pry with idle, if not indeed malevolent, curiosity into his habits and disposition. It is a truly reverent memory he has of his master. Taken into Browning's service as a country lad who had followed the plough at nine years old and picked up his rudiments at night-school only, he met surely with the rarest blessing in coming into close personal contact with so wise and stimulating an employer. Browning selected books for him, talked to him, encouraged him to aspire, sat to him for his first attempts as an amateur photographer, and when young manhood had

been well-reached insisted that his life must take a bolder turn. "I shall not live for ever," he said; and so the attendant went forth to seek his fortunes as a photographer, with such good result, though after no easy discipline, that his artistic skill has placed him well in the front and secured a Court appointment. Before Browning set out on his last visit to Venice he called once again on his young friend, and it is a happy consequence that we have in the last photograph of the poet thus secured the most characteristic picture of him, this witness says, as he used to sit in his study. Is it without significance that though urged by some fussy persons to reproduce the picture at once on the death of Browning shortly after, his grateful *protégé* felt this would be something like sacrilege? It was not till long afterwards that he decided to issue copies.

He tells me that Browning was extremely regular in his daily work. Rising at seven or earlier he would at once get to composition. "It seemed as if he had dreamed it, and must get it down at once." Now and again you would hear him rise from the desk and walk a step or two, then more it might be, with occasional stamps—as if he were enacting the scene for himself. At times his agitation was intense; at other times he was all brightness and cheeriness—I suggested "lyrical," but my friend would not be responsible for that! After bath and breakfast he would skim the papers; then he worked on from ten till one. He often sat in such concentrated application with the sheets on his desk, resting on his right elbow and gazing fixedly and long, that the attendant might go in and out half-a-dozen times and not be noticed. Now and again he cast a glance up at the shelves—"He had a great many old books, Bibles and things, that looked like tumbling to pieces"—and would be specially pleased when the youth interpreted his wants and brought to hand the volumes he looked for. If the mood took him he would hardly stop for lunch, but with a hasty adjournment into the next room for a little light food, milk pudding or the like, he would get back again to the desk. But usually he did not work in the afternoon or evening.

No; although very fond of music, and never missing a "Monday Popular" when in London, he did not himself practise playing. But one rather quaint thing he did. Often, when meditating his work, he had a sort of tiny dumb-piano on his table, and would finger up and down the mute keyboard as if thinking out the piece and getting the run of it.

He took very little wine, and did not smoke. His only exercises were a little with the dumb-bells and a great deal of walking—the latter, however, appears to have been chiefly for the purpose of visiting friends. There was no particular oddness about his appearance; in general he would not be noticed by passers-by—"just a gentleman, ordinarily dressed," that was all. Yes, there was one thing the people in the house smiled at: as soon as the master got to the gate he swung his umbrella, which he always carried, so as to lie sloping up his right arm, and so set forth. In height he was a good medium, but distinctly of a strong frame.

His health was excellent, "he was so regular." His complexion was noticeably dark.

His talk was most interesting, and often very impressive. The attendant does but bear out common testimony when he says both men and women were delighted to have him in their midst. "Do come," the invitation would run accompanying the card; "the evening will be quite flat without you." When they had friends in he would, if asked, read from his own poems—his voice being clear and rather of the tenor quality. When people came asking the meaning of this or that passage he would in general meet them most patiently and attentively, then he would read the lines "in character"; that, he would say, gives you the key. "Put yourself into the person speaking; *most people only read on the surface.*" One busybody, whom Browning found really intolerable—his name is well-known, but shall not be given here—was sometimes told brusquely, "go and read the poems yourself and you'll see!" As a rule, no one could be long in his company without realising that this was really a remarkable man; there was so much "depth" in his sayings, he seemed to have "thought so much." His judgments of others, even the worst, were singularly discriminating and lenient—at least so far as this witness ever heard. As to his kindness to those who had to do with him, it was often most touching. For instance, on one occasion he insisted that his valet should not sit broiling out on the box in the summer heat beside the coachman, who was "older, and could stand it"; and so the youth was made to sit inside with his master. Similarly, on cold wet nights driving home from functions—"You'll come in with me," he said. From year to year, the poet's birthday was remembered by a gift of flowers that often brought tears to his eyes. His favourite flower was the narcissus.

W. G. TARRANT.

Wandsworth, May 7.

THE ROYAL ACADEMY.

By most people "The Coronation of their Majesties, the King and Queen," by Mr. J. H. F. Bacon, will be regarded as "the picture of the year" at the Royal Academy. It not only occupies the most prominent place in the long room, but seems to dominate the whole Exhibition, accentuating the feeling one usually has at Burlington House that here, at least, the established order reigns perpetually, and the old does not, in any real sense, give place to the new. It is a *tour de force*, a painstaking piece of work done to command, and for that reason it leaves us cold in spite of its gorgeous colouring, the dignity of the central figure, and the successful portraits of the bishops which really give the impression, not usually to be obtained from pictures of this kind, that the men are of more importance than their clothes. There is, however, something curiously unreal about the whole scene, and the serried rows of coronetted personages ranged round the dais, which is

emphasised by the inert and expressionless figure that is supposed to represent the Queen. We are glad to see that Mr. Llewellyn has treated Her Majesty more kindly in the large portrait hanging beside the Coronation picture, which is to have Luke Fildes' portrait of the King as its companion early in June. In another room is the large portrait of King George on horseback, by Mr. Georges Scott; and there is also Mr. Cope's "H.R.H. the Prince of Wales" (a pathetically boyish figure, robed in satin and velvet), and the uncompromising picture of the "Investiture at Carnarvon," by Mr. Christopher Williams, recalling one of the hottest days of a long hot summer, to sustain the sentiment of loyalty which was quickened by the events of last year.

It is a relief to turn to such a homely picture as Arthur Hacker's "Imprisoned Spring," if only for the brightness of the bunch of buttercups, though the girl's yearning face brings in the eternal note of sadness which we would not forget if we could. Elsewhere you come across "Flare and Flutter" and "Westminster Abbey," by the same painter, both very interesting and impressionistic studies of night-effects in London, the former admirably conveying the kaleidoscopic appearance of Piccadilly Circus on a wet night, when its flaming lights are blurred with rain. Then there is the delicious sun-flecked gloom of the forest in "The Picnic," by Mr. George Henry; the Watteau-like vistas of Mr. Charles Sims' "The Shower" (one of his characteristic fantasies, with the drollest little Cupid tumbling about in the wet grass in the foreground); Sargent's arresting and vivid "Bringing down Marble from the Quarries to Carrara," and the beautiful "Breakfast in the Loggia," from the same hand; David Murray's two pictures of "Sacro Monte d'Orta"; J. W. Waterhouse's "Penelope and the Suitors," which we heard being elaborately explained by a middle-aged lady to an elderly gentleman, who evidently did not know his Homer; Tom Mostyn's "The Child," a riot of red and russet foliage; the late Edwin Abbey's "Education of Isabella the Catholic," with its fine grouping of the nuns, and the brilliant *insouciant* face of Isabella in her rich scarlet mantle; Garnet Wolseley's sunny picture of happy childhood, "The Sand Castle," and the quaint "Lady Diana Manners as the Prado Infanta" (by Sir Phillip Burne-Jones), inevitably recalling Velasquez. Admirers of Sir L. Alma Tadema will appreciate "Preparations: in the Coliseum." The grapes, pomegranates, eggs, and yellow plums heaped up in old silver dishes, the crimson roses and pink petals strewn on the cool marble, the grave-faced attendant in a leopard skin, holding a fringed napkin, are painted with that consummate ease and certainty of touch which seems to be quite beyond every other painter in this particular *genre*. Mr. Arnsby Brown's superb "Norfolk Landscape," with cattle resting in the foreground, and a great sweep of wooded country stretching away to the horizon, will, we imagine, prove popular in the best sense. Equally fine, from our point of view, and possessing real human interest is La Thangue's "Sussex Common." Mr. La Thangue is fond of repeating the same

effects, but he has seldom given us a more heartening, or perhaps we should say health-giving, picture than this. As you look at it you can almost feel the warmth and glow of the sunshine, and smell the almond-like perfume of the gorse. And then the mingled simplicity and strength in the figure of the whistling boy leading the young steer—how splendidly akin it seems to the good brown earth, and the fragrance of the moorland.

There are some notable portraits this year, including one of Lord Alverstone by the Hon. John Collier, and Lord Loreburn by Fiddes Watt; Solomon's "Ramsay Macdonald, Esq., M.P.," the portraits of Mr. Norman and Mr. Lamb by Herkomer, the "Bishop of Lund" by Mr. Osterman, and Frank Dicksee's triumphant full-length portrait of the Hon. Mrs. Ernest Guinness, in a supple green gown, with an audacious feather in her fair hair.

Some delightful little pictures are to be found among the water-colours, and several fine statues in the sculpture room. One of the most important pieces of sculpture is Sir George Frampton's "Protection," a gracious motherly figure seated, and holding in her arms two infants. This is part of a memorial erected to the late Dr. Barnardo at the Village Homes, Barkingside. The statue of Elizabeth Fry, by Mr. Alfred Drury, also arrests attention, the beautiful features, with their serene expression, being finely executed. Sir W. Goscombe's model of a bronze statue of the late Hon. C. S. Rolls, in the costume of an aviator, is also a strong and characteristic piece of work.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE SOCIAL CHALLENGE TO THE CHURCH.

SIR,—A letter from Mr. Ramsay MacDonald will be read with interest by all readers of THE INQUIRER, but we shall many of us regret that he should have made so violent and unprovoked an attack on Mr. Lloyd Thomas' eloquent and inspiring address.

Mr. MacDonald's letter divides itself into two parts. It is a defence of himself against what he considers misrepresentation, and it is a condemnation of the style and thought of Mr. Thomas. I think he much exaggerates the misrepresentation. Mr. MacDonald seems to be one of those men who, while ready to hit hard himself, is very sensitive to criticism. He has often used strong language which offends others, but he knows, and his friends know, that this fierceness of utterance comes from a passion for social justice, and that he has kindlier feelings for those who differ from him than appear upon the surface.

He ought to judge Mr. Thomas as he would desire to be judged. There can be no question that Mr. Thomas has the strongest sympathy with the labour movement, and

that his appeal is always on behalf of social justice. He least of all our ministers can be regarded as desiring that the Church should confine itself to spiritual communion and leave the great social problems of our time alone. If he criticises at all, it is the criticism of a friend. The paper did not convey to my mind any serious criticism of Mr. MacDonald. It is only nervous over-strain or lack of humour which can find an insult in being called "a wild woad-painted fighter." It is better to be wild than tame, better to be woad-painted than swaddled in fashion and luxury. Mr. Thomas' paper was not an attack on social enthusiasms, but a plea for a fuller and deeper religious life which would find its expression in a more devoted and self-sacrificing service of the community.

Mr. MacDonald does not like Mr. Thomas' style. It is a Celtic style, full of imagination and eloquence half-concealing the thought. Some of us find it attractive and beautiful, but I can quite understand a blunt Anglo-Saxon saying he prefers something plainer and more simple. That does not justify a charge of flimsiness and cheap rhetoric. Mr. Thomas' address was marked by strong thought and passionate zeal for righteousness clothed in eloquent and poetic language. We may not all see eye to eye to him in his doctrine of the Church, but we ought all to feel the deep value of his appeal. It is a real tragedy that good men seeking the same things on rather different lines, and with different temperaments, should not recognise their essential unity.

Mr. MacDonald and Mr. Thomas agree in not wishing the Church to become political. They agree in feeling that the essential thing for the Church is to strengthen the religion of the community, and they agree in asserting that religion can only be real and true when it influences all the relations of men and women, and makes for justice and love in every part of our society.

With such agreements there ought to be no time or care for dwelling upon the small irritations of friendly criticisms or humorous phrases.

HENRY GOW.

Hampstead, May 8, 1912.

PUBLICATIONS RECEIVED.

MESSRS. G. BELL & SONS, LTD.:—Chronos, a Handbook of Comparative Chronology from 8,000 B.C. to 1700 A.D.: R. J. Hart. 6s. net.

MESSRS. T. & T. CLARK:—An Anglo-Saxon Abbot: S. Harvey, M.A. 4s. net.

MESSRS. CONSTABLE & CO.:—Eve's Second Husband: Corra Harris. 6s.

MR. JOHN LANE:—The Heralds of the Dawn: William Watson. 4s. 6d. net.

LIBRAIRIE ARMAND COLIN (Paris):—L'Orientation Religieuse de la France Actuelle: Paul Sabatier. 3.50 fr.

MESSRS. LONGMANS & CO.:—William Shaen: M. J. Shaen. 3s. 6d. net. By the Way: William Allingham. 5s. net.

MR. DAVID NUTT:—The Book of Ruth: R. H. J. Steuart, S.J. 3s. 6d. net.

MESSRS. WILLIAM RIDER & SON, LTD.:—The Great Initiates; vols. i. and ii.: Edouard Schuré. 7s. 6d. per two vols.

MR. T. FISHER UNWIN:—Modern Democracy: Brougham Villiers. 7s. 6d. net.

MISCELLANEOUS.

The International Journal of Ethics, Review of Theology and Philosophy.

FOR THE CHILDREN.

NOTES FROM "THE HIGH NEST."

II.

THE weather is cold enough for January. Beyond Naddle Fell we see storms of sleet driving across Helvellyn's brow. The lambs in the field just below us huddle up to their woolly mothers. We pile wood on the fire, and look at the tender green on the beech trees and silver birches, or we should forget that April is treading on the heels of May.

House martins have been seen in the district for a few days. The old nests under the eaves have been visited, and eager birds have clung to them for a few moments, uttering cheerful noises to each other. Doubtless they were joyously recognising their old breeding places and laying claim to them for this season. How do we know that they do not leave on a nest some token, understood by all the tribe, that it is "Engaged for 1912"? Perhaps they exchanged confidences as to the labour needed to effect small repairs, for since they left Lakeland for their winter quarters in the sunnier south, weather, and perhaps the ladders of men, have more or less damaged some of the nests.

It is a common thing to see these birds thus inspect their old homes on first arrival. No one can positively identify them as the former tenants, but the confident manner in which they fly straight to certain nests, and cling to them without hesitation, goes far towards proving that they are the original owners. This first visit over, the martins usually fly off as suddenly as they have come, and it may be a fortnight or more before they return, do repairs, reline nests, and settle in.

Probably the weather has much to do with the delay. If, as now, there is a drying east wind and no rain has fallen for many days, the martins may be in the same predicament as the builders were during the coal strike—waiting for building materials. Every child knows that house martins are plasterers, and build with mud which they scoop up in their beaks. I used to think that they only took a beakful to the nest at a time; but after much close watching the conclusion is forced on me that they do not need to stoop eight or ten times in rapid succession in order to get up merely a beakful.

The chief source of the mud used to be the little shallow pools left in the road after rain. These dried slowly, and mud in various degrees of wetness could be chosen by the busy birds. Nowadays, increasing coach and motor traffic demands that our roads shall be mended before the puddle-hole stage is reached, and the steam-roller leaves all so hard and smooth that the martins and swallows are hard put to it to find mud. They are reduced to following the water carts and making what mud they can of the wet dust; or they forsake

the frequented road and make for the lanes in the hope of finding a moist cart-rut, or for the pasture lands, if haply they find some gate under the shade of a thick yew tree where the cows as they pass slowly in and out at milking time have made deep hoof-marks in the soil.

But in April Cumberland cows still live under cover, and under an east wind a wet cart-rut is hard to find. There are the lakes and streams—becks we call them in Lakeland; you may say, "Why do not the martins go to these?" Examine their margins now, when they are at a very low level on account of drought, and you will find that the soil at the water's edge is very sandy. A house martin has no use for wet sand.

Few birds are as fearless of human beings as are the swallow family in the breeding season. I have seen martins building on the walls of a low two-storied cottage in the little village-town of Hawkshead with children shouting at play around the door and noisy carts passing. The housewife may beat her pillows out of the window, but the martins make as though they heard not. "Make nests while the mud sticks" is their motto.

I know but of one little bird which can double as quickly. It also is an insect catcher—the redstart. My first of this spring was seen on April 27 in a field just above High Nest. The rapid movement in a blackthorn hedge of a spot of fiery red, not the red of a robin, attracted my attention. A moment later out darted the bird I had for a week been eagerly hoping to see. It was a male redstart; the white spot on and above his forehead told me his sex. This spot looks like a pure white feather stuck jauntily in a black velvet cap. His breast, rump, and tail are bright red, but they need sunshine to show up the full richness of colour. The hen redstart wears no white crest, nor is she as gay as the cock; but her breast, flanks, and tail are of a pale red, and she is as trim and elegant in form as he. When I saw this redstart I did not look for any nest. It was too early; but before long, when passing some belt of trees, I shall hear a troubled "weet" followed by a sharp "chick, chick!" and shall look up to see one of my white-plumed pets fluttering in restless anxiety from bough to bough, while he flirts his tail rapidly; not up and down like most birds, but from side to side. He is a very faithful and active sentinel. If you move on a score of yards he follows, still crying "weet—chick, chick!" and next time you come that way you will find it impossible to pass unnoticed, for he knows the hole in yonder wall which conceals six beautiful eggs; pale greenish blue ones, with perhaps a mere dusting of reddish colour.

When those eggs are hatched, and the parents are bringing beetles, spiders, and tiny worms to fill six widely opened bills, I defy you to creep by in stockinged feet unseen by those sharp, anxious eyes. If you linger close to the nest, the brave little mother may try to frighten you away by dashing to and fro a yard from your face.

EMILY NEWLING.

MEMORIAL NOTICE.

THE LATE MR. SAMUEL BOURNE.

It is with great regret that we record the death, on April 24, of Mr. Samuel Bourne, of Nottingham, in the 79th year of his age.

Mr. Bourne's family were Churchmen, and he himself was brought up in the teachings of a rigid orthodoxy. He always took, however, a deep interest in religious and theological problems, devoting himself, even when quite a young man, to their consideration, and long ere he finally settled in Nottingham, he had severed his connection with the Church. Ultimately he became a Unitarian, and remained one by sincere conviction to the close of his life.

He associated himself with the High Pavement Chapel during the ministry of the Rev. R. A. Armstrong, and, until increasing deafness rendered it impossible for him to take part in the services, was a regular attendant there. To the end he remained an attached and generous supporter of the chapel and its institutions.

Mr. Bourne served the office of Warden from 1880 to 1883, at a time when certain difficulties with regard to the connection between the congregation and the day-schools rendered his wise guidance and business knowledge of special value, and after Mr. Harwood became minister of the High Pavement he continued to do yeoman service to the chapel, taking a prominent part in its various activities. Among other offices which he held, he acted as chairman of the committee for the reduction of the chapel debt, whose efforts resulted in upwards of £2,000 being raised. In all matters relating to the artistic adornment of his place of worship, Mr. Bourne's advice was regularly sought and as willingly rendered, and he served on the various committees formed with this object. He was connected, too, with many denominational associations, and for several years took much interest in the North Midland Presbyterian and Unitarian Association, of which he was at one time president. He was a native of Staffordshire, but went to Nottingham in comparatively early life to enter Messrs. Moore & Robinson's Bank. He soon, however, turned his attention to photography, and travelled widely in connection with this pursuit, going to India, where he spent several years, and took a series of photographs showing work which experts hold to be still unsurpassed. His reproductions of Himalayan views were particularly fine, and many at the High Pavement will remember more than one interesting lecture given by him on the subject, accompanied by the exhibition of a number of his photographs. Later he turned his attention to water colour painting, and acted as President of the Nottingham Society of Artists since its foundation. A deep and reverent love of the beautiful in nature was his most prominent characteristic, and influenced all his life. Mr. Bourne also took a prominent part in the manufacturing world, and established the large and important business of S. Bourne & Co., Ltd., whose cotton-doubling works

at Netherfield give employment to several hundred people. He was also Justice of the Peace, both for the City of Nottingham and for the County. The members of the High Pavement congregation will long remember his genial and kindly presence, and the enthusiasm and energy with which he carried through any work he took in hand, and they offer Mrs. Bourne and her family their sincere sympathy with them in their great sorrow.

Mr. Bourne was interred in the General Cemetery on Saturday, April 27, when the service was conducted by the Rev. J. M. Lloyd Thomas, in the presence of a large body of mourners, among whom were many members of the High Pavement.

MEETINGS AND SOCIETIES

LONDON DOMESTIC MISSION SOCIETY.

THE annual meeting of the Domestic Mission Society was held at Highgate-hill Unitarian Church on Monday, May 6, Mr. F. Withall presiding.

Mr. Philip Roscoe, treasurer, in presenting the financial statement, said that the Society was suffering from the universal rise in prices. Everything was costing more than formerly, missions included; and while the income remained the same their expenses were increasing. The outlook for the future was, therefore, an extremely difficult one, but the Committee intended to go on working as hard as they could, and get as much money as possible to carry on the missions. The report stated that the income for the year 1911, apart from donations to Poor's Purse and legacies, was £1,065 3s. 3d., as against £989 2s. 2d. in 1910. Subscriptions decreased by £7 14s., donations increased by £84 2s. 4d., whilst collections have fallen £7 19s. 2d. The two legacies from the late Mrs. Bayle Bernard and the late Mrs. Rooke, amounting together to £300, referred to in last year's report, were both received during 1911, and applied as income. £100 was raised by the sale of Consols, and applied in the same way. The expenditure of the past year, apart from payments to Poor's Purse, was £1,311 15s. 3d., which is £108 12s. 5d. less than the expenditure of 1910. The adverse balance of £180 5s. 6d., existing at the beginning of 1911, had been reduced to an adverse balance of £26 17s. 6d. at the end of the year. The Rev. Stopford A. Brooke's appeal on behalf of the Society resulted in new and increased subscriptions—received or promised—to the amount of £21 15s. per annum, and in the collection of £85 17s. in donations. Other new or increased subscriptions amount to £12 7s. 6d. per annum. Eleven subscribers died during the year, and others have ceased or reduced their subscriptions. A loss during the year of £46 16s. per annum has to be attributed to these causes, outweighing the gains above mentioned.

The Rev. Henry Gow, hon. secretary, then read the report of the Committee, which chronicles a year of faithful, earnest service on the part of the missionaries and

their wives; and points out the need, which grows greater every year, of increasing the financial support and enlisting a larger number of voluntary assistants. Emphasis is laid on the fact that the work of the Domestic Missionary and his helpers is essentially a personal influence, a relationship of love and sympathy, an appeal to the soul, and that it is founded on confidence in the power of religion and in belief in God.

The reports of the missionaries, which are of an extremely hopeful and encouraging character, were taken as read.

In moving the adoption of the reports, Mr. Withall reminded those present that in the 77 years since their Society began its work London and the general conditions of life had altered considerably, and altered, on the whole, for the better. Their work had to be modified to meet these changes and the new forms of legislation which are providing for the education and protection of children, as well as the needs of the poor, the sick, and the aged; establishing labour bureaux, formulating a scheme of national insurance, and in other ways dealing with the social problems of the present day. But it must not be thought that all this activity of the State made their missions less necessary. Their missionaries would tell them that it was needed as much as ever, and for this reason it was of the utmost importance that they should put their finances on a better basis. Their Society was the largest and the oldest of the Missionary Societies connected with Unitarianism, and it was not altogether to their credit that they should have to plead for more help. He thought the young people should be induced to take an interest in this work, and suggested that it might be possible to give the Society more democratic support by asking, not for 1,000 guinea subscriptions, but for 1,000 5s. subscriptions. It was also time that something was done in regard to the mission stations, which were not worthy of the work that had to be carried on in them. They were using buildings now which were little, if anything, better than those that were in existence when the Society was in its earliest stages.

Dr. Tudor Jones, in seconding the adoption of the reports, confessed that he knew too little of the work which was being done by the Domestic Missions, but from what he had already learnt he had come to the conclusion that the missionary could do a great deal more than the ordinary minister, as he was always coming into touch with the people, and teaching them a religion similar to that of Jesus Christ. If this religion did not change the heart of a man and lift him up to a higher level, no amount of criticism of theology would do any good. Unless the whole of life was rooted in religious experience, they were simply tinkering with the problems they had to face, and would have to do the work over and over again.

Mr. H. G. Chancellor, M.P., moved the following resolution:—"That this meeting desires to express its confidence in the principles of the London Domestic Mission Society and to record its appreciation of the earnest and faithful labours of the missionaries." He expressed his regret that the younger people were not devoting

themselves to this work as their fathers had done. From all quarters came the cry for help, and they greatly needed more assistance if the work was to be extended as it ought to be extended. In the rules of the Society it was stated that their object was first "the improvement of the moral and religious character of the poor," and then, "the amelioration of their condition." He was not sure if that was the order in which the missionaries found it possible to work. Poverty had become a more urgent problem as it was more concentrated in certain areas, and their field lay among those who had become impoverished and depressed, and, in the struggle for existence, had filtered down until they joined the ranks of the unemployed, or perhaps, the unemployable. The missionaries had to take their gospel home to these people, and talk about it often in the one poor room that constituted the dwelling-place of a whole family. They discussed with them there the hardships and difficulties with which they were burdened, and with which they must necessarily be burdened for a very long time, in spite of all that the State was now doing to improve the condition of the people. They had to try to bring strength where there was nothing but weakness, hope where there was only despair; they had to try to inspire broken men and women with a new spirit of courage and faith. He had been counting up the number of different agencies in connection with the missions which were kept going week by week, and he did not know any minister of any church who had so many details to look after, and such an enormous burden on his mind. These men had to witness a great deal of suffering and disease that almost seemed to destroy the possibility of a spiritual life; and yet they could tell those whom they tried to help that however hard their lot might be, they were the children of God, and bring to them the message of human brotherhood. He thought that saying of Jesus, "The poor ye have always with you," was too often misinterpreted, and made to read, "the poor ye shall always have with you." The main object of their society ought to be to make poverty unnecessary, and those who came into it should do so with the desire to study the causes which produce poverty so that those causes might be removed at the earliest opportunity. To him the industrial unrest which was troubling so many people had come as a message of hope, and he was glad that men were beginning to be conscious of the fact that our industrial conditions were based on injustice, and must be met with the determination that wealth shall be more equitably distributed. He looked forward to the time when the poor as they knew them would cease to exist, and he would follow the example of Mr. Farley, who had quoted in his report the following words of Canon Barnett's:—"We no longer hope for a society in which rich people are kind to poor people; we rather think of a society where employers and employed share justly the profits of work, where there is no dependent class, and all find pleasure in the gifts of character which follow the full growth of manhood in rich and poor." They must inspire

and work upon the individual by the influence of sympathy and religion, and they must also co-operate with the community and see if they could not force the evils they deplored to disappear. The whole of their industrial system, it must be remembered, was based upon the margin of unemployed persons, and upon the fact that under existing conditions it was absolutely necessary that that margin of unemployed persons should be maintained. If they could solve the question of unemployment, bringing about such changes in their industrial organisation as would make this possible, they would at once put into operation forces which would affect the whole of the working classes throughout the country, and largely do away with the necessity for ameliorative agencies. It would be a very useful piece of work if everybody would try to get at the bottom of this question of unemployment, with a view to educating public opinion as far as lay in their power and removing the causes of poverty. In the meantime there was real joy and happiness to be gained, as the report of one of the missionaries pointed out, in the work of the Domestic Mission, and there was no joy and happiness so great as that which came from helping others. Let the young people, and others who were as yet ignorant about these things, know that by taking up this work they might be of use to many who needed the help, comfort, and joy which it was in their power to give.

The Rev. H. Gow emphasised the note of joy and confidence which Mr. Chancellor had struck, and said he hoped the missionaries would not allow themselves to be troubled for one moment about finances. They had been supported by splendid men and women in the past, and they must not yield to the idea that they were going to fail in their efforts in the future. He wished to express in the most earnest manner their gratitude to the missionaries. The three missionaries, the Rev. F. Summers (Dingley-place), the Rev. R. P. Farley (Bell-street), and the Rev. W. H. Rose (Rhyl-street) spoke briefly, bringing before the meeting many interesting aspects of the work of the Domestic Missions, and their relation to the social problems of the present age.

Mr. A. Barnes moved a resolution of thanks to the committee and officers for their services during the past year, which was seconded by Mr. Eveleigh. A vote of thanks to the chairman, and to the Highgate congregation for their hospitality, was proposed by Mrs. Thorne Waite, seconded by Mr. Ussher, and Mr. Withall, and Mr. Talbot (on behalf of the Highgate congregation) responded.

HOPE STREET CHURCH, LIVERPOOL. SOCIAL PROBLEM CIRCLE.

(FROM A CORRESPONDENT.)

As in previous years, we venture to send you a brief account of the work of the past winter at this Liverpool centre of activity, in the hope that our programme may stimulate other groups, and that we in turn may be helped by suggestions and comparisons. Incidentally, we may mention that we are now recognised as a factor in the social work of the city, having

received honourable mention in Mrs. Bosanquet's series of papers on "Social Conditions in Provincial Towns." We are also receiving more attention from the local press, reports of our meetings having occasionally appeared, extending upon one occasion to nearly a column of the *Daily Post*. The practical schemes which have been launched, to a considerable extent as the result of our studies and discussions in former sessions, and which are still largely guided and inspired by our leader, the Rev. H. D. Roberts (e.g., the Anti-Sweating League, the Women's Trade Unions, the agitations for a Municipal Women's Lodging House and for Municipal School Clinics) are forging ahead in a successful manner, and continue to afford our members opportunities of turning their growing knowledge to good account. Our chief regret is that the Circle does not grow much wider, in spite of our provision of an arena for public discussion, free from subscription or expense of any kind; but the number of people who care for systematic and serious study of social problems is not large, and we must rejoice that at any rate we do not diminish.

After the social upheaval in Liverpool last August it was appropriate that we should spend the first half session in the search for the causes and possible settlements of the "labour unrest." Miss Harriet M. Johnson and the Rev. H. D. Roberts dealt with "Hooliganism and its Cure"; Mr. James Sexton, J.P., the secretary of the Dockers' Union, gave us an interesting glimpse into the "Causes underlying the Recent Strikes"; Mr. W. McLean (secretary of No. 1 Branch A.S. Railway Servants) explained the methods of strikers and picketting, and criticised the tactics of the police and military from the trade union point of view; while Mr. John Edwards dealt with the new element of "Syndicalism," and the tendency of strikes to reach huge proportions, owing to the amalgamation and federation of industries—the general strike—putting before us, at the same time, some tentative suggestions for preventing strikes. Mr. W. A. Colegate (an official of the local Labour Exchange) and Mr. R. Kneale (printing trades delegate) presented schemes of conciliation and arbitration, with suggestive arguments pro and con. Mr. R. H. Armstrong then placed before the Circle a remarkable conspectus of the social and industrial legislation of the Government since 1906, with suggestions for the filling up of the gaps which such conspectus graphically displayed; and the subject was suitably concluded by Messrs. A. K. Bulley and Allan Tracy, who presented their views of the further reforms necessary for the establishment of a national minimum standard of comfort. The impression left upon one member's mind is that the methods for securing social and industrial contentment must at least include: a wiser scheme of education, which will ensure to the beginner in the industrial world good health, good mental equipment, and an occupation which leads to continuously useful employment; a minimum standard of wages and leisure, with freedom to combine with one's fellows either for trade or political activity; the establishment of District Boards in every trade for the arrangement of wages' rates

and other conditions of employment; a judicial court for the trial of disputed cases, so instituted as to inspire the confidence of all parties. These conditions being established, there should be no great difficulty in making strikes and lockouts illegal, at least in those great public services (railways, tramways, lighting, coal, &c.), the cessation of which inflicts grave hardship upon the non-combatant "third party"—the community at large.

The second half-session dealt with three current topics: The proposed Reform Bill, the Insurance Act, and the Liverpool Corporation Estate, two evenings being devoted to each topic. The first evening was a ladies' night, champions of the militant suffragists, led by Miss Davies, and of the constitutionals, led by Miss E. Deakin, displaying much eloquence and debating power. The attendance was larger and the speaking was on a higher level than at any meeting yet held. At another meeting Mr. J. J. Clarke, F.S.S., conducted us through the intricacies of "Proportional Representation" by means of an experimental election, incidentally explaining the shortcomings of "Second Ballot" and other suggested alternatives. Right upon the passage of the Insurance Act two meetings were occupied with "The Place of the Act in the General Scheme of Social Reform," led by the Rev. H. D. Roberts; and "The Working of the Act," carefully explained by Mr. R. H. Armstrong. We have one or two whole-hearted condemners of the Act, but the majority felt that, although containing minor faults, the Act is, on the whole, a great measure of social amelioration, and should be accepted and "worked" with a view to improvement and amendment. Our discussions of Liverpool's great municipal estate were enlivened upon one evening, devoted to the history and financial eccentricities of the management of the estate, by the presence of a number of leaseholders, who put many anxious questions to the speaker, Mr. John Edwards, he having alleged that their leases were renewed upon terms which gave them the property at far less than its real value. It is clear that the "vested interest" in this case will fight reform with grim determination every inch of the way. That the exposure has not been ineffective is evidenced by the fact that our City Council has just appointed a Special Committee of eighteen members to hold an inquiry. The final evening was spent in viewing a series of fine lantern pictures by Mr. Harold Rathbone, upon the subject of "The City Beautiful," and in considering practical suggestions by Mr. Allan Tracy for the rebuilding or adapting of large old-fashioned residences in the centre of the city. Those who have attended the session have undoubtedly widened their outlook upon the world, and stored their minds with facts and valuable suggestions; nay, more, they have surely been inspired to become earnest pioneers in the work of social reform.

MORAL EDUCATION AND THE CURRICULUM.

UNDER the auspices of the Moral Education League, a meeting was held at the Society of Arts, Adelphi, on Friday last,

Dr. F. H. Hayward presiding, in order to hear Mr. F. J. Gould's explanation of his recently published correlation scheme.

Mr. Gould observed that if, on the principle laid down by Herbart, the moral aim should be supreme in education, then the whole curriculum must reflect this ideal. But the bitter cry of teachers everywhere was that the time table was overcrowded. Professor Howard Moore, of the Crane Technical School, Chicago, had declared of the United States system that "The curriculum as it exists to-day is largely water any way; not over a third of it is indispensable." While society urgently needed the aid of an improved method of ethical instruction, yet, as Mr. Moore said, in his book, "Ethics and Education," there were educators who understood so fully the function of education that they objected to giving even six minutes a day to the science of civilising people. Certain subjects must be reduced in proportion in order to make way for civic instruction. Especially was this the case in that *bête noire* of the educational system, arithmetic, the condition of which to-day constituted as great a scandal as the "Payment by results" of twenty-five or thirty years ago. The lecturer gave a brief sketch of a reformed arithmetic, which would embrace the elements of recreation, æsthetics, utility and ethics. These changes would save school-time, avoid much needless nerve-strain, and moralise what was now the most hopeless and most grossly materialist subject of the curriculum. To this reform should be added common-sense exercises in the general art of reasoning—an art which would develop its chief interest in the moral lesson.

The scheme offered for the consideration of the meeting was based on the course of human evolution, and in recognition of the principle that the progress of the child's psychology represented, in an abbreviated manner, the progress of humanity in history. This history would be chronology without years, which was another way of saying chronology without tears. It sufficed to divide evolution into (1) antiquity, including Greeks, Romans, Hebrews, Hindus; (2) the Middle Ages and succeeding times till about 1700; (3) Modern times. Certain symbolic figures might stand for each epoch, for instance, a Greek, a Roman, and Moses for antiquity; for the middle period, a cathedral, a knight, a printing press, a sailing-ship; for modern times, a lighthouse, a locomotive, a school. Civilised children all over the world should alike study the stage of antiquity before the history of their native country; that is, the environment of Primitive Man and the Greeks and Romans; the myths and folklore of that age; and the moral instruction should draw its illustrations largely from those areas and times, while borrowing also from modern experience, and being imparted in the modern spirit. At each stage, the lessons would be grouped, the nature-study, arithmetic, music, clay-modelling, dramatic exercises, and the rest, all being associated round certain historical events and phases. For example, lessons portraying Italy and its scenery would be followed by, say,

a biography of Chevalier Bayard as symbolising mediæval knighthood; this, again, by a description of St. Francis of Assisi, as representing mediæval piety and sympathy; and this, again, by ethical lessons which would gather up the moral suggestions already observed, and weave them into definite instruction on chivalry, sympathy, &c., with additional material from any other sources approved by the teacher.

As another example, taken from the third stage (*i.e.*, modern times, since 1700), lessons under the head of environment would first picturesquely portray the position and national character of England, France, and the regions in which these countries struggled for Colonial supremacy. Next might come lessons on the Jesuit missions in Canada, as exemplifying French moral energy, and the remarkable economic work accomplished in Mauritius by Labourdonnais, as exemplifying French industrial energy. Other lessons would furnish illustrations from art and science, *e.g.*, Longfellow's poem of "Evangeline," the music of the period expressed in the "Marseillaise," and "Rule Britannia," and the biographies of eighteenth century biologists and botanists. Then the ethics lessons would gather up the scattered moral elements in talks on character, industrial enterprise, and so on. It was not proposed that such a scheme should be adopted in any school in the form presented by the League, but it was hoped that teachers would more and more shape their curriculum on these evolutionary lines. Similar ideals had been sketched for French education by M. Ferdinand Buisson in his *La foi Laïque*, and they pointed to a possible solution of some painful controversies, for in both the French and English schemes the history of religious movements was in some degree included.

Mr. Gould summed up in a closing review. The time approached when the various activities and studies of the school must not only be correlated, they must be correlated for a living and abiding purpose; and that purpose was the training of the young personality in the service of the larger life. The correlation must supersede all the disconnected compartments of the nineteenth century school time-table. It must lead the child-mind and child-energy that formed a shortened reproduction of the evolution of the human race, but in such wise that the earlier stages were illumined by the knowledge and sympathy of the present day, and even influenced by our hopes for the future. It would minister to the imperious need of the human soul for a constructive view, a constructive feeling, and a constructive plan of action. It must portray the relation of man to nature; the meaning of social institutions and progress; the depth and beauty of human thought and art; and the significance of the moral life in the past and the present. Its conscious aim must be the service and betterment of home, city and race. Education must abandon scattered aims, and chaotic survivals. It must correlate in order to concentrate; it must concentrate in order to subordinate; it must subordinate in order to consecrate.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNIVERSARY MEETINGS, WHIT WEEK, 1912.

THE following arrangements are announced for Whit-week:—Tuesday evening, May 28: Religious service at Essex Church, The Mall, Notting Hill Gate, at 7.30 p.m. Preacher, the Rev. S. M. Crothers, D.D. (Cambridge, Mass., U.S.A.) Collection in aid of the funds of the Association. Wednesday, May 29: Conference of Ministers at Essex Hall, at 10 a.m., on "Some Pressing Questions to which Answers are Sought." The Conference will close at 12 o'clock, at which hour the Rev. S. M. Crothers will give an address to ministers. Public Meeting at Essex Hall, at 7.30 p.m. Four addresses on "Religion and International Relationships": (1) Europe and England, by Sir Thomas Vezey Strong, Ex-Lord Mayor of London; (2) America and England, by Dr. S. M. Crothers; (3) Ideals of the Working Classes in all Lands, by Mr. J. A. Hobson, and (4) The Influence and Responsibility of Journalism at Home and Abroad. Thursday morning, May 30: Annual business meeting of the Association at Essex Hall, at 10 a.m. The President, Charles Hawksley, Esq., in the chair. Conference on the work of the Association, (1) Home Work, (2) Colonial and Foreign Work, (3) Publications, (4) Missionary Work in Scotland, (5) Unitarian Van Mission. Thursday evening, May 30: Conversazione at the Portman Rooms, Baker-street, W., at 8 p.m. Tickets, 1s. (on and after May 29, 2s.); may be obtained from the secretaries of London congregations and at the Book Room, Essex Hall. Other Whit-Week Meetings: The Sunday School Association meetings will be held on Tuesday morning and afternoon; the meetings of the British League of Unitarian Women will be held on Wednesday afternoon; the Central Postal Mission on Thursday afternoon; and the Unitarian Temperance Association on Friday evening.

THE SUNDAY - SCHOOL ASSOCIATION.

THE Anniversary Meetings will be held at Essex Hall, London, on Tuesday, May 28. The programme of proceedings will be as follows:—10.45 a.m.: Conference of delegates on "The Difficulties of the Sunday School Teacher." 1 p.m.: Luncheon at the Holborn Restaurant, High Holborn. 3 p.m.: Address by the Rev. W. Tudor Jones, Ph.D. (London). Subject, "The Use of the Bible in Education." 4 p.m.: Afternoon tea. 4.45 p.m.: The President's Address and business meeting. 5.45 p.m.: Closing resolution.

APPEAL.

THE Rev. J. W. Ballantyne writes:—"I am interested in the case of an invalid girl, for whose recovery to normal health there is no hope. She is confined to the house, but in the summer months it might be possible to give her much pleasure if she could be taken out sometimes to the common near her home. This would require a basket chair on wheels, which

the parents, however, cannot afford to buy. Will you kindly allow me to ask through your columns whether any reader could supply us with a disused chair of this kind."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton: Unity Church.—The annual sermons were preached at the above church on Sunday, May 5. The church was crowded on each occasion, there being nearly 400 in the morning and afternoon, and nearly 500 in the evening. In the morning Mr. T. Taverner, of the local Baptist Church, gave an address to the children, and the Rev. Dr. Tudor Jones, of London, preached in the afternoon and evening. He referred to the attentiveness of the children, and to the large number of young men, all members of the church, who were present. The collection amounted to over £40.

The Late Mr. J. J. Bradshaw.—We regret to record the death, on April 28, in his seventy-sixth year, of Mr. Jonas James Bradshaw, a well-known Bolton citizen. Mr. Bradshaw was a life-long friend to Unitarianism. He was a member both of Bank-street Chapel and of Unity Church, and at the latter especially he will be sadly missed. He was a loyal and active worker until his death, one of his latest tasks being to prepare a history of the Church in preparation for the Jubilee which will be celebrated in July next. No one had a greater love for the cause at Unity Church. He himself, being an architect, designed and drew up the plans of the building, and always took a great pride in it, presenting two years ago a stained glass window in remembrance of his sisters and niece, who had been active workers at Unity Church. At the funeral service held in the church on May 2, the Rev. J. H. Weatherall emphasised the uprightness and integrity of Mr. Bradshaw's character, his absolute accuracy and truthfulness in all things. The service was conducted by the Rev. Edward Morgan, B.A., and the Rev. J. Islan Jones, M.A., minister of Halliwell-road Free Church. The remains were cremated at Manchester Crematorium, and afterwards interred at Tonge Cemetery. Mr. Bradshaw was a Fellow of the Royal Institute of British Architects and a Justice of the Peace for the town of Bolton. He took a deep interest in all charitable work, and the presence of so many public men at the funeral service was an eloquent testimony to the widespread respect and honour in which he was held. He leaves a widow and four daughters.

Doncaster.—We learn from the Rev. Percy W. Jones, minister of the Free Christian Church, that the sum for which he urgently appealed some time ago has been reduced to £300. It is, however, imperative that this should be raised before August, or the committee will have to curtail their building scheme. To do this would be to seriously cripple the flourishing organisation which is already promising so well for the future, and the matter is therefore extremely urgent. We trust that this appeal will meet with a cordial response, in order that Mr. Jones's work may be carried on successfully and the cause of liberal religion advanced in Doncaster.

Kilburn: Quex-road.—The church anniversary services will be held at the Unitarian Church, Quex-road, on Sunday, May 12, when the sermon in the morning will be preached by the Rev. F. W. G. Foat, M.A., D.Lit., and in the evening by the Rev. W. G. Tarrant, B.A.,

Liverpool: Hope-street Church.—The Rev. H. D. Roberts, in his sermon on Sunday evening, May 5, referred to the centenary of Browning. He said he did not want to treat of Browning's philosophy, complexity, encyclopaedic information, obscurity, nor of him in any academic sense whatever. He wanted to speak of him as a great religious poet—one of those "poets God ever meant should save the world, and therefore lent great gifts to," as Browning himself had said. But in thinking of him thus, they must put out of their minds many things popularly supposed to belong to religiousness, things narrow, exclusive, sectarian, sacerdotal, dogmatic, fastidious. Things of that calibre could not be thought of in connection with Browning. The harsh, the rough, the grotesque, the grimly humorous entered into his religiousness, as well as the pure, the tender, the tuneful, the loving. Passionate religious convictions he had; his own, not accepted from hearsay, dominating his inner life and his poetic work. They permeated his poetry; yet so great was his range of thought and of subjects that one was hardly aware of their recurring insistence. They might be summed up in four words—God, the soul, love, immortality; and his work, full as it was of intricacies, recesses, windings, vistas, and even mazes, rested on these great words as on four grand columns, which gave scheme and order and sanity to the whole. Browning strongly trusted the larger hope. It was not that he did not know the questioning of his day; he was even often in advance of it. He was more than modern; he was anticipatory. And yet one might apply to this vigorous, virile, companionable man, frankly enjoying life, frankly interested in all sorts of men and women, the epithet that was applied to Spinoza, "God-intoxicated." When the preacher met Mr. Barrett Browning by a fortunate chance at Asolo three years ago, he remarked about his father, "I don't think my father attached extreme importance to dogma. He did not disregard it; I don't mean that. He was too much interested in all the thinkings of men. But I think he always saw behind it and beyond it." Too much interested in all the thinkings of men! That was Robert Browning to the life. And behind the thinkings of men, nay, within them, God. He was influenced in early life by the keen critic and Unitarian minister, William Johnson Fox, who was the first to give the young poet publicity, and the two were friends until Mr. Fox's death. But both Robert and Elizabeth Browning refused to put on, in her phrase, "any of the livery of the sects." The preacher dwelt upon the poet's sense of the immeasurable worth of life and his passion for being, his bold idea that there is a hope in man's very imperfection, a prophecy in the failures and limitations he is forever striving to transcend. In conclusion, he said: "Was there ever a more joyous going out with the glad 'Hail and farewell'? He stretched forth 'his hands with yearning for the further shore,' where he saw waiting his 'lyric love, half angel and half bird,' that 'soul of his soul'—God and love still 'standing sure.' And he sent back to us his splendid parting cry, 'Strive and thrive! Cry 'Speed'—fight on, fight ever. There as here!'"

Newcastle-on-Tyne: Church of the Divine Unity.—On Sunday, April 28, the anniversary sermons were preached by the Rev. Wm. C. Hall, M.A., of Northampton. On the following Monday the anniversary service was held. In the course of an address the minister, the Rev. Alfred Hall, said they had every reason for rejoicing. There had been an increase in membership, and friends had joined them who were supporting the church by their enthusiasm and liberality. A splendid band of young people, of whom they were very proud, was gathering around them, and it was long since the church had raised so much money as it had done that year. The Rev.

Wm. C. Hall gave a short address on the reconstruction which was taking place in religion, and in all the higher branches of thought and art.

Norwich.—The centenary of Robert Browning was celebrated at the evening service at the Octagon Chapel on Sunday, May 5, when the choir rendered "He giveth His beloved sleep," and the song which constitutes the epilogue to "Frishtah's Faneies." A passage from "Abt Vogler" was read as the second lesson, and in place of a sermon Mr. Edward Peake delivered an address on "Browning and His Message," in the course of which he said that when he began to prepare his address a bouquet of white roses, hyacinths, and rosemary was placed upon his table. He would associate his thoughts upon the poet with those three flowers and their significance. First, the white rose. Browning was prominent as one of those who wore the white flower of a blameless life. They honoured him for the unstained chivalry of his manhood, the unwavering devotion to his art, even under the most discouraging conditions at first. The earlier half of the nineteenth century was the time, indeed, for such a hero, ever ready to fight on in spite of failure. Fortunate in wife and child and sister, Browning's life was one of deep domestic felicity. Secondly, the wild hyacinth, recalling the Greek legend of its origin from the spirit of the youth whom Apollo killed by mischance. Browning shared deeply the true Greek spirit—that unerring perception that truth and beauty were aspects of the same eternal reality. Hyacinth in the Greek legend, but for the saving union with beautiful nature, would have died for all time; so Browning, but for the emotional force he derived from the world of men and women, might have failed in his great adventure. To an uncertain age he uttered the conviction that life was too difficult to do without religion. Thirdly, the Rosemary of Remembrance. Browning's message was as old as the Book of Job, it breathed of human hopes and aspirations. "There is a spirit in man." In conclusion, Mr. Peake returned to the theme which he considered Browning specially made his own, viz., that there is a conquest in failure, a mastery in martyrdom, and that by so pursuing Right in scorn of consequence we gain the crown of Life.

Nottingham: Christ Church.—Christ Church has just passed through a trying and anxious period in its history, for without a pastor the work was very difficult. Now, however, earnest efforts are being made to restore the church to its rightful position as a centre of religious activity, and to quicken the cause of Liberal Christianity in the neighbourhood. Miss H. L. Phillips, who has a valuable record of many years' service at the High Pavement Chapel as lay visitor, entered upon the pastorate on Sunday last, May 5. Miss Phillips took the opportunity of speaking about her hopes, ambitions and expectations for the future, and urged the necessity for loyal activity and co-operation on the part of the congregation. She desired to awaken in each worshipper a passion for diligent service such as they had not known before, and to make them dissatisfied rather than contented with their present progress.

Peckham.—A neighbourhood meeting was held in the Bellenden-road School on Tuesday, April 30. All the South London churches had been invited to send representatives. About 80 persons were able to attend. The first hour was spent in social intercourse, the renewing of old friendships and the making of new ones, by members of the various congregations. A short programme of music and recitations followed, and then the platform was occupied by the ministers or other officers from the churches. The district minister took the chair, and the Rev. Douglas W. Robson, the minister of Avondale-road Church, gave a

heartily welcome to all the visitors. Addresses were given by the Revs. W. G. Tarrant and W. W. C. Pope and Messrs. Wm. Lee and A. H. Crocker. Several invitations were offered for the next meeting, and there is every probability that the meetings so happily begun by Lewisham and seconded by Peckham will be repeated.

Stratford and Forest Gate: Appointment.—The Rev. John Ellis has accepted a cordial invitation to become minister of the Unitarian Church, Stalybridge.

NOTES AND JOTTINGS.

DIET IN SCHOOLS.

A Conference on Diet in Schools will be held at the Guildhall on Monday, May 13, when the Lord Mayor will preside at the opening of the proceedings. Among the speakers will be Dr. Clement Dukes, hon. consulting physician, Rugby School; Miss Douglas, head mistress of Godolphin School, Salisbury, President of the Association of Head Mistresses; Dr. J. Sim Wallace, Lecturer on Dental Surgery and Pathology, London Hospital; Mrs. Alice M. Burn, M.B., D.P.H., Assistant School Medical Officer, Durham, C.C., late Medical Officer, Wycombe Abbey School; and Mrs. Stanley Hazell, formerly Lecturer on Domestic Economy and Hygiene.

* * *

The subject of school diet which will be raised by this Conference has already received some attention in the press, and on Tuesday the *Times* dealt with it in a leading article in the "Educational Supplement." The *Standard* has also published some informative articles, and a representative who recently interviewed Mr. Hecht, secretary of the National Food Reform Association, elicited some interesting facts which will surprise many people who have not hitherto given the matter a thought. "Despite its extreme importance," said Mr. Hecht, "the food question, as a consulting physician points out, is generally left to take care of itself, and the effect of this neglect is felt by the boys for the rest of their lives." Monotony, bad cooking, the lack of vegetables and fresh fruit in the daily menu, and the ignorance which exists in schools as to the individual preferences of the children themselves, are among the counts in the indictment which is brought against those responsible for school diet. The latter is quite as important as the other three, although the general idea that people (and especially children) should eat what is put before them without any fuss about "likes and dislikes" is still so prevalent that it does not receive the attention it deserves. Food that is distasteful for any reason is naturally avoided, and if there is nothing to take its place the boy or girl who refuses it is not sufficiently nourished. As one school medical officer has remarked, "Some children cannot mentally digest classics, others cannot physically digest fats and starches, and they are forced to take both." The Conference, at all events, will open up a wide field for discussion, and may inaugurate general reforms of a moderate but sensible kind with the best results from the point of view of health and mental efficiency.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, May 12, at 11 a.m.

Mr. HERBERT BURROWS.

"The Ascension of Man."

" at 7 p.m.

Mrs. BILLINGTON-GREIG.

"The Philosophy of Mob Rule."

Wednesday, May 15, at 8.30 p.m.

Mr. G. E. O'DELL.

"The Poems of W. E. Henley."

Friday, May 17, at 5.30 p.m.

Mr. G. E. O'DELL.

"The Negative Commandments."

ALL SEATS FREE.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

REMNANTS!—Genuine White Art Irish Linen. Big pieces for Teacloths, Traycloths, D'oyleys, &c., only 2s. 6d. per bundle. Postage 4d. Irish Linen Bargain Catalogue Free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming new Irish Linen Spring Costume Fabric, "Flaxella." Washable, durable, looks smart for years; fascinating designs. All new shades. Write to-day.—HUTTON'S, 5, Larne, Ireland.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

TO LET, Furnished, near Bournemouth, Lady's superior, well-kept house. Very pleasantly situated in select road on good elevation. Close to station, near church, shops, picturesque golf links. Piano, croquet, gas-cooker, plate, linen. Perfect sanitation. Fare, tram or train to Bournemouth, 2d. Small, careful party, 2½ guineas. Bargain. Trustworthy servant left.—Address C. P., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

EUSTACE GORDON

(Manager for the Ulster Unitarian Christian Association),

**BOOKSELLER, BOOKBINDER,
:: and STATIONER, etc. ::**

Printing Well and Cheaply Executed.
Bookbinding orders carefully dealt with.
Second-hand Books searched for and reported free.

Orders received by post receive prompt attention.

35, ROSEMARY STREET, BELFAST.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 11, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3647.
NEW SERIES, No. 751.]

LONDON, SATURDAY, MAY 18, 1912.

[ONE PENNY.

BRITISH & FOREIGN UNITARIAN ASSOCIATION

Anniversary Meetings

Tuesday Evening, May 28.

RELIGIOUS SERVICE at Essex Church, The Mall, Notting Hill Gate, at 7.30 p.m. Preacher: Rev. S. M. CROTHERS, D.D.

Wednesday Evening, May 29.

PUBLIC MEETING at Essex Hall, at 7.30 p.m. Three Addresses on "Religion and International Relationships." (1) "Europe and England," Sir T. VEZEY STRONG; (2) "America and England," Dr. S. M. CROTHERS; (3) "Ideals of the Working Classes," JOHN A. HOBSON, Esq., M.A.

Thursday Morning, May 30.

ANNUAL BUSINESS MEETING at Essex Hall, at 10 a.m. The President, CHARLES HAWKSLEY, Esq., in the Chair.

CONFERENCE on the Work of the Association: (1) Home Work; (2) Colonial and Foreign Work; (3) Publications; (4) Missionary Work in Scotland; (5) Unitarian Van Mission.

Thursday Evening, May 30.

CONVERSAZIONE at the Portman Rooms, Baker-street, W., at 8 p.m. Music and Refreshments. Tickets 1/- (on and after May 29, 2/-), may be obtained from the Secretaries of London congregations and at the Book Room.

THE SUNDAY SCHOOL ASSOCIATION.

ANNIVERSARY MEETINGS,

Essex Hall, Essex Street, Strand, London,
TUESDAY, MAY 28, 1912.

THE REV. J. J. WRIGHT,
F.R.S.L. (CHOWBENT, LANCASHIRE),
PRESIDENT, IN THE CHAIR.

CONFERENCE at 10.45 a.m., on
"The Difficulties of the Sunday School Teacher."
LUNCHEON at the Holborn Restaurant
at One o'clock. Tickets 2/6.

At 3 o'clock an Address will be delivered at
Essex Hall by the

Rev. W. TUDOR JONES, Ph.D.
"The Use of the Bible in Education."

AFTERNOON TEA AT 4 p.m.

President's Address and Business Meeting at 4.45.
ION PRITCHARD, Hon. Sec.
ESSEX HALL, ESSEX STREET, STRAND, W.C.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

NINETEENTH ANNUAL MEETING, Essex Hall, Essex-street, Strand, W.C., Friday, May 31, 1912.

4 p.m. Conference. "Alcohol and Modern Life." Paper by Rev. Dr. J. LIONEL TAYLER.

6 p.m. Tea will be served.

7 p.m. Business and Public Meeting. Report. Election of Officers, &c.

Chairman: Mr. H. G. CHANCELLOR, M.P., supported by Sir W. B. Bowring, Bart.; Mr. Edward Chitty, J.P.; Miss Harriet M. Johnson; Rev. Dr. W. Tudor Jones; Rev. J. Arthur Pearson; Rev. W. G. Tarrant, B.A.; Rev. Philip H. Wicksteed, M.A.; Mr. T. Pallister Young, B.A., LL.B.

UNITED SUMMER SCHOOL,

The Hayes, Swanwick, Derbyshire.

Under the auspices of the Inter-Denominational Conference of Social Service Union.

JUNE 22 to 29.

Charge, 5s. 6d. per day or 35s. for the week.

Applications, accompanied by booking fee of 5s., should be sent before the end of this month to J. J. STARK, Ashmead, Orleans-road, Upper Norwood, S.E.

Presbyterian Chapel, Newbury, Berks (1664-1697).

For more than 200 years the Old Meeting at Newbury has stood for freedom and progress in an isolated situation, and has strenuously upheld Unitarian principles. It is one of our oldest places of worship, and is greatly in need of repairs and beautifying. It is intended to hold a Sale of Work on Wednesday, June 26, and the members of the congregation, who have been working during the past year, have accumulated a stock of saleable goods, but not sufficient to realise the amount required. They earnestly appeal to sister churches to help them with goods, money, and patronage—which will be gratefully acknowledged by the Hon. Sec. and the Treasurer, Sale of Work Committee, Miss STILLMAN, Marsh Cottage, Newbury. Mrs. NEWELL, *Arthur Road, Newbury, and the Minister, Rev. RICHARD NEWELL.

* Note change of address.

CENTRAL POSTAL MISSION UNITARIAN AND WORKERS' UNION.

Annual Meeting, ESSEX HALL,

Thursday, May 30, at 2.30.

MISS TAGART in the Chair.

Supported by Mrs. Herbert Smith, Dr. Tudor Jones, Rev. T. P. Spedding and Rev. L. C. Taverner.

Address by Dr. ANGELO CRESPI on
"Present Tendency of Religious Thought in Italy."
Tea at 4.30 in Council Room.

FREE CHRISTIAN CHURCH, HORSHAM.

139th Whit Sunday Anniversary.

SERMONS by the
Rev. W. TUDOR JONES, Ph.D.

Morning, 11 a.m.; Evening 6.15 p.m. Communion after Morning Service.

Collections, Morning and Evening.

Lunch at 1 o'clock, 1s.; Tea at 5 o'clock, 6d.

Rooms for the accommodation of visitors are provided at 12, Worthing Road.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

THE ANNUAL MEETING will be held at Essex Hall, on Wednesday, May 29, at 3.30 p.m. Lady Bowring will preside. Speakers include Rev. S. M. Crothers, D.D., Miss Amy Withall, the American and German delegates, and others.

H. BROOKE HERFORD, } Hon.
VIOLET PRESTON, } Secs.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

A YOUNG FRENCH LADY, daughter of a Professor, desires to find a home in the country, where she may receive board and lodging in return for French lessons and conversation.—Apply to Rev. Dr. J. E. CARPENTER, 11, Marston Ferry Road, Oxford.

SAMUEL JONES FUND. — The Managers meet annually in October for the purpose of making Grants.

APPLICATIONS must, however, be in hand not later than WEDNESDAY, JUNE 12, and must be on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton arcade, Manchester.

CROW'S NEST.—Mr. E. W. LUMMIS proposes to take a party to Eastern Switzerland in August. Inclusive cost: a fortnight abroad, 14 guineas; a month abroad, 19 guineas. Persons wishing to join should write early to 15, Green-street, Cambridge.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 19.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. JOHN ELLIS.
 Forest Gate, Upton-lane, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, Sunday School Anniversary, 11 and 6.30, Rev. C. A. WING; 3, Flower Service, Miss F. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAR, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11 and 6.30, Mr. W. T. COLYER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. DENDY AGATE, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. S. FIELD.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 DEAN Row, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. H. M. LIVENES.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. G. LANSDOWNE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. JAS. HARWOOD.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

CHANGE OF ADDRESS.

Rev. HY. DAWTREY, from Bootle, to 32, Brighton-road, Birkdale, Southport.

BIRTH

HIGGIN.—On May 8, at Summerland, British Columbia, the wife of C. Noel Higgin, of a son.

DEATH.

KEATING.—On May 15, at 79, Tulse-hill, S.W., after a short illness, Richard Keating, in the 86th year of his age. Service at Effra Road Unitarian Church at 12.30, Saturday.

Situations

VACANT AND WANTED.

CLEANING or CHAIRING.—A couple of days' work per week wanted by member of one of our London Missions, who has, for years, done work of this kind at houses of well-known members of our churches. Highest references can be given.—Apply to "X," INQUIRER Office, 3, Essex-strand, Strand, W.C.

LADY living alone, comfortable cottage near London, delightful country in Sussex, wishes to receive a Lady invalid, or otherwise, needing quiet country life.—F. Y., INQUIRER Office, 3, Essex-street, Strand, W.C.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 14d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	339	The Social Challenge to the Church	344	MEMORIAL NOTICES :—	
LIFE, RELIGION AND AFFAIRS :—		Van Mission Arrangements	345	Charles Gordon Ames	347
George Dawson and the Coming Church.-I.	341	The Ministers' Meeting in Whit-week	345	The Rev. W. Sunderland Smith	348
In Time of Drought	342	An Appeal	345	MEETINGS AND SOCIETIES :—	
QUESTIONS AT ISSUE :—		BOOKS AND REVIEWS :—		Parents' National Educational Union	348
The Report of the Royal Commission on		Froebel and his English Interpreter	345	The Social Movement	349
Vivisection	342	God and the Soul	346	Announcements	349
CORRESPONDENCE :—		A Modern Crusader	346	NEWS OF THE CHURCHES	349
The Late Bishop of Truro	343	Publications Received	346	NOTES AND JOTTINGS	351
Discussions at the National Conference	344	FOR THE CHILDREN	346		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

On Monday, May 19, 1662, the Royal Assent was given to the Act of Uniformity, which ordained that the Prayer Book and the Prayer Book only should be used in the churches, that an unfeigned consent and assent must be given by every minister to all which was contained in it, and disallowed all clerical orders except those conferred by the hands of a Bishop. On the following Sunday Richard Baxter promptly announced his sad but settled conclusion to leave his pulpit rather than comply with the intolerable demands of the Act. It has been held that in so doing he desired to confirm such of his brethren as might hesitate as to their duty in this matter. We know that when the day appointed, August 24, came, more than two thousand clergy followed his example. The records of our ancient chapels bear the names of many who were leaders in this heroic period, and sons and grandsons of ejected ministers are to be found in scores upon the list of our elder ministry. Naturally where such connections exist there will be peculiar reason for commemorating the two hundred and fiftieth anniversary of this epoch-marking event; but of course its interest and significance will be appreciated wherever freedom and faithfulness in religion are honoured in word and practice.

* * *

SOME difficulty, however, arises owing to the fact that August 24 is in the middle of the holiday season, and people will be scattered. At Manchester College, Oxford, the date of the Royal Assent, May 19, has been fixed for the special celebration, and Dr. J. E. Odgers, whose knowledge of the period is probably unrivalled among us,

will preach the sermon, which we look forward to publishing. Other congregations may find this earlier date the more convenient, and doubtless arrangements have already been made with this in view. Ministers who have access to Calamy's *Nonconformist Memorial* (edited by Palmer) will find a full account of the ejection in the introduction, or they may turn to Baxter's own works for the account from which Calamy quotes. The body of the *Memorial* is a singularly rich mine for the student, and ought to be worked afresh by every generation of our ministers. In two very convenient volumes, issued fifty years ago by the United Bartholomew Committee, most of the historical material required will be found. One is entitled *St. Bartholomew Bicentenary Papers*, and contains many useful addresses, mostly from the orthodox Nonconformist point of view; the other contains the *Documents Relating to the Settlement of the Church of England*, and is extremely serviceable. Both ought to be in every reference library.

* * *

It is interesting to remind ourselves that the Act of Uniformity, which was intended to put down freedom of thought and worship, really established it. Side by side with Anglicanism since that day there has been a powerful, learned, and devoted Nonconformity unfettered by the State, to which our country and the Empire owe more politically, socially, and religiously than can be easily estimated. We may rejoice that the bitter opposition between Church and Dissent is passing away, but this must not make us lose pride in the courage and work of our Nonconformist ancestors, or become careless of the principles and responsibilities which such pride when it is noble compels us to recognise. We were called for freedom in the large and positive sense in which it is used by St. Paul. That faith in freedom at its best as it was in our forefathers is one of the great powers which make for morality

and religion in our national as well as in our individual life.

* * *

THE Eighth National Peace Congress has been holding meetings in London during the latter part of the present week. The first Conference took place on Wednesday afternoon under the chairmanship of Sir James Yoxall, M.P., and the first paper was read by Dr. Estlin Carpenter on "The Universities and Peace." We shall hope to refer to these meetings more at length next week.

* * *

It is a happy augury for our future better understanding with Germany that the appointment of Baron von Marschall as the new German Ambassador to England is announced on the first day of the meeting of the Peace Congress. It is evident that Germany hopes much from the appointment, and we ought to reciprocate these hopes. To suggest, as the *Times* does, that no important change can be expected is a counsel of despair. In international, as in private affairs, good-will counts for much. If we both desire a better understanding a way can be found. The correct translation of the angelic song, though less beautiful, is more significant than that of the Authorised Version. "Peace on earth among men of good-will" is a real possibility. The good-will is the first essential. If we want peace, and believe in peace, it does not pass the wit of man to make peace. Reason and self-interest will not settle it alone. We must begin with the good-will. In that spirit we welcome Baron von Marschall amongst us.

* * *

"THERE appears at last," says the *Times* of Wednesday, "to be some prospect, notwithstanding the pressure of party exigencies, that the present Session of Parliament may be marked by the passage of a measure which will at least make a commencement in the direction of

dealing effectively with that great body of feeble-minded persons which rests as a burden upon our civilisation, and which presents such serious problems alike to the educator and the criminologist." All who know anything of prisons, workhouses and reformatories must earnestly desire some wise and careful dealing by the State with the feeble-minded. They form a large proportion of the young people in our workhouses. They are the despair of our Boards of Guardians. They are entirely out of place in the workhouse, and yet under present arrangements there is nowhere else for many of them to go. The Royal Commission which reported in 1908 urged that persons who cannot take part in the struggle for life owing to mental defect, whether they are described as lunatics or persons of unsound mind, idiots, imbeciles, or feeble-minded, should be afforded by the State such special protection as may be suited to their needs.

* * *

At present no protection suited to their needs is provided for the feeble-minded. Year after year girls of this type come into the workhouse infirmary to be confined of illegitimate children. If the child dies, or they can find some relative or friend to support it, they go out again. Otherwise they remain in the workhouse, passing their lives in a miserable and hopeless imprisonment. Young men of this type drift in and out of the workhouse, and nobody knows what to do with them. They probably end by being sent to prison. This type is not so difficult to define as some people imagine. The exact limits, those on the border line, may cause difficulty, but that is true of all border lines. State action, giving power of control and segregation in pleasant colonies where these unfortunates will be wisely and kindly treated, is one of the great needs of our time. It is earnestly to be hoped that Parliament, amidst its party controversies, will find time to make a beginning of legislation in connection with this great problem.

* * *

It is a matter of national honour that the case of Miss Malecka, on whom the barbarous sentence of four years' penal servitude to be followed by exile to Siberia for life has been passed in Russia, should be thoroughly investigated by the British Government, and that every possible effort should be made to secure her release. It has been borne in upon us of late that the right of free speech is not so secure even in England as we formerly believed, but we are, at least, allowed to hold certain ideas in this country if we do not so follow them out in practice as to jeopardise the lives and property of our fellow citizens. In Russia, however, it is not safe to express

any opinion which lays you open to the vaguest charge of being associated with the Revolutionary party. Merely to have friends among the Socialists, without being a convert to the Socialist faith, is enough to make a man or woman suspect. Miss Malecka, so far as our information serves, appears to be singularly innocent of any designs on the Government, and her only offence is that she has not exercised that execrable prudence in respect of the views she holds on political matters which is so closely allied to cowardice that it is hard to see where it differs from it.

* * *

CANON LILLEY, writing in the *Daily News and Leader* on the life-story of Miss Malecka, whom he has known almost as well as if she had been a member of his own family for the past twelve years, helps us to understand readily how she has incurred the suspicion of those in authority which has brought upon her such an awful punishment. "Her nature," he says, "is frank, generous, unreserved. She is an artist to her finger-tips, lived, indeed, in and for her art. Like most of us she professed Socialist opinions, though I always regarded her as one of the sanest and least extreme of all my Socialist friends. . . Of one thing I am certain. The greatest possible measure of Katie Malecka's crime is that she may have said in Russia in private conversation what she might have said in England in the presence of the Russian Ambassador without unduly violating social convenances, that she did not in Russia turn her back upon friends whom she had made in England because in Russia they were politically suspect. In short, that she imprudently carried her English fearlessness and her English loyalty with her. It is not too much to say that any one of us, her English friends, might, if we found ourselves in Warsaw tomorrow, be convicted on the same grounds that she was convicted, or that we might have good reason to be ashamed of ourselves if we were not."

* * *

SIR GEORGE WHITE, whose death took place last Saturday, was a great Non-conformist and Liberal of the older school, a man of strong convictions, without being in any sense a narrow sectarian, who commanded the warmest personal regard and respect. He carried the clear and decisive mind, the natural sagacity and power of application which enabled him to achieve considerable success in business into his religious and political life, and this prevented him, although he belonged to the uncompromising Puritan type, from becoming too fanatically imbued with the spirit of the partisan. His serious interest in the questions to which he devoted so much attention seems to have been

awakened (according to the *Manchester Guardian*) in his youth by a Unitarian named John Withers Dowson, who keenly concerned himself in the welfare of the youth of his district. His early activities were confined to the city of Norwich, in the public life of which for over half a century he exerted a powerful and wholesome influence. His zeal for education was unbounded, and he was among the first group of passive resisters when the indignation of Free Churchmen was aroused at the Act which abolished the school boards, allowing his goods to be seized again and again rather than pay rates for sectarian teaching. He never shirked his Parliamentary duties, but the week-end invariably saw him in Norwich, where, until he reached an advanced age, he carried on his adult school for Bible study, gathering round him a devoted group of working men. In private life Sir George White was quiet and unpretentious, characterised in everything he said or did by that absolute sincerity which makes such men the salt of the earth.

* * *

WE should like to call attention to Mrs. Constance Garnett's appeal in the press for contributions to the Russian Famine Relief Fund. "I am writing," she says, "to beg all kind-hearted people to help in raising funds for the relief of the starving peasants in Russia. It has been very difficult to gain any support in this; everything has been against it; first, the coal strike, then the *Titanic* disaster. Russians are doing their utmost to organise relief in the famine-stricken villages. But the area to be covered is immense, and 20,000,000 are starving. There are few well-to-do people in Russia; 90 per cent. of the population are peasants, and all classes have been impoverished by the troubles of the last seven years. Help from abroad will be particularly opportune now, for early summer till the next harvest is always the worst time. Subscriptions are apt to fall off, and the distress is at its most acute stage. It is hard for English people to realise what famine means. . . . Many years ago I stayed in a Russian province where there had been famine the winter before, and what I saw then haunts me still—the white, weak faces of men and women, the dreadful absence of children. The babies all die, for the starved mothers have no milk, and the children quickly succumb to dysentery, &c., from eating the famine bread, made of straw, bark, and refuse. One woman said to me, "I had ten children. They are all dead." Subscriptions should be sent to the treasurer of the Russian Famine Relief Fund, Ralph Vaughan Williams, 13, Cheyne-walk, Chelsea. Twelve shillings will keep a man alive till harvest."

LIFE, RELIGION & AFFAIRS.

GEORGE DAWSON AND THE
COMING CHURCH.

I.

GEORGE DAWSON was undoubtedly one of Birmingham's greatest citizens and foremost religious leaders a generation ago—and yet the remembrance of his life and work seems to have almost entirely faded out of the minds of the present generation.

True, there is a statue of him in Chamberlain Square, and a fine bust in the Reference Library commemorates his ardent labours for the establishment of that institution; but the great church which he founded has been sold long ago, and at present serves the purpose of a picture theatre in a district almost completely commercialised and inhabited only by the less fortunate toilers of the city. Yet there is one church in Birmingham—a small and struggling church, it is true—of which the present writer happens to be the minister, which has reverently cultivated the memory of this great man for many years, and regards its connection with him as a precious heritage. A brass tablet inserted in the wall of Waverley-road Church, Small Heath, bears this inscription:

"The Church of the Saviour founded by the late George Dawson, M.A., in 1847, having been closed in 1895, the trustees presented the sum of £900 towards the building fund of this Church, December 31, 1898."

Below the above is a memorial tablet in grey marble, also presented by the Trustees of the former Church of the Saviour, which reads thus:

"In loving memory of George Dawson, M.A. Coming to this town in the year 1844, he gathered round him a band of followers who found in his teaching a fervent religious spirit, and a fearless trust in God as our Heavenly Father, in union with an earnest search after truth. To perpetuate such union they built this Church, which he opened August 8, 1847, and to which he ministered until his death. Not in this church only, but throughout the land did he everywhere teach to nations: that they are exalted by righteousness alone; to men: 'To do justly, love mercy, and walk humbly with God.' He was born February 24, 1821, and died November 30, 1876."

George Dawson came to Birmingham as a Baptist minister at the invitation of the Mount Zion Chapel in Graham-street. Here he at once made a stir by his sermons on "Signs of the Times," which contained an eloquent protest against the Oxford Movement associated with the names of Pusey and Newman and the "Tracts for the Times."

At that time he was no doubt an orthodox Protestant and a champion of the great Evangelical dogmas of justification by faith, and salvation through the blood of our Lord Jesus Christ, acknowledging as the one law of faith and rule of life "the Bible, the whole Bible, and nothing but the Bible." Before two years had elapsed his opinions had undergone a decided change, and eventually some members

of his congregation found him too latitudinarian in his views, which they said were not in keeping with their Trust Deeds. Their main grievance seems to have been the fact that he admitted those who believed in Infant Baptism to a participation in the Lord's Supper, and that he insisted on preaching, that a good life was better than Orthodox Baptist belief. In consequence of the dissensions which arose in the congregation a large number of members finally seceded from the Chapel, and constituting themselves into an independent congregation appointed Dawson as their spiritual leader. Unable to obtain permission to use the Town Hall for their religious services, they succeeded in securing the use of the People's Hall in Loveday-street for their morning services, while availing themselves of the offer of the Unitarians to conduct their evening worship at New Hall Hill Chapel. It is a remarkable testimony to the zeal and enterprise of this new congregation that in less than a year they were in a position to cut the first sods of turf for their new building, on which occasion the Minister stated the principles which were to govern the future Church. These were of so broad and liberal a character, and so much in advance of the general tendency of the times, that they seem well worth quoting *in extenso* :—

(1) The members of this congregation admit that there exists among them considerable diversity of opinion upon several important doctrines in theology, but they do not regard that difference as a bar to Christian union.

(2) They unite for the study of Christian truth, under the instruction of a teacher whom they do not regard as the retained advocate of certain doctrines, and therefore bound to publish them, but as one whose duty it is to aid them in their studies by giving them the benefit of his earnest inquiry into the truth of God.

(3) They unite into the bond of charity as students, with a feeling that each has much to learn, perchance much to unlearn; their bond is prospective rather than retrospective—a common spirit, end, and aim, rather than a common "belief" or "creed."

(4) They unite to do good to others—to obey the Lord's commandments, "to feed the hungry, to clothe the naked, to instruct the ignorant."

(5) They hold that to each individual his theological belief is of high importance; they seek, therefore, to promote belief in what, to them, appears the best mode—not by requiring it authoritatively, but by searching for evidence in the freest spirit of inquiry.

(6) On controverted points they would examine both sides of the controversy, and then, having "proved all things, hold fast that which is good."

(7) They hold that, lacking the power to search the hearts of men, they must be content with the confession of the mouth and still stronger evidence afforded by Christ's rule, "by their fruits ye shall know them"; they therefore regard the Christian character, as displayed in life, as their rule by which to know the Christian.

(8) The Communion of the Lord's Supper is open to all, a man's own conscience being regarded as the arbiter of

his fitness or unfitness for participation therein.

The Church of the Saviour—with a seating capacity for about 1,600—was opened on August 8, 1847, when Dawson delivered a remarkable sermon on "The Demands of the Age upon the Church," formulating these as freedom of thought, unity of spirit regardless of uniformity of opinion, and brotherhood and equality. The Christian Religion, he said, or the eternal idea of God touching man, revealed in and through Christ, changes not; it is the doctrine of the Eternal, Immutable, and the Infinite. The Christian Church, on the other hand, is a provision for the application of these immutable doctrines to a mutable and changing state. The New Testament teaches the doctrine of an everlasting, indwelling Spirit, and its law of church government is contained in the famous saying "it seemed good to the Holy Ghost and to us." The Church of the future must obey the eternal law of progress, rising superior to denominationalism of any kind; it must be a church for the doubters also. While the denominations have for their object the propagation and defence of doctrinal peculiarities, to which they owe their origin, the new Church was to hold up to the world their points of agreement, "the common quantity of the whole," love to God and Jesus Christ, the Author and Finisher of our faith.

Dawson remained a faithful champion of the principles here enunciated during the twenty-nine years of his ministry that were to follow. Those years were brimful of arduous toil for the common good. There was not a cause affecting the welfare of the community which he was not ready to champion with the force of his magnetic personality. An advocate of the temperance movement, we find him now supporting a meeting of shop-assistants for the demand of shorter hours of labour, now using his influence for the establishment of public baths and recreation grounds; registering his vote on the side of compulsory education and taking an active part in the political movements of the day. "I was born a politician when I was born an Englishman," he said in one of his great speeches against standing armies and navies (February 25, 1845). "I love politics. I do not mean the politics of Chartists, Whig, Radical, or Tory, but the true study of politics—the history of man and the rights of man—the politics of the New Testament." At one time he even edited a daily paper, which, however, involved him in considerable financial trouble.

Nor were his sympathies confined to his own country. He took a keen interest in the Hungarian struggle for independence, invited Kossuth to lecture in Birmingham and helped to collect subsidies for him to the amount of nearly £1,000. The French Republic, which had been established after the flight of Louis Philippe, gained his support, while Mazzini and the Italian Patriots counted him among their friends. He also became instrumental in securing Aston Hall and Park, formerly the historic property of Sir Thomas Holte, a loyal subject of King Charles I. during the stormy days of the Revolution, for the use of the public. In 1860 he strongly advocated the adoption by the town of the Free Libraries Act, and for many years

devoted much of his time in conjunction with his friend, Mr. Sam Timmins, to the work of the Free Libraries Committee. When the Reference Library was opened six years later, he was asked to give the opening address. In this he declared that there were few places which he would rather haunt after his death than that room, and few things he would have his children remember more than the fact that he spoke the discourse at the opening of that building, which he regarded as the firstfruits of a clear understanding that "a great town is a solemn organism through which shall flow and in which shall be shaped all the highest, loftiest, and truest ends of man's intellectual and moral nature." He had been at work for several years in collecting the materials for a Shakespeare Library, and in 1868 was able to hand over to the Free Libraries Committee a unique collection of Shakespearian books. When some ten years later the Reference Library, together with this collection of Shakespeariana, was almost completely destroyed by fire, their originator had been resting in his quiet grave for more than two years. But his spirit was still alive in the hearts of the Birmingham people when they made arise out of the ashes of the old, a greater and finer building in which to carry on the work that he had had so much at heart.

In spite of the multifarious duties which Dawson undertook for the benefit of his fellow citizens, he not only did not neglect his pulpit work, which had rapidly made him one of the most prominent preachers in the town, but he found time to give literary discourses on the most varied subjects both in Birmingham, Manchester, and other provincial centres; possessing in a large measure the rare gift of being able to seize the original thoughts of great minds and adapting them to the comprehension of his hearers. He was a born expositor. His range of subjects was apparently as wide as his sympathies with humanity. He would lecture with the same ease and in his own brilliant manner on the English poets from Milton and Shakespeare to Wordsworth and Coleridge, as on Voltaire, Rousseau, Goethe, and theologians of the type of Zwingli, Wesley, and Joseph Priestley. His style, we are told, was characteristic of the man; at once racy, free, and flexible, it would now pass into passionate denunciation and now again into quiet humour or tender pathos. He held his audiences spell-bound, and his lectures seemed to his hearers more like a conversation addressed to them from the platform than a set discourse.

GERTRUD VON PETZOLD.

IN TIME OF DROUGHT.

THERE are periods in the lives of all of us when the springs of joy are dry, when the soul is athirst in a parched land, when love bows down unto the dust and all inspiration fails. They do not come very often, and for that we should be thankful; but when they do they are apt to be as protracted and exhausting as the long, hot summer which the writer of this book commemorates. And then

it is well for us if we can find some deep wells of refreshment, some cool and fragrant haunts of peace close to the heart of nature where we may close tired eyes under the shade of friendly boughs, and seek refuge from the burden and heat of the day. Such wells of refreshment, such oases in the desert are to be found in the tender reflections on life and love, patience, humility, beauty, friendship, and the peace that passeth understanding which Mr. Scott Palmer has gathered up under the title of "From the Forest."* Those who know something already of this writer will not require to be told anything more. They will at once procure the book and pass into an atmosphere of joyous serenity which is to be found, beyond question, on the top of a certain "crumpled bit of earth" in Sussex, where you can sit in dreamful imagination with a wealth of anemone roses on the sunny wall behind, and the forest stretching before you in the valley.

But there are others craving a brief respite from the dusty tumult of life who will never believe, unless we forcibly impress it upon them, that enough wisdom, spiritual insight, discriminating judgment in the affairs of men and tender human sympathy to serve for a lifetime (if the reader knows how to turn it to good account) is to be found enshrined within one small volume of the modest "Road-mender" series. And it is all done with such exquisite simplicity and self-restraint. You are aware of the infinite riches of a well-stored mind conversant with heavenly mysteries and the Bergsonian philosophy; yet your attention is constantly drawn from these high matters and riveted on Jim, the gardener, the "great lady" of small means and heroic soul who spreads radiance in a dingy back street in Islington, and such-like "divine children" who are, indeed, accounted the fools of this world and the friends of God. Mr. Palmer is a philosopher who has long been awake in "a crowded and lovely world," and combines the devotion of one who cherishes the treasures of the past with the ardour of those who believe in the promise of the future. He is thrilled with the vision of democracy, but he does not lose his head over it. He has a true sense of values and proportions, and knows infallibly what are the incorruptible and precious things that moth and rust can nowise destroy. His discernment in matters which require the separation of the false from the true—often a difficult and delicate business—is unerring, and he has, above all, the lovable temper, not to be described as merely charitable, of those who recognise that all men cannot be judged by the same standards—that "there are small beginnings fitted to small folk."

Nature he loves with the passion of a great lover in all her changing moods, but he does not forget that in worshipping "earth's fair face we may forget men and the supreme desires of God." The book, indeed, is full of wise and salutary sayings which are (to go back to our former simile) like cooling draughts from

* From the Forest. By W. Scott Palmer. London: Duckworth & Co. 2s. 6d. net.

the deep wells of life, and perhaps there was never a time when the world was more in need of them. Even death has a serene and lovely face for this gravely optimistic writer. "Our hope of death remains," he says, in spite of the scientific dreams of its conquest, "with the splendour of the promise that it gives." "Even here, under the stars," he confesses in another place, having made his bed one hot night amid fragrant bracken in the forest, "I see that peace is no other than a quality of soul hard to be won, a spirit given and received." And again: "In reality there are no friends of man who are not friends of God, too, whatever they may say"; but how true it is that men and women are to be found "for whom religion is a trade, who seek God as though He were a gold mine, or crave spiritual rank as they might crave the Garter and a place at Court." There is, too, a world of wisdom in this saying: "To give life for his country, this little province of a little earth, is good, may be heroic. To give it for the other country, for the home and fatherland of our souls—what will you say of that?" Finally, towards the close of the book, which begins with May and the crab-apple blossom, and ends with "Ave Atque Vale," and the quiet passing of Autumn, we have a lyrical outpouring of the unaging soul. "I sing now—or would if I had the poet's voice to use—the joys and triumph of old age. Youth is fair, middle-age ripe and sometimes sound; but old age is the slow rending of a chrysalis that lets love through, visible and tangible, on its wide wings of glory."

This note of trust, expectation, and happiness is struck again and again. It is the note of the forest—that scene of insurgent life and the unending reincarnations of beauty. It is the note of the new philosophy which is changing cold theories into palpitating vision, and making the very stones alive. It is the note of the patient spirit, schooled in adversity and no longer deluded with shams, that makes ready to slip off its dust as the crocus sheds its sheath, and stand upright in the sunlight of God at the resurrection of the dead.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE REPORT OF THE ROYAL COMMISSION ON VIVISECTION.

WIDE publicity has been given to the statement of the Commissioners on Vivisection that "the great preponderance of medical and scientific authority is against the opponents of vivisection."

It appears from the context that this statement means that the Commissioners believe that although the beneficial results claimed from experiments on living animals have, in some conspicuous instances, proved to be fallacious or useless, nevertheless valuable results have been

obtained, and are likely to be obtained in the future by this method—results which, in all probability, could not have been obtained otherwise.

So far, then, the Commissioners themselves take sides against those "opponents of vivisection" who maintain that the methods they oppose have secured no valuable results whatever. But everyone knows that the majority of anti-vivisectionists do not stake their case on the sterility (absolute or relative) of vivisectional methods, but on their essential immorality so far as they involve the systematic infliction of suffering upon animals. And here the "opponents of vivisection" receive strong and unexpected support from the Commissioners, who unanimously recommend that if "the animal is suffering severe pain, which is likely to endure," the experimenter should be required "to cause its painless death, *even though the object of the experiment has not been attained*" (the italics are ours). Three out of the eight Commissioners (one a soldier and the other two medical men) do not think that this recommendation is drastic enough, and would recommend that whenever "obvious suffering has supervened" the animal should be killed. Every opponent of vivisection has over and over again heard the position defended that the infliction of pain, of undefined duration and extent, upon animals, may be justified by its beneficent results, and it will be with deep thankfulness that they will greet the striking evidence of the advance of opinion on this subject contained in the Report. When all the Commissioners condemn, irrespective of the results sought or obtained, the infliction of "severe pain which is likely to endure," and when Colonel Lockwood, Sir William Collins, and Dr. Wilson "recoil from the suggestion that an experimenter should be authorised to protract the life of an animal in obvious suffering, or which exhibits signs even of severe pain," whether the pain is likely to endure or not, and recommend "a requirement upon all experimenters in every case in which obvious suffering has supervened forthwith painlessly to destroy the animal," the opponents of vivisection may sing their "Te Deum," though certainly not their "Nunc Dimittis."

On the vexed question of the extent to which painful experiments or operations (surgical or inoculatory) are habitually performed in the laboratories, the Commissioners, on the whole, lean to optimism. Dr. Wilson, however, is impressed by the evidence on the other side; and all his colleagues agree with him that extra precautions are needed to strengthen the present law, which leaves too much to the judgment of the experimenter; and they give prominence to their belief that the granting of licences to men holding such opinions as those of the notorious Dr. Klein and a less known Dr. Pembrey, "is calculated to create serious misgivings in the minds of the public." The scandal of Dr. Klein's appointment to an important "research" post under the Local Government Board, together with certain features in the existing law as to the granting of special licences, and the Home Secretary's practice in the selection of

his scientific advisers have given force to the charge, constantly urged by the anti-vivisectionists, that the present Act is really administered by the vivisectionists themselves, and therefore cannot be accepted as a satisfactory check on their doings.

The answer was that, as the licensees are an honourable set of men, and know more about the matter than any others, it was quite proper that the Home Secretary should be practically guided by them. The Commissioners would certainly not question either the honour or the competence of the licence holders as a body; but they have evidently grasped the immensely important principle that, in all which concerns the conscience and conduct, experts should be regarded as valued witnesses and assessors, but should never be nominated as judge and jury. As to the practical value of the extra precautions they suggest, as legal regulations, and the reforms in procedure calculated to bring home the responsibility of licence-granting more closely and individually to the Secretary of State, opinions will probably be sharply divided. But in principle the relations between expert and layman are soundly conceived.

But it is perhaps just on the expert's ground, the question, namely, of the actual value of the results claimed by the surgical and physiological laboratories, that the Report will contain most surprises for the layman. It is perfectly true that, with one exception, the Commissioners are firm in their general belief that great benefits have been secured. But in detail they are very frank in their admissions of failure and uncertainty. Many readers will be startled to find, for instance, that they seem to entertain grave doubts as to the efficacy of the serum treatment of diphtheria. They point out that the death-rate, as measured per million of the population, was not reduced by the introduction of this celebrated process. The latest series of years for which they commanded statistics showed a "death rate from diphtheria" that was "not less" than it was "twenty years ago." The statistics on which the remedy has made its reputation give the percentage of deaths not in relation to the population, but in relation to the cases treated. The Commissioners see that such statistics are, to say the least of it, ambiguous, and that, as long as the death rate is not reduced, the greater proportion of treated cases that do not end fatally may indicate simply that more cases are treated as diphtheria rather than that more cures of dangerous cases are effected; and they seem to regret that the serum treatment is now so firmly established that it is not likely that any "controlling" observations that would really test its value will be made.

Beyond these, and other remarkable admissions of the Commissioners as a body, there is a long memorandum by Dr. Wilson, a medical man of standing, who has held important public appointments, who declares that he is not an anti-vivisectionist, though he dislikes vivisection, and who is a convinced believer in vaccination. Dr. Wilson makes a root and branch attack upon serum

therapy, which will long be an armoury for its opponents. His examination of Pasteur's hydrophobia statistics, for instance, can hardly fail to startle even the most easy-going believer; and the careful reader of the whole memorandum will be profoundly impressed by the evidence that Dr. Wilson arrays in support of his thesis that the "so-called consensus of medical opinion" is "a very fallible and fickle court of appeal."

The layman who determines his line of conduct and sympathy on broad considerations of logic, morals, and common sense, need not fear to brave it.

PHILIP H. WICKSTEED.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE LATE BISHOP OF TRURO.

SIR,—Your mention of the death of the Bishop of Truro seems to suggest a word from the West. His cremated remains have been reverently laid to rest in the stately cathedral of Truro, in the presence of a concourse of friends who loved and neighbours who honoured him; and it is touching to record that his four sons were the bearers. But what may specially interest your readers is a personal reminiscence.

In the year 1909 the Devonshire Association for the Advancement of Science, Literature and Art held its forty-eighth annual meeting at Launceston, on this occasion travelling into the adjacent county of Cornwall. It was fitting that the accomplished Bishop of the Diocese should be the President; and his official address was charming and full of suggestion. "What is the use of a poet?" he asked. "What is the function which, in the practical life of the present, poetry may be reasonably supposed to perform? What is the place, if any, which poetry should occupy in the education of the people? That is the subject which I am proposing for our consideration to-night." It was a privilege to hear the address; and it is a further privilege to possess it in the printed Transactions of the Devonshire Association. On one evening, during the delightful days of the gathering in Cornwall, I spoke with the late Bishop about Dr. Martineau, and about Richard Acland Armstrong. Many of your readers know how Dr. Stubbs worked with Mr. Armstrong during his incumbency of Wavertree, for the betterment of Liverpool. That was before he went to the Deanery of Ely. The Bishop had tender words for the memory of my old fellow-student; and he spoke of their joint-editorship of a well-known periodical which stirred attention to questions that both had at heart. With regard to Dr. Martineau, Dr. Stubbs told me how he used to go to hear him preach in past days. That, I suppose, must have been during the period of his own early

manhood in Liverpool, of which city he appears to have been a native. There was a pathetic tone in the dignified Bishop's voice. Now he, too, has finished his earthly course: and others must take up the burthen.—Yours, &c.,

JEFFERY WORTHINGTON.

Chudleigh Cottage, Cullompton, Devon,
May 13, 1912.

DISCUSSIONS AT THE NATIONAL CONFERENCE.

SIR,—The addresses at the Birmingham Conference have so stirred my mind that perhaps you will be able to find room for this letter from one whose home is set among the lonely hills. I want to tentatively suggest that the papers on Bergson and his work show a somewhat distinct leaning to Dualism, if not to Pantheism, and that the Deity, whose form emerges is, if a Spirit, at least, as Laurie's "Synthetica Ethica" so well points out, "a Spirit in difficulty," and that He is "in a difficulty (with matter presumably) from which He is slowly extricating Himself and us." Now, I only want to urge here that such intellectual positions as this sap, for vast numbers of men and women, the very elements of devotional worship. They lead many to see, furthermore, one great difficulty in such an address as Dr. Mellone's on "Prayer," such a grave matter as the passing of God as an object of worship, such an attenuation of the mental concept of God as a living Personality that one seems to be left with the impression that when one prays it is not so much to a personal Being, who is both transcendent and immanent, as it is rather an appeal to the higher side of one's own nature, and that alone. That is to say, that the idea of God as a Father, perhaps a Father-Mother, as many would now say, to whom a man or woman can go as a child in whom the Father has a personal interest, this idea seems to me to be in peril of being very dangerously weakened. And I would like to suggest, first, that the way organic evolution has worked on this earth appears to have been from what one might call the less personal, if not the entirely impersonal, to the personal; and that this emphasis grows stronger in the moral and spiritual life. Hence, it does seem to me that just as one may expect to gain the greatest knowledge along the pathway of the personal in God and man, so also it becomes us, as children of the Kingdom, to guard against what may be the creeping waters of a paralysing pantheism, which seems to be the special peril of our age, and our special peril in that part of the vineyard of Christ in which we work. I owe too much to Dr. Mellone not to feel free to raise the questions his moving address suggested to me.

Passing on to the Social Conference, I want, with somewhat inconsistent diffidence, to plead for more courage of treatment. And at the outset I would like distinctly to deprecate the class rancour and the opposing resentment which peeps out in some corners of our public life. Even were "the capitalists," as they are called,

"the villains of the piece," it is just as well to remember that the present social situation is not only an inevitable, but an historic and evolutionary development of world-wide industrial and social life. Even the works of Marx and Engels and Kautsky demonstrate this. Such a thought will save some ultra-enthusiastic minister from uselessly anathematising by name, and in the name of the Church of God, some very much astonished and outraged wealthy merchant or "captain of industry," and that is the quite possible outcome of the impassioned eloquence of Mr. Lloyd Thomas! Personally, I do not think the Conference had time to consider fairly the thorny problem of unemployment. That, and the unmistakable widespread poverty of the workers of every nation is the central problem, on the industrial side, of our Western civilisation. We have either to settle them or they will settle us. Mr. John Ward's paper warned us that nothing less than drastic reconstruction of the social organism may be required. Mr. Brunner believed in education, temperance, capitalist foresight and State insurance as remedies; and Mr. Ronald Williams advocated certain non-competitive Government works, new industries, and trade regulation through labour bureaux. Mr. Chancellor asked for extensive land taxation and land purchase, and temperance, and in these he was strongly supported by Mr. Maddison, whose anger was mightily kindled by a lay and a clerical advocate of Socialist principle.

Now I want to ask your readers to consider and to face certain results, inevitable results to my mind, of these remedies if applied, because, if they are mere *cul de sacs* there is no reason why we should waste time walking down them. Every single remedy has its real temporary advantages, and the only sound criticism of each and all of them is that none of them cure unemployment or poverty. Labour bureaux at the best cannot make more work than there is, and the first condition asked of every workman is that he shall produce goods at a profit, or in other words, produce more than he can consume. Every piece of labour-saving machinery, every industrial combination, and every natural disaster threatens his chance of employment; but the first and greatest menace is the enormous difference between his productive power when it is well organised, and the wages which limit his consuming ability. Technical training only swells the armies of the skilled workers, and makes internal competition between them for what work there is the keener, and more disastrous to the less skilled of their number. Co-partnership schemes all "speed up" the men and women to a greater output, at the present cost of physical and mental vigour; and when one thinks of anything like *universal* co-partnership in production for profit in the future one can easily see the end of *that* remedy. Temperance also is of high value to the individual and to society, but it doesn't escape the peril of tending to force down wages; nor does it alter the fact that while riches are increasing, the ranks of the poor are also on the increase, and the ranks of the middle class more and more depleted.

Mr. Brunner's comment on the Labour Party's Right to Work Bill was very apt.

You cannot accept such a right if the present basis of society in private profit and private property is to go on. The two are incompatible. If the new industries are non-competing, then the maintenance cost of an ever-extending host of unemployed workers passing into State industries will crush the rate and taxpayer to the ground. If the industries are competing then their success depends on their power to create private profit, to compete with and displace labour in non-State industries, and your problem rises again. So, too, with land taxation schemes. The great merchants can always outbid every other competitor, and by organisation can easily regulate prices; indeed, the more easily as the toll now paid as rent to the landlords will then be paid to the State. Moreover, land nationalisation leaves production for private profit untouched, with all its evil effects.

It is because the social problem is *not* primarily a class problem, but a human, a religious, and above all, a world-wide problem, that I urge the consideration of the points I raise upon your readers. Our fathers have harnessed the natural powers of the world for us; can we learn to harness the world's social and industrial powers of production and distribution along national and moral lines? If not there will soon be an end to our social conferences, and our churches and civilisation.—Yours, &c.,

W. J. PIGGOTT.

103, Albion-street, Burnley,
May 8, 1912.

THE SOCIAL CHALLENGE TO THE CHURCH.

A correspondent, referring to the correspondence on the above subject in our columns, sends us the following extract from one of Cardinal Newman's lectures on literature, which has some bearing on a remark in Mr. Gow's letter last week:—

"Since the thoughts and reasonings of an author, have, as I have said, a personal character, no wonder that his style is not only the image of his subject, but of his mind. That pomp of language, that full and tuneful diction, that felicitousness in the choice and exquisiteness in the collocation of words, which to prosaic writers seems artificial, is nothing else but the mere habit and way of a lofty intellect. Aristotle, in his sketch of the magnanimous man, tells us that his voice is deep, his motions slow, and his stature commanding. In like manner, the elocution of a great intellect is great. His language expresses, not only his great thoughts, but his real self. Certainly he might use fewer words than he uses, but he fertilizes his simplest ideas and germinates into a multitude of details and prolongs the march of his sentences, and sweeps round to the full diapason of his harmony as if . . . rejoicing in his own vigour and richness of resource. I say, a narrow critic will call it verbiage, when really it is a sort of fulness of heart parallel to that which makes the merry boy whistle as he walks, or the strong man, like the smith in the novel, flourish his club when there is no one to fight with."

VAN MISSION ARRANGEMENTS.

SIR,—The following is a list of places provisionally included in the programme for the present season. It would serve a useful purpose if friends interested in the Mission were to keep the list by them, and watch the announcements which will be made from time to time in case of alterations. I should welcome any suggestions too as to places on these routes that might be more advantageously visited than some of those in the lists. Communications from residents in the districts, and local particulars and offers of assistance are desired.

May I also add a word to the effect that new subscribers are wanted, and that subscriptions and donations may be sent to the Treasurer of the British and Foreign Unitarian Association at Essex Hall, or to me.—Yours, &c.

THOS. P. SPEDDING

(Missionary Agent).

Essex Hall, Essex-street, Strand, W.C.

May 15, 1912.

VAN MISSION PROGRAMME FOR SEASON 1912.

May	No. 1 VAN.	No. 2 VAN.
13	*Stockton.	*Crewe.
20	—	Stoke.
27	Whit-week—No Meetings.	
June		
3	*Pontypridd.	Hanley.
10	*Cefn Coed.	*Burslem.
17	*Dowlais.	Tunstall.
24	*Merthyr.	*Nantwich.
July		
1	Trecynon.	Market Drayton.
8	Aberaman.	Newport.
15	*Cwmbach.	Shifnal.
22	*Mountain Ash.	Wellington.
29	Tylors Town.	Cannock Chase.
Aug.		
5	*Treorchy.	Willenhall.
12	*Tonypandy.	Darlaston.
19	Maesteg.	*Wolverhampton.
26	*Bridgend.	Bilston.
Sept.		
2	Port Talbot.	Wednesbury.
9	Neath.	Tipton.
16	*Pontardawe.	*Dudley.
23	*Swansea.	*Oldbury.
30	—	*West Bromwich.
May	No. 3 VAN.	No. 4 VAN.
13	*Ilford.	*Leeds.
20	*Woolwich.	*Leeds.
27	Whitweek—No Meetings.	
June		
3	Erith.	*Leeds.
10	Bexley.	Castleford.
17	Gravesend or Dartford.	Pontefract.
24	Grays.	Knottingley.
July		
1	Rainham.	*Selby.
8	Romford.	Goole.
15	Wanstead.	Howden.
22	Leytonstone.	Ferriby and Hessle.
29	*Walthamstow.	*Hull.
Aug.		
5	Tottenham.	Cottingham.
12	Muswell Hill.	Beverley.
19	Edmonton.	Driffield.
26	Enfield.	Bridlington.
Sept.		
2	Barnet.	Hunmanby and Filey.
9	Watford.	*Scarborough.
16	Edgware.	*Malton.
23	*Kilburn.	*York.
30	*Kentish Town.	Tadcaster.

* In these places there are congregations.

Several congregations are sufficiently near other places to render help in the Mission.

THE MINISTERS' MEETING IN WHIT-WEEK.

SIR,—Will you please allow me to extend the usual invitation of the London Unitarian ministers to their brethren of the provinces to their Whit-week meeting, which this year is to be held on the Wednesday, at mid-day, at Essex Hall, and at which they are always so glad to welcome their ministerial friends? The Rev. J. Arthur Pearson will preside, and the Rev. S. M. Crothers, D.D., will deliver an address, which will be followed by discussion. It is hoped that there will be a large attendance.—Yours, &c.,

FREDERICK SUMMERS,

Hon. Sec. of the London Unitarian Ministers' Meeting.

AN APPEAL.

SIR,—I should be glad if through your columns I might again make my annual appeal to those who contribute to our Country Holiday and Summer Funds, to send their contributions to me at the address below.

As the cost of our country holiday arrangements is heavy, though they are extremely satisfactory, and well worth any expense they involve, we need and should welcome some fresh contributors.

Yours, &c.,

R. P. FARLEY.

London Domestic Mission,

46, Bell-street, Edgware-road, N.W.

BOOKS AND REVIEWS.

FROEBEL AND HIS ENGLISH INTERPRETER.

The Student's Froebel. By William H. Herford, B.A. Revised and edited by D. B. & C. H., with an Introduction by Michael E. Sadler, M.A., LL.D., and a Memoir of W. H. Herford by C. H. Herford, Litt.D. London. Sir Isaac Pitman & Sons. 2s. 6d. net.

It is in every way a cheering sign of the progress of educational thought in our own country that a new edition of the late William Herford's adapted version of Froebel's "Menschenerziehung" should be called for. But for many readers not the least interesting features of the new issue will be the cordial appreciation of William Herford's service to English education by Dr. M. E. Sadler, and the Memoir by his nephew, Professor Herford. The latter is an excellent piece of work, in part a family record, in which the intimacy of affection blends naturally with wider interests. The educational ideals of Manchester College, then at York, which William Herford entered as a student in 1837, are treated with the respect due to a fine tradition. "There was nothing 'provincial,'" Professor Herford writes, "in the ideals of scholarship upheld in this provincial College; and if the limited number of the students precluded some

elements of character-training furnished by the old universities, some of the defects of Oxford and Cambridge life and culture were also conspicuously absent. . . . The intellectual and ethical matter of literature, classical or other, was handled at York with a competence and a relative catholicity more easily attained, perhaps, by men to whom the history of dogma is only a special province of the history of thought than by dogmatists of any school." Later we have a delightful glimpse into the life of the University of Bonn in the early forties, when Arndt, though an old man, was still ardent and eloquent, and August Wilhelm Schlegel, translator of Shakespeare and friend of Madame de Staël, survived as "the somewhat faded elderly gentleman of fashion whose perfume and kid gloves Heine had derisively celebrated in the same place twenty-three years before." With Ihne, the future historian of Rome, then just rising into fame, William Herford formed an intimate friendship which lasted till Ihne's death. But the determining factor in his formative years, which later on led William Herford to abandon the ministry and give himself entirely to educational work, was his appointment as tutor to Lady Byron's grandson, first at Ashley Combe and then at the school at Hofwyl, near Berne, where he came under the inspiring influence of Wilhelm von Fellenberg. "By conversation with [v. Fellenberg]," he wrote in later life, "I learnt, or unfolded further what Lady N. B[Byron's] influence had helped me to understand, concerning natural training, the Education von innen heraus, of which, if Pestalozzi was the Galileo, Fr F[roebel] was the Newton. All 'my own ideas,' afterwards realised at Lancaster, of Education along with, not against, the child's nature . . . were learned, or ripened, at Hofwyl."

As an educationalist William Herford was undoubtedly preaching to deaf ears during most of his life. His daring methods often challenged the traditional mind to opposition rather than sympathy. It was not his way, as this memoir points out, "to temper the wind of novelty to the shorn lambs of precedent. On the contrary, he took a mischievous delight, compounded of the special satisfactions of the doctrinaire, the Radical, and the humourist—and he had much of all three—in presenting his doctrines and practices with their very sharpest edge foremost." Those who honoured and loved him for his courage and nobility of heart will be the first to recognise the truth of these words. But without these defects of his qualities which made him such a distinct and memorable personality among the men of his generation, it is more than probable that he could never have impressed himself enough to deserve the fine tribute which Dr. M. E. Sadler pays to his work:—"He was of the succession of those who have breathed a new spirit into Western education. . . . What Professor Legros has been to English Art, Herford was to English Education. He planted new ideas among us. . . . His giving up of himself was his greatest gift to England. But he also wrote what seems to me by far the best presentment of the educational doctrine of Froebel, in the work here reprinted and revised."

GOD AND THE SOUL.

The Ordinary Man and the Extraordinary Thing. By Harold Begbie. London: Hodder & Stoughton. 6s.

THE ordinary man is the man in the street; the extraordinary thing is the disclosure of God in his soul. The book is a study of conversion in human documents; but the documents concern more respectable and decent-living humans than was the case in Mr. Begbie's previous book, "Broken Earthenware." In that, he moved for his information among the entourage of the Salvation Army; in this he moves among the members of the Young Men's Christian Association. Consequently, this volume is much less interesting. From one point of view, it is a kind of journalistic - literary - anecdotal illustration of Maeterlinck's dictum that "the pressure of the soul has increased among mankind"; from another point of view, it appears to be an elaborate advertisement of the Y.M.C.A. The first two chapters give a biographical sketch of Sir George Williams, and a brief history of the movement which he originated; and so frequent and emphatic are the author's eulogies of this admirable institution, that one may be pardoned the possible error in thinking that he is as eager to push the institution as he is to present the documents. Certainly he does both of these things well. All Mr. Begbie's well-known characteristics of facility and enthusiasm are here. We do not think that the average member of the Y.M.C.A. is typical of the man in the street; nor do we think that he is the happiest expression of God in the soul. To assert that "the heart of representative man is in search of God," and then to illustrate from the Y.M.C.A., is an excellent example of Mr. Begbie's enthusiasm.

The narratives are too elaborate, too much clothed in eloquent periods, to be really impressive. If such things are to be told at all, they must be told with a directness and simplicity, and a reserve, which are not among Mr. Begbie's many gifts. He has a fine sympathy with human nature, a firm grip on religious essentials, and an unquestionable enthusiasm for the deep things of life; he knows his world, too, at first hand; but we wish that the aforesaid institution could have appeared in his pages incognito, so to speak.

E. W. LEWIS.

A MODERN CRUSADER. Florence Edgar Hobson. London: A. C. Fifield. 1s. net.

"A Modern Crusader" calls itself quite frankly "a dramatic pamphlet," which sounds like a contradiction in terms. If it is a pamphlet it is not dramatic; if it is a drama it is not a pamphlet. Probably the author only intends to disarm criticism by stating tacitly at the outset that this is merely a treatise on vegetarianism and hygiene, and that it is intended to be read and not acted. And if you are able to dismiss from your mind the idea that a play is meant to be played, you will find it a very readable treatise, and—especially if you are a vegetarian already—quite convincing. In the second act Mrs. Hob-

son shows herself the artist as well as the philanthropist and the theorist. The second act would *act*. The æsthetic sensations to be derived from the spectacular explicitness of a butcher's shop enhanced by squeals of dying pigs behind the scenes are a matter of taste. But the butcher is not only illuminating, he is artistically satisfying. Here, again, the drama and the pamphlet show themselves two mutually exclusive things; for however vigorously you might disapprove of his profession, you would inevitably hail the butcher himself as the most popular person in the play. The drama, as has often been said, was born in church; and what would the Miracle plays have done without the devil? Mrs. Hobson's dramatic instincts have got the better of her here, however successfully she has suppressed them elsewhere. For, unless the audience was composed exclusively of vegetarians, it might secretly share the probable opinion of the mediæval spectator that there was a good deal to be said for the devil. All this is not to say that the case for national hygiene is not excellently well put. We agree with every word of it—except, perhaps, in one departure from probability. In Mrs. Hobson's play the idealist has an income.

F. R.

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—The Life of William Robertson Smith: J. S. Black and Geo. Chrystal. 15s. net. The Lectures and Essays of William Robertson Smith: John S. Black and Geo. Chrystal. 10s. net. The Social Guide for 1912: Ed. Mrs. Hugh Adams and Miss Edith A. Browne. 2s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—The Historicity of Jesus: Shirley Jackson Case. 6s. net. The Cambridge Manuals of Science and Literature. 1s. net per vol. The Ballad in Literature, T. F. Henderson; Goethe and the Twentieth Century, J. G. Robertson, M.A., Ph.D.; Life in the Mediæval University, R. S. Rait, M.A.; The History of Civilisation in Palestine, R. A. S. Macalister, M.A., F.S.A.; Methodism, H. B. Workman, D.Lit.; Ancient Assyria, C. H. W. Johns, Litt.D.

MESSRS. J. M. DENT & SON, LTD.:—Adolphe et Choix de Discours: Benjamin Constant. 1s. net. Les Chroniqueurs Français: Extraits. 1s. net.

MR. A. C. FIFIELD:—The Ballad of Two Great Cities: Harold Williams. 1s. net.

THE LINDSEY PRESS:—How a Modern Atheist found God: G. A. Ferguson. 1s. net.

MR. T. FISHER UNWIN:—The Legal Sufferings of the Jews in Russia: Ed. Lucien Wolf. 1s. net. Christianity and Business: Edward Grubb, M.A. 2s. 6d. net.

FOR THE CHILDREN.

YOUNG LAMBS AT PLAY.

YOUNG life is everywhere around us in the Derwentwater Valley. Young leaves in the woods, young reeds in the marshy

levels at the head of the lake, young shoots of heather on the upper fells, young birds in the nest, young lambs in the pasture, young things to gladden us wherever we turn—till one's heart craves for yet another verse to be added to that grand old canticle, the Benedicite, "O all ye young things upon the earth, bless ye the Lord!"

Here in the North we have a special breed of sheep, strong, active, hardy. They love the mountain tops in the summer-time, and can scramble about among crags and boulders as happily, if not as quickly, as the foxes. But if you want to see our lambs at play you need not put on nailed boots and take an alpenstock, for in May the ewes are kept in the valley meadows, and here the lambs are born. In the higher lying valleys there are to-day many newly-born lambs too feeble to do more than totter a yard or two. If such a lamb is healthy and its mother has enough milk for it, a few hours will make a great difference in its powers. Sometimes, especially if it is her first lamb, the ewe does not, as we say, "take to" her lamb. In this case, the shepherd will try various coaxing methods to induce her to do so. If these fail, the sheep is sometimes tied to a tree or rail with the lamb laid close to her. The confining cord is so short that the mother cannot get even a yard away from the little one. If this plan does not answer there is nothing for it but to "bottle feed" the lamb. Milk, or milk and water, is put into a soda-water or other bottle on which an indiarubber teat is fastened; the former takes the baby lamb in his arms and feeds it just as a nurse feeds a human baby. After a time the lamb is able to walk, then, very soon, to run, and a pretty sight it is to see a bottle-fed lamb run eagerly to meet the bottle carrier; indeed such a lamb will, when very hungry, race across the field towards any one who enters it in the hope that a meal is being brought. The little creatures suck at a great rate, and with strong power of suction, as I have often felt when allowing one to suck my fingers.

When a careless farm hand has broken or lost some of the bottles, very queer substitutes have to be used on an out-of-the-way farm. I have seen a glove finger, with a tiny hole cut in the tip, tied round a teapot. The woolly babies have taken quite kindly to this odd feeding bottle.

Now and then it happens that on a farm there is a motherless lamb and a sheep whose lamb is dead. In such a case the shepherd takes the living lamb to the bereaved mother and tries to induce her to adopt it. She probably refuses to do this, as she knows, by the scent, that it is no lamb of hers. Then the plan is tried of taking part of the fleece of the dead lamb and fastening it round the body of the orphan. If the other lamb has only been dead a short time, this dodge frequently deceives the sheep and she mothers the forlorn lamb. When once she has taken to it the fleece may be removed.

One day we were sitting on the fells, some miles from home, eating the picnic dinner we had brought with us, when a

big fat sheep ran up to us evidently expecting to be fed; and fed it was. It gobbled bread and butter with a will; when there was no more for it, it turned its attention to a tin biscuit box containing cakes for our tea; the lid was not firmly fixed on; the sheep quickly worked it off with its nose and feet and set to on the sweet things. We had to drive it off again and again, for it was a persistent beggar. It must have been home fed, and much petted when it was a lamb.

In books, especially books of poetry, we usually read of "snow-white lambs," and in pictures you rarely see any but white lambs. Here, among the mountains, the purely white lamb is an exception. The hardy little mountain sheep are grey when grown up; often with patches of black on the head or feet. Their lambs are usually black and white. They are most active little creatures; when a few days old they will join the evening games. Games is really the best name for the performances that begin an hour or so before sunset. Eight or ten lambs will run together to some hillock, fallen tree, or other raised object. When they reach it they turn and race back again. They stand a few moments to get breath for a fresh start, and away they go, often leaping clear off the ground; but each time they make for the same spot. This racing goes on for perhaps ten minutes at a time, then one and another grows tired and cuddles down by its mother to rest.

Sheep dogs are trained to be very gentle with the flocks, especially in the lambing season. They may bark noisily enough, but no collie worth his breakfast porridge would think of touching a sheep or lamb with his teeth. He would be beaten if he were seen to do such a thing. If a sheep likes the field she and her lambs are in, she much dislikes to be driven to another, and will give a dog a good deal of trouble to get her out. She will stand with her back to the wall and her lambs at her side, and will stamp her foot at the dog. Last week I saw one do this, whereupon the farmer said in a quiet, conversational tone, "Well, leave her alone then." The dog, to my surprise, understood the words, and turned away. When the sheep saw that all the others were going away, she decided not to be left behind, and hurried to join them.

This farmer knows every sheep in his flock. You would see little difference in their faces and fleeces, but he sees what you and I miss. His sheep are not afraid of him, but follow him about when grass is scarce, putting their noses into his hand to ask for corn.

His farm is beautifully situated. Some of his fields run down to the edge of the lake, others are bordered on one side by woods, on the other by a merry little beck. Here and there in the meadows are shady oaks, under which the flock loves to lie if the sun is hot. During the past few days gentle rains have fallen to make the grass fresh and plentiful, and to bring on the May flowers.

The lambs in the pastures, the birds in the nest, the fish in the lake—all are happy in the sunshine.

EMILY NEWLING.

MEMORIAL NOTICES.

CHARLES GORDON AMES.

OCTOBER 3, 1828—APRIL 10, 1912.

FOUR years ago we stretched out a hand of cordial greeting and warm affection across the Atlantic to Dr. Charles Gordon Ames on his eightieth birthday. It was with delightful memories of one who had a perfect genius for friendship, whose hand-clasp and sunny smile had been among the things which, in the previous year, made the International Congress of Religious Liberals at Boston memorable. In those days, Dr. Ames was already beginning to realise that it was time to reef sail and learn to relinquish some of the strenuous tasks of his long life of faithful ministry; but always with the feeling he so happily expressed at seventy-five: "Life seems ever near its beginning, as if we had not yet fairly tried it, and are only now getting ready. Why is it that old people feel so young in spirit—the outer life perishing, the inward ever renewed? There are men three times as old as John Percyfield, whose hearts give a leap at his words: 'I can see that in so many ways I am still a boy—frankly happy, frankly affectionate; and, please God, I mean to remain so till the end.' " That was thoroughly characteristic of the man, as was that other saying of his: "I don't mind having lived seventy-five years. Many a toad has lived longer than that. The question is, What has been done with it? . . . Never mind the years. We are alive, and we are in the boundless universe, sharers even now of the infinite and measureless life." And that meant for him the vision of God, and the conviction "that the ties which hold us together here and make our comradeship and fellowship so precious are everlasting, and that we shall belong to each other in that larger circle so long as God lives." There may have been at last some weariness, some burden of failing strength. But from that he is now delivered, and it is of the bright brave spirit that we must always think, and the undying affections that made his life so beautiful. On the Wednesday of Easter week the benediction of the ultimate peace was seen to rest upon him. We will not wrong his memory with any thoughts of death; his message is only of rejoicing life. "There are deep things of God: push out from shore!" he once said; and again: "Our greatest birthdays are the days when we enter into truer life, and come into possession of that inner good which is our proper inheritance as children of God." Is not this the greatest of all which his now come to him, in which that inner good shall be yet more abundantly revealed?

More than sixty years Dr. Ames gave himself to the Christian ministry, first as a youth among the Free Baptists, and then, from early manhood to the end, in the wider Unitarian fellowship. "In early convert days, at fourteen," he once said, in a retrospect of fifty years, "kneeling in solitude, I felt rather than heard the question, 'Are you willing to become a preacher?' And the answer came swiftly: 'I will be and do whatever God

requires.' " His first work was for three years that of a printer's lad in New Hampshire, in the office of the *Morning Star*, a paper of his denomination. Then at eighteen he began to preach, and his church voted, "that Brother Ames be licensed to improve his gift." He went out to Ohio, and after a year at a Free Baptist seminary was ordained in 1849 to that ministry, and so preached until he found that his real place was among the Unitarians. Describing the change fifty years later, he said: "I became a catholic, but without Roman, Anglican, or other limitations. I found myself at home in the world of religion, caring as little for sectarian divisions as a squirrel cares for rail fences and stone walls in woods and fields. All the problems lay open, and I was in no haste to settle them till the light should show the way. My new business was to feel after the everlasting foundations of the spiritual order—foundations which lie deeper than church or creed or book, in the soul of man and the world of God; or, as Lowell says, 'in that original and eternal life out of which all the traditions have arisen.' " Minneapolis, Bloomington, Ill., and Albany are recalled as scenes of his early ministry; then after the War, from 1865 to 1872 he was in California as missionary minister, after which followed two pastorates in Philadelphia, with an interval from 1877 to 1880, when he edited the *Christian Register* in Boston. And to Boston he came finally in 1889, succeeding Dr. James Freeman Clarke as minister of the Church of the Disciples. It was the happiest choice, vindicated from the first as a true apostolic succession as the new voice won its way directly to the hearts of his hearers. Of what his ministry was in Boston for over twenty years Dr. Samuel Eliot tells in a tribute published in the *Christian Register*:

"He made his pulpit a throne of spiritual affirmation. It afforded him the opportunity for the unhampered play of his peculiar genius as apostle, prophet, and poet, and as a master of epigrammatic and picturesque expression. Like the great Teacher he revered, he saw parables and materials for our instruction in every experience. 'His mind,' as he said of Dr. Bartol, 'was like a mint, continually striking off bright coins of thought and speech. He worshipped neither antiquity nor novelty, but trusted in the ever-shining Light which showed to him an ever open way. He saw—and what he saw he proclaimed—the Real Presence in nature, in history, in humanity, and in the silent order of the world.'

"Until these last months of suffering he lived in perpetual youth. Like Channing, he was 'always young for liberty.' He said his brave and practical word upon all the vexed problems of his time. He could not be disobedient to any perception of truth and right which was to him a vision of service. Many were the ringing words for peace and temperance, for honesty and fair dealing in public life, for good citizenship and pure patriotism, for the piety which is joy in the Lord, and for the charity which suffereth long and is kind."

We are happy to have a good store of his own recorded words, as in his "Sermons of Sunrise" and above all in the "Book of Prayers" issued in commemoration of

his eightieth birthday. With deepening delight he lived his life, with the deepening tenderness of a brave and ever helpful spirit, and with an ever deeper faith in the divine destiny of man. He looked out upon this world in the happiest human fellowship, as in the House Beautiful, from that "large upper chamber whose window opened towards the sunrising." And now, as the full glory of the new day floods his being, we rejoice with him, and for ourselves thank God and take courage.

V. D. D.

THE REV. W. SUNDERLAND SMITH.

We regret to announce that the death of the Rev. William Sunderland Smith took place after an illness of about a fortnight's duration, at his residence, The Manse, Antrim, on Monday evening, May 6. Mr. Smith was actively engaged in the ministry for a period of fifty-three years, forty years being spent as minister of the Old Presbyterian congregation in Antrim. He was for many years clerk of the Antrim Presbytery, and so unexpected was the end that only a few weeks ago he was nominated by the Templepatrick Presbytery for the position of moderator of the Non-Subscribing Presbyterian Church for the ensuing year. Before settling in Ireland, which he did in the year 1872, Mr. Smith was minister in Aberdeen, Rawtenstall, Doncaster, Tavistock, and Crediton. He was educated for the ministry in the Home Missionary College, Manchester. He was a faithful pastor, an interesting preacher, and was greatly esteemed within the bounds of his own Church. But these bounds did not contain all his friends. He was a man of wide and varied interests, and through his studies and writings made friends in all parts of the world. He was an expert botanist and geologist and an authority in matters pertaining to natural history. He was an antiquarian of no mean order, and he wrote several small books relative to the history of Antrim and district, which are well known to all interested in these matters. Mr. Smith leaves a widow, three sons, and two daughters to mourn his loss, to whom will be extended the sympathy of a wide circle of friends.

The funeral was on Thursday, May 9. Several ministers took part in the service, including the Revs. A. Turner, G. L. Phelps, M. S. Dunbar, and H. J. Rosington.

MEETINGS AND SOCIETIES

PARENTS' NATIONAL EDUCATIONAL UNION.

ADDRESS BY THE HEADMASTER OF RUGBY SCHOOL.

THE annual meeting of the Parents' National Education Union was held on Tuesday, May 14, in the Botanical Theatre, University College, the Earl of Lytton being in the chair. The Union aims, as many of our readers know, at giving

opportunities for the study of educational problems, and promoting intercourse between parents, teachers, and all who are interested in education in its widest sense, particularly in its relation to the development of character. The Council reports a year of steady progress, and there is abundant evidence not only that the work of the Union is urgently needed, but that the principles upon which it is founded and the ideals for which it stands are gradually permeating the public mind.

Dr. David, headmaster of Rugby, gave a delightful address on "Some Educational Ideals," a title, he said, which was rather vague, and allowed him to deal in an informal way with certain departments of school life in which he and some others were attempting to effect necessary reforms. He frankly admitted that they had not solved all their difficulties, that they were keeping an open mind, and that they were not very sure where their efforts would lead them; but he reminded his hearers of the saying of Cromwell, that "a man never rises so high as when he knoweth not whither he is going." The public school system came in for a good deal of criticism, and one of the first counts in the general indictment upon which he laid great stress was the teaching of English, or the lack of it. People complained that their boys, when they left school, were usually quite unable to express themselves properly and intelligently in speech or writing. In addition to this, after years of instruction and training, their teachers had utterly failed to imbue them with any love of the best literature. Some people went so far as to say that they could not read a book at all. He admitted the impeachment. He read a good many reports, and the thing that struck him most was that, in one case after another, boys who in other respects were by no means unintelligent broke down hopelessly when it came to the study of English. There were, of course, some possessing exceptional intellectual capacity of whom this could not be said, but the danger was that because these boys attained to a measure of taste and power of expression, there was a tendency to rest satisfied with the general system and to neglect all the rest. He gave a typical instance in order to show how the ability of the exceptional boy is fostered and developed while he is being speeded to his goal, say a position in the War Office, and maintained that during this process the other boys were largely wasting their time. They were subjected to a course of mental training which he believed very often had the effect of dulling their perceptions, and setting them against literature altogether. Our educational system was a manufactory which put all its power into finishing a few highly developed articles, but on the way it wasted a good deal of valuable material. He wished those present to understand that a great number of headmasters were profoundly dissatisfied with the whole system, and were trying to find out a new and better one. They were trying, some of them, to develop the capacity for reading intelligently, and concentrating the attention continuously first on easy books, and then on harder ones which demanded more mental exer-

cise, and they were also training the boys to read aloud.

Then there was the question of composition. They were going about seeking information which would help them to discover the best method of getting a boy to express his ideas with clearness and sincerity on a given subject without putting down just what he thought the schoolmaster would expect him to say. The boy must learn to express *himself*, not somebody else. Proceeding, Dr. David said he regarded as a serious danger not only to the boys at public schools, but to the country generally the loss of simplicity, the decline of hardihood, the growth of dependence upon all sorts of comforts, and the dislike of pain which characterised the younger generation to-day. There was too little opportunity for the acquisition of bodily fortitude, and this troubled him very much. The causes were quite obvious, and could be traced to the general rise in the standard of material comfort. It was also largely owing to the presence in public schools of boys so delicate that fifty years ago they could not have gone to a public school at all. He did not wish to prevent these boys from coming to them, and he would not keep them away if he could. He thought they should be able to adjust their school life so that they would be able to admit them, especially as it often happened that they emerged from their school days quite cured of their physical weakness, and fit to enter upon a useful career. But this fact could not be overlooked, as it made it more difficult not to allow others, more vigorous, to be dragged down to a standard too low and soft, and lacking in manliness. There was already a morbid and widespread tendency among boys to think too much of their health and to rely too much on medicines. They frequently returned to Rugby with their boxes stuffed with tonic wines of various kinds, and discussed their symptoms and remedies quite seriously. He wanted them to have a very real sense of the importance of health, and, as a matter of fact, to be ashamed of being ill, but health was not best attained by a too-conscious pursuit of it, and he would rather encourage a return to some of the old sternness and simplicity of life which tended to robustness and vigour, and also to morality and self-control. He did not blame the boys for the morbid tendencies he had indicated, it was part of their heritage; but he always urged them not to yield to them, or to enervating influences.

Dr. David referred to another criticism which is often passed, namely, that the public school class was becoming less and less willing to take upon itself the burdens of local government. It was growing harder every year to get public school men to sit on district councils and boards of guardians, and this constituted a real danger for the future. One of the reasons for this reluctance was perhaps the fact that they did not understand the people whom they were forced to associate with in this way, but the sooner they did learn to understand them the better. They had got to drive it into the boys' heads that they *must* do a bit of work for their country, and in these rather dull ways they might do about a hundred times as much good as if they

had a safe seat in the House of Commons. It was, however, necessary that some instruction should be given in the elementary facts of economics, which, he thought, could be worked in with the English lessons and the history lessons. The boys did not care about these things because they knew nothing about them, but some of them were showing in unmistakable ways that social problems were beginning to interest them, and he did not deplore the fact that there was a keen intellectual set who claimed to be Socialists. Whether they would hold the opinions they were so enthusiastic about now in ten years' time he could not say, but it was a sign of an awakening, and their eyes should be constantly lifted to a vision of a cleaner, stronger, and healthier England, and their minds trained in the acquisition of definite facts about problems which they might soon be called upon to deal with. In conclusion, Dr. David said he wanted to make the boys dream of this happier England, he wanted to teach them to express themselves clearly and concisely, to hark back to something of the old simplicity and adventurousness of life, to become tougher and more virile, and to look forward to the useful work they would have a hand in in the future.

Lord Lytton said that it had been borne in upon him more and more clearly during Dr. David's sympathetic address that none of the reforms he was advocating could be brought about without the help of the home, and here, he thought, was where the Union was tendering the greatest assistance. It was not fair to criticise the public schools for what the parents left undone, and each count of the indictment admitted by the lecturer proved that the work of education had not been properly started in the home. He urged, however, that boys should be taught how to express themselves not so much by set lessons as by giving each a chance of speaking, and a part to play individually during lesson time. At present nearly the whole of the time was spent in listening. He thought also that much might be done by sympathetic association between masters and boys out of school hours, when the latter might be encouraged to talk, and opportunities would arise for a real influence to be exercised in regard to their ideas. He was interested in what Dr. David had said about Socialism, because he found that the same thing was going on at Oxford and Cambridge, and if parents regarded this with alarm he would remind them that a sure way of encouraging it was to denounce this particular kind of political propaganda as pernicious nonsense. That would simply result in the boy locking his faith up in his heart and dwelling upon it more earnestly. If parents would interest themselves in their children's ideas and discuss them sympathetically with them, they would more often be able to counteract any influences which they thought pernicious, and give them sound guidance for the future.

A very interesting description was given by the Hon. Mrs. Franklin of the recent Children's gathering at Winchester, in connection with the Union, which had proved such a delightful time for the young people and adults alike, and warm thanks were tendered to Lord Lytton for the help he had given the society as Chairman of the

Executive Committee, a position he is now compelled to resign in order that he may devote more time to pressing work in other directions.

THE SOCIAL MOVEMENT.

THE UNIVERSITIES AND SOCIAL WORK.

THIS column has more than once called attention to the fact that our great teaching centres have become alive to the necessity of training and instruction in social work, not only for the permanent official upon whom the administration of social legislation will largely fall, but also for the voluntary helper. At a meeting of the Court of Manchester University on Wednesday last it was proposed by Mr. A. E. Steinthal, and after an interesting discussion agreed that a certificate in social work should be instituted. According to the report in the *Manchester Guardian*: "It was proposed that the course of study should extend over two academic years, and consist of (1) university lectures; (2) visits of observation; (3) practical work. As to the latter, a committee would be appointed, on which would be represented the District Provident and Charity Organisation Society the City League of Help, and the University Settlement, and it was suggested that at least six hours a week for six months should be spent under the direction of the Provident Society or another approved society, and that students should obtain 'continuous experience in a special branch or branches of social working by sharing regularly in the activities of one or more approved institution, society or committee.'"

* * *

Mr. A. E. Steinthal, in proposing the adoption of the scheme adopted by Convocation, said that the object of it was to increase the efficiency of societies engaged in public work by supplying them with a better type of recruit, and on the other hand to help students who desired to take up social work, either as voluntary helpers or professionally, to gain some knowledge of the intricacies of the problems with which they proposed to deal and to become more competent workers. Professor Chapman, who seconded Mr. Steinthal's proposal, said it was important that the teaching of social science in the University should be widened, and, further, that the scheme would be of practical utility.

At a later stage in these interesting proceedings the Vice-Chancellor, speaking of the Faculty of Public Health, said that it had benefited the public not only by carrying out valuable investigations, but also by turning out a large number of efficient public health officers.

* * *

The May number of *Social Service* contains as usual a useful resumé of points of interest to workers in the social field. The chief article is an In Memoriam sketch of the late Mr. W. T. Stead, whose doughty championship of noble causes all are now willing to acknowledge, though in his life he often provoked the fiercest opposition. We are glad to see that in *Social*

Service the question of dealing with the feeble-minded is constantly kept to the front, as nothing can excuse the criminal neglect of this problem on the part of the great body of legislators. Other articles deal with the Shop Assistants' Charter, the report of the Departmental Committee on Tuberculosis, and the Homeless Poor, the number of whom, according to the most recent statistics, appears to be steadily diminishing.

ANNOUNCEMENTS.

THE nineteenth annual meeting of the National Unitarian Temperance Association will be held at Essex Hall, on Friday, May 31. At 4 p.m. there will be a conference on "Alcohol and Modern Life," when a paper will be read by Dr. J. Lionel Tayler. Tea will be at 6 p.m., and at 7 p.m. the business and public meeting will take place. Mr. H. G. Chancellor, M.P., will be in the chair, and addresses will be given by Sir W. B. Bowring, Mr. Edward Chitty, J.P., Miss Harriet M. Johnson, Dr. Tudor Jones, the Revs. J. Arthur Pearson, W. G. Tarrant, and Philip H. Wicksteed, and Mr. T. Pallister Young.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Aberdeen: The late Mr. Wm. Meldrum.—Mr. William Meldrum, the oldest member of the Unitarian Church, Aberdeen, who was also probably the oldest of Scots Unitarians, passed away on Monday, May 6, aged 84. His connection with the congregation had extended over nearly sixty years. He was a member during the ministry of the late Rev. Wm. Smith (Antrim). Mr. Meldrum, who was of a retiring disposition, was regular in his attendance at church. He persistently declined office in the congregation, but was devoted in his allegiance to it. He followed the business of a tailor with great integrity and diligence. He disliked pretence and show, but he had a passion for work, and up to within a year of his death persisted in plying the needle. He enjoyed travelling, but was always impatient to get back to his business. He was not much of a reader, but had much shrewd common sense, and belonged to a type of tradesman not often met with to-day. His loss will be regretted by all who knew him.

Birmingham: Midland Sunday School Association.—The quarterly meeting of the Sunday School Association was held on May 11. After tea, in the meeting room of the Newhall Hill congregation, those present were taken over the Bonner Memorial School by the superintendent, Mr. F. J. Tregilgas, who afterwards read a most helpful paper dealing with teaching and teachers. In the course of his remarks, Mr. Tregilgas said that of the fifty-two teachers and officers of that particular school about fifty had been trained within the school. When it was decided to build the new schools as a memorial to their late minister many of the teachers gave up their summer holiday,

and made other sacrifices, in order to contribute to the fund. The meeting was very successful, and gave much encouragement to the Sunday school workers who were present.

Bolton: Halliwell-road Free Church.—The Sunday school anniversary services were held on May 12. Mr. J. Chadderton, of Brightmet, conducted a scholars' service in the morning, and the Rev. J. Channing-Pollard, of Lancaster, preached in the afternoon and evening. The attendance was good at all the services, and the collections amounted to £20 17s.

Bolton: Unity Church.—Mr. Edward Davies, A.A.I., the Treasurer of Unity Sunday School, and the Bolton District Sunday School Union, has taken the first place in order of merit in the United Kingdom at the final examination of the Auctioneers and Estate Agents' Institute, and been awarded the gold medal, the Institute prize of seven guineas, the Institute prize for excellence in valuations of five guineas, and the Lancashire (Manchester and district) prize of three guineas. He has also been fortunate in obtaining the degree of P.A.S.I. (Professional Associate Surveyors' Institute).

East Cheshire Christian Union: Annual Meeting.—The fifty-second annual meeting of the East Cheshire Christian Union for Missionary Purposes was held at Knutsford (for the first time) on Saturday, May 11. A religious service was held at 3.30 p.m. in the historic old Brook-street Chapel, erected in 1689, with its quaint staircase outside leading to the gallery, when the annual sermon was preached by the President of the Union, the Rev. H. E. Dowson, B.A., of Gee Cross, on the text "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The preacher emphasised the need of a more regular attendance at public worship, and concluded with a touching reference to his forty-five years' ministry at Gee Cross. The annual business meeting was held at 4.30, immediately after the service, the Rev. H. E. Dowson, B.A., occupying the chair as President. The annual report referred to the great confidence with which the committee look forward to the development of the missionary work at Marple, where the Rev. Leonard Short, of Stanington, has just been appointed its first minister; also to the settlement of the Rev. George Pegler, B.A., at Crewe, where there has been such a long interregnum. It stated that the cause at Biddulph has ceased to exist, as it gave no prospect of a permanent congregation being established there, and spoke of the successful bazaars held at Mossley and Stalybridge by which over £1,000 was raised in each case. The loss by death of Mr. Leonard New, for a short time Hon. Secretary of the Union, and of the Rev. Noah Green, at the advanced age of 88, was recorded. The Union's thanks were tendered to the British and Foreign Unitarian Association, Sir John T. Brunner, Bart., and others, also to the Rev. B. C. Constable for his resumption of the office of Secretary, and for his devoted labours for the Union. The reports from the associated churches showed that much active work is being carried on, that in some cases there has been increased attendance at the services or at the Sunday school, and that in other cases the congregations are full of hope for the future. The accounts showed that £41 1s. 4d. had been received from annual collections from fifteen churches, and £57 17s. 3d. from annual subscriptions from individuals connected with sixteen churches, and that there was a balance in hand of £127 10s., which would, however, speedily be absorbed by new grants to Marple and Crewe. The report was received and adopted, and the officers for the ensuing year elected. Votes of thanks were passed to the officers and committee, to the Rev. B. C. Constable as Hon.

Secretary, to Mr. Rogers as Hon. Auditor, and to the Rev. H. E. Dowson. A resolution of sympathy with the Rev. W. Harrison in his illness was also passed. After tea in the King's Coffee House, a public meeting was held in the school-room at 6.30 p.m., presided over by Mr. George Holt. A vigorous and interesting address was delivered by the Rev. H. D. Roberts, representative from the Liverpool District Missionary Association, on "Ourselves and Labour Unrest," in which he referred to the spirit of religious and political freedom of the early worshippers in the Knutsford Chapel. F. W. Monks, Esq., J.P., of Warrington, spoke as representative of the British and Foreign Unitarian Association, and expressed his great pleasure in seeing so much life and activity in connection with the East Cheshire Union. The Rev. W. Whitaker, B.A., of Platt Chapel, Manchester, also addressed the meeting. A hundred and thirty persons were present at the service, and also at the public meeting. The Rev. G. A. Payne, of Knutsford, had organised most excellent arrangements for the visit of the Union.

Exeter: Western Union of the Unitarian and Free Christian Churches.—The annual assembly of the Western Union of the Unitarian and Free Christian Churches took place at Exeter on Thursday, May 9. In the morning there was a service at St. George's Chapel, when the Rev. A. Hall (Newcastle-on-Tyne) was the preacher. The Rev. R. H. U. Bloor presided at the luncheon in the Victoria Hall. There were 110 present. After "The King," the Chairman proposed "Welcome to Exeter of the Western Union Assembly." Mr. J. K. Champion (Bristol), responding, said the Union was formed for the purpose of keeping the weaker churches together in the West. The stronger churches had given them excellent support in the past. Mr. C. Cole (Clifton) proposed "Civil and Religious Liberty the World Over"; the Rev. C. E. Pike responded. The business meeting was held at St. George's Chapel, the Rev. A. H. Blatchford (Bristol) presiding. The committee's report stated that in last year's report the opinion was expressed that the congregation at Torquay had little chance to live and grow until a new church, worthy of the cause and the town, had been built. Since then events had marched rapidly. A suitable site, centrally situated, had been bought, plans were completed and had been passed by the local authority, a canvass for subscriptions was well advanced, and it was hoped that before many weeks had gone the foundation stone would be laid. When such an undertaking was under way that committee could not stand aside inactive. It was determined to appeal to the churches of the West, to ask them to make that movement in part their own, and to render it substantial help. The officials of the Union were instructed to take the necessary steps to bring the matter before the congregations. Notwithstanding the needs and straits of many of the congregations, twenty-two responded, some with unwonted liberality. These twenty-two congregations totalled 484 subscribers, and the sum of £125 0s. 2d. was the result. The committee made a grant of £20, and the amount promised stood at £2,545, leaving well over £900 to be secured. The Sunday school report stated that the number of schools in the Union remained the same. Two schools had the same number of scholars in 1911 as in 1910; nine schools showed a total decrease of 56 scholars; nine a total increase of 111 scholars, mostly at Taunton, making a net increase of 55 scholars. The increase in the number of scholars in 1910 was 20; in 1909, 66. The Chairman, in moving the adoption of the reports, said due tribute had been given to the devoted and faithful work of their ministers. Plymouth, his native town, mourned vacancies in the ranks of the ministry. He expressed his re-

gret at the long suffering so patiently borne by the late Rev. J. H. Belcher. He thought the position of their little churches was never more fully vindicated in the matter of perfect freedom and expression than they were by Mr. Belcher. Side by side with that memory they coupled with equal reverence that of the Rev. H. Rawlings. The Rev. J. Worthington seconded the motion. Mr. A. G. Ellis (Plymouth) also spoke. The appointment of the officers and committee was then proceeded with. The Rev. H. Austin (president), the Rev. A. N. Blatchford, Mr. C. H. Goodland, the Rev. J. McDowell, and Mr. P. J. Worsley were appointed an Advisory Committee. The Rev. Rudolf Davis was appointed representative of the Western Union on the Council of the British and Foreign Unitarian Association, and the Rev. C. E. Pike to represent the Sunday schools of the Western Union at the annual meeting of the London Sunday School Association. The newly-elected president (the Rev. H. Austin) said there never was a time in the history of this country, or the history of Unitarianism, when they needed greater unity and strength for the spiritual uplifting of the people as the present time. A public meeting was held in the evening, at which addresses were given by Mr. C. Hawksley, the Rev. W. C. Bowditch, the Rev. A. Hall, and the Rev. W. H. Burgess. The Rev. R. H. U. Bloor presided.

Halifax.—The Northgate-end Sunday school anniversary services were conducted on Sunday, May 12, morning and evening by the Rev. J. Arthur Pearson, and the scholars' service in the afternoon by the Rev. W. Lawrence Schroeder, M.A. The collections and donations realised £27 3s. 8d.

Hastings: Unitarian Church.—On Sunday, May 12, the assistant minister, the Rev. H. W. King, who is leaving in order to secure a church of his own, preached his farewell sermons. As a token of their respect and esteem, the members of the Young People's Class and other friends, at the close of the evening service, presented him with a travelling clock and a book holder, accompanied by their good wishes for his future happiness and prosperity.

Heywood: Sunday School Anniversary.—"Singing Day" in the Lancashire and Cheshire churches is the great day of all the year. The scholars, who for many weeks before have carefully practised the special hymns, are all gaily attired, and the ordinary congregation is reinforced by friends from the neighbourhood. In Heywood Unitarian Church last Sunday, May 12, were to be seen members of the Rochdale, Chesham, and Bury (Bank-street) Chapels, which were closed in the evening for this special occasion. Special solos were well rendered by Miss Daisy Carr, of Blackpool, and the singing generally was of a high order. The collections at the two services amounted to £54. The sermons were preached by the Rev. George A. Payne, of Knutsford, and the Rev. John Evans, B.A., of Rochdale, and the Rev. T. B. Evans, M.A., of Heywood, were present at the evening service, when the congregation numbered 407.

Highgate Unitarian Church.—We understand that the Rev. T. Davenport Bacon (of Salem, U.S.A.), who is announced to preach on May 26, is going to occupy the pulpit at Highgate for two months.

Leeds: Mill Hill Chapel.—The following tribute to the Rev. Charles Hargrove appears in the current circular of the Leeds branch of the National Commercial Temperance League: "The news that Mr. Hargrove is retiring from active service as a Leeds minister is a matter of deep regret, not only to the members of his congregation, but to all the churches in the city. To social reformers the loss is serious, for he took an active part in all that made for the welfare of the community, and he has been a leader in the Temperance Movement for

many years. Mr. Hargrove was ready whenever necessary to adopt a courageous policy, and as President of the Leeds Temperance Council he has been an inspiring leader, gaining, as he deserved, the entire confidence of the Temperance party. Mr. Hargrove recognised at an early stage the advantage of the N.C.T.L. to the movement generally, and our League can claim no warmer friend. That his friendship is reciprocated by our members is apparent by the hearty reception accorded to Mr. Hargrove whenever he accepts our hospitality or helps us at our meetings. His willingness to serve us, notwithstanding his exceptionally busy life, has been greatly appreciated. We anticipate a large gathering on Friday evening (17th inst.) to wish him God speed."

London: Stratford.—The Sunday school anniversary and flower services were held on Sunday, May 5. The morning service was conducted by the Rev. John Ellis. In the afternoon the church was crowded with Sunday school scholars, and the sermon was preached by the Rev. J. Arthur Pearson. Mr. Pearson also took the evening service, when there was again a crowded congregation. The teachers held a tea meeting, and the annual Sunday school reports were read, and appeared very satisfactory. The 4th West Ham Boy Scouts paraded at each service, and were joined in the evening by the Mansford-street Company of the Boys' Own Brigade. On the following Wednesday and Saturday the scholars gave an excellent rendering of the operetta "Snow-White and the Seven Dwarfs," in aid of the equipment of the school on modern lines.

Manchester: Chorlton-cum-Hardy.—A meeting was held to bid farewell to the Rev. W. E. George (who has just accepted the pastorate of Friargate Chapel, Derby) and Mrs. George, in the Wilbraham-road Church, Chorlton-cum-Hardy, on Tuesday May 7. The chairman, Mr. E. G. Hiller, presented an illuminated address, and spoke of the good work which Mr. and Mrs. George had done in Chorlton-cum-Hardy. The Rev. Dendy Agate, B.A., an old friend of Mr. and Mrs. George, and Mr. James Pelling, who was chairman of the committee for part of the time during Mr. George's ministry, addressed the meeting, the latter alluding to Mr. George's work among the children, in the Sunday school and in the church. He also drew attention to Mrs. George's splendid work in forming the Women's Guild, and the kindly help and good feeling she had always displayed. Mr. George commenced his ministry at Derby at the beginning of the present month, and the recognition service is fixed for Tuesday, May 21.

Norwich: Anniversary Services.—The Octagon Chapel has not hitherto been in the habit of celebrating its anniversary from year to year, but last Sunday, May 12, the custom was inaugurated with gratifying success; 156 years ago to the very day the present beautiful building was opened by Dr. John Taylor, who was at that time the minister of the chapel. There were good congregations last Sunday at both services, when the sermons were preached by the Rev. J. Edwin Odgers, D.D., of Manchester College. The evening service was conducted by the Rev. Mortimer Rowe. Dr. Odgers took for his subject in the evening the course of religious history in England since the rise of Nonconformity, and the place in modern religious development of the ideals of those who built and founded such free and non-subscribing places of worship as the Octagon Chapel. The services were much enjoyed by the congregation.

Pontypridd.—On Sunday morning, 12th inst., Mr. W. R. Haylings gave an instructive address on Ruskin's "Two Paths" at the Unitarian Church. In the evening the minister (the Rev. J. Park Davies) welcomed into the church a number of new members. Some were Unitarians who had come to settle in the

place. Some were young people brought up in the church, and the others (eight in number) were converts from various denominations. Mr. John Lewis, as president of the committee, also extended to them a very hearty welcome.

Preston: Unitarian Chapel.—The Sunday school anniversary services were conducted last Sunday, May 12, by the Rev. F. Hall, of Blackburn. In the afternoon a cantata was well rendered by the scholars. A statement read by the superintendent showed that the number of scholars has almost doubled within the last five years. The collections for the day constituted a record. The new organ and apse will be dedicated and memorial windows unveiled on June 13, and there will be special services on June 15 and 16.

Yarmouth: Old Meeting.—The Unitarian Church at Great Yarmouth appears to be emerging from the cloud in which it has been enveloped during the past few years, and under the leadership of an energetic lay preacher remarkable changes have been brought about. By attaching himself to various local social and religious movements, and by introducing several new features into the services, he has attracted congregations larger than have been seen at this place of worship for many years. On Temperance Sunday and on Labour Sunday especially the attendance was unusually large. A new organist and choirmaster, with an augmented choir, have been the means of brightening the services and making them additionally attractive. The Sunday-school has been re-suscitated, and now contains over fifty scholars in charge of a capable body of teachers. The Social Guild has also been revived and educational classes for young people started. To make the chapel more inviting, and to provide better accommodation, important alterations and improvements have been made in the seating accommodation, the old-fashioned box pews being removed. The interior of the school buildings has likewise been transformed. The carrying out of these alterations and improvements has involved an expenditure of about £130, of which just £30 has already been contributed. In order to raise the remainder, the congregation, consisting of about twenty-five regular subscribers, mostly poor people, will require help. A band of earnest women have been hard at work during the past winter making and preparing articles for a Sale of Work to be held on Thursday, June 6 next, when it is expected that a substantial sum will be realised. Contributions towards this sale, either in goods or cash, will be gratefully received by the church treasurer and secretary, Mr. James Williment, J.P., 31, Regent-street, Great Yarmouth, who is this year President of the Eastern Union of Unitarian and Other Free Christian Churches.

me to one of the magazines, had the good fortune to attract the favourable notice of Mr. Gibson. He was then living at Tunbridge Wells, and wrote to me under date April 23: "Dizzi was my school-fellow for several years at the Rev. J. Potticary's school at Blackheath, from the age of eight or nine to twelve or thirteen. He was an impudent lad, and by no means fond of books, but writing talent broke out early. He used to publish on Saturdays a weekly journal of school matters, which might be read on payment of a sheet of parchment, this being a square of gingerbread, which, from some forgotten derivation, was so called at our school." Mr. Gibson adds that from Mr. Potticary's school the lad Disraeli went to the Rev. E. Cogan's, at Higham Hill, Walthamstow. There he remained three or four years, afterwards entering the office of a firm of solicitors, Messrs. Swaine & Stephens."

TEMPERANCE AND THE UPPER CLASSES.

Mr. T. W. Russell, M.P., speaking recently at the annual meeting of the National Commercial Temperance League, of which he is a vice-president, expressed his belief that in spite of what the temperance movement had accomplished in the past 50 years, they had not convinced the rich of the value of total abstinence. "There is more luxurious idleness to-day than there has been in the history of this country before," he maintained, "and this cannot be associated with temperance. We have not made any sensible inroads on the upper classes. As to the working class, temperance reformers have captured to a large extent the intelligent artisans. Look at our Labour M.P.'s and see how many are temperance men. When first they entered Parliament I remember a bishop talking to me of his fears. I told him that several were Methodist preachers and total abstainers, and allayed his fears. As to the residuum of the population I am afraid things are much as they were. I sum it up in this way—the people at the top and at the bottom are much as they were. The middle and the upper middle classes are now impressed as to their responsibility in this matter. The Labour Party and the workers are mostly in sympathy with temperance."

THE INTERNATIONAL EUGENICS CONGRESS.

Great preparations are already being made for the reception of the delegates to the International Eugenics Congress, the first of its kind, which is to be held in London at the end of July. The programme of papers has been divided into three classes—eugenics in relation to biology, eugenics in relation to sociology and history, and the practical application of eugenic principles. Well-known authorities from the Continent and America, as well as those belonging to this country, will deal with these subjects, and it will be the object of the Congress to establish an international organisation for the interchange of ideas and knowledge based on practical experiments, and also for the purpose of discovering how far scientific facts warrant legislative action.

NOTES AND JOTTINGS.

DISRAELI AS A SCHOOLBOY.

In the May number of the *Cornhill* Sir Henry Lucy continues his series of entertaining articles, "Sixty Years in the Wilderness." In an extract from his diary under the date December 21, 1889, there is the following passage:—"James [the name should be Thomas] Field Gibson, one of the few survivors of the Commissioners of the Great Exhibition of 1851, who has just died at the age of eighty-six, was an old schoolfellow of Lord Beaconsfield's. This year a study of the early life of Disraeli, contributed by

THE RELIGION OF THE SINHALESE.

The Rev. J. Tyssul Davis, whose articles are familiar to our readers, writing in the June number of the *Buddhist Review* on "Religion without Machinery," gives a sympathetic description of the manner in which the teaching of Buddha is followed in Ceylon. "The interminable wonder," he says, "is how these straw-thatched rude huts can breed such sweet lives, but the secret of course is neither in the hut, nor in the field of maize, nor the jungle, but in the influence, exerted upon them for over 2,000 years, of the gracious example of one who gave up his life to save his brethren from the cause of sorrow and bring them into the Enduring Peace. As you return from where you have watched the glory of the sunset fading behind the violet peaks, you will hear the soft crooning of the ancient shastras, the weird chanting of the beatitude of the good that overcometh evil, and the love that alone can conquer hate:—

'Grievous is anger, harassing is fate; not there is the way of peace. To the heart freed of evil desire, to the forgiving spirit, to the soul whose love casts out all fear comes the dove of joy, the harbinger of peace.'

A useful thread to bind around the arm before sleep, and when the singer wakes before the dawn, he will again turn his thoughts to one who accomplished the purpose he himself only strives to foster. . . . Those most endued with the spirit of Christ will find nothing alien in the utter invincible lovingness of the Elder Brother of the common Aryan race."

INFANT MORTALITY IN RUSSIA.

According to a recent paragraph from Reuter's correspondent sent to the press on the "Day of Violets" in St. Petersburg, when a couple of thousand young people sold artificial violets to gain funds to aid in combating the appalling infant mortality in Russia, no fewer than 2,000,000 infants die annually in the fifty governments of European Russia (excluding Poland and Finland). In the Samara government the death rate amounts to 58 per cent. Statistics show that of 4½ million children over three millions die before reaching the age of five years. The mortality is much higher in the summer than in the winter, for every peasant adult is occupied in field work, and the children are consequently neglected. A large number are killed and eaten by pigs every year in the absence of any guardians. So great, indeed, is the mortality from this cause that in many districts the landowners, when making contracts with their peasant tenants, stipulate that no pigs are to be kept on their holdings.

FREE CHURCH LEAGUE FOR WOMAN SUFFRAGE.

The annual public meeting of the Free Church League was held on May 9 at the Memorial Hall, Farringdon-street, when the speakers included Lady Barlow, Mr. Richardson, M.P. for Whitehaven, the Rev. E. T. Barson, of Penge, the Rev. Major Scott, of Croydon, Lady Spicer, Mrs. Strickland (chairman of the executive committee), and Mrs. Saul Solomon. The latter spoke on the White Slave Traffic, and resolutions on this subject urging Government legislation were passed.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, May 19, at 11 a.m.

Dr. STANTON COIT.

"Syndicalism."

" at 7 p.m.

"Free Speech."

Wednesday, May 22, at 8.30 p.m.

Homer's *Iliad*.

Friday, May 25, at 5.30 p.m.

The Book of Isaiah.

ALL SEATS FREE.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHERS (both Services):

May 19.—Rev. DENDY AGATE, B.A. (of Altrincham).

" 26.—Rev. HERBERT McLACHLAN, M.A. (Warden of the Home Missionary College, Manchester).

June 2.—Rev. H. D. ROBERTS (of Hope Street Church, Liverpool).

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received, at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical, Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 133, Charing Cross Rd., London, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

TO LET, Furnished, near Bournemouth, Lady's superior, well-kept house. Very pleasantly situated in select road on good elevation. Close to station, near church, shops, picturesque golf links. Piano, croquet, gas-cooker, plate, linen. Perfect sanitation. Fare, tram or train to Bournemouth, 2d. Small, careful party, 2½ guineas. Bargain. Trustworthy servant left.—Address C. P. INQUIRER Office, 3, Essex-street, Strand, W.C.

COUNTRY COTTAGE TO LET, twenty-five miles from London. Pleasantly situated, with good garden; two sitting-rooms, three bedrooms.—Yewhurst, Coombe Hill, East Grinstead.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

REMNANTS!—Genuine White Art Irish Linen. Big pieces for Tablecloths, Travcloths, D'oyleys, &c., only 2s. 6d. per bundle. Postage 4d. Irish Linen Bargain Catalogue Free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming new Irish Linen Spring Costume Fabric, "Flaxella." Washable, durable, looks smart for years; fascinating designs. All new shades. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southampton.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 18, 1912.

. Regarding Advertisement Rates see inside Front Cover.

Library of the
UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3648.
NEW SERIES, No. 752.]

LONDON, SATURDAY, MAY 25, 1912.

[ONE PENNY.

BRITISH & FOREIGN UNITARIAN ASSOCIATION

Anniversary Meetings

Tuesday Evening, May 28.

RELIGIOUS SERVICE at Essex Church, The Mall, Notting Hill Gate, at 7.30 p.m.
Preacher: Rev. S. M. CROTHERS, D.D.

Wednesday Evening, May 29.

PUBLIC MEETING at Essex Hall, at 7.30 p.m. Three Addresses on "Religion and International Relationships." (1) "Europe and England," Sir T. VEZEY STRONG; (2) "America and England," Dr. S. M. CROTHERS; (3) "Ideals of the Working Classes," JOHN A. HOBSON, Esq., M.A.

Thursday Morning, May 30.

ANNUAL BUSINESS MEETING at Essex Hall, at 10 a.m. The President, CHARLES HAWKSLEY, Esq., in the Chair.

CONFERENCE on the Work of the Association: (1) Home Work; (2) Colonial and Foreign Work; (3) Publications; (4) Missionary Work in Scotland; (5) Unitarian Van Mission.

Thursday Evening, May 30.

CONVERSAZIONE at the Portman Rooms, Baker-street, W., at 8 p.m. Music and Refreshments. Tickets 1/- (on and after May 29, 2/-), may be obtained from the Secretaries of London congregations and at the Book Room.

THE SUNDAY SCHOOL ASSOCIATION.

ANNIVERSARY MEETINGS,

Essex Hall, Essex Street, Strand, London,
TUESDAY, MAY 28, 1912.

THE REV. J. J. WRIGHT,
F.R.S.L. (CHOWBENT, LANCASHIRE),
PRESIDENT, IN THE CHAIR.

CONFERENCE at 10.45 a.m., on
"The Difficulties of the Sunday School Teacher."
LUNCHEON at the Holborn Restaurant
at One o'clock. Tickets 2/6.

At 3 o'clock an Address will be delivered at
Essex Hall by the

Rev. W. TUDOR JONES, Ph.D.
"The Use of the Bible in Education."

AFTERNOON TEA AT 4 p.m.

President's Address and Business Meeting at 4.45.
ION PRITCHARD, Hon. Sec.
ESSEX HALL, ESSEX STREET, STRAND, W.C.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

NINETEENTH ANNUAL MEETING, Essex Hall, Essex-street, Strand, W.C. Friday, May 31, 1912.

4 p.m. Conference. "Alcohol and Modern Life." Paper by Rev. Dr. J. LIONEL TAYLER.

6 p.m. Tea will be served.

7 p.m. Business and Public Meeting.
Report. Election of Officers, &c.

Chairman: Mr. H. G. CHANCELLOR, M.P., supported by Sir W. B. Bowring, Bart.; Mr. Edward Chitty, J.P.; Miss Harriet M. Johnson; Rev. Dr. W. Tudor Jones; Rev. J. Arthur Pearson; Rev. W. G. Tarrant, B.A.; Rev. Philip H. Wicksteed, M.A.; Mr. T. Pallister Young, B.A., LL.B.

UNITED SUMMER SCHOOL

The Hayes, Swanwick, Derbyshire.

Under the auspices of the Inter-Denominational
Conference of Social Service Union,

JUNE 22 to 29.

Charge, 5s. 6d. per day or 35s. for the week.

Applications, accompanied by booking fee of 5s., should be sent before the end of this month to J. J. STARK, Ashmead, Orleans-road, Upper Norwood, S.E.

Presbyterian Chapel, Newbury, Berks (1664-1697).

For more than 200 years the Old Meeting at Newbury has stood for freedom and progress in an isolated situation, and has strenuously upheld Unitarian principles. It is one of our oldest places of worship, and is greatly in need of repairs and beautifying. It is intended to hold a Sale of Work on Wednesday, June 26, and the members of the congregation, who have been working during the past year, have accumulated a stock of saleable goods, but not sufficient to realise the amount required. They earnestly appeal to sister churches to help them with goods, money, and patronage—which will be gratefully acknowledged by the Hon. Sec. and the Treasurer, Sale of Work Committee, Miss STILLMAN, Marsh Cottage, Newbury. Mrs. NEWELL, *Arthur Road, Newbury, and the Minister, Rev. RICHARD NEWELL.

* Note change of address.

CENTRAL POSTAL MISSION UNITARIAN AND WORKERS' UNION.

Annual Meeting, ESSEX HALL, Thursday, May 30, at 2.30.

MISS TAGART in the Chair.

Supported by Mrs. Herbert Smith, Dr. Tudor Jones, Rev. T. P. Spedding and Rev. L. C. Tavenor.

Address by DR. ANGELO CRESPI on
"Present Tendency of Religious Thought in Italy."
Tea at 4.30 in Council Room.

FREE CHRISTIAN CHURCH, HORSHAM.

139th Whit Sunday Anniversary.

SERMONS by the

Rev. W. TUDOR JONES, Ph.D.

Morning, 11 a.m.; Evening 6.15 p.m. Communion after Morning Service.

Collections, Morning and Evening.

Lunch at 1 o'clock, 1s.; Tea at 5 o'clock, 6d.

Rooms for the accommodation of visitors are provided at 12, Worthing Road.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

THE ANNUAL MEETING will be held at Essex Hall, on Wednesday, May 29, at 3.30 p.m. Lady Bowring will preside. Speakers include Rev. S. M. Crothers, D.D., Miss Amy Withall, the American and German delegates, and others.

H. BROOKE HERFORD, } Hon.
VIOLET PRESTON, } Secs.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,
HIGHGATE, N.—Wanted, in September, a resident Mathematical Mistress. Write, stating age, qualifications, experience, and subsidiary subjects offered. Salary £50, with laundry free.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

A YOUNG FRENCH LADY, daughter of a Professor, desires to find a home in the country, where she may receive board and lodging in return for French lessons and conversation.—Apply to Rev. Dr. J. E. CARPENTER, 11, Marston Ferry Road, Oxford.

CROW'S NEST.—Mr. E. W. LUMMIS proposes to take a party to Eastern Switzerland in August. Inclusive cost: a fortnight abroad, 14 guineas; a month abroad, 19 guineas. Persons wishing to join should write early to 15, Green-street, Cambridge.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 26.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Mr. E. CAPLETON; 6.30, Rev. J. ARTHUR PEARSON.
 Forest Gate, Upton-lane, 11, Rev. W. J. PIGGOTT; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Ilford, High-road, 11, Rev. G. CRITCHLEY, B.A.; 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. C. A. WING, of Meadville, U.S.A.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. W. J. PIGGOTT.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. HERBERT McLACHLAN, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Rev. JOHN DAVIES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDFORD, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, Morning Service; Rev. A. H. BIGGS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30. { DEAN ROW, 10.45 and { STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. H. M. LIVENES.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. W. TUDOR JONES.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. OGGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCAOP, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

ROSCOE.—On May 22, at 58, Redington-road, Hampstead, to Philip and Margaret Roscoe, a son.

DEATH.

LEIGH.—On May 21, at her residence, Brooklands, Swinton, in her 60th year, Lydia Sarah, only daughter of the late Henry Leigh, of Moorfield, Swinton, Lancashire.

Situations

VACANT AND WANTED.

CLEANING or CHARING.—A couple of days' work per week wanted by member of one of our London Missions, who has, for years, done work of this kind at houses of well-known members of our churches. Highest references can be given.—Apply to "X," INQUIRER Office, 3, Essex-strand, Strand, W.C.

ENGAGEMENT REQUIRED as Companion or Companion-Housekeeper, temporary or permanent, or to accompany invalid to country or seaside, or take charge of household during absence. Experienced, capable, highest references.—Address, C. M., 20, Alyth-gardens, Golder's Green, N.W.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	355	CORRESPONDENCE :—		MEETINGS AND SOCIETIES :—	
VERSES : From Strength to Strength . .	356	Discussions at the National Conference .	360	The National Peace Congress	363
THE LIBERAL CHRISTIAN PULPIT :—		English Students' Visit to Germany .	360	The National Committee for the Preven-	
Christ the Bread of Life	356	"True Patriotism"	360	tion of Destitution	364
LIFE, RELIGION AND AFFAIRS :—		London Sunday School Society	360	London District Unitarian Society . .	364
George Dawson and Coming Church.—II.	357	BOOKS AND REVIEWS :—		The White Slave Traffic	366
The Homing Instinct	358	Justice v. Sentiment	361	Whit-Week Meetings	366
Browning and the Dramatic Method . .	359	A Traveller in China	361	NEWS OF THE CHURCHES	366
		Publications Received	362	NOTES AND JOTTINGS	367
		FOR THE CHILDREN	362		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

ONE of the most interesting sessions of the National Peace Congress was that held on Thursday of last week, when the relation of war and finance was discussed. Sir Ernest Tritton, speaking after fifty years' experience of the money-market, declared that the interests of war and finance are opposed, and that through finance the interdependence of the Powers is growing. Like the author of "The Great Illusion," he believes that the victor no less than the vanquished would suffer by a war. As the Gospel has up to the present failed to convince more than an insignificant minority within the churches or without them, that war cannot be reconciled with either the letter or the spirit of Christianity, perhaps if "the City" begins to see that war does not pay, self-interest may have an influence which religion has hitherto failed to produce. At the evening conference on the same day, at which the subject was "Armaments and Labour," Mr. Ramsay MacDonald pointed out that generally labour throughout the world is in favour of peace, while, on the other hand, Mr. Ponsonby maintained that "the advance so far made in the cause of peace and the conviction of the inutility of war has come from the spread of education, but the education of the upper classes comprises a great deal of class prejudice and a great deal of suspicious feeling for their foreign neighbours." The plain fact is that notwithstanding occasional lapses into Jingoism on the part of the manual workers in the community, war in the present condition of things is merely a luxury of the privileged classes.

* * *

THE abstract question of peace *versus* war has, at present, little interest compared

with the concrete problem of how to promote a better understanding between Germany and ourselves. The crowned heads, the churches, the organised working classes, the ablest representatives of literature, science and art; in short, the best elements in either empire, have repeatedly declared themselves on the side of peace. Yet all their protestations seem unable to cope with the efforts of a handful of war-mongers and powerful prejudiced people on each side of the German Ocean. In saying farewell to Count Wolff-Metternich, the retiring German Ambassador, whose influence has on the whole been far-seeing and beneficial, we commend his valedictory words to the attention of all: "I retire from the post the more willingly in that, as I hope and confidently believe, I hand over to my successor an easier task than that which fell to my lot. The moment is auspicious. Unless all signs are deceptive, an impulse for reconciliation and peaceful neighbourliness is passing through the two great peoples, the English and the German. Here is a fruitful field for statesmanship, and it will repay the toil of noble minds to pursue its cultivation. It was my task to prepare. I hope and trust that it may be vouchsafed to my successor to see the ripening of the fruits."

* * *

THE meetings of the Scottish Presbyterian Assemblies, "the most important since the disruption," as one writer puts it, will arouse interest far beyond the confines of Scotland. The plain man has difficulty in seeing what case there is for the existence of three Presbyterian churches to minister to a diminishing population, in which interest in religion of any sort has long been on the wane. The differences between the three, though intelligible in the past, are, in view of the difficulties with which religion is faced to-day, not so fundamental as to justify the maintenance of separate organisations. Hence many who are not themselves Scotsmen hope that the deliberations of the Assemblies will

tend in the direction of a really united Scottish Church, which being freed from internal controversies, might make combined assault on the forces of evil. We are far from thinking that the reason why so many are *outside* the churches is because they are interested in pure and rational religion, which the churches, it is alleged, do not provide. But the spectacle of ecclesiastical organisations, which seldom seem to be able to generate any enthusiasm as a whole until their vested interests are attacked or supposed to be attacked, is not inspiring and is not calculated to make converts.

* * *

THE National Conference of Charity Organisation Societies at its coming of age meetings—that is, at its twenty-first annual gathering—has provided what is perhaps the best set of papers and discussions which it has ever had. In view of the recent trend of public opinion especially importance will be attached to Tuesday's proceedings, at which Mr. H. Holman read a most valuable paper entitled "a Restatement of the First Principles of Charity Organisation," and Dr. C. S. Loch took part in the subsequent discussion. The most piquant portion of Mr. Holman's paper was the following appropriate comment on present ideas with regard to "the State": "The general recognition of mutual social responsibility had become much fuller and finer in the last few years than ever before. Old age pensions, sickness and unemployment insurance were but forms of expression of this feeling of social solidarity and brotherhood. There was a great forward movement of social morality. If anyone doubted this he should re-read the leading articles that recently appeared in all sections of the press on the minimum wage question—the least advanced of them would once have been called rank Socialism. They had to beware of catch-cries. Such phrases as 'pauperise the people,' 'destroy parental responsibility,' 'break up family life,' 'weaken the moral fibre of the

nation,' and so forth, were classical bogies now, and the word 'State' itself had become so divorced from facts and commonsense that people habitually spoke about the State as a tyrant, robber, oppressor and extortioner, of a very virulent and gigantic type. One had to remember that the State was simply the representatives whom we chose from ourselves to govern themselves and us, and whom we can and do change when they do not satisfy us. The State was simply ourselves, functioning governmentally. This remembered, commonsense and clear thinking again became possible."

* * *

DR. C. S. LOCH said "that the State was coming to play more and more of a part in matters that we once thought were to be left entirely for the individual. Therefore, the more the State intervened the more important it became that the State should intervene on scientific lines. They wanted to know more about the psychology of society and social reactions, or what effects things done now were going to have ten years hence. . . . Personally, his criticism on certain recent legislation was that its exact effect on the social life of the nation had not been sufficiently ascertained and presented, either to the Government or their constituents."

FROM STRENGTH TO STRENGTH.

A NOBLER Temple shall arise,
And sweeter hymns be sung,
Than e'er were known beneath the skies
In any land, or tongue!
So may it be; yet here and now
Build we the best we can,
Sing we our praise, and breathe the vow
Of love to God and man.

A greater Scripture shall be writ
Than e'er was writ before,
And all the world shall welcome it
And love it more and more!
So may it be; yet we to-day
Treasure the Word we have—
Lamp of our feet upon our way,
To guide us, and to save.

A clearer Light shall rise and shine,
A nearer dawn of grace,
A brighter ray of love divine
In every human face!
E'en so; yet Christ for us was born,
Lover of near and far;
Dark is the world, but ere the morn
We hail the Morning-Star.

A-mightier Faith shall reign at last,
More simple and sublime,
Than e'er was cherished in the past—
The crowning creed of time!
So may it be; yet still to-day,
True to the truth we know,
Ours be the life that leads the way
The world is meant to go.

W. G. TARRANT.

THE LIBERAL CHRISTIAN PULPIT

CHRIST THE BREAD OF LIFE *

BY THE REV. JOSEPH WOOD.

"JESUS said unto them, I am the Bread of Life." This is the language of a great mystic. A mystical mind is one which, perceiving that the highest expression of which religious truth admits lies in the symbolism of nature, prosecutes thought about religion by dealing with the symbols themselves after a direct and logical fashion. It is the way of Jesus. "I am the true Vine"; not "I am like a vine," which is a far weaker statement. "I am the Good Shepherd"; not "I am like a good shepherd." In the same manner he declares, "I am the Bread of Life." These expressions are mysticism in its highest mood.

The abiding, continuous, and persistent thing about Christianity is a certain ideal and type of character. We see this type not only in a Paul and John, but also in a Bernard and Augustine, in a Francis and a Melancthon, in a Geo. Herbert and a Richard Baxter, in a Channing and a Stanley—the same features and likeness reproduced generation after generation. The element which binds together, in spite of all their differences, Catholic and Protestant, Anglican and Nonconformist, in the unity of a common devotion as belonging to the same religious genus, is a distinctive quality of the inner life. We may describe it as the life of Christ within the soul, or as the life of saintly fellowship with God, or as the sense of immortal sonship with Eternal Love, or as the consciousness of the Divine in humanity—these are only different names for the same thing. This is what Christianity's greatest teachers have ever recognised as its essence. Whatever else might admit of dispute, it was an undeniable fact of experience that this ideal of life had entered as a new power into their hearts, and whatever importance they may have attached to sacrament and dogma, the end always in view was a certain type of character. For Christianity is not just a set of ideas and truths promulgated by appointed professors, an impersonal gift to mankind like the truths of chemistry or biology. It is a life, a distinctive kind of life with unmistakeable features which cannot be easily detached from him in whom it was first enshrined. It cannot be taught like a lesson in grammar or physics, but must enter as a refining, chastening, vivifying power into heart and mind and conscience. It speaks not only or chiefly by the intellect, but by a holy contagion of exalted feeling and personal loyalty. Its evidence is to be found not in books, nor in signs and wonders of the past, but in the perpetual miracle of spiritual life.

It is sometimes said to be a matter of no consequence by whom religious truths were first revealed. Given their truth, and it matters not who or what was their source. Truth is truth, whether from the lips of Jesus or Balaam. If the origins of Christianity were buried in complete

oblivion the truths it proclaims would remain unimpaired, just as the truths of gravitation and evolution would suffer no loss were it proved that Newton and Darwin never existed. We may indeed have a certain historic interest in the Founder of Christianity, but if we had never heard his name, the truths he announced would remain and our religion would be the same. The noble ethics and the spiritual ideals may take captive our hearts, although we are ignorant of Jesus. We can have Christianity without Christ.

I cannot take that view. And the great mass of believers and disciples would feel that it gave a very inadequate account of the hold Christianity has over them. To them an impersonal Christianity, a Christianity without Christ, a Christianity never calling for loyalty to a Master and Lord; never quickened by love to a moral loveliness which is the glory of self-surrender become the world's salvation, would be something fundamentally different from that by which they have lived. The Bread of Life is more than a set of truths. The Bread of Life is the passion of love, and love is only possible between persons. Jesus is bound up with the deepest affections of his followers; his is the quickening breath which has turned into living creatures the cold forms of truth. He is more to them than his teaching; his love has won their allegiance, leading them to the throne of God, and constraining them to all that is gracious, devoted, unselfish, and magnanimous in their lives. All his ideas receive a tremendous reinforcement from the fact that he was their realisation in life. He was the things he taught. He is the Bread of Life much more than his ideas.

It was a saying of Emerson's, "Life alone can impart life"; it is also the teaching of the latest science. The type of life which marks Christianity, and is its one essential, is not found apart from a certain source and life-giver. It is because of him that his ideas lead the world. The stream flows from the fountain, the rays of light are all due to the sun. Life does not come from ideas but from affection to a friend, from union with a beating heart, from the quickening touch of a life greater than our own, from obedience, trust, and gratitude. Love is the secret of life, love is the Bread of Life, and love is always in its strongest forms, not of sentiments however beautiful, but of souls. He in whom of all that ever lived on earth love most clearly reigned is the life of the Christian disciple.

Let me briefly explain. There have been many others, loving and holy souls for whom we hold profound affection, whose voices speak to us in heavenly tones, whose lives, full of grace and truth, quicken the life of grace and truth in us, whom not having seen we love; but along this line the love we have for Jesus is the strongest and most fervent of all. The reason is simple—that he loved the most, the most truly and completely, the most widely and unwaveringly. I cannot trace in any other of the prophets, poets, teachers, saviours of man, the same universality, the same absence of national or social prejudice, the same freedom from any touch of self-seeking; the same freedom from the world and the things of the world, from the

* An address given at the Communion Service held in the Old Meeting Church, Birmingham, on Wednesday, April 17, 1912.

ascetic and the things of the ascetic, from the limitations of ecclesiasticism, of wealth, of work, of race, of social maxims and conventions. Man was honoured by him for his humanity alone. Man as man was immeasurably precious whether clothed in rags or in purple. There was but one duty, nay, but one joy, in which all life was contained—"Love one another as I have loved you." There is nothing in the life and teaching of any other of the world's benefactors so universal as that final synthesis, so infinite in its application, and yet so absolutely one. It stands alone in its comprehensive power. Love, which is very God of very God and very man of very man, is the life which is life indeed. There is nothing but love that can be experienced with the same joyful eagerness by everyone, high or low, old or young, rich or poor. It is the reason why Jesus has been loved more than any other of the masters and founders of religion that ever lived, and why we can and do give him our hearts. That love is life, and the more we love the more life have we. He who loves is infinitely more alive than he who seeks his own. The Christ of love is the Bread of Life.

Any one who truly loves is in some measure bread of life to others. For love quickens the divinest and most vital kind of life. Jesus is supremely the Bread of Life since he is the first-born of all who love, and the Lord of all brotherly kindness. In a true and large way this reduces Christianity to an absolute simplicity. There is only one thing needful. It is to love God and man to the utter forgetfulness of self. Love you Christ and you will do as he does. Love you your brother man and you will fulfil every other obligation.

Do you ask, how may this love be ours? I answer, in companionship with Christ, love's divinest word, whose love is the bread of life. That companionship is not something vague and visionary. It is most real and actual. For so vivid was the life and love in him, so boundless in its passion, so infinite in scope, so abundant in its flow, that when we companion with him we feel him to be present with us, actually living in our souls. To love him is nothing strange and peculiar. In kind it is the simple natural love we have for one another in our happiest moments, only free from all limitations of flesh and time. We have ten thousand instances of the same kind of love in human story. There is scarcely one of us but has had his hero or saint of ancient record on whose life and character his own life and character has been partly formed. There are scarcely any of us who have not known in the present some whose great-heartedness, truth, and sweetness have made us new men and women, who have impelled, inspired, and exalted us from day to day. How much we love these saviours and sanctifiers of our being no one knows but ourselves. They, too, are portions of our daily bread—crumbs from the Master's table. So it is we love the Giver of the Feast, in the same simple, natural way, but all deepened and intensified. This love is life, and he who inspires it is God's Bread of Life to the world, of which if a man eat he shall hunger no more.

As we take these ancient symbols of our faith into our hands let us take this thought

into our hearts, that he is our Bread of Life and our Cup of Salvation because of the great love wherewith he hath loved us. Let us raise our song of thanksgiving to God for the abiding energy of the life of love in Jesus.

Strong Son of God, immortal love!

Whom we that have not seen thy face,

yet love with a joy that is unspeakable and full of glory, be with us in this hour of devotion; let that love of thine be for our strengthening and refreshing; let the grace and the truth of it dwell in our hearts for evermore.

LIFE, RELIGION & AFFAIRS.

GEORGE DAWSON AND THE COMING CHURCH.

II.

BUT Dawson's real greatness lay in his genius for preaching. If he was brilliant on the platform he was more so in the pulpit. There all his finest powers had full play. He was not a trained theologian and had little taste for theological controversy, though when it was forced upon him, no one could state theological truth with greater clearness and keener insight than he. Having rebelled against ecclesiastical dogma and authority in the early days of his ministry, he had found an independent foothold for religion in the inward witness of the Spirit. A man's conscience is the safest guide to God. God is the loving Father, man the prodigal son. To this conception he remained faithful to the end of his life, although he admitted that the advent of the Higher Criticism and the advance of physical science, introducing as it did the theory of evolution and of unbroken uniform law, made greater demands upon his faith than his earlier beliefs.

His sermons were marked by simplicity and terseness of language, shrewd humour now alternating with passionate vehemence, now with tender sadness, yet always pervaded by a robust commonsense so eminently characteristic of the man. "Godliness may stand up to its elbows in soap-suds at the wash tub; the soap-suds lessen not the godliness; they add to it, as the setting enhances the gem." . . . "The man who leaves his saintship till he is sixty, may end by being a sinner. The conflict with self and selfishness must be fought out early."

"The praise of God can be quite as perfectly rendered by life and conduct as by music; and, instead of the old man losing the power of praising God, there is a depth and beauty in his praise which can be found nowhere else."

"Take, as a rule for a wise man's life, that, when it is too dark to do anything, he can still call to mind what he did when it was light. If it is too dark to take comfort at present, remember there was comfort once; and this is calling to remembrance the song of the night."

"If a man comes and asks me, 'Do you think they sang anthems in the early Church?' I tell him, 'No, I

don't think they did.' 'Then,' says he, 'if the early Church did not, why do you?' You might as well ask me why I wear a beard, because you know I didn't when I was a boy. The beard came with manhood, and the anthems with the manhood of the Church."

"The impatience which you sometimes hear expressed by good people against what they call a political sermon, is excusable if the heart be so sad, and so egotistical in its sorrow, as to be able to take interest only in its own concerns, and is careless of all other things than salvation of its own small soul."

"It has entered into the heads of working men, who are beginning to think that perhaps three days a week might suffice for men who are all their lives long doomed to work in a coal mine, that three days in a week is enough for that insupportable labour. . . . My friend, if you had had the good fortune to have been born into this world of England some centuries earlier, you would have been a 'born thrall'—a serf. You would have been cow-hided, my respectable middle-class citizen! And your broad back, and your not very exuberant brain, would have made a most admirable churl of you. Your forefathers fought that out for you!"

"The last and surest mode of Resting in the Lord, is to rest in Him through Christ. Every day I live, I become increasingly less Theist, more Christian. To me, Christ is to the soul what a guide through the difficult country is to the traveller. He not merely supplies map and road-book, but Himself goes before and leaves His footprints for our guidance."

Dawson's pulpit discourses were never mere intellectual exercises in the nature of lectures or essays, but always sermons in the proper sense, exhortations to the higher life of duty, sympathy, and love. People flocked to hear him long after the charm of novelty had worn off, and stayed with him to the end of his career, because they found in his teaching and personality a selfless devotion and spiritual power such as could not be met with elsewhere.

A chivalrous love for humanity was the keynote of his character. "Loving all men as I heartily do," he said at a public banquet given him by his friends before he started on a lecturing tour in the United States three years before his death, "loving little and obscure people, loving little children, finding the chiefest pleasure of my life in them, dearly loving women with all my heart, loving men with all my soul, with many infirmities of temper, with many faults, aye, and with many you do not know of, this I can say, I have loved much, and I can vindicate the words of the Master of old: 'I have loved much, and, therefore, I hope much shall be forgiven me.'"

Though the public in general, and particularly the orthodox preachers of the day, differed from him considerably in their religious convictions, they were agreed in regarding his prayers as most touching, beautiful outpourings of the human heart to God. "His prayers are never to be forgotten," said Dr. R. W. Dale in a sermon preached after Dawson's death, "they are prayers to break one's heart. I think that they are often penetrated with an unutterable sadness. . .

The confession of weakness and of sin seemed to come from a soul that had sunk into a very abyss of self-humiliation." Charles Vince, the sturdy evangelical and minister of Mount Zion Chapel (the very chapel from which Dawson had been practically expelled) used to attend the services of the Church of the Saviour whenever a Good Friday or Christmas Day made it possible for him to do so. "I went to listen to those wonderful prayers," he would say. "I have heard none like them, none from any other man. That's why I believe in him; like an archangel, he does indeed veil his face with his wings when he approaches the Almighty."

He who could pray thus, was called into the Eternal Presence on November 30, 1876. His death was sudden and painless. Both his wife and son were away from home, and the story is told that Mrs. Dawson first heard of her terrible loss from the newspaper boys on alighting from the train. She had been his faithful partner for thirty years. A woman of the same high intellectual endowment as her husband; a brilliant conversationalist, a born teacher, a keen sympathiser with his social, political, and religious aspirations, she shared his triumphs as his defeats with a brave heart, and stood by him in their supreme hour of sorrow when their invalid daughter was snatched from their side by death. It was probably at this crisis of his life that he wrote the little poem entitled: "Where?"

"Gazing at the sunset,
Lost in despair,
I long to pass the death-gate,
And go, I know not where.

I pine for one lost darling,
Gone, I know not where,
Heart-sick with waiting
To go to her there.

* * * *

I cry to Thee, Thou dear God!
This patient prayer;
Take me, but in Thine own time,
Thou knowest where!"

All Birmingham was plunged into grief by the death of one who for thirty-three years had stood in the forefront of the battle for civic righteousness, social progress and liberty in religion. Preachers and politicians vied with each other in proclaiming his merits from pulpit and platform, rendering that just acknowledgment to his genius, profundity and integrity of character which they had sometimes begrudged him during his lifetime. For it will always be true that the man who ploughs a lonely furrow, deliberately eschewing the beaten tracks of the multitude, exposes himself readily to suspicion and jealousy on the part of those unable or unwilling to follow him. Has not such been the lot of the pioneer through the ages? Dawson knew it, and was willing to pay the penalty of his convictions. He had formed his idea of the nature and office of the Christian Church early in life, and did not substantially change it during the later part of his career. By upbringing and temperament a keen individualist and congregationalist, he regarded with abhorrence all manner of ecclesiasticism and sentimental theorising about the Christian

Church, content, on his part, to define it as a society for the promotion of goodness after the example of Jesus Christ. Yet he had cut himself loose from organised orthodoxy, not so much on account of any radical disagreement with current evangelical teachings, but because a passionate desire for freedom impelled him to work out his own conception of the Church. The ideal church, such as he aimed at when founding the Church of the Saviour, must be free from any kind of dogmatism and sectarianism. It must be able to unite people of varying intellectual beliefs in "unity of spirit, in the bond of peace, and in righteousness of life."

Agreeing as he did in this with the best type of the Unitarianism of his day, and willing to give the Unitarians credit for being great "upholders of the light that is in men," he could not see his way to join them—partly because he was unable to hold "the pure Unitarian doctrine," as he called it, meaning thereby no doubt the belief in the "pure humanity of Jesus," partly because the Unitarians looked to him too much like any other sect, bent on converting the world to their particular conception of the Deity. Whether he would have learned to think differently if he had been spared to live to the days of Martineau, Charles Beard and James Drummond may be an interesting conjecture; whether, if he had lived at the present time, he would have seen his way to join the "National Conference of Unitarian, Free Christian, Liberal Christian and other non-subscribing and kindred congregations," must remain equally doubtful. He would probably have objected to the name "Unitarian" occupying the first place on their programme, so as to inevitably furnish the common denominator of the whole.

Believing with his whole heart and soul in a wider and more glorious future for the Church of God than any denominations or group of churches have hitherto been able to realise, he deliberately elected to remain out in "the wilderness" in order to demonstrate to the world by practical example—which after all is the only test of theory, religious or other—that it is possible to unite people of differing beliefs into one great fellowship of worship, work and aspiration.

Although the sects and sectaries of his day never quite forgave him this attitude of aloofness—adopted for the greater good of the coming church, as he firmly believed—his experiment justified itself in every sense of the word. Never before, and with very few exceptions since in the history of the churches of this country, has there been a great and flourishing church so absolutely undenominational, so truly catholic as this Church of the Saviour, uniting in a common bond of love every category of seekers after God, as there are Trinitarians, Unitarians, Baptists, Methodists, Swedenborgians, Churchmen, Agnostics and avowed Atheists. Many Unitarian Ministers have tried it and have found it an almost impossible task. The best spiritual leaders in all denominations to-day are working for the same ideal. Let them take courage and remember that one man at least succeeded, and completely succeeded, in the attempt. True, he succeeded at the expense of standing alone, and his

example will prompt some of us to ask ourselves whether we, too, may not first have to learn to stand alone, in order the better to prepare the way for the Church of the Future. There never has been and never will be a short cut to the achievement of the greatest things in the world. The liberal churches all over the world have begun to see visions and to dream dreams. Some of them are putting their faith in the power of organisation. Dawson put his in the power of the Spirit whose nature is freedom, and again freedom.

The Church of the Saviour survived its great founder only by a short span of life—some fifteen years. The district in which the church stood began to deteriorate already in his time, and even had there been a successor of equal genius, the church would have had to be moved. Under the circumstances many of the leading members of his congregation joined the liberal churches in the town, some could never again bring themselves to worship in another church. Others of the less prosperous class, and their descendants, have found their way to Waverley-road Church, Small Heath, where the old tablets of the Church of the Saviour greet them from the walls. What a future there might be for this little church, associated with such proud traditions, if it were placed in a more central district! Now it must look almost entirely to the toiling masses among whom to keep green the memory of George Dawson. But let it do that in faith, hope, and love, and the future will be—as it was of old—with him

"Who never turned his back, but marched
breast forward,
Never doubted clouds would break;
Never dreamed though right were worsted,
Wrong would triumph,
That we fall to rise, are baffled to fight
better,
Sleep to wake."

GERTRUD VON PETZOLD.

THE HOMING INSTINCT.

To end one's journey where it began, either in the home of one's childhood, or in the long, long home of a more distant birth, and so complete the cycle of experience—is an impulse that alights on the farthest wanderer. The instinct prevailed long before man came to share the world with the lesser lives. It is very general in the Insects; and in the Vertebrates, every vertebra would seem to be an arrow-head indicating the direction of the circular route that ends and begins at the same place. "Let's go home!" cry the children, when play wearies, when the cold comes, when hunger gnaws, when night falls. "Let's get out of this!" cries the wriggler in his chrysalid-shell beneath the earth, feeling the call of spring in the warmer rays that penetrate to where he lay in a living death. The Frogs and Toads have left the gardens and hopped interminable distances to reach the quiet pool far beyond. Many birds now leave the tropics for the arctic regions where they spend the short summer, returning to a scene which, it

is said, was their original home, until exiled from it by the glacial epoch.

Sometimes the instinct outlives the home. One of the pathetic incidents in natural history is connected with the periodic attempt at migration of the Norwegian Lemmings. Following that inherent and infallible sense of direction so useful to the animal world, they steadily advance, marching in parallel lines, until they arrive at the sea. But the vast stretch of waters does not deter them. Beyond it they feel sure is the ancient island whence ages ago they set out, and this they strain every nerve to reach. But alas! their land has been long submerged. Buoyed up by their indomitable faith they swim out and out, battling with the waves, pushing forward, half suffocated and well-nigh spent, until a big wave brings them the gift of sleep, and they awake in a happier land than even that of their dreams.

Other mammals than the human have died for their faith. What a parable, again, is taught in the habit of Fish that have moved upward from the sea to people the lakes and rivers, seeking their way back to the same sea when their life is drawing to a close. Some far-off anticipation disturbs them of that quest for the place of peace voice by the poet:—

“And I shall have some peace there,
for peace comes dropping slow,
Dropping from the veils of the morning
to where the cricket sings;
There midnight's all aglimmer, and
noon a purple glow,
And evening full of the linnet's wings.”

The happiness of the present season is enriched by the home-coming of so many of our birds. Again the call of the Cuckoo is heard, and it is as though a chord of music long silent had been awakened, and a dumb joy released to expression. Again the path of the Swallow weaves itself in mazes of delirious flight around our heads through the wide sphere of evening. Again, the night has won a new rapture, for when all else is still, there is one cannot keep silent for gladness at being in love when the whole world's in love. The nightingale voices in song the sweetness that comes to all living things in the sweet o' the year, when the red blood reigns in the winter's pale. These birds do not fear to let all and sundry in the coppice know how glad they are to be back home once more.

A strange meeting recently took place on a Welsh village platform. Two brothers met who had not seen each other for over forty years. The younger had been farming on the Canadian prairie, had known the ups and downs of fortune, had done well enough. Yet the homing instinct had got the better of all the associations and relationships and friendships made in his adopted land. He resolved to end his days with his surviving brother in the old homestead upon the bare hills, where the cry of the curlew is heard, “one of his three oldest cries in the world,” a cry like the call of the Home Gods that had troubled a lifetime's dreams. So it came to pass that two strange men, brothers by blood, stood face to face. Long they gazed into each other's eyes, each scrutinising, probing into the depths of the soul, seeking to know

what manner of man that other had become. They spake not, nor grasped hands; each too busy holding judicial inquiry, upon whose results peace might be made or marred. Then somewhere a closed wall of sentiment was opened in the elder brother's heart. He uttered a broken word—the mother's pet-name for the boy who had run away, and forty years were at once wiped out as a phantom of the night, and two spirits found a single channel, like the two streams at Watersmeet. A common filial memory, a brother's love, made the old home, home again indeed.

In the Maytime, sufficient of beauty, of warmth, of happiness in the great green world and its exuberant life abides to make most souls content. Here in “this world the world of all of us” and no other seems to lie the home that's heaven. But when the sun has gone down, a crimson disc behind the blue hills, and the blackbird and missal thrush fling melodies of other days through the thickening silence, and a breeze like a breath from the Caverns where spirits that feed on Peace have their dwelling wanders wistfully over the land; then the pang of world-strangeness strains at the spirit, then comes the insatiable hunger, the infinite passion of finite hearts that yearn, the homing instinct of the Exiles of God.

J. T. D.

BROWNING AND THE DRAMATIC METHOD.

I READ with pleasure the articles on Browning which recently appeared in *THE INQUIRER*. Mr. Gow showed us in a most interesting way what a really brilliant amateur the poet was in Mr. Gow's own profession, and Mr. Tarrant added what is so necessary for preachers, for he told us that a former valet of the poet had given his master an excellent character. These are good things to know, but as some of us love Browning most as a great poet one would like to add a few lines on his contribution to the noble art of poetry.

The inspiration of his poetry, the above-mentioned writers think, was his optimism. This may be so, but should at least be qualified by an inquiry into the nature of that optimism. Browning is generally dubbed optimist on the strength of two lines pulled out of their context:

“God's in His heaven,
All's right with the world.”

As the blithe lark-song out of the sweet holiday heart of little Pippa, these words are just a delicious ripple of joy; as the reasoned utterance of a grown man they would be merely silly, sentimental, and insincere. But “Pippa Passes” is a dramatic poem. That is the point. Browning's genius is essentially dramatic; and yet, Browning was dramatic in a distinctive way. Roughly speaking, a drama is a development of character by means of action, and there is very little development of character in Browning, so his plays, as works to be acted, were failures. In Shakespeare the characters are not only

revealed to us, but to themselves. The love of Juliet for Romeo discovers her nature to herself; the action taken by Brutus discovers the real man to himself; so Shakespeare's characters give us the distinct idea of life—that they are not moved along the lines of a finished story, but that they falter, choose, and go forward or backward along the ordinary lines of human development. But Browning's characters are static. They are very human and quite alive, but all that makes them personalities, all their qualities, are suddenly revealed to us, intensified and concentrated by the poet's method of presentation. He chooses some supreme moment and gives us the character in the full stress of this crisis.

Now this is really the lyrical method. Shall we call it in his case the lyrical-dramatic? In its simplest form a lyrical poem is the passionate utterance of a mood of the poet, like Shelley's “Ode to the West Wind.” But sometimes the poet sings, as it were, from the mood of another, as in Byron's exquisite letter of Donna Julia, or Burns' perfectly feminine “Tam Glen.” In both these cases the poet utters the emotions of others, and those others women.

Browning extends this method; he does this persistently; he realises a truly marvellous variety of people at all sorts of moments in their lives, when the tension is high, and his poems are the expression of their emotions and thoughts. We never feel that they are, so to speak, thinking out themselves. The crisis is past, the choice is made, but the imagination of the poet has caught them at this delicate pause of life, and we have them in every posture, some full face, some in profile, some with their backs to us, going away sorrowful.

Here is the lover at the garden-gate, whose soul has been called forth by the soft Spanish syllables of a flower's name; and here another lover among the ruins of a dead civilisation, with a living passion in his veins, waiting for the moment which shall extinguish all the past in the present; and yet a third lover, on horseback, rejected and desperate, yet whose present joy shall extinguish even the future. And here is Abt Vogler at the organ, or Lippo Lippi in the flare of the torches. Of course, there may be more than one speaker, but the method will be found the same. Indeed, in “The Ring and the Book” the method culminates, the same squalid story being used by a variety of people to really give expression to themselves; the nearness of the circumstances to the narrator determines the intensity of the crisis, and consequently the emotional fervour of the revelation. And of all those people Caponsacchi tells the most thrilling tale, for to him these facts were as the finger of God, to point him the way out of hell. We naturally ask, Is this dramatic method new? It is old, of course. But its most complete form in English before Browning was undoubtedly in Landor's “Imaginary Conversations,” the best of these being in prose. But Landor is classical and restrained, even in those few dialogues which are at a high pitch of tension, such as that between Tiberius and Vipsania.

Browning is a poet, a romantic, and an impressionist. He has a fine sense of circumstance, atmosphere, suggestion, in-

nuendo, in the moral as well as the physical. He hits with impassioned accuracy the exact but fugitive moment when the soul makes its enormous claim, when it takes command, and captains all the forces of intelligence and feeling, and moves them from the lower plains of experience to the spiritual heights of imagination. Penetrating as would be the vision of such a poet, it is impossible that he should see life steadily, and see it whole; nor does Browning do so. But though this is the best kind of vision, it has its risks for lesser minds, for it may lead to that fatuous complacency as to the best possible world. Browning is an antidote to this. He hails the swerve aside which breaks the regularity, the wholeness, the perfect poise. In his landscape he marks the gash in the mountain range, the silver quiver of water in the ravine, the blob of bold colour, the flash of the lordly jewel; and in the landscape of character he notes where the line of life is broken into points that catch the lights and shadows of passion. Not that he asks for a departure from the conventional, from order, or institutions, but he fears for these if they be not transfigured anew by the burning chivalry of knightly and saintly souls. Without such chivalry we may come to formal perfection with Andrea del Sarto, or logical perfection with Bishop Blongram; but these are but "finished and finite clods untroubled by a spark." Better the failures, the sins even, where the soul shines through, and stirrings of her agony are felt, for here are signs of progress. Thus, by the methods of his art, Browning leaves us in lofty mood. He gives us no definite moral or religious view. But from a variety of characters, seen in distinct crises of spiritual life, he shows us that man in his supreme moments, and woman, too, whether scholar, artist, lover, husband, wife, seeks the unattainable absolute, and is ever dissatisfied after attainment of less, for he and she belong not to the finished and complete—

"Man has for ever."

R. H. U. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DISCUSSIONS AT THE NATIONAL CONFERENCE.

SIR,—It is evident from the letter of the Rev. W. J. Piggott that at least to one hearer the discussions had more than an academic interest, and had a serious bearing on the vital questions of the day.

He has the courage to point out what many are feeling, that the conceptions of Reality, as presented by current philosophies, have a tendency to undermine that subjective image of Deity which has stimulated the devotion, love, and service

of men. It is a grave problem which this generation has to face, for we cannot go back. One of the perils of the time is the use of language which has become unmeaning. It must, we know, be largely prevalent in the Established Church, where many of the clergy must recite the creeds with large mental reservations; and even in our own communion the Ten Services seem to many, in parts, to have an archaic sound. It is necessary for us, I venture to think, as a progressive organisation to face fearlessly in our Conferences the question of the Idea of God.

Perhaps the way out will be found through an acceptance of Eucken's philosophy. In it he contends that ever and against the natural life of man there emerges a spiritual life, wherein man can find his true being, and it is the cultivation of this spiritual life which constitutes man's true existence. God is revealed as the Absolute Spiritual Life, free from all finite entanglements. Communion between God and man forms the basis of all religion. By this mode of procedure we put on one side all those purely intellectual conceptions of God which are at once the source of controversy, disagreement, and doubt.

In discussing social problems we must give credit for sincerity to all sides. Mr. Piggott, in his speech, showed the courage of his convictions, and it is evident from his letter that every position advanced had been well thought out. It is to be hoped that he will not suffer from his outspokenness, and it is encouraging to find among many of our younger ministers a deep interest in social questions. It is, no doubt, natural that many should shrink from these drastic measures, which seem to others necessary to eradicate a deep-seated disease in the social order; but if these think that the application of balm to external disturbances is of little real avail, it is their duty to say so. As with the religious life, so, it appears to me, with the social. The Master gave a short and plain statement of the conditions upon which Eternal Life could be acquired, but they were too hard for the rich young man; and so with the problem of unemployment and poverty the remedy is simple, but it is of too penetrating a nature to be acceptable to many.—Yours, &c.,

E. CAPLETON.

113, Highbury New Park,
London, N., May 20, 1912.

SIR,—Mr. Piggott says: "So, too, with land taxation schemes. The great merchants can always outbid every other competitor, and by organisation can easily regulate prices; indeed, the more easily, as the toll now paid as rent to the landlords will then be paid to the State."

Let us suppose that the great merchants outbid all competitors and rented all the land in England. They, not understanding farming, market gardening, and building, would soon become bankrupt, as they would be unable to carry on the trades which are carried on on the land. They could not sublet except at reduced rents. For a farmer would not pay a higher rent than he had already bid for the farm when he had been outbitten by these merchants; and so with the market gardener and the builder. The merchants would

soon be ruined men. They know this, and would not entertain the scheme.—Yours, &c.,

THOS. S. WICKSTEED.

14, Croydon-grove, West Croydon,
May 19, 1912.

ENGLISH STUDENTS' VISIT TO GERMANY.

SIR,—Your readers may remember the visit of German University Students to this country in 1910. May I now call attention to the forthcoming return visit of English students to Germany this summer? The influential German Committee making the necessary arrangements includes his Excellency Herr von Holleben as President; Professor Sieper (Munich) as Chairman; Professor Harnack (Berlin), Freiherr von Stengel (Munich), and other prominent men. Oxford and Cambridge are each sending 15 undergraduates, and we are hoping that London, Birmingham, and the northern Universities will send another 30.

Full particulars of the month's tour, which includes Hamburg, Kiel, Berlin, Jena, Weimar and Munich, will be sent on application to me before the end of May.—Yours truly,

CHARLES WEISS.

Kronengarten, Rickmansworth, Herts.

"TRUE PATRIOTISM."

DEAR SIR,—I should like to recommend to all Sunday-school teachers of the elder classes a little book entitled "True Patriotism," by Margaret Pease, published by the Pilgrim Press, 16, Pilgrim-street, E.C., price 1s. I shall be glad to give a copy of the book to any teacher who will send me a postcard asking for it.—Yours, &c.,

A. M. CARPENTER.

11, Marston Ferry-road, Oxford,
May 19, 1912.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—May I through the medium of your paper call attention to the fact that the London Sunday School Society have taken larger premises for their work in connection with the Southend Holiday Home, and that Miss Angles, our lady superintendent, is now quite ready to receive guests.

The new home is situate at 80, Darnley-road, Southend, in a good part of the town, and close to the sea front. It is next door to the Unitarian Church at Southend, the minister of which, the Rev. Thomas Elliot, has kindly undertaken the post of local representative of the committee entrusted with a general supervision over the management of the home. There is a nice garden, and in all respects the accommodation offered is greatly superior to that at Hillcrest-road, and includes a small bed-sitting room, the exclusive use of which can be obtained at a small increased cost.

For elder scholars the cost of board and lodging is 7s. 6d. a week; for Sunday School teachers, mission workers, and persons of the artisan class connected with the London churches, schools and missions, the cost is 10s. 6d. a week, and for all other persons 17s. 6d. a week. Special rates are quoted for week-end visits. At the present time, when persons of the two former classes are not using the home largely, those belonging to the third class can be well catered for, and will find the home the means of furnishing them with a cheap and comfortable holiday at the sea-side. For further particulars, and papers giving the regulations and full rates of admission, application should be made to Miss Angles, at 80, Darnley road, Southend.

R. ASQUITH WOODING, Hon. Sec.
25, Engayne Gardens, Upminster,
May 19, 1912.

BOOKS AND REVIEWS.

JUSTICE V. SENTIMENT.

The Province of the State. By Sir Roland K. Wilson. London: P. S. King & Son.

THE one thing which is worth everybody's while to seek is justice. What people actually do seek is usually determined by sentiment. And sentiment is the victim of rhetoric. Rhetoric, in turn, as may be ascertained by all the books on the subject, is based on more or less calculated lying. And no liar is permanently comfortable. Hence the prevailing unrest.

Such in brief is the application of the saying: "Seek ye first the kingdom of God and His justice and all these things shall be added to you." In other words justice must come first. Sir Roland Wilson sets at the beginning of his important book a quotation from the *Federalist*: "Justice is the end of government." This was the inspiration of Bentham. This is the theme of the book before us.

It is characteristic of the extent to which English politics are run by lawyers in their own interest, that no provision is made for cheap and certain justice. I am contemplating the possibility of myself suffering a certain injustice, but the expense of protecting myself is so great that I shall endure the injustice in question, should it befall me, rather than engage in a conflict which will be ultimately decided by the longest purse. The working classes are perfectly right in their belief that they cannot obtain justice from the English courts. What they are mistaken in is in blaming the judges. The judges are beyond corruption, except in so far as the rules of the legal game have to be observed by them at the cost of equity. Nor are they really to blame even here. Like men engaged in all professions, they treat their occupation as an end in itself, and not as a means. That is to say, the public must be prepared to protect itself against specialists in law, as in everything else. But the dreadful feature of the whole situation is this, that the public have had dust thrown in their eyes. They fail to see that cheap and certain justice would

render superfluous many of the measures about which the widest diversity of opinion holds. "English law," says the author, in his preface, "practically denies justice to the poor." Here is the source of much of the misery of the poor. Yet, instead of going straight for this undoubted cause of social distress, the leaders of labour allow themselves to be drawn away upon side issues such as the Osborne Judgment, instead of demanding a reform which shall bring justice to the poor.

Hence it is that the following passage which I will quote from the preface of "The Province of the State" seems to me to be one of the most important statements that have been made in recent times:

"Bentham spent a long life in pressing upon his countrymen (and upon foreigners also when he got the chance) a comprehensive scheme of law reform, based on the general principle of seeking the greatest happiness of the greatest number (individual interests being taken to be the only real interests), and more specifically on the presumption that some adults will, for the most part, be able to look after their own interests, if only they are effectually protected against violence and fraud; not (as is often erroneously stated) on the presumption that each individual in pursuing his own objects is necessarily serving the general interest. The failure of English law, as he knew it, to afford this protection to either rich or poor with reasonable certainty or promptitude, but more especially its practical denial of justice to the poor, was the object of his constant denunciation, and he worked out in minutest detail the changes required in order to convert the existing chaos into a rational system. Only quite late in life, when experience had taught him the hopelessness of trying to convert the then governing classes, did he turn his attention to political reform." It is a mistake therefore to blame the philosophical radicals, as Mr. Ramsay MacDonald does, for the evil results of the policy of *laissez faire*. What really happened was this: the capitalist could commit almost any injustice against the poorer citizen in the full confidence that the law could not be invoked except with the help of a deep purse. I do not know how far Sir Roland Wilson would accept these inferences. But it is probable also that the new aristocracy of bureaucrats which the exaltation of the State is creating will be not less ruthless than the old capitalists in taking advantage of the law as against possible critics or opponents.

"Justice can never be really the end of government until it is made gratuitous." This maxim is repeated in several places. "As I understand the matter," says the author (p. 199) "justice can never be said to be fairly administered between man and man so long as there is any question of money payment other than restitution to the aggrieved party, or payment of fines properly imposed for breaches of the law." Here I am content to bow down to the technical knowledge of the author.

The separation of justice and righteousness is the great weakness of Protestant doctrine. Christian righteousness is impossible without justice. When John the

Baptist began his preaching of the kingdom of God by demanding just conduct from the rich, the tax collector, the soldier, he was paving the way for the beatitude: "Blessed are the poor for theirs is the kingdom of God." Such is the form which is given by Luke. Matthew's addition of the words "in spirit" (blessed are the poor in spirit) has been the loophole for much hypocrisy. It still remains true that the poor will become happy when justice is really administered.

It is the business, the main business, of the State to enforce justice. When this has been done, it will be possible to consider the further functions of the State. Until this is done, no other function of the state can be satisfactorily performed. On the contrary, we flounder on now, as at present, committing injustice in order to satisfy one group of persons; later on, when this type of injustice gives rise to an inevitable reaction, we shall go on to commit another set of wrongs.

The attack upon the existence of the State which is involved in what is called "passive resistance," is severely criticised by Sir Roland Wilson. "Unless the Government is either so inefficient or so oppressive as to make me prefer anarchy or revolution, I am acting ungratefully, vote or no vote, in withholding my support while I avail myself of its protection" (23).

It thus appears that the principle which is laid down by Sir Roland Wilson is a most fruitful one. It opens out to us a way of escape from the interminable maze into which we have been led. For the impulsive and unreasoning acts of the partisan, it seeks to substitute the love of justice to which all heaven is promised.

FRANK GRANGER.

A TRAVELLER IN CHINA.

The New China: A Traveller's Impressions. By Henri Borel, Official Chinese Interpreter in the Dutch East Indies. Translated from the Dutch by C. Thieme. With 48 illustrations, pp. 282. London: T. Fisher Unwin. 10s. 6d. net.

IN the light of the recent triumphant revolution in China the aspects of the New China discussed in this very readable book (it was written in 1909) are already somewhat belated. Yet it may be heartily welcomed on account of the insight of the author into the spiritual no less than into the political aspect of Chinese culture and civilisation. The title is perhaps somewhat too comprehensive, for the book deals only with Peking and the changes which have taken place in that city. Events have moved so rapidly in China within the past year that several of the author's prophecies have already been accomplished. The key to the transformation of the whole situation is given by the remarkably successful efforts made to promote a sound education of the masses on Western lines. The attempts to weld together into one nation the heterogeneous elements comprised in the Chinese Empire by the compulsory adoption of a common language—the Chinese of the Mandarins—will probably be more potent in creating a new and united China than any paper con-

stitutions. One of the most significant features in the amazing progress of education in China is the demolition of ancient temples and the building of schools on a Western basis in their place. The influence on the rising generation is beyond all conception. Already the Chinese are demonstrating their independence of European civilisation and their power of assimilating its methods by building their own railways and warships, by manufacturing large guns and munitions of war in their own arsenals, by organising an efficient police force and fire brigades in the larger cities, by securing an adequate supply of good water and electric light, and by laying macadamised roads. The main obstacle to the natural development of China on its own lines is the suicidal policy of obtaining loans from foreign states. Her internal resources are so marvellously rich, both in agriculture and in undeveloped mineral wealth, that there can be no justification for exposing the country to possible intervention of the Powers on behalf of foreign bondholders. It is, however, necessary first of all, as M. Henri Borel ably points out, to abolish the financial corruptibility and "squeezing" methods of underpaid Chinese officials. Sound and liberal education, inculcating a civic sense of obligation to the State, will go far to eliminate the present tremendous waste of national resources, although the whole bureaucratic system will have to be radically purged and re-modelled.

As translator and editor of the doctrines of Confucius, the author has an unbounded enthusiasm for the personality and teachings of the great philosopher, of whom he declares himself to be a disciple, remarking that "Master K'ung was worthy of the devotion of hundreds of millions during centuries, if only for these texts, enunciated hundreds of years before the Christ revealed himself in Jesus:—'All men within the four seas are brethren,' and 'What you do not desire done unto you, do it not unto others.'" His strong leanings towards mysticism render him well fitted for the task of conveying to Western minds some indication of the point of view of the Chinese, in whom symbolism has reached an extraordinary degree of elaboration and complexity. The author is deeply sensitive to the influence of religious buildings, finding that the famous Yellow Temple at Peking "is surrounded by an ethereal atmosphere of the most subtle vibrations only discerned in the higher regions by the most delicate consciousness of the soul." The droning of the temple gong has for him "a sound of occult import," and he feels that "violet is the ethereal colour of devotional and pious thought." In this respect he is completely in sympathy with the Chinese views, unintelligible to most Westerners, upon the symbolism and religious significance of colour as applied consistently to the decoration of their temples, pale yellow standing for the symbol of the "highest intellectuality," blue for "pure religious sentiment," and violet for "high spirituality."

The translation has, evidently been executed with care and judgment, but it is a matter for regret that the excellent photographs of temples and arches (*p'ai-*

lous) have been reproduced in rather a poor style, which does not do justice to the richness of the tracery and ornament.

FELIX OSWALD.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Scientific Management in the Churches: Shailer Mathews. 2s. net.

MESSRS. T. & T. CLARK:—The Religion of Israel under the Kingdom: The Rev. A. C. Welch, Theol.D. 7s. 6d. net.

MESSRS. KEGAN PAUL & Co.:—The Unity of Faith: Geoffrey Rhodes. 3s. 6d. net.

MR. T. WERNER LAURIE: Wild Flowers of the Hedgerow: W. Percival Westall. 1s. net. Wild Flowers of the Wood: W. Percival Westall. 1s. net.

MESSRS. LONGMANS, GREEN & Co.:—Preventable Cancer: Rollo Russell. 4s. 6d. net. Social Work in the Hospitals: Sydney Phillips, B.A.

MR. ELKIN MATHEWS:—Illusions and Ideals: R. Dimsdale Stocker. 1s. net.

MESSRS. G. P. PUTNAM'S SONS:—What is Judaism? Abram S. Isaacs, Ph.D. 5s. net.

FOR THE CHILDREN.

A WISH.

Now that the new fruit is coming in you will be saying, "This is the first gooseberry I have had this year—I must wish." Perhaps some of you are very practical and will add, "Oh, I am not going to wish for anything much, for I shan't get it if I do," and you'll wish for a fine day for the school treat or a prize at school, instead of for the bicycle that perhaps you used to wish for. Others perhaps will say, "Oh, I'm not going to wish at all; last year I wished for fine weather for the holidays, and it rained nearly every day," or "Last summer I wished to get the average in the cricket team and I was very nearly last—it's foolish to wish." I am not so sure that it is always. I heard a very interesting story of a man to whom was to be granted one wish and only one. He was working in the fields one day when an elf came along and said "Why do you work so hard? Here's a ring, and if you wear it you can wish, and whatever you wish will come true; but you can only have one." The man was delighted; he went home to his wife, and she said, "Oh that's lovely; we can now have that beautiful field with the pretty little lake in it." "No," said her husband, "I'm not going to spend my wish on that; I'll work very hard and then we can buy that field and still have the wish left. So he worked very hard and at the end of the year bought the field. Then his wife said, "Let's use the wish to get a cow." "No," said her husband, "I'm not going to waste my wish on a cow—I'll work hard and earn enough money to buy the cow." So he worked hard and bought the cow. Years went on and still the wish was not spent. Children grew up, and the whole family were very happy, and the woman said to her husband, "You seem so different; you are so much more contented than you used to be." Years after the man and his wife died, and the children considered who should have

the ring; but one said to the other, "We'll bury it with him; he used to look at it so seriously, and mother, too, used to look at it as though it were something mysterious; so we'll leave it on his finger." And so they did. The wish was unused, but you see it had kept the man and his wife cheerfully working right through life, and life had become brighter for them since they had made up their minds to work to carry out their own wishes.

Supposing you were to be allowed to have one wish—and only one—fulfilled. I wonder what your wish would be? I am afraid some of you would wish something that you would wish you hadn't wished later on. Perhaps one of you is very fond of chocolates, and you would wish for as many as you could eat. I heard of a little boy who came into a shop at Christmas time and asked for a Christmas card. "A halfpenny one?" said the lady in the shop. "A halfpenny one, indeed," he said; "she gave me a two-guinea box of chocolates, and I must give her a penny one!" A two-guinea box of chocolates! I think he must have made a mistake, for I have never seen such an expensive box, and I don't suppose you have. Perhaps the mention of it makes your mouth water, but supposing you spent your one wish on something like that, wouldn't you soon wish you had it back? And even if you exchanged it for a doll, a box of soldiers, a doll's house or a bat, wouldn't there come a day when you wished you had waited and got more value for it? Maybe if the wish came to you when you were getting towards the end of your schooling you would wish to be whatever you wanted to get your living by being. Perhaps a boy would say, "I'll wish to be a sailor (it's so lovely to be wrecked on beautiful desert islands like the 'Swiss Family Robinson'!) or a fireman (it's so interesting to watch fires in order to earn your living!)" Yet I don't think that is worth wasting one wish over. It is said that somewhere or other there is a tombstone on which are the words "Born a man and died a grocer." Oh, what a pity! Why, you say, is not a grocer's an honourable trade? Yes, but to have become only a grocer, and nothing more than a grocer; to have done nothing better for the world than weighing out its tea and sugar! Oh, that isn't good enough. What we call our business must not be everything to us; we must see that we have other interests and cherish higher ideals than just earning money. The poet Browning has a fine poem called "The Shop," in which he simply describes a shopkeeper who attended to his work well but had other interests too, that really made the best part of life for him. And the poet says in one verse—quite simple enough for you to understand:—

I want to know a butcher paints,
A baker rhymes for his pursuit,
Candlestick maker, much acquaints
His soul with song, or haply mute
Blows out his brains upon the flute.

What the poet wants, you see, is to see the shopkeeper thinking of something higher than how to get more customers into his shop and money into his till. Tolstoy, the great Russian writer who died not much more than a year ago, tells us a fine story of a man who put all his efforts into one

wish—a wish to get more land. He sold what land he had in order to buy more where he heard it was cheaper. Then he heard of another place where it was cheaper still, so he sold up again and went there. Then someone told him of a country beyond the border where land was given away, and immediately he sold all his land to enable him to travel there. In due course he found the country; he met the chief, and was told that he could have as much land as he could walk round in one day from sunrise to sunset, but there was one condition—he must get back to the hillock from which he started or he would have none at all. He accepted the condition, and got up early next morning and started at the very moment of the sun's appearance, rejoicing at the prospect of becoming very rich. He walked on until mid-day, and then wondered whether he ought to return. "No," he said to himself, "I'll go a little farther; I can run part of the way back, and I want more land yet." So he went on. Early in the afternoon he again wondered if he ought not to commence the return journey, but just then he saw a field a little bit out of his way that looked very fertile, and he said, "Oh, I should like to take that in; I'll hurry along and get round it before I go back." So he did. Then he began to hurry back, but, alas, he found he had grown tired through much walking, and the road seemed much longer than he had expected. He dragged himself along, and he saw to his horror that the sun was hastening towards the west. He hurried on as best he could, and it sank lower. Still he was out of sight of the hillock, and still, therefore, he was compelled to force himself to hurry. At last, when the sun was very low, he saw it in the distance; he ran as best he could, and just as it set he threw himself at the hillock and fell down—dead. So the only land he needed and the only land he had was six feet of earth for a grave. Jesus told a story very much like that: we call it the "Parable of the Rich Fool." It was about a man who had plenty in his barns and wished only to eat, drink, and enjoy himself, but his wish was a worthless one, and death stepped in and he had nothing to show God for his life on earth. There are plenty of people like the two men I have just spoken of. They spend all their lives trying to get something that is of very little use when they get it, and which may be taken away before they can enjoy it. What should we wish for, then? Something that will remain after death—a loving heart, a noble work, a life that shall remind men of Jesus.

When Dickens was a little boy his father showed him one day in the course of a country walk a great house called Gad's Hill Place, and told him he might be able to have it for his own if he worked hard. I don't suppose his father thought much more about what he had said for years, but Dickens did come to own that house and to live in it for the closing years of his life. Work was behind the wish, and work should be behind all our wishes. If they are good wishes, we shall be the better for working for them if they never come to pass, and oftentimes they will.

You wish I would leave off? All right, I will. W. K.

MEETINGS AND SOCIETIES

THE NATIONAL PEACE CONGRESS.

WHILE the memory of the exhibition of aviation for purposes of war which the King recently witnessed at Weymouth, and the speech by Mr. Winston Churchill on further naval development were uppermost in the public mind, the eighth National Peace Congress met last week at Caxton Hall and for three days discussed various matters relating to armaments and arbitration. The discussions were of an extremely practical nature, and in reading them we are perhaps less impressed with the progress that the cause of peace is making than with the general consensus of opinion as to the necessity for driving home the economic facts so strikingly put forward by Mr. Norman Angell in his famous book, securing the exemption of private property from capture at sea, and strengthening the goodwill which already exists between the commercial men of our own and other countries. Sir Ernest Tritton declared that "war and finance were absolutely antagonistic," and dwelt on the ever-growing interdependence of the Powers through finance; Mr. F. W. Hirst (editor of the *Economist*) brought some powerful arguments to bear in support of his contention that "whatever captures and destruction of floating property occur in war are almost bound to injure British interests"; and Dr. J. T. Lawrence (member of the Institute of International Law) said the next reform to be striven for at the Hague Conference must be in regard to submarine mines "laid off the coasts and ports of an enemy with the sole object of intercepting commercial navigation."

But there are deeper reasons underlying all these material considerations which must, after all, be pressed home to the mind and conscience of the nation unceasingly if we are not to be hurled back into barbarism by the accumulation of armaments and the fostering of suspicions which they actually cause to exist. War is an evil which every civilised Christian Power must seek to prevent, as Monsignor Benson said, and he was entirely right in laying stress on the principles, so antagonistic to the spirit of religion and humanity, which produce conflict. Speaking at Westminster Cathedral on the same subject last Sunday, he said it was not merely the industrial unrest which threatened civil war that required a remedy; a remedy was required for the wider and deeper unrest that threatened to plunge nations into the horrors of unnecessary wars, and threatened to plunge the Western world into a war the world itself had never dreamed of before. The consciences of men were beginning at last to awaken, for efforts were being made on every side in the cause of peace. The human remedy was the remedy so far as anything human could be. It was the placing of ordered reason before the minds of men, but they could never conquer the passion for war

by mere humanitarianism. They could only conquer it by loving their neighbours as themselves, and to love their neighbours as themselves they must first of all love God.

Lady Barlow, speaking on the subject of "Peace and Democracy," urged that peace was a fundamental necessity for social reform, and it was not to the Court or the aristocracy, the upper middle class or the rich manufacturer, that they must look for a remedy of the warlike spirit. Mr. Ramsay MacDonald, M.P., said, at the evening conference on Thursday, "there is no Jingoism among the working classes when they are in their normal frame of mind. Sometimes, however, they become insane, and are impelled by their emotions either to support in a negative sort of way a war or call for one. As democracy is beginning to rule the world the great problem before us is to devise means by which, when wars are being worked up, the working classes will continue to remain in their normal frame of mind. Solve that problem and you solve the problem of peace."

The Rev. J. H. Harris, who has just returned from a visit to Central Africa, submitted for the Anti-Slavery and Aborigines Protection Society a resolution calling public attention "to the menace to international peace created by the growing tendency of our own and other European Powers to train African troops in the methods of European warfare," and asking that the subject might be placed on the programme of the forthcoming international Congress. Mr. Harris contended that it was inconsistent, while educating natives in the eternal principles of "liberty, equality, and fraternity," to train them in the theory of European warfare. The resolution was passed. Another resolution which was carried with a slight verbal alteration was the following, proposed by Mr. F. Maddison:—"That this Congress protests against the rapid extension in the use of aerial vessels in war, and appeals to all Governments to foster by every means in their power an international understanding which shall preserve the world from a practice which will add a new hideousness to warfare. This Congress earnestly invites the International Peace Bureau to place this question on the agenda of the forthcoming Universal Peace Congress at Geneva."

The Rev. Dr. Estlin Carpenter, Miss Kate Stevens, Mr. J. A. Hobson, and Mr. F. J. Gould (Moral Education League) contributed papers to the Conference on Education and International Peace on Wednesday. Among others who read papers or took part in the discussions of the Congress were Mr. Arthur Ponsonby, M.P., who made some trenchant allusions to the upper "or worst educated class" which had very much to do with bringing about occasions of war; Mr. G. H. Perris, whose subject was "Rival Naval Armaments"; Dr. W. Evans Darby (Peace Society), the Rev. Canon Grane (Church of England Peace League), Mr. Percy Alden, M.P., Mr. George Barnes, M.P., and Mr. W. C. Anderson. A resolution advocating general strikes by international agreement for the prevention of war was not passed, being defeated by 89 votes to 47.

THE NATIONAL COMMITTEE

FOR THE

PREVENTION OF DESTITUTION.

THIRD ANNUAL MEETING.

A VERY warm welcome was given to Mr. and Mrs. Sidney Webb, who have just returned from a long tour in the East, at the annual meeting of the National Committee for the Prevention of Destitution which was held at Essex Hall on Monday, May 20. The Bishop of Birmingham, who presided, said that although Mrs. Webb had told him that she and her husband did not intend to write a book on their travels, she admitted that many of the new ideas and information they had gained would go into such books as they might write in the future. Referring to the record of the past year's work, which might seem to indicate that little actual progress had been made during the twelve months covered by their report, he said he thought there were nevertheless many signs of real progress. Undoubtedly a great desire was being shown on the part of those responsible for legislation to advance on the lines laid down by the Minority Report, which was being carried through piecemeal. The Bill for the Control of the Feeble-minded would have been delayed much longer, he believed, had it not been for the cumulative effect of the Minority Report, for there was nothing that the legislator was more tempted to do than to put things off as long as possible. It was only by very hard knocking at the door they wanted to have broken down that anything could be accomplished. Then there was the unquestioned formation of public opinion, which was going on slowly. He thought it was as well that it should go slowly, because there were so many things in the way of the necessary reforms, and it was better that the demand, when it came, should be an irresistible demand. It was a gross misstatement of their position, the Bishop added, to say, as so many did, that they were undermining individual responsibility. What they wanted was to place people in such a position that they could exercise their responsibility more completely than was possible as present, in regard to sanitation, education, and even decency. He himself was heart and soul with their movement, although he was unable to do as much spade-work for it now as he wished, for he believed that it would help to create self-respecting citizens. He would do all that lay in his power, in season and out of season, to support the National Committee.

Mr. Hamilton Fox, hon. treasurer, moved the adoption of the report and accounts in the absence of Mr. Graham Wallas, to whom this duty would otherwise have fallen. He expressed the warm appreciation of the Committee for the self-sacrificing work which had been done in the office by their voluntary helpers, adding that if it had not been for their assistance he thought it would not have been possible for them to report a balance on the right side, which meant that they had money to carry on their great cam-

paign. Mr. E. R. Pease, in seconding the motion, said the chief value of their work was that it provided organised and not only statistical information for the administrators of every country.

Mrs. Sidney Webb expressed her great pleasure at being among her colleagues once more. She could not be expected, she said, to give a very lucid account of what had been done in her absence, as she had at present a rather muddled mind, but she had discovered one thing since her return, that while she was in the Far East the Nation had been carrying out the work which the National Committee for the Prevention of Destitution set out to do in its early days, namely, the breaking up of the Poor Law. The National Insurance Act, involving huge expenditure, with its immense staff and paraphernalia, was an instrument for breaking up the Poor Law, and it gave money to the Education, Health, and Lunacy authorities as the Minority Report had recommended. She wished she could say that it was going to prevent destitution. There were always two ways of doing things, the clever way and the stupid way, and she thought if the Government had taken up the Minority Report they would probably only have incurred one-quarter of the expense they were faced with now. There were three lines on which their society ought to plan a great campaign in the autumn. First of all, they must watch very carefully the working of the Insurance Act, if it was found to be workable, and advocate their own methods when any little hitch occurred. Then as the Government was not pledged to do anything next session, there was a chance of getting them to take up this matter of the Poor Law. There was also the question of the Minimum Wage, in regard to which such a great step had been taken during their absence. They had always said that the whole possibility of bringing home to a man his obligations as a parent and a citizen rested on his being provided with work at a proper wage. They had to see that the legal minimum wage was extended to the whole of industry.

Mr. Sidney Webb pointed out briefly some of the valuable features of the Insurance Act, especially commending the disablement clauses. The most hopeless person to deal with under the present system was the person who broke down before reaching old age, say at 45 or 50, especially hard-working women who were thus prevented from getting even the miserable wage they had been able to earn perhaps by charring or laundry work. A provision of 5s. a week was now to be made for every one of these people, which would take them out of the Poor Law, and in every way the power of the Poor Law was being rapidly diminished as the Minority Report advocated. Major-Gen. Evatt, in moving a vote of thanks to the Bishop of Birmingham, said the whole of England seemed to have moved out of its old apathy, and that was the only way in which the Empire could advance.

Mr. and Mrs. Sidney Webb were entertained to dinner the same evening at the Holborn Restaurant by the Members of the Fabian Society.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE London District Unitarian Society maintains its reputation for energetic and valuable work in rendering aid to existing churches in the London District, assisting in the formation of new churches, promoting social intercourse between members of congregations and others interested in the spread of liberal religion, in organising or supporting special religious services, or in the delivery of lectures and the circulation of literature. In the sixty-second annual report it appears that eleven congregations receive grants from the funds, eight of which have provided two services a day throughout the year, the Finchley Church having been added to that number since November. The district minister has put in another year of strenuous work, and given considerable attention to the weaker churches, especially those without a settled minister. High appreciation is recorded of the services of members of the Lay Preachers' Union without whose assistance the Society would have had considerable difficulty in providing regular services at the churches for which it is responsible. At Acton, where the Rev. A. C. Holden is the minister, there are more members on the congregational roll than there have ever been. Mr. H. N. Caley, as lay worker, gives himself freely to the work at Bermondsey, and Finchley is hoping for the services of a regular minister. A fine spirit is manifested at Stratford and Forest Gate; Kentish Town progresses under the guidance of Rev. F. Hankinson, and the new year opens encouragingly at Lewisham. Peckham loyally supports the work of the Rev. Douglas W. Robson, and at Walthamstow remarkable capacity for development has been shown under the Rev. Douglas Hoole, a development only protracted by the breakdown in health of Mr. Hoole shortly before Christmas. Mr. Wm. Lee, B.A., has charge of Wimbledon, and at Woolwich, the Rev. T. F. M. Brockway has succeeded the Rev. L. Jenkins Jones. The Society has suffered a great loss by the death of Mr. David Martineau, J.P., and Miss Preston.

At the annual meeting of subscribers and friends of the Society, held at Essex Hall, on Thursday evening, May 16, Dr. W. Blake Odgers, K.C. (President), was in the chair, supported by Sir Edwin Durning-Lawrence, Mr. C. Hawksley (president of the British and Foreign Unitarian Association), Mr. A. Wilson, the Rev. J. Arthur Pearson (district minister), Mr. Ronald P. Jones (hon. treasurer), and Mr. Ronald Bartram (Hon. secretary). Amongst those present were the Revs. W. W. C. Pope, W. Tudor Jones, F. Hankinson, W. H. Rose, W. Copeland Bowie, John Tovey, Chas. Roper, W. G. Tarrant, Douglas W. Robson, John Ellis, A. C. Holden, Hugon S. Tayler and Miss Sharpe. Letters regretting inability to attend were read from Messrs. F. D. Bowles, E. Gauntlett, G. H. Clennell, and Mrs. Bartram.

The Chairman (Dr. Odgers) spoke of the work the Society was doing in endeavouring to lay before the population of London the truth of Unitarianism. He

wondered if they had been doing their utmost in the past, if they were doing it at that moment, and if they were prepared to do their utmost in the future to make that great seething population understand what it was for which they stood and worked. They were undoubtedly more respected than they used to be, but he did not think that was any reason why they should abate their efforts or cease to imitate their predecessors in the zeal with which they worked in the cause. It was not the time to rest when the battle was half won, but it was the time to do more. He was of opinion that there were not enough Unitarian chapels; there ought to be one in every square mile of London. Dr. Odgers said that there was a scheme which the Society hoped to be able to carry out, requiring some £12,000 or more, and it had been his experience that when a good workable scheme, with a reasonable chance of success, was put before them the money and support was readily forthcoming. He felt that they were not doing their utmost by the great city in which they lived, and they were going to work to make everybody in London know what they believed and for what they stood, and to carry the cause forward for the uplifting and the betterment of the inhabitants of the metropolis.

The Secretary in presenting his report said that the two churches without a settled minister were Finchley and Wimbledon. Mr. Lee was taking the place of a minister at the latter place. They hoped to be able to help Finchley to a minister of its own very soon, and at Stratford, since the printing of the draft report, the Rev. John Ellis had resigned his ministry to take charge at Stalybridge. The Secretary noticed how few of the younger generation were subscribers to the Society, reliance being placed too much upon the older people. He appealed to the young people to take more interest in the work of the Society that they might be better able to carry on the good work that would be handed down to them.

The Chairman moved the adoption of the report, and, in seconding, the Rev. H. Gow, president of the Provincial Assembly, spoke upon "The Problem of our London Churches." There was no reason for taking a dismal view of the London churches. It was better to have an outlook and a call to something bigger; a sense of larger responsibility, as they had it in London, of the infinite. There was great work to be done in London and that Society could feel that it was doing something well worth doing on the lines of spreading the views they held dear, but there was a large amount of work to be done still. London was a little unique and emphasised the problems and difficulties going on in the kingdom in all the churches. Especially in London was there the lack of the spirit of worship amongst the people. He thought it was only a passing phase. There was an enormous exodus of people from Saturday to Monday, going out to the country or to some city or other. Whilst there was a certain amount of good, health and pleasure derived from that change, it presented a common and serious problem in connection with the churches. There was a sense of being able to get on pretty well without churches. Were the question put

to them, many of those people would say, "Oh yes, those are my views pretty much; I think you Unitarians are right," but they would not dream of troubling themselves in the slightest degree any further. It was not merely Unitarian views that were wanted. Those people were too easy-going, and a religion which was purely comfortable and easy-going, and had not the doctrine of the Cross in it, was a religion which only made appeal to the reason and would not fasten on the imagination or gain their discipleship. Their religion was the most optimistic religion in the world in the deepest and highest sense, because it was essentially based on the belief in the Fatherhood of God and the brotherhood of man; on the faith that beneath all the vice and selfishness and suffering there was a great, good, and noble purpose in life. He thought that optimism which they preached without the doctrine of the Cross making claim upon a man's whole duty and self-sacrifice was not going to touch those comfortable people. They needed to feel the spirit of worship of the old Puritan ancestors. In connection with the formation of new churches three things were desirable; ministers, a fine earnest nucleus of devoted men and women, and a building which impressed people with the sense that they were determined to succeed in the permanent establishment of their cause.

Mr. Charles Hawksley, supporting the motion, said there would be opportunity before long of assisting a movement about to be proposed for providing a Unitarian Church in Central London of which they would be proud, and which would, it was hoped, attract not only a good congregation but ministers whom it would be a pleasure to hear and help. More ought to be done to encourage young people to attend the churches. Whilst visiting among the Lancashire and Yorkshire churches he felt that some of them would put London to shame not only by the size of the congregations but also by the beauty of the churches. He hoped that would not always be the case, because London ought not to be the worst off in that respect.

Dr. Odgers here vacated the chair to the occupation of his predecessor in office, Mr. Alfred Wilson, in order to fulfil an engagement at the Middle Temple; and Mr. Hawksley moved, Sir Edwin Durning-Lawrence seconding, a vote of thanks to Dr. Odgers.

Mr. H. B. Lawford also supported the adoption of the report, and said he always felt a debt of gratitude to that Society, because it was the parent of the Wandsworth Church, to which his family had belonged since the beginning. As a Londoner, he felt that the experiment started some time ago of the missionary minister's work had been extremely successful, and that Mr. Pearson's work in and around London was invaluable. The motion was carried unanimously.

The Treasurer presented his financial statement, which showed receipts of £937 9s. 1d., and expenditure of £853 6s. 10d., leaving a balance of £84 2s. 3d. Considering that there were thirty-four churches and only 200 subscribers, making not more than five or six subscribers to each church, there was room for much increased support

and interest. The present year was an extremely critical one in the affairs of the Society. With one exception the special subscriptions promised for a five years' period all terminated with the current payment, and the problem had to be faced of renewing or otherwise obtaining subscriptions amounting to over £300, or nearly half of the subscription list. It must be the first task of the new committee to deal with that problem during the year, and in the meantime an urgent appeal was made to the supporters of the Society and the whole body of Unitarians in London to maintain the work at its present level, at least, by new or increased contributions. The chairman moved the adoption of the statement, Mr. T. H. Terry (Brixton) seconded, and the statement was adopted.

The Rev. J. Arthur Pearson reported the completion of another year's work as district minister of the Society. He had preached seventy times in twenty-eight meetings for worship, delivered nine van or other open-air addresses, given four lectures to branches of the Liberal Christian League guilds and adult schools. The success attending efforts at their churches compared favourably with that of such other agencies at work, and the churches made a positive contribution to the religious life of the neighbourhoods in which they were to be found. A noticeable fact at all church committee meetings he had attended was that the services were recognised as the centre of life of the church. The religious idea was paramount and the various agencies at work were expressions of that idea. In the autumn services were arranged at Hounslow, but the experiment ended with the tenth service as sufficient support was not forthcoming to warrant their continuation. New work would be begun next autumn at Leytonstone and Muswell Hill, and a visit of the van was being planned to each of those districts. Experience strengthened the belief that open-air work was good in so far as it removed false impressions, and made plain the fact that "heterodox" as well as "orthodox" people were trying to serve God among men. The Rev. W. H. Drummond and the speaker officiated as vice-presidents of the Lay Preachers' Union, and in various ways at the regular meetings of the Union tried to be of service to the members. The religious associations and activities of their young people were a legitimate concern of the Society. It was a pleasure to participate even a little in the plans and purposes of their churches, to know the excellent spirit that animated both ministers and people; and he waited confidently for the time when this church and the other could launch their schemes, and the Society would be able to furnish both men and money, recommending that only the biggest and most far-reaching proposals be undertaken. There were great plans under consideration, and the next few years would see a marked development in their common work, and their power to do that work.

Mr. A. A. Tayler moved the adoption of the report, and Mr. F. W. Elsdon (Woolwich) seconded. Mr. A. Savage Cooper (Finchley) moved the re-election of Dr. Odgers as President of the Society for the ensuing year, and Dr. W. Tudor Jones

seconded. Both motions were carried unanimously, and the Rev. W. W. C. Pope moved the election of officers and committee, Miss Tarrant seconding. A vote of thanks was moved to the lay preachers by Mr. Dowson, and seconded by Mr. T. L. Rix (Finchley). During the meeting a collection was taken amounting to over £7.

THE WHITE SLAVE TRAFFIC.

A NEW Committee called "The Pass the Bill Committee" has been formed for the purpose of bringing before the public the need for immediate legislation to stop the infamous White Slave Traffic. Amongst the promoters are many who have felt this effort to be especially incumbent on them since the irreparable loss of Mr. Stead, to whose courageous self-sacrifice the passing of the Criminal Law Amendment Act in 1885 was due. The Committee will work for the enactment during this session of the Criminal Law Amendment (White Slave Traffic) Bill, 1912, of which Mr. Arthur Lee has charge. This Bill was drafted in collaboration with the Home Office, and it has in principle been approved by three successive Home Secretaries. What is now needed is to press the Government either to give facilities for the Bill or to bring it in as a Government measure. Lady Bunting has kindly consented to act as hon. treasurer; contributions should be sent to her at 9, Torrington-place, London, W.C. Miss Howes has been appointed as secretary. Further particulars will be announced shortly.

WHIT-WEEK MEETINGS.

UPWARDS of a hundred ministers have already intimated their intention of being present at the anniversary meetings of the British and Foreign Unitarian Association. Many of the churches and nearly all the district societies will be represented. In addition to Dr. Crothers, the American Unitarian Association will be represented by the Rev. D. W. Bacon (Salem), Dr. Perkins (Portland), and Miss S. B. Williams (Boston); the Brahmo Samaj of Bengal by Sir Krishna Gupta, and of Madras by Mr. V. Govindan; South Africa by Mr. R. C. Brown (Johannesburg) and Mrs. Woodhead (Cape Town); New Zealand by the Misses E. and L. Moon (Auckland); Italy by Dr. Angelo Crespi; Holland by Miss Van Eck (Leiden); Germany by Miss von Willezeck (Cologne); Canada by Professor Howard Barnes, F.R.S. (Montreal). At the President's luncheon a welcome will be given by Dr. Carpenter to eleven ministers who have entered upon their duties since the last annual meeting of the Association. Dr. S. H. Mellone will respond to the toast of "Our Colleges." At the religious service a choir of fifty voices will lead the singing, from the churches at Highgate, Islington, Kentish Town, Kilburn, Newington Green, and Wandsworth, also members of the Choral

Society of the Women's Social Club. Tickets to ministers and delegates have been issued to all who have sent in their names to Essex Hall, and hospitality has been arranged for a great many ministers. Afternoon tea will be provided in the Small Hall on Tuesday, Wednesday, and Thursday, from 4 to 5. The railway companies have referred visitors to their Whitsuntide excursion lists, and are not issuing vouchers this year.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackpool: Appointment.—The Rev. H. Bodell Smith has accepted the unanimous invitation of the members of the Lytham-road Church to become the resident minister. The appointment has the support of the British and Foreign Unitarian Association and the North and East Lancashire Unitarian Mission. Mr. Smith was formerly the minister of the church (which has had no other resident minister) for a year (1900). He will enter upon his duties early in June.

Brixton: The Late Mr. Richard Keating.—The Unitarian fellowship and the Effra-road Church have lost a strong and earnest supporter in the death of Mr. Richard Keating on May 15. Mr. Keating was born at Nottingham on March 19, 1827. He enjoyed early religious instruction at the High Pavement Chapel School, receiving testimonials from teacher and scholars when he left Nottingham in 1855, which bear witness to his zeal and interest in the cause of religion. He connected himself in London with the Carter-lane Mission, working there with Mr. Frederick Nettlefold, Mr. S. Preston and others until his marriage in 1861. From that time he was a constant attendant and supporter of the Brixton Unitarian Church, one of the most prominent and esteemed members of the congregation. His religion was part of his life, characterised by simplicity, sincerity and strength of conviction. To the last he was anxious, whenever possible, to be present at the services of his church, for it was to him not only a place of thought and meditation, but also of worship and the communion of the soul with the highest. He was deeply interested in all the work of Liberal Christianity. Youthful interest in all the world's work was, in truth, a delightful quality of his long life, and no one could meet him without feeling that in him old age was, as Longfellow expressed it, "Youth itself, though in another dress." He has passed away "full of years" and rich in the love of family and friends. His life was long, prosperous and happy, distinguished by its simplicity, usefulness and fidelity to spiritual duty.

Crewe: Free Christian Church.—The Rev. G. Pegler, B.A., late of Newcastle-under-Lyme, who has just settled in Crewe, received, together with Mrs. Pegler, a hearty welcome from the congregation on Wednesday, May 15. The chair at the meeting was occupied by Alderman J. Briggs, a staunch supporter of the Church. Among those present were the Rev. Enfield Dowson, B.A., of Gee Cross; the Rev. B. C. Constable, of Stockport; and Mr. J.

Oliver, of Stalybridge, as representatives of the East Cheshire Christian Union; the Rev. H. D. Roberts, of Liverpool, as representative of the Liverpool District Missionary Association; the Rev. W. A. Weatherall, of Nantwich, as representative of the South Cheshire and District Association; also the Rev. Wm. Griffiths, B.D., Ph.D., of Congleton; Councillor Cameron, of Accrington, lay missionary on the Unitarian Van; Mr. F. Cooper, secretary of the Newcastle Old Meeting House, and other friends. The chairman, in his speech, assured the new minister of the hearty support of the congregation. The Revs. Enfield Dowson, B. C. Constable, H. D. Roberts, W. A. Weatherall, and Mr. J. Oliver also spoke, expressing their good wishes for the success of the cause at Crewe. In his reply, the Rev. G. Pegler said that while men were hard to gather into the churches, he would do his best to build up a church which should do good work for God and man. A programme of music, arranged by Mr. Hilditch, organist of the Church, followed.

Evesham: Presentation to the Rev. Joseph Wood.—The monthly meeting of the Protestant Dissenting Ministers of Warwickshire and Adjoining Counties was held at the Oat-street (Unitarian) Church, Evesham, on Wednesday. Special interest attached to it by reason of the fact that this was the last time the Rev. Joseph Wood, of the Old Meeting Church, Birmingham, who is now retiring from the active ministry, would address the ministers' meeting. Among the ministers attending the meeting were the Revs. Jos. Wood (Old Meeting Church, Birmingham), J. Worsley Austin (Church of the Messiah, Birmingham), I. Wrigley (Lye, Stour-bridge), A. H. Shelley (Cradley), J. H. Smith (Cheltenham), Rudolf Davis (Gloucester), T. Paxton (Handsworth), J. E. Stronge (Kidderminster), J. Hipperson (Oldbury), A. E. Voysey (Old Meeting, Birmingham), W. J. B. Tranter (Birmingham), W. E. Williams (Evesham), J. A. Shaw (Wolverhampton), C. J. Sneath (Birmingham), and Felix Holt (Leigh). The service in the chapel was conducted by the Rev. Jos. Wood, who delivered an impressive address. The visitors were entertained to luncheon in the schoolroom by the Evesham congregation, Alderman Geoffrey New presiding. After the loyal toasts had been honoured, Mr. A. H. Martin proposed "The Ministers' Meeting." The Rev. J. A. Shaw responded. The Chairman then proposed "The Preacher of this morning." He referred to the fact that that was the last occasion on which they would welcome the Rev. Jos. Wood as a member of the monthly meeting. Mr. Wood's connection with them had done an enormous amount of good to the body and to everyone connected with it. They highly appreciated his work. Many movements which had been set on foot among the Unitarian body had been due to him, and they must all appreciate the fact that they had had amongst them a prophet indeed. It was with regret that they lost him; they thanked him for all he had done for them, and the Evesham congregation thanked him for coming so frequently amongst them. Mr. New added that Mr. Wood had promised to visit them once a year as long as he lived. The Rev. J. W. Austin, who seconded, said a little while ago the Ministers' Meeting passed a resolution expressing their appreciation of Mr. Wood's great services in the Midlands and their personal affection and esteem for him. The ministers wished to give him a little memento, and he now had much pleasure in presenting him with a gold watch, inscribed: "Presented to the Rev. Jos. Wood by his ministerial friends in the Midlands with affection and esteem. May 15, 1912." The ministers felt they would like to make the presentation at Evesham, because they always looked forward to the Evesham meeting more than to any other they had in the year. Mr. Austin went

on to say that there was not a minister in the district but revered and esteemed the man they called their leader. They wanted him to know that now he was leaving, he was leaving a mark on their hearts that time would never efface. They were all the better for the work he had done and for the example he had set them. In replying, Mr. Wood said he could not say how deeply he felt the words that had been spoken by Mr. Austin, and the expression of affection and regret on the part of his ministerial brethren. It was a great deal for a man, when he came to the end of his active career, to know that he had a place in the hearts of those who had worked with him side by side in so many ways and for so many years. Although he had come to the end of his ministerial life, he hoped he had not come to the end of his connection with these churches and the good work they were doing; he hoped to have more leisure for visiting his friends and perhaps preaching for them. As this was the last meeting he would attend in his present capacity, he wished to say that after spending twenty-eight years amongst them, and some forty-eight years in what he might call the Liberal Christian ministry, he had found the message he had to give one of great joy. It had been for him a long and happy experience. His faith in the gospel of Liberal Christianity grew with years, and he would like to encourage the men who were bearing the heat and burden of the day in their churches by telling them that the future was theirs. The past had had its martyrdoms: the present had its difficulties; but the future would have its triumphs. The great cause of Liberal thought and Free Christianity was bound by all the forces that were in the universe to go on to greater and greater triumphs. Intellectually the Free Churches had their differences, but the thing for which they stood was pure and undefiled religion. His last advice to his brethren was to preach what Christ preached, and not to care two straws about preaching what St. Paul or anybody else said about Christ. It was not what men said about Christ; but what Christ himself said, the Gospel which he preached, which, if they were faithful to it, would carry Liberal Christianity to a success of which they had never dreamed. In accordance with custom at the Evesham meeting, the Chairman proposed "Civil and Religious Liberty all the World Over," to which the Rev. J. E. Stronge responded. The Rev. Rudolf Davis proposed: "The Evesham Congregation," and Mr. J. L. Felton (Chairman) and Mr. W. Gill Smith (Hon. Secretary) responded. Mrs. Cliff afterwards entertained the visitors to tea at her house on Greenhill.

Liverpool Domestic Mission Society.—The 75th annual meeting of the subscribers and friends of the Liverpool Domestic Mission Society was held at the Mission, Mill-street, on Monday evening, the 13th inst. About 120 were present at the meeting, the President (Councillor F. Bowring) being in the chair. Mr. Bowring referred sympathetically to the illness of Sir Edward Russell, who had intended to be present at the meeting; and also alluded to the resignation, after 18 years' service, of the hon. secretary, Mr. Harold Coventry. He was glad to say they had found a capable successor in Mr. Harold Armstrong. The report of the Committee contained no new feature, the income of the Society being still some £200 to £300 below the expenditure, necessitating a constant appeal for special donations. Mr. Walter Holland (hon. treasurer) seconded the adoption of the report. Sir W. B. Bowring moved, and Mr. Hugh Rathbone seconded, a vote of sympathy with the missionaries and their devoted band of voluntary workers, the latter referring specially to the long and faithful record of Mr. Fred. Robinson, who has been organist and choir-master for more than 25 years. Besides the

Sunday services, he has given an organ recital, and conducted the choir practice every week, in addition to his service in the Sunday school. Mr. Rathbone alluded to the attempt now being made to systematise the dock labour of Liverpool, and wished it every success. Mr. G. H. Ball also spoke in support of the resolution. The missionaries, the Revs. T. Lloyd Jones and Joseph Anderton, briefly responded. Mr. Arthur Hall moved the election of the Committee, which was seconded by Mr. George R. Brace, and the meeting concluded with a vote of thanks to the chairman, moved by the Rev. E. S. Russell, and seconded by Mr. Laurence D. Holt.

London Guilds Union.—The London Guilds' Union held its annual meeting on Saturday, May 18, at Ilford. Tea was taken in the schoolroom, after which the business meeting, presided over by the Rev. J. Arthur Pearson, was held in the church. The general secretary, treasurer, and local secretaries presented their reports, which were adopted. The work in the local guilds is of a very varied character, but all have a religious basis, and aim at fostering deep spiritual and personal service. The great object of each guild appears to be thought and service for others. Teas and entertainments to the inmates of an almshouse, the feeble-minded, crippled children, the blind and their guides, a weekly allowance of 2s. for four years to a crippled "friend," toys for poor children, a gift to the President's Poor's Purse, are among the efforts made by members to lighten the burden of their less fortunate brethren. For their own enjoyment, education and uplifting, the guilds report lectures and addresses by specialists, debates and conferences among themselves, reading circles, a question class between president and members, and a dramatic and orchestral society. One guild even boasts a manuscript magazine. The Rev. Gordon Cooper, seconded by Mr. Woolland, and supported by Mr. Clark, moved that the best thanks of the meeting be given to the officers for their services in the past year, and that they be re-elected for the ensuing year. This was unanimously carried, the officers being Rev. J. Arthur Pearson (president), Miss Mary Francis (hon. secretary), Mr. F. Talbot (hon. treasurer). The president (Rev. J. Arthur Pearson), in reviewing the work of the guilds, drew attention to the fact that there were 34 churches and missions with a roll of 1,500 young people over 16 years, many of which had no guilds as such. The name "guild" appeared to be an obstacle to some, being regarded as medieval and antiquated, whilst others thought it savoured of trade unionism. He wanted the guild to be the active and impressive force it could be; he saw splendid opportunities for missionary work among the young people, but it would necessitate hard work, cheerful work, if their power for good was to be felt. A discussion followed, after which an excellent musical programme was given. There were about 100 present, including representatives from Ilford, Stratford, Mansford-street, Blackfriars, Highgate, and Rhyll-street.

Mansfield.—A Confirmation Service was held in the Old Meeting House on Tuesday, May 21, conducted by the Rev. Joseph Wood, of Birmingham, assisted by the minister, the Rev. F. Heming Vaughan, B.A. Seventeen young people, who had previously attended a preparation class, were presented by the minister for admission into the Church Fellowship. Mr. Wood, after an impressive address on "The Grace of Christ," spoke a word of encouragement to each candidate and gave the right hand of welcome into the Church. The service concluded with the celebration of the Lord's Supper. There was a good attendance of members and friends. Each of the newly-confirmed members received a copy of the Prayer Book or New Hymnal as a welcome gift from the congregation.

NOTES AND JOTTINGS.

THE CHILDREN AND EMPIRE DAY.

Mr. Carl Heath has written to the press explaining that the National Peace Council, of which he is the secretary, representing thirty allied organisations, social, political, religious and educational, desires to draw attention to the more humane and world-wide aspect of national life which should lie at the basis of all teaching in connection with, and celebration of, Empire-day in the schools. This has been admirably expressed, he says, in the circular letter issued this year by the London County Council Education Committee to the heads of schools (London). No finer exposition of national ideals can be set before the children than is therein suggested to the teachers. The spirit of the whole circular is shown in the concluding paragraph: "It is the quality rather than the quantity of British rule that ought to be emphasised. On Empire-day the children should indeed be taught 'to think imperially'; but to think imperially should be to think not materially but spiritually, not arrogantly but magnanimously, not proudly, as in contemplation of a great possession, but humbly, as in recognition of a great duty." Leaflets on these lines will be sent to any teacher on application to the National Peace Council, 167, St. Stephen's House, Westminster.

CONFERENCE ON THE FEEBLE-MINDED.

At a Conference on the Feeble-Minded, held on May 13 at the house of Mr. and Mrs. Reginald Halsey, Portman-square, presided over by Sir George H. Savage, the following resolution was passed:—That this Conference supports the Bill for the Care and Control of the Feeble-Minded, promoted by the Association for the Feeble-minded and the Eugenics Education Society, and further urges the necessity of providing greater facilities for the medical and psychological examination and observation in Reception Houses, adequately staffed for the purpose, of persons brought before the Criminal Courts. The Resolution was moved by Miss A. H. P. Kirby (secretary National Association for the Feeble-Minded), seconded by Mr. W. H. Dickinson, M.P., and supported by Mr. Thomas Holmes (secretary to the Howard Association), Dr. Robert Jones, of Claybury, Dr. C. W. Saleeby, Mr. Eliot Howard, J.P., and others.

THE "REVIEW OF REVIEWS."

The May number of the *Review of Reviews* contains a characteristic portrait of Mr. W. T. Stead, in which the expression of the visionary predominates strikingly over that of the dauntless fighter which he undoubtedly was. There are several tributes to the power of his personality by men of very different types, including Lord Fisher, who describes him as a "human Dreadnought," fearing God and fearing none else; and Lord Milner, who speaks of the intense vitality which made his conversation more brilliant and stimulating than his writing. Mr. Alfred Stead

is now editor of the *Review of Reviews*, which he intends to carry on in the same spirit and actuated by the same ideals as his father.

THE PICTURE PALACE AND JUVENILE CRIME.

It has been stated recently by a stipendiary magistrate that there has been an extraordinary increase in juvenile crime of late, traceable to melodramatic films shown at picture palaces. Mr. Silvester Horne asked the Home Secretary in the House of Commons on Monday whether his attention had been called to this statement. In his reply Mr. McKenna said that he had recently received a deputation from the principal makers of films on the question of the formation of a committee by the manufacturers, with the duty of examining all films before they are used. He understood that such a committee was in process of formation, and in view of the serious bearing of his matter on the moral development of our young citizens, we shall all share his hope that good may result from this step.

* * *

There are, however, less obvious ways in which the wrong bias is given, not only to childish minds, but to untrained minds in general at picture palaces, as in certain sensational stories woven round the war in Tripoli which we witnessed recently. The sympathies of the audience were enlisted by a process of suggestion entirely on behalf of the Italians, and nearly everyone, we imagine, left the theatre imbued with the idea that only the Arabs could be guilty of "treachery." In such cases, perhaps, little harm is done at the moment, and the vivid impression produced by the pictures may be soon forgotten; but anything that tends to strengthen race prejudice must be deprecated by all who are anxious to promote fair play between the nations.

THE LAND QUESTION IN THE CONGO.

Mr. E. D. Morel recently pointed out in the *Daily News* and *Leader* that, under the old law, the Congo natives have no legal rights whatsoever in the land. It is, however, in the direct interest of the Belgian Government that the native population of the Congo should add to its harvesting of natural products the *cultivation* of products for the world's markets, such as cocoa, rubber, and so on. He repudiates the misleading notion that the black man is incapable of utilising the soil economically, and reminds us of the enormous cocoa industry which the Fanti and the Ashanti have built up on the Gold Coast, the hundreds of square miles which have been covered with rubber plantations by the Binis in Southern Nigeria, the vast acres planted with the ground nut by the Senegalese, and the similar results which have been accomplished in little Gambia. "In Northern Nigeria," Mr. Morel adds, "Well, I invite the person who thinks the native of West Africa will not work and cannot cultivate the soil to go and visit the admirably kept and extensive cotton plantations in the Kano Province, with the products of which half Moham-
medan Africa is clothed to-day."

JOHN TREVOR,

Photographic Artist.

Studio: 82, High St., Hampstead, N.W.

Mr. TREVOR does all kinds of photographic work at moderate charges. He makes a speciality of photographing people in their own homes. This gives greater ease and naturalness to the sitter and produces more characteristic portraits. Appointments should be made for interviews and sittings. Price list and specimens on application.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHERS (both Services):

May 26.—Rev. HERBERT McLACHLAN, M.A.
(Warden of the Home Missionary College, Manchester).

June 2.—Rev. H. D. ROBERTS (of Hope Street Church, Liverpool).

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager*.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z. INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

COUNTRY COTTAGE TO LET, twenty-five miles from London. Pleasantly situated, with good garden; two sitting-rooms, three bedrooms.—Yewhurst, Coombe Hill, East Grinstead.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella." Washable. Wide range of fascinating designs. Beautiful shades, durable, looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

REMNANT BARGAIN!—Genuine White Art Irish Linen. Big pieces suitable for making Teacloths, Traycloths, D'oyleys, &c., 2s. 6d. per bundle. Postage 4d. Irish Linen Catalogue FREE.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 25, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3649.
NEW SERIES, No. 753.]

LONDON, SATURDAY, JUNE 1, 1912.

[ONE PENNY.]

UNITED SUMMER SCHOOL,

The Hayes, Swanwick, Derbyshire.

Under the auspices of the Inter-Denominational
Conference of Social Service Union,

JUNE 22 to 29.

Charge, 5s. 6d. per day or 35s. for the week.

Applications, accompanied by booking fee of 5s., should be sent before the end of this month to J. J. STARK, Ashmead, Orleans-road, Upper Norwood, S.E.

THE FARRINGTON MEMORIAL.

Various friends of Mr. and Mrs. FARRINGTON are anxious to place some memorial of him in the church at Richmond, and a sub-committee has been formed to take into consideration the form it should take. It has been suggested that a window in the church would be a suitable reminder of his ministry there, but the committee will be glad to receive and consider any communications on the subject from friends.

Letters and subscriptions may be sent to Mr. E. WILKES SMITH, 2, Waldegrave-gardens, Strawberry-hill; or Mrs. G. H. EDWARDS, The Barns, Eastcote, Middlesex.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

SAMUEL JONES FUND.—The Managers meet annually in October for the purpose of making Grants.

APPLICATIONS must, however, be in hand not later than WEDNESDAY, JUNE 12, and must be on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton-arcade, Manchester.

**Opposed to Nothing that is Good.
Afraid of Nothing that is True.**

THE CHRISTIAN COMMONWEALTH.

Organ of the World-wide Progressive
Movement in Religion & Social Ethics.

A Sermon and Prayer by the REV. R. J. CAMPBELL, M.A., appear every week; also Answers to Questions on Religion and Problems of Life by REV. W. E. ORCHARD, D.D., a Parliamentary Article by PHILIP SNOWDEN, M.P., and a Contribution by REV. E. W. LEWIS.

This Week's Issue (May 29) contains a
SPECIAL INTERVIEW with
Principal J. ESTLIN CARPENTER,
With Portrait.

Also "The Transfigured Face," by Rev. R. J. CAMPBELL; an Interview with the Grand Mufti, by Dr. C. W. WENDTE; "The State and the Railways," by PHILIP SNOWDEN, M.P., &c., &c.

Every week with the "Christian Commonwealth" there is published a Supplement, containing notable Sermons and other utterances by Preachers and Leaders, at home and abroad, who voice the religious and social message of the twentieth century. Among those whose discourses have appeared in this series are:—

BISHOP GORE; Rt. Hon. D. LLOYD GEORGE; MR. G. BERNARD SHAW; DR. LYMAN ABBOTT (Editor of the "Outlook," New York); PASTOR HERMANN KUTTER (Zurich, Switzerland); PROF. T. L. VASWANI (Brahmo Samaj); MR. C. MONTEFIORE, M.A. (Liberal Jewish Synagogue); PRINCIPAL J. ESTLIN CARPENTER; DR. W. E. ORCHARD; Rev. J. M. LLOYD THOMAS ("The Social Challenge of the Churches").

The price of the "CHRISTIAN COMMONWEALTH" and the Supplement together is 1½d., post free 2d. (Newsagents supply the Supplement to order only.) Either can be obtained separately at 1d., post free 1½d.

Dr. CROTHERS' SERMON,

preached for the British and Foreign Unitarian Association, in Essex Church, on Tuesday evening last, will be published shortly as a penny pamphlet by the "CHRISTIAN COMMONWEALTH."

AN INTERVIEW with DR. CROTHERS will appear shortly in the "CHRISTIAN COMMONWEALTH."

EVERY WEDNESDAY.

One Penny.

Order of your Newsagent.

By Post: Per annum—Inland, 6/6. With
Sermon Supplement, 8/8. Abroad, 8/8.
With Supplement, 10/10.

THE
CHRISTIAN COMMONWEALTH,
Salisbury Square, LONDON, E.C.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,
HIGHGATE, N. — Wanted, in September, a resident Mathematical Mistress. Write, stating age, qualifications, experience, and subsidiary subjects offered. Salary £50, with laundry free.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

CROW'S NEST.—Mr. E. W. LUMMIS proposes to take a party to Eastern Switzerland in August. Inclusive cost: a fortnight abroad, 14 guineas; a month abroad, 19 guineas. Persons wishing to join should write early to 15, Green-street, Cambridge.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 2.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. E. DAPLYN; 6.30, Rev. A. C. HOLDEN, M.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. E. THACKRAY, M.A.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. S. P. PENWARDEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. Dr. CROthers; 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30.
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. F. H. JONES, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. HAROLD RYLETT.
 Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. CHYNOWETH POPE; 7, Rev. Dr. CROthers.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. VICTOR FOX; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. H. D. ROBERTS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Mr. F. R. NOTT, LL.B.; 7, Mr. H. G. CHANCELLOR, M.P.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HOBHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. Dr. S. H. MELLONE.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

PEGG—READ.—On May 26, at Chelmsford Unitarian Church, by the Rev. A. H. Biggs, of Ilford, Alice Maud Read to Harry Pegg.

DEATH.

MACE.—On May 26, at 11, Chase Green-avenue, Enfield, Middlesex, Elizabeth, widow of Charles Mace, in her 82nd year. Interred at Tenterden Churchyard on Friday, May 31.

Situations

VACANT AND WANTED.

CLEANING or CHARING.—A couple of days' work per week wanted by member of one of our London Missions, who has, for years, done work of this kind at houses of well-known members of our churches. Highest references can be given.—Apply to "X," INQUIRER Office, 3, Essex-strand, Strand, W.C.

ENGAGEMENT REQUIRED as Companion or Companion-Housekeeper, temporary or permanent, or to accompany invalid to country or seaside, or take charge of household during absence. Experienced, capable, highest references.—Address, C. M., 20, Alyth-gardens, Golder's Green, N.W.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	371	The History of Rosslyn Hill Chapel	375	MEETINGS AND SOCIETIES :—	
THE LIBERAL CHRISTIAN PULPIT :—		CORRESPONDENCE :—		British and Foreign Unitarian Assoc.	377
Uniformity and Nonconformity	372	“The Province of the State”	375	The Sunday School Association	380
LIFE, RELIGION AND AFFAIRS :—		Discussions at the National Conference	375	NEWS OF THE CHURCHES	382
The Month of Song	374	FOR THE CHILDREN	376	NOTES AND JOTTINGS	383

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

NOTES OF THE WEEK.

SIR T. VEZEY STRONG'S weighty and dignified protest against the attempt on the part of the most tempestuous section of the London Press to embitter the relations between Germany and England by exaggerated and distorted accounts of the recent Potsdam incident is exceedingly well-timed. The pity is that such attempts apparently mislead the thoughtless public. All the more reason is it, then, that the Peace Societies, the churches (each of which ought to be a peace society), and associations like that newly founded by Sir Vezey Strong for the promotion of friendship between the several European nations, should continue their beneficent work of trying to infuse a little sanity, not to say morality, into the public relations between the great States of the Continent.

* * *

THE Society of Friends have this year taken the unusual step of holding their Yearly Meeting in Manchester. As usual, the discussions were full of interest and vigour, and exemplified once more the breadth and sure ethical instinct for which the Society throughout its honourable history has been so remarkable. In the course of an interesting discussion on the work of the virile adult school movement, Mr. Rowntree Gillett said that the object of the schools “was not to make Quakers, but to make, to build up men and women.” Probably this fact is to a large extent the cause of their success. Perhaps the most interesting of all the proceedings at the Meeting, as it was certainly the most topical at the moment, was the conference

on the relation between Christianity and business. By way of introducing the subject a committee, authorised by the meeting, had prepared a paper, the main principle of which was that business in the fullest and broadest sense of the word was not an end but a means, not merely a profit-making occupation but service of the community. “It is clear,” said the committee, “that some of the effects of the competitive system are becoming intolerable to the Christian consciousness. The strain for the rank and file is at present seriously out of proportion to the results achieved, and the provision of better conditions of life would clear the way for belief in the Father who distributes His sunshine and rain to all, and would lay a solid foundation upon which human brotherhood might be built. . . . It was well that the conscience of the Christian community should be aroused to the immorality of a system which demanded a reserve of labour waiting employment, without at the same time providing that those standing by should be maintained in a condition of industrial efficiency.”

* * *

IN a discussion on the foregoing paper Mr. Seeborn Rowntree, of York, whose own sociological investigations are of the highest interest and value, said that out of about eight million people in regular work probably one-third received wages of not more than 25s. per week, and about one million received a weekly wage not exceeding 20s. As he has elsewhere pointed out, 23s. per week is the very least sum upon which a normal family can maintain the barest physical efficiency. It is the dim, sometimes blindly groping consciousness of the crude injustice of facts like these amid rapidly growing national wealth, and not the mere retention or otherwise of some workman who does not belong to the approved trade union, which is the cause of the present industrial discontent. It is only a superficial dia-

gnosis of the case which attributes labour unrest to the efforts of a few unscrupulous agitators. Those who know the Labour world from within are quite convinced that the movements of recent months have, speaking generally, come from the rank and file. And if labour, as is only too evident, does not always know what it wants, it is all the more incumbent on disinterested people to use their best efforts to determine what on any just or rational distribution of wealth labour should have.

* * *

THE public meeting at Essex Hall on Wednesday evening last was in point of numbers and interest one of the best that has been held for many years. The subject for discussion, “Religion and International Relationships,” was entrusted to the capable hands of Sir T. Vezey Strong, Dr. Crothers, and Mr. J. A. Hobson. Sir Vezey Strong was, to the general regret, unable to be present, but sent his paper, which was read *con amore* by Mr. H. G. Chancellor, M.P. The ex-Lord Mayor's paper dealt with various movements already at work for the maintenance of friendly relations between the European nations. Dr. Crothers, with delicately barbed wit and sly, dry humour, pleaded for a better intellectual understanding between the United States and the British Empire, pointing out that the mutual ignorance on the part of the two peoples of even the most ordinary facts in the life of each is often incredible. Mr. J. A. Hobson, in a thoughtful address on the “Ideals of the Working Classes,” maintained that notwithstanding much exaggeration and sometimes violence, the aims of labour, though not always clearly realised or articulated, are in the main a demand for justice, reason, order, amity. Moreover, the organised working classes were nearly always, in matters outside their own particular claims, on the side of justice, freedom, concord and sanity.

THE LIBERAL CHRISTIAN PULPIT

UNIFORMITY
AND NONCONFORMITY.*

BY THE REV. J. E. ODGERS, M.A., D.D.

"Look unto the rock whence ye were hewn."
—ISAIAH li. 1.

TO-DAY is the 19th of May, and on this day 250 years ago the Act of Uniformity received the Royal Assent, and with the ejection of the 2,000 ministers consequent upon this, begins the line of religious ancestry represented by this College. We look back to

"... those Unconforming, whom one rigorous day
Drives from their cures, a voluntary prey
To poverty, and grief, and disrespect,
And some to want, . . .
Their altars they forego, their homes they quit,
Fields which they love, and paths they daily trod,
And cast the future upon Providence,
As men the dictate of whose inward sense
Outweighs the world."

I am appointed to address you on the historical and religious significance of this event, and on its place in the national life of England.

All the troubles of Protestantism, where once established, are traceable to the notion that the civil ruler takes on, as by right of succession, the Papal dominion over the Church. This is exemplified in the great compromise arrived at in the German Diet, and expressed in the words "*Cujus regio, ejus religio*: whose is the territory, his is its religion." The German prince devises or sanctions oppressive Church regulations for his territory, however small. The Swiss municipality assumes to dictate to the ministers who shall and who shall not be admitted to Communion; and this produces the tremendous turning of the tables which we know as the Rule of Calvin in Geneva. The English monarch admits or stints measures of reformation at will, on the Tudor principle that "whatsoever His Majesty should enjoin in matters of religion should be obeyed by all his subjects." Henry VIII., as Supreme Head of the Church, applied this principle as he chose, and men suffered simultaneously for the denial of his supremacy and the denial of transubstantiation. After the interval of Roman reaction and the Marian persecutions, the Church of England approached its definite settlement. The supremacy of the Crown was again defined; to it was reserved all

power of alteration, revision, and addition, alike in matters ritual and doctrinal. Queen Elizabeth was in a hurry to enforce uniformity; she believed that external conformity would lead to unanimity. She devolved the power reserved to the Crown upon a Court of High Commission, and spurred the Bishops to action with injunctions and admonitions. The returned exiles (and among them were many of the Elizabethan Bishops) who had lived during the Marian period in communion with the reformed Churches of the Continent, found themselves forbidden to take any steps to win England to a definite Protestantism, which seemed to them the one thing needful. The Queen would have no preaching, because this might lead to discussion and difference; she could not, however, prevent the growth of a party of further reformation. Within this party two sections developed; one moderate, conformable, and wishful to maintain the national and parochial character of the Church; the other more attached to the model presented by the reformed Churches of the Continent, which they believed to be closer to the New Testament pattern, and espousing a Presbyterian theory of Church organisation. Both demanded the institution of Discipline which the Edwardian reformers had declared to be most necessary (see the Communion Service).

Outside these parties we have on one side the colourless conformists—those who had been Protestants under Edward and Catholics under Mary, and were now disposed to be anything that the Queen liked to make them or call them; and on the other the Separatists, who held that the particular Church, gathered, planted, and covenanted, is that to which all the promises of the New Testament are applied and in which all the power of Christ may be exemplified. The charter of the Moderates was the exception made for their case in the Act of Subscription to Articles, 1571, an Act passed by Parliament in spite of the Queen's disapproval; she was perpetually insisting that such legislation infringed her own supremacy. By this Act, which authorised the Thirty-nine Articles, the minister was required to subscribe to all the articles of religion "*which only concern* the confession of the true Christian Faith and the doctrine of the Sacraments," the Articles which embody a theory of the Church and its ministry being thus allowed to be non-essential. This continued to be the charter of those who held views as to the parity of ministers, who thought it desirable that Bishops should not be officers of State, and who demanded more freedom and initiative for the parochial clergy.

On the accession of James I. the hopes which had been built upon his Presbyterian education and antecedents were rudely disappointed. From the Hampton Court Conference, James brought away the motto—No Bishop, no King, and proceeded to put forth the canons of 1603, which had no Parliamentary sanction, and by which every minister is ordered to declare that he acknowledges all and every Article to be agreeable to the Word of God, and that he willingly and

ex animo accepts the new form of subscription and all things contained therein. Between seven and eight hundred ministers declined this subscription, and from this time the question of subscription to articles, leading directly to the discussion of fundamentals in Christian doctrine and Church polity, becomes prominent in this country. In the later years of James, under the primacy of Abbot, himself very much of a Puritan, we find a number of ministers, episcopally ordained, who would not qualify for benefices by the new terms of subscription, who were maintained as preachers or lecturers, often by the corporations of towns (as in the case of Baxter), and sometimes by funds privately raised, especially in cases where the rector or vicar did not preach. These lecturers incurred the particular enmity of Archbishop Laud. I cannot dwell upon his assiduous efforts to enforce a uniformity after his own mind and that of Charles I.; but there is a kind of judicial blindness which is almost pathetic about his production of the Canons of 1640, just on the eve of the breakdown of Church and Royalty alike; it is like the sinking ship firing a broadside as she goes down. From the issue of these Canons Richard Baxter dated his nonconformity.

When the Long Parliament met in the same year, the extreme Presbyterian party was nowhere. The whole sense of the House was with the Moderates, and it looked as if a reformed episcopacy after the model of Archbishop Ussher or that of Bishop Williams would have satisfied everybody. But the war in its early stages went against the Parliament, and political exigencies compelled alliance with Scotland; foremost among the conditions imposed were the taking of the Solemn League and Covenant by the members of the English House of Commons, and their undertaking to promote a Presbyterian Church polity in England, and so to ensure a uniform religious organisation on both sides of the Tweed. Apparently, nobody was very much in earnest about Parliamentary Presbyterianism; Lancashire was the first county to adopt it. The City of London, largely influenced by the Scottish delegates who attended the Westminster Assembly, did more than adopt it; it developed a high doctrine of the divine right of presbytery, but Presbyterian organisation seems hardly to have been effective elsewhere. The Parliamentary army, besides developing a number of religious eccentricities, fostered a serious objection to what it supposed to be a new clerical domination. The Little, or Barebones, Parliament of 1653 was entertaining projects for disendowing both the Church and the universities for the purpose of relieving the burden of taxation consequent upon the war, when Cromwell summarily closed its proceedings. Becoming at once Lord Protector, he constituted what may be called the Established Church of the Protectorate. Many people fail to understand who were the clergy ejected in 1662, and identify them in their minds with Ranters and Fifth Monarchy men and other unlicensed preachers of the Commonwealth days. But the Church

* The substance of an Address given in Manchester College Chapel on Sunday, May 19, 1912.

of the Protectorate to which the ejected belonged was in form the Church of England, retaining its parochial system and the support of the clergy by tithes, and respecting the rights of patrons; for instance, Richard Frankland, founder of the Northern Academy of which this College is the descendant, held the living of Auckland St. Andrew on the presentation of Sir Arthur Hazelrigge. But in every case the presented person had to go before the Triers for approval. Of course, there were complaints that they were prejudiced and capricious, but Baxter defends them. The Moderates were now the exponents of the situation; Baxter's scheme of voluntary association extended from Worcestershire into counties where Parliamentary Presbyterianism had made no progress. The several ministers might organise their parishes as they would. Some did so on the Congregational model. Baxter and others preferred the old way with churchwardens and sidesmen. So we have a system, national and parochial, worked by men divergent in theory, but united by voluntary association in common work and interest.

The breadth of Cromwell's own view had been expressed in the Instrument of Government (1653), "that such as professed faith in God by Jesus Christ (though differing in judgment from the doctrine, worship, or discipline publicly held forth) shall not be restrained from, but shall be protected in, the profession of the faith and exercise of their religion, provided this liberty be not extended to Popery or prelacy, nor to such as, under the profession of Christ, set forth and practise licentiousness." Hereupon, Baxter tells us, the orthodox party said that the words "faith in God by Jesus Christ" should mean nothing less than the fundamentals of religion; and he was appointed a member of a committee of divines to draw up a statement of fundamentals "to be as a test in this toleration." Then follow his often quoted words: "I would have had the brethren to have offered the Parliament the Creed, the Lord's Prayer, and Decalogue alone as our essentials or fundamentals, which, at least, contain all that is necessary to salvation, and hath been taken by all the Churches for the sum of their religion. And whereas they still said, 'A Socinian or a Papist will subscribe all this,' I answered them, So much the better and so much fitter it is to be the matter of our concord." What does this mean? Not that he was indifferent to further points of doctrine, not that he cared nothing for theological refinements—he spent his life among them—but that, as he explains, it is always better to take a man into, than to leave him out of, your religious polity. Begin by making him an outlaw, and you lose all influence over him. Make the essentials such as he can readily admit, or his acceptance of what you impose becomes a mere form which he will probably treat disingenuously. Make them uniform for all, so that there may be no distinction at the outset between him and the man who subscribes more than he.

Baxter had faith in the practical union of moderate men. He tells us

exactly this in speaking of the associated ministers of Worcestershire. After excepting a few Episcopalians and Independents who held aloof, he says: "All the rest were mere Catholics, men of no faction, nor siding with any party, but owning that which was good in all as far as they could discern it, and upon a concord in so much, laying out themselves for the great ends of their ministry, the people's edification." I doubt not that a great number of the ejected ministers were such "disengaged faithful men," as he calls them. I think our religious ancestry runs back to those men whom Baxter afterwards defended as the "mere Nonconformists"—"those who had addicted themselves to no sect or party at all, though the vulgar called them by the name of Presbyterians." "I am loth," he adds, "to call them a party, because they were for Catholicism against parties." How strong in numbers the Moderates were, may be gathered from Baxter's estimate that if the Restoration settlement of the Church had been on the lines of Charles II.'s October Declaration passed into law not more than three hundred ministers would have refused to conform. As it was, the restored Bishops and a vindictive House of Commons were bent on making such comprehension impossible, and won a mean triumph in the Act of Uniformity.

Before Charles II. returned to England, in his Declaration from Breda, and afterwards, in the October Declaration of 1660, to which I have alluded, he showed an exact knowledge of the wishes and demands of the Puritan clergy, and a generous spirit of concession to them. He proposed to take subscription back to the terms of the Elizabethan Act ("which only concern," &c.); to make Bishops *primi inter pares* by associating presbyters with them in local synods, and even in ordination. Option was to be allowed in matters of ceremony, University subscription to be abolished, the Prayer Book to be revised, and liberty granted to those who could not conform even on these terms. This might have been the charter of a comprehensive National Church for that age and for many generations. The Act of Uniformity, which was passed in 1662, was practically equivalent to the Elizabethan Acts of Uniformity and Subscription, with no loopholes and no exemptions. The Act was to come into operation naturally within six months of the Royal Assent of the 19th of May; but by an arbitrary act of cruelty it was to be enforced on August 24 (St. Bartholomew's Day), so that those who did not conform should not receive the Michaelmas tithe. The Prayer Book which the Act authorised did not issue from the press until a few days before August 24, and did not find its way into the hands of many of the clergy by that date.

The story of persecution under the successive acts of the Clarendon Code I cannot now relate. With a break, due to Charles' abortive Indulgence in 1672, the harrying and imprisonment of Nonconformist ministers continued almost to the eve of the Revolution of 1688. Their offence constantly was ministering in private houses to friends, and members of their former congregations. The Toler-

ation Act of 1689 allowed the meeting of "Their Majesties' Protestantist subjects dissenting from the Church of England," under conditions, in licensed premises; the Comprehension Bill, which embodied the hope still strong in the mind of the moderate Nonconformist of being restored to a place within a National Church, did not pass. In fact, it is strange to note how little that one might reasonably have expected came to pass in fulfilment of the hopes of the moderate Nonconformist. He had liberty of worship; he and his fellows need meet no longer in holes and corners guarded with devices for preventing the constable or the spy from being able to identify the preacher. But the elders among them had misgivings as to the institution of separate worship, and were careful that their meetings should not take place in the "public time," that is, while service was proceeding at the parish church. Constantly the retired position of the old meeting house is a reminder of the desire of its founders to avoid every appearance of aggressiveness. The minister did not look beyond his own little society, and disclaimed all notion of religious competition with the Established Church. There was a temper of mind generated by the long period of enforced patience and disappointed hope; a calm piety that knew little of the exaltations and depressions of the fervid soul; a deep sense of moral duty, and a punctual discharge of the offices of religion in the meeting house, the family, and the private hour.

Liberty of education was long delayed. The Conventicle Acts had forbidden an ejected minister or any member of his family to teach any body anything. The Universities were closed against Dissenters; Richard Frankland and his students were obliged to hide in places in the Lake District that are even now difficult to identify. But when at last the Dissenting academies escaped the threats of suppression which menaced them in the reign of Queen Anne, they were willing to extend to others the liberty they claimed for themselves. This at least was the tradition of that Nonconformity with which we are allied. You will, perhaps, be interested in a quotation from the address of Dr. Barnes, the first Principal of this College, in which, in the year 1786, he dedicated it "to Truth, to Liberty, to Religion." After pointing out that prejudice, especially in the form of quiet depreciation of those who differ from you, is no more justifiable in one religious party than in another, he thus addresses the liberal Nonconformists of his day:—"You are a Dissenter; perhaps, a Hebrew of the Hebrews, you can trace back your lineage to the first confessors of Nonconformity; and you wish your son not to swerve from a profession which his ancestors have held so long and so firmly. Do not endeavour to accomplish this by infusing into his mind the false notion that all worth is confined to the communion with which his birth has connected him, or that its opinions have some higher authority than the judgment of those who profess them. Take no unfair advantage of his respectful feeling towards you, to make

him think it a breach of filial duty to differ hereafter in his judgment from you and them. Let him know the truth, and the whole truth, on every subject connected with religion, without anxiety or reserve. But teach him also to love and reverence the truth for its own sake, and to spurn all compromise or concealment of his sincere and well-considered convictions. Let him feel in himself the value of a free mind; accustom him to a high standard of moral action, cherish in him a sense of independence, give him a right estimate of the worth of those worldly honours which tempt men to a dishonest or thoughtless profession of conformity with an endowed and established faith. Do this, and you will neither have overstepped your duty nor have fallen short of it; you will probably leave a zealous successor in the place which you have occupied in the House of God; but, at all events, you will have given to society an intelligent and honest man."

The third thing demanded by the Dissenter was liberty of public usefulness. He was still barred by the Test and Corporation Acts from holding any commission under the Crown, any office of public trust, even from being a town councillor of his native place. Such functions were open only to those who had taken the communion according to the rite of the Church of England. And these Acts were not repealed until 1828; but who could charge the "Dissenting interest" with indifference to the public good, and slackness in the causes of justice and mercy?

I must notice in conclusion two characteristics of our religious inheritance which grew out of the experience of the Old Dissent, almost as soon as it became a recognised body and had to arrange, however unwillingly, for its own continuance. The *Comprehensive Church*, which England refused to make actual, became an ideal. When the first Dissenting ordination in London was to be held (1694), the candidates, among whom was Edmund Calamy, who tells the story, insisted on being ordained "ministers of the Catholic Church of Christ, without any confinement to particular flocks or any one denomination." (Notice the persistence of the Baxterian term.) The very language lifts the thought from a mere question between Presbyterian and Congregational. The minister is to be V.D.M.—the professional description he appended to his name: *Verbi Divini Minister*, servant of the word of God, not servant of Salem Chapel! And for us even now the Church in which we take service is not so much actual, as *becoming*.

And finally, was it not inevitable that the limitations in practice of broad and inspiring ideas should become intolerable? Questions of the subscription demanded by law, of doctrinal tests at the ordination or settlement of ministers, successively arose, provoked controversy, and again and again divided the Dissenting ranks. With the minority abode the principle of a broad Church Fellowship, of freedom of thought for the student, and freedom of expression for the preacher, which is our inheritance to-day.

LIFE, RELIGION & AFFAIRS.

THE MONTH OF SONG.

AND so, once more, the great days of the air creatures have come and passed—nest and song and love in woodland coverts and in the wide, open spaces of the world. And once more the old delicious wonder of it all gets possession of us: Is there, we ask again, and yet again—is there anything quite so amazing and quite so full of enchantment as this fruition of bird-life which, for England, in May, never fails of achievement? No matter about the weather—that delightful uncertainty of English springtime—nor what disasters and afflictions harass the human folk; there they are, by the end of May's first week—all the countless wayfaring migrants, back from their winter homes in the south or west. Since the late days of March and all through April, they have come drifting in to find their last year's nesting haunts, heralded, most likely, by the lively chiffchaff, whose shouts, from some high beech or pine, cheer us while the east wind holds; unfalteringly they come, on tired wings, to keep their ancient tryst with the Great Mother, who needs and calls them for her yearly festival; until, at last, we hear the shy notes of the sedge warbler, or the harsh vibrant voice of the corncrake, and know that the long hazardous pilgrimage is at an end.

Wonderful enough has been the presence and earlier music of those who stayed with us through the winter, and who waited not for its passing before breaking into song—throstle and skylark and wren, robin and hedge warbler, and, on serene evenings, quite early in March, the rare mellow flutings of the blackbird. Listening to these homeland voices, such as we listened to in childhood and every year of later life, the amazement of familiar things comes upon us as of old. But when we hear again, one after another, the strains of the returned migrants, and think of their adventurous flight, perhaps of a thousand miles and more, over sea and land, then the "shock of mild surprise" strikes deeper and deeper into the heart. The magic strangeness of it all—the joy, the pain, the passion of life's unfathomable mystery!

Much has been learned, in recent years, by patient observation, of this annual movement of birds to and from our shores; yet the full interpretation of it seems as far off as ever. The facts are known—the perils encountered, the vast distances sometimes travelled (the American Golden Plover journeys some eight thousand miles, almost from antarctic to arctic zones), the dauntless energy with which they wrestle with adverse winds, and brave the foes that beset their way. But why they do it, and how they achieve it, is still their own secret. Musing on this, and on what the birds are to us in the manifold life of Nature, we must say that these air creatures do express or embody

the wonderfulness of that life, with a sort of careless unconcern that baffles while it enchants the human soul. The grace of form and movement in some, the exquisite shadings and blendings of plumage in others, the marvel of their nests, the delicate colouring of their eggs, the fine modulations of their voice, such as that of the willow wren, who sings as if he were but a lyre for the breeze among the leafy boughs where he is hidden—these things surprise us anew, each year, till we wonder if we have ever really seen and heard them before. That passionate song of the tree pipit, half rivalling the lark, as he descends, quivering from his upward flight, to the branch from which he rose; that clear, delicious lyric of the blackcap; that wandering melody of the garden warbler; that exulting pæan of the throstle; that soft, slow, measured strain of the blackbird, whose voice, at the close of a rainy day, seems to express in melody nearly all that we have ever thought and felt of the mystery of life and the world: we have heard all this again, in this last month of another English spring, and the heart is filled once more with the old wonder and the new delight.

An old labourer was dragging very weary steps homeward, after sunset, a few days ago; so tired he was that only with difficulty and pain the bent form made progress along the dusty road. Slowly he passed where, in a dense thicket, a nightingale was singing. Would he hear that and stop to listen? He did not stop, but as he passed another listener, unnoticed by him, caught the words, "You beauty!" and he trudged onward to his home. So, into the heart of the old toiler of the field sank the music and the mystery of the night. The bird sang to himself and his mate, careless of other listeners; but the world was richer than he knew, and love was giving and receiving, in its own unconscious, unpremeditated way.

I think that while the wonderment of things, whereof this varied bird-life is so beautiful an embodiment—while the wonderment increases the longer one lives, yet every year gives some fresh hint of its meaning. "Ah, yes," we say, "I see, I feel, I know." But if someone ask, "Well, then, *what* do you know, and *what* does it mean?" we are silent. That amazing impulse which brought these fragile creatures of the air on their adventurous flight, to nest again in the old haunts, that burst of song from the hawthorn, that soft purring of the turtle dove in the larchwood copse—it is life; it is passion; it is beauty; it is pain. And we are at one with the spirit of it all, or we should not care, we should not suffer, we should not rejoice. And every season brings its fresh and vivid experience; and that experience is knowledge, insight, vision. Only we are unconcerned to tell it in language, knowing it is mystery still.

One splendid afternoon in this year's May, a short, sharp thunder-storm broke over the fields; a wild, fierce wind followed it, bringing the noisy clatter of hail upon the roof where I was sheltered. It passed in a few moments, and even as the noise ceased, the song of a skylark, high up in the storm-cleansed air, fell like a voice from heaven—a song of unmeasured,

illimitable joy. "Here, here, in this pure radiance, in these wild notes, is the meaning of it all," that air-born voice was saying. And we may leave it there, and go on with our human work and thought and dream, aware of that *something more* which, though we cannot comprehend, we may respond to and rejoice in, and sometimes love.

W. J. J.

THE HISTORY OF ROSSLYN HILL CHAPEL.

ON Wednesday next, June 5, our friends at Hampstead celebrate the Jubilee of the building of their present chapel. Dr. Sadler in a short history read before his congregation thirty years ago states that there was probably a small Presbyterian meeting house on the site of the present schoolroom at Hampstead in the reign of Charles the Second. "The first minister," says Dr. Sadler, "whom we can distinctly trace is Mr. Thomas Woodcock." Dr. Sadler had seen a MS. sermon of his dated July 21, 1695, Hampstead. He had probably been educated at Leyden and had married the cousin of Milton's second wife, on whose early death the famous sonnet was written. The second minister was Mr. Zechariah Merrell, who had a long pastorate, dying at Hampstead in 1732. Dr. Sadler goes on to describe the succeeding ministers so far as the very scanty records allow.

The best known name before that of Dr. Sadler himself was that of Mr. Rochemont Barbauld, who was minister at Hampstead from 1787 to 1802, when he removed to Newington Green. Dr. Sadler himself began his long and honoured ministry in 1846. He died in 1891, having been minister of the congregation for nearly forty-five years.

Dr. Sadler's paper, together with a personal appreciation of him by Mr. Squire, and some historical notes by Mr. Henry Sharpe, has been published by the Hampstead congregation, and copies can be obtained from the secretary, Mr. E. F. Grundy, at 1s. each.

Under Dr. Sadler the congregation increased and flourished. The old chapel, now the schoolroom, became far too small, and on June 5, 1862, the present chapel was built. Dr. Martineau preached the sermon at the opening, and a dinner followed by speeches took place in a marquee erected in the chapel grounds. The report in the Hampstead paper of the time states that "the weather was most unpropitious, but that the handsome edifice was entirely filled by a very influential and, we should say, highly intellectual congregation. The Rev. James Martineau preached from John xvii. 20, 21, a most eloquent and impressive sermon. Among those who were present we observed the Revs. Dr. Sadler, T. Madge, J. Martineau, J. J. Taylor, R. B. Aspland, J. P. Ham, H. Jerson, R. Spears, T. L. Marshall, R. C. Jones (Bristol), H. Solly (Lancaster), Dr. Davison, Dr. Carpenter, Sir John and Lady Bowring, Messrs. R. Martineau, E. M. Field, J. Chamberlain, E. Enfield, J.

Nettlefold, J. S. Lister, Russell Scott, W. A. Case, H. Sharpe, and many others." The chairman at the dinner was Mr. R. Martineau. Speeches were made by Mr. E. W. Field, Dr. Martineau, Dr. Sadler, Mr. Aspland, Mr. Madge, Dr. Carpenter, and others. A good deal was said as to the unhappy doctrinal differences between Unitarians at that time. The references to this were of course kindly and in good taste, and a strong feeling of hope and confidence for the future was expressed, but the general tone reminds us of a time of acute differences on the subject of New Testament miracles and the nature of Christ which no longer exist among us.

Dr. Martineau, admired as he was by all for his power of thought and his religious appeal, was regarded with suspicion by many as the leader of a party which was breaking down the authority of the Bible. Dr. Martineau, who spoke of himself as having been for a short time a member of the Hampstead congregation during the interval when he had descended from the pulpit and assumed the attitude of an ordinary layman, said that "his conception of what Christian worship ought to be was more nearly realised at Hampstead under Dr. Sadler than in any other place which it had been his happiness to attend." All the speeches were full of affectionate respect for Dr. Sadler. As the chairman said, "the chapel might properly be regarded as a testimonial of the congregation to Dr. Sadler. The building of it was his doing. If they had not been animated by his exertions, by his strongly expressed wish and the way in which he had put before them the necessity of such a step, it would never have been built."

The memory of Dr. Sadler will be deep in the hearts of many old members of the congregation who will come together at the forthcoming jubilee. Many more recent members will remember with equal affection his successor, Dr. Brooke Herford, under whom the congregation continued to increase. Whether the present minister and the members of the chapel would desire the congregation to be described, in the words of the old reporter, as very influential and highly intellectual, may be a matter of doubt, but there is much reason for thankfulness in the continued good attendance on the Sunday morning, and above all in the quiet, sincere spirit of worship which pervades the congregation, and which has been handed down as the most important thing from the time of the ministry of Dr. Sadler.

It is eminently fitting that at the forthcoming jubilee the sermon should be preached by Dr. Estlin Carpenter. His father, Dr. Carpenter, was for many years the valued honorary organist of the congregation, and he himself, as a boy, was a regular worshipper within its walls. Dr. Drummond, who is to be the chief speaker at the evening meeting, was an intimate friend of Dr. Sadler, and was closely connected with the life and work of the congregation for many years. At this jubilee celebration the best wishes of all who have known the Rosslyn Hill congregation in the past will go out to them for continued prosperity and usefulness in the days to come.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

"THE PROVINCE OF THE STATE."

SIR,—In the excellent notice of my "Province of the State" which appears in your last number over the signature "Frank Granger," and for which I feel much indebted to the writer, it happens, unfortunately, that the chief passage selected for quotation contains what (I hope) is the very worst misprint that escaped my vigilance in correcting the proofs. In line 26 of the second column of the review, for "some adults" please read "*sane* adults." I should not like it to be supposed that either Bentham or myself regarded the capacity to look after their own interests, if effectually protected against violence and fraud, as the peculiar privilege of a select minority. Readers of the book will soon discover that much of it is directed against the tendency of some (not *sane*) modern legislation to impose on ordinary people the control which would be suitable for the exceptionally feeble-minded.

ROLAND K. WILSON.

Richmond, May 25, 1912.

DISCUSSIONS AT THE NATIONAL CONFERENCE.

SIR,—The answers to my letter are very welcome and interesting to me, but they require little comment or reply. I leave the matter of substantiating the statements I made, and pass on for the present to point out the strange mistake contained in Mr. Wicksteed's letter. The great mercantile class would, under the circumstances he names, be able to employ the very pick of the brain and hand workers as wage or salaried employees, and these employees would not only carry out all the work required, but would throw in their good-will as well, as indeed is the general rule to-day.

For instance, Mr. Chiozza Money gives evidence, which is supported by the authorities quoted by the Fabian Tracts and others, to the effect that to-day about nine-tenths of the land of Britain is owned by less than 200,000 people, and that more than three-fifths of the industrial capital of our nation is also owned by a comparatively small and diminishing class under joint-stock company conditions. Now these landlords and these shareholders are not primarily, as they once were, useful producers of the wealth they appropriate. Indeed, the management of our railways, canals, shipping, mines, and general production and distribution grows to be continually less the function of the landlord or the capitalist, and more and more the function of a distinctly new industrial class. This industrial host has to find some means of living, and land, or the increasing capital demanded to found a successful business, is less and less possible

to them. That is why they have been, and are, and will be always ready to sell the only marketable commodity they have, which is their brain or hand labour power. They sell this power to create or distribute the necessities of life to those who now hold the means of life. They sell it for wages or salaries under a system of veiled competition with one another and with a fairly constant mass of unemployed workers. And they sell their labour on the primary understanding that as soon as it ceases to be privately profitable to the person or company employing them, they accept dismissal from employment for no fault of their own. The only difference to the farmer, the builder, or the market gardener under the conditions Mr. Wicksteed states would be this; they would no longer be their own employers, but would become managers, foremen and ordinary workers, and they would work as subordinates to men and companies against whose productive and distributive powers they stood not the slightest chance of independent successful competition. The very reason why the ordinary small holding schemes are so open to question as a real remedy is the reason not so much of management as of capital.

Where is the ordinary "back to the land" pioneer to look for the necessary £10 to £15 per acre simply for stock purposes? How is he to meet the competition of huge agricultural interests already developing, and already absorbing that market to which he looks for disposing his surplus products? The French peasantry have in almost numberless cases only escaped the grip of the landlord to fall into the maw of the moneylender, and to find, in consequence, a life of ever narrowing strain upon body and soul.

Mr. Wicksteed says that the conscious recognition of their own lack of trained ability to engage personally in industrial or agricultural pursuits keeps the mercantile class from entertaining the schemes of more or less extensive land ownership by the nation. But does it? The Liberal Party is largely the party of the merchant class, and land-taxation and land nationalisation schemes are to-day a very large section of that party's scheme for social reform. The merchants know land nationalisation will not ruin them, and that is why such a large proportion of them do entertain the scheme.

Mr. Wicksteed does not really face the issues. We can build up a new baronage ruling the people by the pressure of a benevolent industrial feudalism, and millions of working men can for a time be won over to fight for the creation and maintenance of such a modern feudal system. Or we can work for an entirely new social order, opposed to the absurdities alike of Syndicalism and of anarchy, and based upon an ever-extending collective ownership of the primary necessities of earthly existence, which shall be produced for social use instead of for private profit. Or we can throw the whole subject up as very perilous to our own worldly success and doubtfully useful in our already very burdened and perplexing ministry.—Yours, &c.,

WILLIAM J. PIGGOTT.

50, Sydenham-road, Croydon, May 26.

UNITED SUMMER SCHOOL.

SIR,—In connection with the Inter-denominational summer school, advertised in your columns last week, I understand that at least one of the social service unions responsible for its inception is collecting a small fund for the purpose of defraying the expenses of a few of the members of its churches, to whom the experience would be very valuable, though they are unable personally to afford it. I hope that among your readers some may be found willing to do the same for a few of our own earnest workers in similar circumstances. I shall be glad to receive, and to account for, any money sent to me for this purpose,—Yours truly,

CATHERINE GITTINS,
Hon. Sec. N.C.U.S.S.

PUBLICATIONS RECEIVED.

MR. A. C. FIFIELD :—The Cup of Care : James E. Pickering. 1s. net. The Strummings of a Lyre : F. Bonham Burr. 1s. net. MESSRS. LONGMAN, GREEN & Co. :—Essays in Radical Empiricism : William James. 4s. 6d. net.

MISCELLANEOUS.

The Contemporary Review, The Cornhill Magazine, Nineteenth Century.
Random Notes and Reflections : Joseph Harris. Published by the Author.

FOR THE CHILDREN.

OBEDIENCE.

I.

It is many years now since a book was published that was, I suppose, meant for children really. But I think that anyone might read it still, and get good from the lessons it taught. It was a story about a little girl who was called "Sunshine," a merry child in a happy, sheltered home. But what mostly one remembers of the book is, not the tale it told, but that around each page there ran a scroll of leaves and flowers with the words :—

"TO BE OBEDIENT IS A CHILD'S FIRST DUTY."

I sometimes think that this is a truth too often forgotten. I don't mean only by children; grown-ups have to be obedient too. And if we consider this matter of obedience at all carefully, we shall soon find that it is at the root of all real right-doing, and therefore of all true happiness, such as we want in our own lives and in the lives of those we love. For this reason, among others—only this is the chief reason—Christ himself was "subject unto" his parents. And it is also said of him that he was "obedient unto death." Now he is our great example. We should therefore try to get the habit of obedience. What you do once, you will do more easily next time. Try this when you are inclined to refuse some simple request. Do it once, and next time it will nearly do itself, even if it is only that you shut the door quietly, without a bang, or get father's slippers for him.

Some people think otherwise about this matter of Obedience. They feel it to

be rather a grand thing to do what they want to do themselves. They rebel against rules, and take pride in breaking them. They want to be a law unto themselves. Now, this is *all wrong*, and very silly, too. Ruskin, in one of his beautiful books, gives a very good illustration of what I mean. He describes a great watch-dog, who has, of course, been trained from his puppyhood to obey his master; and you are to imagine this strong, magnificent fellow, chained to his kennel. At first sight, one can scarcely imagine any condition more helpless, more enslaved than this. But the dog had been trained to it. He obeys. There he lies patient and very dignified, his nose on his paws, but his ears pricked, on the alert for any, the very slightest sound, that would tell him (not us, for *we* have not his wonderful hearing!) that a stranger is somewhere about. Then he gives warning with his deep "Wow! Wow!"

This watchfulness, to be sure, is a matter of instinct. Deep down in their wonderful natures, which we humans still understand so badly, there lies this beautiful, mysterious quality of Faithfulness in a dog's heart. But even this would be worth very little if the dog did not obey as well as love. Suppose that dog spent his strength in rebelling against his chain, struggling to get free, snarling and growling in useless impatience against his master's wishes, how could he hear the sound of approaching footsteps or other danger? It is here that the habit of obedience comes in. The dog submits to the chain. Let us suppose him to be released from it; and I am sure we all hope that this is how he spends most of his time! He will lie there still, or gravely pace about his master's home, obedient to what he has been taught to do. Who would care to have him if he were wild and untaught? Who would trouble to care for or feed him? But to return to the chained dog. Along comes a buzzing fly, and settles on that sensitive nose that rests so patiently on Watch's paws. He raises one to brush Mr. Fly away, but back the little torment comes, again and yet again! We all know that it is almost impossible to catch a fly on the wing. What is poor Watch to do? He has not even hands, as we have, nor liberty to change his place.

And now, think of these two creatures. The fly is perhaps of all living creatures the most free. It cannot be caught. It cannot be controlled. Think of it, buzzing, useless, only an annoyance to everybody. (Indeed, it is now believed to be very harmful, and in America a war has been started against flies, because they are said to spread disease.) And now think of the dear, noble dog, patient, and willing to obey. Which is best worthy of our love? Which would you rather be?

It chanced lately that I met two children, both boys, of about the same age, five or thereabouts, living in the same kind of homes; but oh! the difference between them! One was a restless, rebellious, poor little fellow, who, when told to do the simplest thing, even to shake hands with a visitor, simply said, "I won't!" It was no use to try to make friends with him, unless you were ready to do everything and give him everything that he wanted. He made us all uncomfortable,

and finally his mother carried him away to his nursery by force, crying and resisting at every step; and I leave you to imagine whether he enjoyed this! But what was to be done?

The other little lad has been taught Obedience. What mother says is to be done, is done, and there is no more about it. And he makes no trouble of it, either. The result is that little Tom can go anywhere, and is always welcome and beloved. Everyone is glad to see his smiling, happy little face. He gives pleasure, and he has it, too, for we all want to have him with us, and to give him what we know he likes, all the more because he doesn't ask for things. "Mother doesn't want me to!" he says; and that is enough.

Yes, enough to make his mother happy, and very often to make Tom not only happy, but safe as well. (This is what I meant by saying there were "other reasons" for obedience, besides the thought that Christ teaches us to submit to those placed over us.) For it generally happens that mothers know, better than children, what is wise and right to do! Tom knows this, and that is why he can be trusted by himself in the garden when the fruit is unripe. Mother has told him not to touch it yet, and though the strawberries really look red, and the gooseberries are very tempting, and the plums quite soft, if you pinch them a bit, Tom never tastes any of them till he gets leave to do so. They do taste good then!

My other little friend—for I am fond of him, too!—is different. The garden gate must be locked against him, for once or twice when he got in he made himself quite ill by eating all sorts of hard, unripe fruit. Then he ought to have had a powder, and, dear me, what a fuss! What a fuss! In the end he had his own way there, too; but he had a lot of pain as well, and I think all this has opened his eyes a bit, so that he is beginning to see that it is not a good thing, for yourself or others, to insist on having your own way. Perhaps by such hard lessons he will learn to be obedient. I am sure he will find it much easier and pleasanter than to be always fighting with others.

K. F. P.

MEETINGS AND SOCIETIES

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNIVERSARY MEETINGS.

A LARGE number of delegates and friends from all parts of the country visited London in order to be present at the Anniversary Meetings at Essex Hall in Whit-week. The gatherings have taken place under the most favourable conditions as far as weather was concerned, although we have not passed through such a remarkable heat wave as that which visited us at the same time last year, and the meetings have been well attended. For reasons previously explained, there has been no Essex Hall Lecture, but the time has been well filled, and the subjects dealt with by the various speakers at the public meeting

evoked as much interest as any question of abstract philosophy could have done owing to the prominence which is at present being given to all questions relating to international arbitration, our relations with America, and social conditions among the working classes.

The proceedings opened on Tuesday, May 28, with the Anniversary Meetings of the Sunday School Association. A conference held in the morning on "The Difficulties of the School Teacher" was well attended, and a large number of people assembled in the afternoon to hear Dr. Tudor Jones deliver an address on "The Use of the Bible in Education." This was followed by the business meeting, presided over by the retiring president, the Rev. J. J. Wright.

At 7.30 a religious service was held at Essex Hall, conducted by Dr. Crothers (of Cambridge, Mass.), who preached a striking sermon dealing with certain aspects of modern pessimism, and the answer of religion to the philosophy of despair, to a crowded and appreciative congregation. We hope to print this sermon in full next week. The singing was led by a choir of 50 voices from the churches at Highgate, Islington, Kentish Town, Kilburn, Newington Green, and Wandsworth, supplemented by members of the Choral Society of the Women's Social Club.

On Wednesday, May 29, a Conference of ministers was held at Essex Hall, at 10 p.m., on "Some Pressing Questions to which Answers are sought," and at 1 o'clock, Mr. Charles Hawksley, President of the British and Foreign Association, received a large number of guests at the Holborn Restaurant, where they were entertained to luncheon. In the afternoon a most successful meeting was held by the British League of Unitarian Women, when the speakers included Dr. Crothers, who was in his usual happy vein; Countess von Wilezeck, the German delegate; and Miss Amy Withall. Mrs. H. D. Roberts took the chair in the absence of Lady Bowring, through the illness of Sir William Bowring. In the evening there was a Public Meeting, at which addresses were given under the general title of "Religion and International Relationships," by Mr. H. G. Chancellor, M.P. (on behalf of Sir Vezey Strong, who was unable to be present), Dr. S. M. Crothers, and Mr. J. A. Hobson, who spoke on "Europe and England," "America and England," and "Ideals of the Working Classes" respectively. The hall was crowded, numbers of people being turned away from the doors. On Thursday the Annual Meeting of the Association was held, the President, Mr. Charles Hawksley, being in the chair.

The Central Postal Mission held its Annual Meeting on Thursday afternoon, Miss Tagart presiding, when a brilliant address on the "Present Tendency of Religious Thought in Italy," was given by Dr. Angelo Crespi. In the evening a Conversazione was held at the Portman Rooms, the numerous guests being received by Mr. Charles Hawksley. Friday was the date assigned to the National Unitarian Temperance Association, which held its nineteenth Annual Meeting at 7 p.m., previous to which there was a Conference, when Dr. Lionel Taylor read a paper on "Alcohol and Modern Life." The chair was taken

at the public meeting in the evening by Mr. H. G. Chancellor, M.P., Some of these meetings are reported in the present number of THE INQUIRER, and a further account of the week's proceedings will appear next week.

The Luncheon.

At the luncheon given at the Holborn Restaurant, on Wednesday, May 29, the toast of "The King" was proposed by the host, Mr. Charles Hawksley, President of the British and Foreign Unitarian Association, who also proposed the toast of "Our Guests from Other Lands," with which he coupled a few words of cordial greeting to the guests present. This was responded to briefly by Dr. S. M. Crothers (Cambridge, Mass.), Sir Krishna Gupta, K.C.S.I., Professor H. T. Barnes, F.R.S. (Canada), and the Rev. Theodore Bacon (Salem, U.S.A.). "Our Societies and Colleges" was proposed by the Rev. Charles Hargrove, responded to by Mr. Hugh H. Rathbone, Dr. S. H. Mellone, and Mr. Istvan Györfi, the Hungarian student at Manchester College. The remaining toasts, "Our New Ministers" and "The President," were proposed and responded to respectively by Dr. Estlin Carpenter, and the Rev. B. W. Robson; and Dr. W. Blake Odgers, K.C., and Mr. Charles Hawksley. The speeches of the guests from other lands were received with great cordiality, Dr. Crothers, who presented the greetings of the American Unitarian Association in felicitous terms, coming in for the warm welcome which always awaits him wherever he goes, whether in his own country or our own.

Sir Krishna Gupta spoke with gratitude of the close relationship which had always existed between the Brahmo Samaj and Unitarians in England. He was glad to be present with another fellow-countryman as a representative of the East, and he recalled with pleasure the fact that when Keshub Chunder Sen visited this country, although he was warmly received by all denominations, from none did he receive a more cordial welcome than from the body to which those present belonged.

Professor Barnes said that although their religious faith was not growing in Canada at present, it had played a prominent part in the work of civilisation in that country, and it was making other denominations more tolerant. He felt, however, that they had a great future in Canada, and while the members of that great independent nation were on the most friendly terms with the United States, they never forgot that they were British and that they wished to remain so, and therefore he wanted to urge those present to go over and visit Canada, and send their sons there, and help to strengthen the ties between that country and Great Britain. Canada was going ahead by leaps and bounds; indeed, it was difficult to convey to them any idea of its marvellous development and resources. It was a great happiness to him to be there, and to be able to carry back to his country the memory of that gathering and of the cordial greetings he had received.

The Rev. E. W. Bacon (U.S.A.), in alluding to what the last speaker had said, emphasised the fact which he was sure

they all felt that, although they belonged to different nations, yet they were one people no matter how many races they were divided into. Religious people to-day were largely classified according to their attitude to the great social questions of the present time. There were those who felt that the best thing was to keep quiet about these things and have no change. Then there were those, on the other hand, who, feeling that the evils were so great that they must cry aloud and spare not, were regarded as extremists and revolutionaries. Then there were those for whom a friend of his had coined a name which he thought rather happy—not *socialists*, but *socialisers*, who felt that, while the churches had no business to see the evils all round them and be silent about them, it was the function of the Church to be a power-house of the Spirit, giving strength and inspiration to those who, although holding different opinions, were working for a common end—the coming of the Kingdom of God.

Mr. Hugh Rathbone, President of the National Conference, said that it had come to him of late that they were not interesting their congregations, especially the younger members of those congregations, sufficiently in their world-wide brotherhood. He remembered as a younger man feeling that so much of the work they were doing was being done on a bigger scale by the various multiplicity of public agencies that it was possibly a mistake for the different churches to set up their own societies for the same purpose. He felt, however, that if those younger members who felt as he had once felt had attended the National Conference at Birmingham, it would have opened their eyes to the importance of the work they were doing, and for that reason he wished that the different churches would select some of the younger people to attend the National Conference as delegates instead of those who were naturally always asked to go. In addition to this, he felt that it would be wise if some deliberate introduction, after suitable preparation, were given to the younger members of the congregations when they joined the church and took up their full membership.

Dr. Mellone, after warmly praising the work of the colleges which feed the group of churches he represented, said that what they wanted was men. They must look to the ministers and congregations, and to the fathers and mothers who had the opportunity of pointing out to their sons the honour and importance of the ministry, to influence the young men to study at their colleges and help to supply the pulpits which all their institutions and societies were not able to fill.

Public Meeting.

The chair was taken at the public meeting in the evening by the President, Mr. Chas. Hawksley, who in opening the proceedings, said the Committee had arranged that the subject to be considered was our international relationships in the light of reason, experience, and religion. The first paper was to have been read by Sir T. Vezey Strong, who during his mayoralty performed conspicuous service in promoting

the great cause of peace and goodwill among the nations of the world, but he was unfortunately prevented from being present. They regretted his absence all the more because he did not belong to the religious community represented by the British and Foreign Unitarian Association, which made no distinction of church or creed, but bade God-speed to all lovers of freedom and workers for righteousness.

EUROPE AND ENGLAND.

Mr. Chancellor, M.P., undertook to read the paper, in which Sir Vezey Strong said the subject seemed to take them back to the ancient command that we should love our neighbours as ourselves. If we could but introduce the love of our neighbour into our international affairs, it was obvious we should solve all the difficulties which perplexed diplomatists and sorely harassed the great mass of the peoples. What were our relations with our neighbours? With France we were happily on terms of the greatest friendship and mutual goodwill. All who loved children must have been glad to read of the visit of the London school children to their young neighbours in Paris, and of the love and enthusiasm with which they were welcomed in that great and beautiful city. Children could teach us all the lessons we needed so greatly to learn of love and happy friendship with our neighbours in France and Germany, and every other country. What progress had been made in that direction? During the year of his mayoralty he had many opportunities of observing that progress. It was a profound satisfaction to be able to look back on such gatherings as the great and historic Guildhall meeting in support of the principle of arbitration between nations in place of the barbarous and utterly uncivilised method of war. On that occasion the two nations concerned were Great Britain and the United States, but he could not think that such a meeting would be without effect upon our relations with our Continental neighbours, and although for the moment the full effect of that meeting had been postponed, yet he was convinced that it helped to quicken the pace, and that within a short period the nations would have once for all abandoned the resort to warfare in the settlement of international disputes. Then there was the great meeting held at the Mansion House in May last to inaugurate the Anglo-German Friendship Society, and that Society was doing useful and steady work in the establishment and maintenance of friendly relations with our kinsmen of the German Empire. Earlier in the year a visit of far-reaching importance was paid to our country by the world-famous theologian, Dr. Harnack. The visit was in connection with the formation of a British Council as part of the scheme of "Associated Councils" of the Churches of the British and German Empires for fostering friendly relations between the two peoples, and the King himself set the seal of his approval upon that movement by granting an audience to our German visitors.

Surely the statesmen of England could find some means of combining with Germany rather than competing with her in preparing

engines of destruction. Their hope for the increased spread of friendly and brotherly feelings between Great Britain and all our Continental neighbours was founded on the fact that the people were coming to understand one another. For the purpose of encouraging this friendly interchange of ideas between the peoples of the various countries of the world there had recently been founded the Society for World-Friendship, of which he was the president, and from all parts of Europe he was constantly receiving messages of brotherly sympathy and evidences that everywhere there were bands of comrades ready and waiting to help towards the progress and happiness of mankind. If England and Germany could only find some means for reducing the enormous waste of the people's money upon *Dreadnoughts*, and turn that money into useful and productive channels, England and Europe would be happy and contented, and its peoples would go forward hand in hand in works of commerce, of education, and of all the peaceful arts for the fraternisation of all the nations of the world.

AMERICA AND ENGLAND.

Dr. S. M. Crothers spoke on the relationship existing between England and America, and said there had been given to him the least exciting topic of the evening. He could not stir their minds with the horrible vision of what would happen to him if they did not love their neighbours, nor could he stir them with the thought that only by loving Americans at once would they reduce their fleet. Already there was a relationship of intimate friendship and of love, but for all that the relationship might be improved. John Bull and Brother Jonathan were rather hard-headed, independent persons, and they did not fall upon each other's necks for their own protection. All he was going to plead for was for an intellectual rather than an emotional understanding. Lately walking along a beautiful valley in Italy, he met a sturdy middle-aged man, who told him he was an Australian by birth, and that he had tramped through the British Isles and through Europe, and it was his first visit to the Old World. He (the speaker) replied how very pleasant it must have been to get to England, where he could understand everybody. The Australian looked at him, and said: "We are in Italy, and I'll be perfectly frank with you. I understand the people I meet in Italy a great deal better than I understand the people I meet in England. My father was an Englishman, I am an Australian, and it is an intellectual effort for me to understand the English point of view," and he summed up the matter in a single sentence when he added, "the trouble with the English in relation to us is that they take too much for granted." That might be said both in regard to the American and in regard to the Englishman, so far as actual relations which made for great effective co-operation was concerned, chiefly because they had so many things in common, and because they had to a certain extent a common history and a common literature. What he wanted to plead for was a better intellectual understanding, and also for the fact that in order to keep in touch

with each other they had to take the intellectual side a little more seriously.

What did an American know about contemporary England? What did the average Englishman know about contemporary America? Both were so profoundly ignorant that they did not know how ignorant they were. Multitudes of Americans came to England every year—what did they see and what did they know? They saw what they came to see, and they knew what they put themselves in the way of knowing. He ventured to assert that given an equal number of Americans and Englishmen, the Americans would pass a better examination in English history up to the year 1776 than the Englishmen. Every American schoolboy could get up and spout the speeches of Chatham; he did not know whether English schoolboys could do the same. Every American was interested in the persons and knew all about the country of "The Last of the Barons," and that was what he came to England to see, and anything that approached that he saw; the thing that did not approach it was not worth seeing. The American was an old-fashioned Tory, he belonged to the school of Sir Walter Scott, and he wanted everything to be that way. That was what he associated with England, and that was what he came to see. That love of Old England was diffused all through the American community. That was a factor that had to be taken into consideration in regard to a great deal of the haphazard knowledge that came from travel and from reading newspapers. It accounted partly for the sentimentalism which largely turned towards the ancient history of the old country, and the lack of knowledge of contemporary England. Precisely the same thing was true of the ordinary Britishers' idea of America; they knew a great many things about the United States—but most of them were wrong. For example, many of them thought in a vague sort of way of the United States of America as a British colony or a British dependency, like Canada, which at one time had seceded and then remained very much the same. Most of the present territory of the United States never was under British rule. To understand America one had to know something of the complexity of American history. The present inhabitants of the United States represented in their very recent antecedents every nation in Europe. The fact was that Americans were no more Anglo-Saxons than Englishmen were Anglo-Saxons.

It was not on any sentimental ground that the American Republic and the British Empire were drawing closer together, and they ought to understand not only each other's history, but they ought to understand what was going on at the present time so that they could interpret intelligently the course of events. The Americans and the English did not take the same trouble as the Germans to cultivate an intellectual understanding. At the present time the Germans maintained a professor in Harvard University to be a centre of Germanic culture and an interpreter of contemporary and past Germanic learning. They also had an exchange professorship between the University of Harvard and the University of Berlin, and those professors became, as it were, the intellectual am-

bassadors of America and Germany. He thought that was a much more scientific way of dealing with the matter than the establishment of a Rhodes scholarship. He would like to see the United States and England studying each other in the same frank, clear, precise way, because the more they really knew of each other the better they would like each other. That was the sort of understanding for which he pleaded, not for the understanding that would prevent in the future the possibility of war between two kindred nations. He thought that was an impossibility under any circumstances. It was difficult to conceive of any folly that would lead to that. But he did think it worth while to cultivate intelligently peace from a higher standpoint. Jesus said, not "Blessed are the peace lovers," but "Blessed are the peace makers." And to make peace that was worth anything required not merely good feeling, but watchfulness, courtesy, tolerance, and above all more intimate knowledge of all that was best in the other nation.

IDEALS OF THE WORKING CLASSES.

Mr. John A. Hobson said it was hardly possible to speak of the ideals of the working classes without mentioning the term "unrest," and he should probably be expected to throw some light on the present industrial unrest. If he was to relate the term to the subject matter of the discussion he ought to show how far the movement, or set of movements, that was underneath the industrial unrest was international, and how far it was ideal. Those who were followers of the history of the Labour movement in this and other countries would recognise at once that the term industrialism was not a new one, and that the leaders of the movement, socialistic, co-operative or communistic, had always professed that their problem was a definitely international one, and that there was a point of union between the workers of all countries. That union at present had not gone very far, so far as direct and conscious co-operation of the workers in the different countries was concerned. If they were to look at the present time for a clear and powerful bond of union between the workers of all countries they would not find it on the productive side, but rather on the side of consumption. The problem of industrial unrest was a world problem very largely on that account, and it was the increased price of many of the necessities of life common to the working classes of all countries that was bringing them into closer organised sympathy with each other. If they examined the changes that were taking place in the structure of modern industry they would see reasons why the cause of labour was becoming more definitely international. Fifty years ago England stood alone as the representative of modern manufacturing industries, and the other great nations were lagging far behind; but since that time one after another, Germany, Switzerland, Holland, America, France and a number of other countries had advanced along the same road, and so had gradually standardised the industrial activities of the various civilised nations of the world and put them upon a similar industrial level. This movement had drawn from

among the working classes in all countries an identity of interest and activity, and was breaking down the old agricultural communities. The same movement was going on not only in the Old World but in the New. What then were the aims and ideals of Labour? Had it any clear ideals? There were certain aims and aspirations which were tolerably conscious in all countries, and which formed the spiritual bond of the working classes. It was pretty obvious that the first aims of the working classes were directed not to what we called spiritual ends at all, but they had grasped very clearly the Aristotelian maxim that you must first get a livelihood and then practise virtue, and it was that apprehension that gave to the Labour movement the appearance on the one hand of materialism, and on the other hand of class selfishness. It was necessary, however, that the spiritual ideals should be maintained, and he ventured to assert that the underlying motives and ideals of the Labour movement were the clear achievement of the large spiritual ideals contained in the words justice, reason, order and amity. Those ideals necessarily sought first of all achievement in the external arrangements, and in doing so there was no doubt an exaggeration of the amount of injustice, and disorder, and discord, and hatred which were to be found in the industrial world. That there was greed, malice, envy, uncharitableness accompanying many of the activities of the Labour world it was impossible to deny, but the main trend of the movement he was convinced was the achievement of what Society as a whole would ultimately come to recognise as the cause of peace and the cause of righteousness. It was based upon a belief that Society depended upon carrying into effect a larger and larger portion of co-operation, and in diminishing the part which discord and competition played in the arrangements of the business world. To dissolve discord was truly a great ambition. The working classes of the present time were doing their best to bridge over that discord by the various movements which brought the members of industry into closer and more direct relations with one another.

The great barrier between capital and labour was still standing strong, but that barrier must fall with a more intelligent interpretation of the rights and needs of labour. If every man and woman could get a clear recognition of the part which work played in fulfilling and realising the need of each one of us, we should find there was no real antagonism between capital and labour, and that it was to the interest of every man and woman to do his proper share in the general labour of the world, confident in the fact that the forces of co-operation by which society is kept together would distribute the product of that labour for the benefit of all. It was, therefore, natural that the thoughtful members of the working classes should be found upon the side of right and generosity and humanity. Some people might think he was giving a very rosy picture, and perhaps a too intellectual interpretation of the seething movements of turmoil and discontent which were visible in the labour world. That might

be so. There was clearly a hesitancy on the part of the working classes because they did not know how far it was possible to achieve equity and democracy upon the lines which they had followed hitherto; they did not understand the attitude of the State toward them; they did not know whether it was possible along the present lines for the working people, who formed the vast majority of the population of all countries, to get themselves so adequately represented in the councils of the State that they should control in the intersets of the whole people the powers of the community.

The worker learnt from the ordinary pursuits of his daily work that it was not possible to get without giving, that production and consumption were vitally and essentially associated not merely as theories and ideas, but as practical concrete moralities in every act of life. The moment such a man began to think he came to the conclusion that it was wrong to be a consumer without being a producer, and then he joined with his fellows and demanded that society as a whole should learn to conform to this root principle. It was for that reason that the present ideals of the organised labour movement were a demand for a revision of the rights of property, in order that property might justify its meaning and its name by securing to every man that which belonged to him, that every man, in the words of Felix Holt, "should have a man's share of what goes on in life," whether of property, of leisure, education, comfort, advancement or power. They would never get that improved efficiency in the working classes until they had so altered the modes of distribution of the existing wealth that every man and woman could feel that he or she had a fair chance of obtaining a proper reward for their activities in order that they might be stimulated to the best endeavours of which they were capable. It was becoming more and more apparent that the working classes of this country could not obtain that desirable distribution of wealth which was essential to their elevation unless at the same time the working classes of other countries were moving in the same direction. The problems of labour were becoming more and more international, and it was less and less possible within the artificial limits of a political State to solve those problems. If they were soluble at all, it would only be upon the basis of a larger State than was contained within the limits of any one country, because the vital interests of the workers, economic and spiritual, did not lie within the barriers of a single political State. The world was their State, and an economic World-State was being formed at a faster rate than many people understood or desired. But the movement was inevitable; the large forces of the world were directing it, and it was for that reason that the ideals of the working classes in this country, in Germany, in America, and elsewhere must of necessity become more and more international.

Mr. Wicksteed proposed a vote of thanks to the readers of the various papers. The motion was seconded by Mr. Maddison, and was carried with acclamation.

The proceedings then terminated.

THE SUNDAY SCHOOL ASSOCIATION.

THE anniversary meetings of the Sunday School Association were held on Tuesday, May 28, at Essex Hall. The proceedings opened at 10.15 with a Conference on "The Difficulties of the Sunday School Teacher," the President, the Rev. J. J. Wright, being in the chair. In welcoming the delegates from the various district Sunday School unions, and other visitors and friends, Mr. Wright said it was fitting that their meetings during Whit week should begin with the Sunday School gatherings, for the staple measure by which most of their legislation, and certainly their church progress, must be measured was the child. In the course of his experience as a President visiting schools in different parts of the country, he had discovered that it was a good thing from time to time to put aside papers and lectures and have a heart to heart conference instead. He thought if they met together oftener in this way, not for the purpose of debate, but in order to talk about the various difficulties with which they were all confronted, it would be a good thing. Some of these difficulties were universal ones, arising from ordinary human nature. There were also local difficulties, inherent or obtaining in one particular locality, which were possibly never heard of elsewhere. They were, however, in any case dealing with a big problem, affecting some 35,000 young people. There were over 10,000 above the age of 16: that fact in itself suggested some of their difficulties. If they looked at the Sunday School in general throughout the United Kingdom, they found they were dealing with children and young people numbering over 7,500,000, while in the Sunday Schools of the world there were, it was stated by a good authority, some 25,700,000, and the numbers were said to be increasing by nearly a million a year.

Among those who took part in the discussion which followed were Mr. Thos. Wicksteed, Mr. Ion Pritchard, the Revs. Lucking Tavener, Gordon Cooper, T. P. Spedding, W. J. Piggott, T. Paxton, F. K. Freeston, F. Hall Dr. Tudor Jones, Mr. Howard Young, and the President, who answered many of the questions that were put forward. Some interesting and useful facts were elicited in regard to the methods which are adopted in various schools for keeping up the attendances, dealing with unruly members, and encouraging the scholars to join the church on reaching a suitable age. The great difficulty in many cases seemed to be how to attach the young people permanently to the church, when school days were over; though this difficulty seemed to be dealt with much more effectually in the North than elsewhere. The general consensus of opinion seemed to be that if the right spirit was awakened in the teachers, and if they took more interest in the children individually, sometimes asking them to their homes, and in other ways getting into close personal contact with them, their loyalty and affection would be won and their love for the school and the church stimulated. Mr. Spedding gave an interesting account of the methods by which the interest of the

scholars and the *esprit de corps* is maintained at Rochdale. Mr. Gordon Cooper thought the Boys' Own Brigade was a means of creating a new interest for the lads, and attaching them to the church. Mr. Piggott expressed his belief in the Archibald system, and said that they must be prepared to revise their methods in the light of the new educational ideas which were being adopted everywhere. Mr. Freeston urged that the elder scholars should be retained in the school, and not drafted off to a class elsewhere, as a former speaker had suggested, and that more encouragement should be given to the growing tendency to give a definite welcome, whether of a ceremonial nature or not, to the young people when the transition was made from the school to the church. The President explained the way in which the invitation to join the church is given, by the scholars who have just joined, to their companions who are just leaving the school at Chowbent, a method which had resulted this season in the accession of 16 new members. Other questions were raised in regard to the duties of the superintendent and the desirability or otherwise of suspending or expelling a refractory scholar, and the Conference was brought to a close long before the possible subjects of discussion were exhausted, in order that the delegates and friends present might adjourn to the Holborn Restaurant for lunch.

AFTERNOON MEETING.

In the afternoon delegates and friends gathered again in Essex Hall, when the Rev. W. Tudor Jones, Ph.D., gave an eloquent address on "The Use of the Bible in Education." Dr. Jones said he felt that they would never save the coming generation without going back to the Bible and basing their teaching upon it. A great deal of attention had been recently paid to the subject of education, as those who read the educational supplements of *The Times* knew, and indirectly the articles which had appeared had a bearing on the Sunday School, because in order to get efficiency in the Sunday School they must adopt methods similar to those which make for success in the day-school. It was discovered by masters of both public and private schools that there was a great deal of waste and inefficiency owing to the fact that they did not know how to properly instruct the young mind. The problem of education in the Sunday Schools was a momentous one, and there were three attitudes taken up in regard to it which he would like to dwell upon. The first was that Biblical teaching could be given without any differentiation between essentials and accidentals. Then there was the attitude of those—an increasing number in their own body—who were doing away with definite Biblical teaching altogether. The third position was one which was just coming into vogue in their own time, and this emphasised the essentials, taking into account the psychology and needs of the child's soul.

The first position was a failure because everything they taught was mixed up in such a way that there was no scale of values, and if we carried this system into our every-day life the whole business of

he world would get into confusion. The failure of orthodoxy was largely due to this frequent habit of putting second things first and first things second, and he, like many others, had been obliged to spend a considerable period of time, when he grew up, in clearing away from his mind a great deal which he had learnt in his boyhood which did not answer to his essential needs as a man. The attitude of practically ignoring the Bible, and maintaining that only a knowledge of certain rules of conduct or a code of ethics is required, had also failed. The rules or code had their value in regard to knowledge and morals, but they lacked driving power, and religion was more than knowledge and morals. If they did not recognise this they were not reaching the deepest thing within the soul of the child, of the man or woman, and they were causing a further leakage from the church life. He ventured to say that had they been able to touch the souls of their young people and make religious experience a reality, they would have kept almost all their scholars in the church. What they wanted was that dynamic force which would train men and women so that they thought nothing of themselves, but only of the causes which they were pledged to support; and the Bible could supply this if properly taught. They had to find in it the two broad currents running through it which were often mixed in the same chapter, the current of the intellect and the current of the soul. That was the problem of philosophy to-day, and it was the problem of the future, how far intellect can affect life, and what is its relationship with the deeper aspects of our being. Their work as a body had chiefly been in separating essentials and accidentals in the Bible, and in distinguishing between those two currents; but that was not enough, and although they could not give that work up, there was something more that they must do, if they were not to lose ground in spite of all their organisations. They must emphasise the possibility and need of a religious experience, but they must have an authority at their back, and he still agreed with Luther that the Bible was that authority. Its science might be radically wrong, its psychology false in many respects, but the spirit of it and its value as a revealer of history, principles, and personalities remained, and that was the important thing.

All the material that they needed in order to get down to the deepest part of the child's nature was to be found in the Bible. It contained, indeed, leaving accidentals out of the question, all the essentials depicted for us by the men of science and philosophy to-day. If they could wipe out all the metaphysics of the last century they would suffer no loss while they had the Bible. The whole of Kant was found in the 19th Psalm. This, then, was their authority, upon which they could base their teaching of God, and that they must make a vital reality to the child if he was not to be like a block of wood floating down a stream when he went into the world, and was subjected to all the temptations of life. The inward experience of God was a thing of joy, quickening the mind and changing the subjective will until it became the soul's life, destroying self and putting something

better and higher in its place. They did not want to worry or meddle with the young soul, but they did want the child to be something more than a subjective being, to be guided and governed by something which had valued outside its own mind, something which had worked for the progress of the world, some universal truth and ideal which had shaped the lives of individuals and nations. In the Bible they got the experience of the community. It might be said that this could be obtained elsewhere, and that was true, and if they could create a book which would have the same history as the Bible it would serve the same purpose; but they had not got such a book, at all events in the Western world. The Bible dealt with the life of mankind before the time of Jesus and after, and from it they learnt what were the universal principles which could lift humanity from a lower to a higher level. It was the adoption of those principles that would teach the child that he could become a participator in all that was greater and nobler than himself, and give him a fixed idea of God.

In the Bible they found two aspects of the greatest results of human history in the field of ethics and the individual life. Here were the factors which made for the progress of mankind, not just what *he* thought or what *they* thought. Here were recorded the lives of great personalities with a note of authority which could not be found elsewhere. These were supermen, not men of the herd, and they were uplifted by spiritual experience, without which it was doubtful whether mere knowledge was worth getting. They should be continually presented to the children, not so much in order that they might know about them, but in order that they might imitate them. Professor McDougall had shown what an important part unconscious imitation played in the education of the people, and how they are influenced by the types of character constantly held up before them in their public men, and the same thing was true of the young mind. The Bible taught that religious experience could be repeated. They must adopt a method that would touch the deepest thing in the child's soul, and start the growth of a new kind of life. That was what Christianity did. Christianity was something on the other side of intellect and morals, something that expressed a deeper power striking its root into a deeper soil of our being. If they could use that power in their Sunday Schools they were safe for the future. They had to bring to the child's mind a material which had some relation to what was already there, and that was why it was so necessary to have personal knowledge of his needs, interests, and tastes, and to realise that, as Dr. Drummond had said, every child is born with a potentiality for religion. In conclusion Dr. Jones urged that the life and death and spiritual resurrection of the Founder of our Faith should be continually presented to the child, who is infinitely attracted by them. Jesus possessed something which was beyond the world, and which made him what he was and made his disciples what they were. If they could get that into the lives of the young people, and the children, it would not matter where they

were going; they would be going with God and the life universal, and their faith would translate itself into acts of service for the world, for the longing to respond to the call of the spirit was in them which Dr. Everett Hale had so finely expressed:

"And I? Is there some desert or some pathless sea

Where thou, good God of angels, wilt send me?

Some rock for me to rend,
Some stone for me to break,
Some handful of His corn to take
And scatter far afield,
Till in its time shall yield
Its hundredfold
Of grains of gold,

To feed the hungry children of my God?"

BUSINESS MEETING.

The business meeting was held at 4.45, the President, the Rev. J. J. Wright, being in the chair. Mr. W. Blake Odgers, jun., hon. treasurer, in presenting the financial report, said that although he had to record an increasing balance due to the treasurer, the seriousness of the position has been relieved by the receipt of a legacy of £100 from the executor of the late Miss Wallace, of Bath. Every year, however, the Association was exceeding its income, and although it was a curious fact that they were saved annually from a very awkward position by a legacy, he would be much happier if they had sufficient funds in hand to pay for their ordinary expenses. Mr. Ion Pritchard said in reference to the report, which was taken as read, that in comparing the average attendances of 22 years ago with those of to-day, he found that there was a much higher average at the present time. The increase in their adult scholars was noticeable. About 20 years ago there were 6,000 adult scholars connected with them; now there were 10,000. There were two pieces of work in which they were particularly interested, namely the Teachers' Summer Session, to be held at Manchester College, Oxford, on June 28 to July 6, and their publications. He hoped the Summer School would be well attended.

The following extracts are taken from the report for 1912:—

The total numbers of scholars and teachers in all the Protestant Schools in the British Isles has been given as 7,544,171 and 720,314 respectively, about ten scholars to one teacher—nearly the same proportion as in our own Schools. These numbers in themselves can furnish little evidence of efficiency, whereas the average attendance, if correctly reported, would be of value in this respect. Twenty-five schools do not furnish average attendance figures, so that in order to get at a real proportion for comparison, a reduction has to be made in the total roll numbers. Comparing, after corrections made, the averages furnished in 1890 and 1910, the following figures may be taken as approximately reliable:—1890: 245 schools; scholars on Roll, 30,667; average attendance, 19,939. 1910: 268 schools; scholars on roll, 33,152; average attendance, 23,171. This comparison shows a small increase in regularity of attendance.

At the President's own suggestion a series of teachers' conferences have been arranged for at Liverpool, Halifax, Mansford-street (London), Bristol, Norwich, and Birmingham, several of which have been

held. These conferences take the form of questions on Sunday School difficulties asked by the teachers and replied to by Mr. Wright, and should prove exceedingly helpful. Much consideration and time have been given by the Committee to a demand being made for an improvement in the Sunday School teaching—a demand that is shared by other religious denominations. Before taking definite steps, it was felt that the approval and support of the District Unions should be obtained, and for this purpose a letter was sent to them bringing forward the Committee's plan so far as this could be defined, and asking for its consideration. As a step forward the Association proposes to appoint a number of suitable representatives who on its behalf shall make friendly visits to all our Schools throughout the land, bringing to them encouragement, information, and ideals, and receiving from the schools a first-hand knowledge of their aims, needs and wishes, the personal contact benefiting both the schools and the Association.

The Committee announce that the Trustees have very willingly consented to open Manchester College to the students attending the Summer Session, and that Principal Carpenter has promised all possible assistance. The programme of proceedings now nearly completed should prove not only very attractive but a very useful one, and the Committee hope that many of our Schools will endeavour to take advantage of the opportunity offered by sending one of their teachers to Oxford. Opening Service and Address by J. J. Wright (President 1911-12); Religion in the Time of Jesus, three lectures by Principal Carpenter; New Testament Lesson-Values, T. P. Spedding (President-elect); Life-Story of Jesus, Ion Pritchard; Mediaeval Saints, Modern Saints, Frank K. Freeston; Citizenship: The Teachers' Responsibility, Miss Grace Mitchell; Infant Class Teaching, Miss D. Tarrant, M.A.; Lesson Demonstration, F. J. Gould; Lessons for Younger Classes, J. Arthur Pearson; Nature Lessons, illustrated, J. Tyssul Davis, B.A. On Sunday Dr. Edwin Odgers will conduct the morning service, and in the afternoon it is hoped that the Charles-street Mission Sunday School will be held at the College. Teachers' conferences will be held. Subjects:—How I Prepare my Lesson, The Story Hour, opened by Lawrence Clare. A question Conference on Teachers' Difficulties.

The President, in moving the adoption of the report, expressed his appreciation of the honour which they had done him a year ago in asking him to be their President. He had always thought he knew a good deal of the work of this Association, but he never realised until he became their President the full extent of that work, and the devotion and energy with which it was maintained by those responsible for it. After paying a warm tribute to Mr. Ion Pritchard and Mr. Blake Odgers for their untiring services, Mr. Wright referred to various passages in the report, and called attention again to the forthcoming Summer School at Oxford, which would be the eighth of its kind. They had had an average of 100 students, and although the same students had sometimes come several times, they must have had no fewer than 500 teachers in their school, and

to give 500 students, especially the younger students, 9 days at Oxford made a great difference to them, and was bound to affect their Sunday-school teaching and atmosphere. He drew attention to the publications of the Association, especially to the series of books suitable for children in the infant classes, for children just above that, and for others from eight to ten years of age which are being prepared. Two have already been published, namely, "Favourite Stories," and "Stories for the Little Ones," the latter prepared by Miss Grace Spears and Miss Dorothy Tarrant, and he cordially recommended both of them. In regard to the proposal to appoint representatives, as the report stated, to visit the schools throughout the country, to find out the aims, needs, and wishes of each school, and give to them encouragement, information, and ideals, he was able to say that they would not have to go to the treasurer for the funds necessary to carry out that scheme. Five friends who wished to remain anonymous had given £20 apiece for this purpose, so the £100 they required for this work was already in hand. In conclusion Mr. Wright said that Sunday-school work was never more needed than at the present time, and their Sunday-schools, on the whole, had never done better work than they were doing at the present time. They must rise to their great opportunities, financially, educationally, in method and personal service, and then they need have no fear of the future of the churches they loved, or of that greater world of citizenship on earth and in heaven for which they all existed, worked, and prayed.

The Rev. W. H. Holmshaw (Manchester District Sunday School Association), in seconding the adoption of the report, said he was very glad that the Association had decided to take up the work of visiting the schools, and he was quite sure the help thus given to the workers in those schools would be of the highest possible value. Sometimes he felt that most of their difficulties lay with the teachers, who did not make as much use of the material provided for their instruction as they might do. He congratulated the Committee particularly on their publications, and expressed his great appreciation of the valuable information, stimulus and ideas to be obtained from such books as Mr. Fox's "Practical Teaching of Jesus of Nazareth," and more especially from Dr. Drummond's "Paul, His Life and Teaching." The resolution was carried.

Mrs. Roberts, of Liverpool, moved a resolution of thanks to the President, and the officers and committee, for the past year, and proposed the respective appointments for the coming year, including the Rev. T. P. Spedding as President. In doing so she paid a grateful tribute to the Rev. J. J. Wright for his services during the past year. In the remote province from which she came they had never had a President who had impressed himself upon their minds as Mr. Wright had done. He had given them encouragement and ideas, and the finest thing the Liverpool Association had done was to ask him to come to them and hold a conference of teachers. The meeting was an ideal one, and they were most grateful to him for putting before them in an inspiring and

helpful way the fact that the idealism embodied in youth was an asset that the Sunday-school teacher could not afford to neglect. The resolution was seconded by the Rev. J. E. Stronge (Kidderminster) and passed. A few words from the Rev. T. P. Spedding in thanking the Association for electing him as their President followed, and the Rev. Thomas Paxton (Birmingham) moved that the best thanks of the meeting should be given to the Rev. Dr. Jones for his admirable address and to all who had contributed to the usefulness and success of the meeting. This was seconded by the Rev. Lucking Tavener (Aberdeen) and passed unanimously.

The following is a list of the ministers attending the meetings at Essex Hall during Whit week:—Revs. Alfred Amey, Thomas Anderson, T. D. Bacon (Salem, U.S.A.), J. C. Ballantyne, A. H. Biggs, W. Copeland Bowie, T. F. M. Brockway, W. T. Bushrod, Dr. J. E. Carpenter, J. W. Cock, Gordon Cooper, Dr. G. C. Cressey, G. Critchley, Dr. S. M. Crothers (Cambridge, U.S.A.), Edgar Daplyn, J. Tyssul Davis, R. K. Davis, Rudolf Davis, V. D. Davis, A. H. Dolphin, H. Enfield Dowson, Dr. James Drummond, R. B. Drummond, T. E. M. Edwards, John Ellis, D. Delta Evans, D. Jenkin Evans, S. Baart de la Faille (Dutch Church), R. P. Farley, Alex. Farquharson, Dr. F. W. G. Foat, F. K. Freeston, Arthur Golland, Henry Gow, Alfred Hall, Fred. Hall, William C. Hall, F. Hankinson, Charles Hargrove, James Harwood, H. W. Hawkes, H. C. Hawkins, J. B. Higham, Jesse Hipperson, A. C. Holden, E. R. Hodges, W. Holmshaw, Fred. A. Homer, F. H. Jones, R. J. Jones, Dr. W. Tudor Jones, H. W. King, W. H. Lambelle, W. R. Clark-Lewis, Bertram Lister, E. W. Lummis, J. J. Martin, Herbert McLachlan, Dr. S. H. Mellone, J. H. M. Nolan, J. Edwin Odgers, G. Hare Patterson, Thomas Paxton, J. Arthur Pearson, A. G. Peaston, E. H. Pickering, W. J. Piggott, C. E. Pike, W. W. C. Pope, Priestley Prime, Miss H. Phillips, Revs. H. D. Roberts, D. W. Robson, Charles Roper, W. H. Rose, Mortimer Rowe, E. Stanley Russell, E. T. Russell, A. H. Shelley, A. Leslie Smith, H. Bodell Smith, W. R. Smyth, H. Shaen Solly, T. P. Spedding, G. B. Stallworthy, William Stephens, J. E. Stronge, Frederick Summers, Alfred Sutcliffe, W. G. Tarrant, H. R. Tavener, Lucking Tavener, H. S. Tayler, J. L. Tayler, Edgar Thackray, J. M. Lloyd Thomas, G. W. Thompson, J. Toye, W. J. B. Tranter, Charles Travers, W. Lyddon Tucker, G. H. Vance, F. H. Vaughan, E. A. Voysey, George Ward, W. Moritz Weston, J. M. Whiteman, P. H. Wicksteed, W. E. Williams, Joseph Wilson, Joseph Wood, J. J. Wright.

NEWS OF THE CHURCHES.

Belfast.—Special services were held at All Souls' Church on Sunday, May 26, when the preacher was the Rev. S. Evans Bowen, of Crumlin. At the evening service, when there was a special offertory for choir expenses, the

music included "In Native Worth," from "The Creation," sung by Mr. T. Corlett; "Father in Heaven" (Handel), rendered by Miss Winnie Woods; "The Strain Upraise" (Sullivan), and "Send out Thy Light" (Gounod), by the choir; "It is Enough," from "Elijah," by Mr. E. V. Core, and "The Holy City" (Adams), by Miss M'Kendry. Mr. Drew Birch, organist, had general charge of the praise portion of the service, which was very successfully given, and the evening congregation was a specially large one.

Boys' Own Brigade: 1st Company (London).—The annual inspection of the Boys' Own Brigade was held on Thursday, May 23, at Stamford-street Chapel, when a large audience of friends and supporters gathered to witness the usual display of the work done by the company in its winter session. Mr. A. A. Tayler occupied the chair, and Mr. Percival W. Adams of the South London Battalion, Boys' Brigade, acted as inspecting officer. After the ceremonies of "General Salute," "Inspection," and "March Past," and the singing of the B.O.B. hymn, "Like a Silver Bugle," the boys gave displays of marching, drill, physical exercises, and gymnastics. There was also an interesting demonstration of ambulance work, showing the use of Scout poles, &c., in improvising stretchers, a company of 20 boys being converted within two minutes into five fully equipped "stretcher squads." A further display was given of the methods for the rescue of drowning persons, and for their subsequent resuscitation and with a genial warm-hearted speech from the chairman and some words of criticism and of exhortation from the inspecting officer, the meeting closed with the united singing of "Lend a Hand."

Clifton: Oakfield-road Church.—A number of friends and well-wishers assembled in the library after evening service on 26th ult., to wish God speed to Mr. H. Lewis Wensley who is removing to Exeter. The treasurer, on behalf of subscribers, presented Mr. Wensley with a gold watch, suitably inscribed. Mr. Wensley feelingly responded and referred to his long and happy relations with the choir and church.

Dover.—Mr. Ginever, the minister of the Adrian-street Unitarian Church, has just been elected by the Dover Co-operative Society as its President. The Society is a large and growing one, numbering more than 4,500 members.

Horsham.—The Whitsunday Anniversary at the Worthing-road Chapel attracted a goodly number of visitors who came from Billingshurst, Brighton, Brockham, Croydon, Ditchling, Hayward's Heath, Oxford, London, Slaughtam, and Woking. The preacher of the day, Dr. Tudor Jones, spoke of the interest attaching to the ancient homes of faith. They could not stroll round the graveyard, or look at the memorial windows, or the tablets on the walls without feeling that something great had happened there in the past, something worthy to be maintained in the present. He appealed especially to the young people (of whom there were a good number present) to uphold the traditions of the past, and steadfastly rally to the standard of real religious life and the service of God. Lunch and tea were provided in the school-room, and the collections amounted to over £7. At a recent meeting, held after evening service, the secretary gave an account of her experience at the Birmingham Conference, the Church of the Messiah, Bournville, Ullet-road, Liverpool, and the Antient Chapel of Toxteth Park. A bookcase, believed to have originally belonged to the Rev. Thomas Sadler, has recently been placed in the school-room in memory of Mr. and Mrs. John Steele, who were so long connected with the Horsham, Billingshurst, and Meadow congregations.

Manchester: Cross-street Chapel.—We understand that the Rev. E. L. H. Thomas,

B.A., of Dean-row and Styal, has been cordially and unanimously invited to become the minister of Cross-street Chapel, and the Lower Mosley-street schools. He has accepted the invitation, and will enter on his new ministry in September or October.

Monton: The Late Miss Lydia S. Leigh.—Monton Church has suffered a severe loss through the death of Miss Lydia S. Leigh, of Brooklands, Swinton, only daughter of the late Mr. Henry Leigh, of Moorfield, Swinton. Miss Leigh, who was in her sixtieth year, passed peacefully away on Tuesday afternoon, May 21. She had been in indifferent health for some time, and bore a most trying illness with the utmost patience and fortitude. Her character and influence were beautiful and gracious. Her own family and personal friends best know what a gentle, kindly, and yet firm nature hers was; how constant in its affections, how devoted in its duties. Her influence was felt far beyond the circle of her family and friends. She used to the full all opportunities for doing good, and responded readily to appeals that touched her heart and were approved by her judgment. Her cultured mind and broad sympathies enabled her to select really deserving causes, to which she gave generous support. Her private generosity, tactfully and judiciously exercised, was not less marked. Next to her family affections and interests came her love for Monton Church, with which she identified herself throughout her life. She attended worship regularly, until prevented from doing so by illness, and to the last retained her interest in the work of the church, and her joy in its memories and associations. For many years she was a teacher of the young women's class in the Sunday school, and her good influence is still remembered with gratitude by her former scholars. We can ill spare such women from the earth. They do more for the world by their quiet, unassuming faithfulness and by their steadfast devotion to pure ideals than the world realises. Miss Leigh was interred at Monton Church, after cremation, on Saturday, 25th inst., the service being conducted in the church and at the grave side by the Rev. N. Anderton.

Newbury: 215th Anniversary.—On Sunday last, the 26th inst., Mr. H. G. Chancellor, M.P., visited Newbury and took the morning service, and preached to a fairly large congregation on "The Freedom of Faith." There were many friends present from other churches who listened attentively to the survey of Church history since the days of Jesus and the Apostles, showing the growth of authority, and its futile attempt to bind the intellect and life to the dogmas and doctrine of the past. "The Good Samaritan," a service of song, was rendered in the evening, the reading being given by the Rev. R. Newell, the music by the choir, solos, &c., by Mrs. Richards, Mrs. Bolton, Miss Tressa Wright, and others. This also attracted a good congregation, and was much appreciated.

Padiham.—The Rev. J. E. Jenkin has tendered his resignation of the pastorate of Nazareth Unitarian Chapel. His resignation having been submitted to the Chapel Committee, a deputation was appointed to ascertain the possibility of his reconsidering his decision. As the decision was declared final, a special meeting of the congregation was convened, and held at the close of the evening service on Sunday, May 26, when the following resolutions were passed:—(1) That in consequence of our Minister, the Rev. J. E. Jenkins, having accepted the ministry of the Unitarian Church, Birkenhead, it is with deep and sincere regret that we accept his resignation as minister of Nazareth Unitarian Chapel, Padiham. (2) That we, the congregation of Nazareth Unitarian Chapel, Padiham, desire to place on record our high appreciation of the services rendered by the

Rev. J. E. Jenkins, as minister from 1903 to 1912, also, that we most heartily wish him God speed in his new sphere of labour.

Scottish Unitarian Sunday School Union.—The annual meeting of the Scottish Unitarian Sunday School Union was held in Dundee on Saturday, May 25. The chair was taken by Mr. A. Maclaren, Glasgow, who mentioned in his opening remarks that not only were delegates present from all the schools affiliated to the Union, but that representatives were also present from Stenhousemuir and Perth. A Sunday school was started at the former place during the past year and is meeting with a considerable measure of success; it is anticipated that this school will almost immediately become connected with the Union. As regards Perth, a Sunday school is at present being held in connection with the services which are being conducted by the Rev. E. T. Russell, B.A. It is not yet known whether this will be a permanent undertaking or not. The annual reports were of a highly encouraging character. Without taking into account the new school at Stenhousemuir, an increase has to be recorded both in the numbers of scholars and teachers attending the schools of the Union; and it is particularly gratifying to note the very substantial increase in the number of scholars over sixteen years of age, especially when it is noted that the orthodox Sunday schools of Scotland have to admit of a decrease in the number of their elder scholars. Miss C. S. Brown, Edinburgh, was elected to succeed Mr. Maclaren as President of the Union, the latter being cordially thanked for the services he has rendered during his term of office. The other offices were filled as follows:—Vice-Presidents, Messrs. J. K. Melville and W. F. McRobb; secretary, Dr. J. K. Wood; treasurer, Mr. E. L. Williamson; auditor, Mr. A. Allan. Several matters connected with the future work of the Union were discussed and a most successful meeting was brought to a close by the passing of votes of thanks to the Chairman and to the Dundee teachers for their hospitality.

Sheffield and District Unitarian and Free Christian Sunday School Union.—At the United Service on Whit Sunday afternoon, held in Upper Chapel, Sheffield, there were contingents of scholars and teachers from Attercliffe, Upper, Uppertorpe, and Rotherham Sunday schools. The other schools in the Union were not able to be represented on account of the distance. The service was conducted by the Rev. A. H. Dolphin, of Sheffield, the sermon being preached by the Rev. Chas. Peach, of Manchester, who took for his subject "Citizenship and Freedom." Collections were taken in aid of the funds of the Union.

Wareham.—The chapel was re-opened on Whitsunday evening after renovation, which has very pleasantly brightened the appearance of the interior and added to its comfort. The painting of the front has still to be completed, but defects in the plaster of the portico have been made good and the roof made sound again. The service was conducted by the Rev. V. D. Davis, of Bournemouth, secretary of the Southern Unitarian Association.

NOTES AND JOTTINGS.

TO "GO IN PARDNERS."

Miss Ella C. Sykes described in the *Cornhill* for May some of her experiences "At a Woman's Hostel in Canada." "In Canada, as elsewhere," she says, "there are, of course, dangers when a woman has to get work through advertisements, and whenever possible I applied first to the Young Women's Christian

Association, which acts as an employment bureau as well as a hostel. Usually, however, I had to fend for myself and judge of a situation by the letter in response to my notice, in which I always put that I wished to assist the *mistress* of ranch or farm. The following was one of my answers: 'Dear Madam [it ran], I seen your "ad" in the Province. I have 100 and 20 acres of land of my hone, it is all payed for I lost my wife 4 years ago I ham 36 years of age I have horses and cattle and a lot of chicken would you cair to go in Pardners with me as I want to settle down again. Pleas let me know by return mail.' I wondered how many 'ads' he would answer before he found any woman willing to 'go in Pardners' with him. These examples, and my own experiences, brought me to the conclusion that very few on the wrong side of forty ought to try their luck across the Atlantic, because they are, as it were, in the English groove, and will find it very hard, if not impossible, to adapt themselves to an entirely new environment. I consider also that the occupation of home-help has not been presented in its true light."

THE SHOOTING OF RARE BIRDS.

At a time when we are all rejoicing in the return of innumerable bird-visitants to our shores, we must sympathise with the appeal which Mr. Joseph Collinson, of the Animals' Friend Society, has made on behalf of the rare birds which are continually sacrificed to the selfish and cruel spirit of the gunner and collector. "Beautiful rare birds, such as the bittern, spoonbill, hoopoe, waxwing, and oriel, are," he says, "the usual victims, but now must be added the names of several species of which there is no record of their having visited this country before. It may not be generally known that during the last few months there has been an unusual migration over the British Isles, and that a number of birds have been observed for the first time. In many instances the discovery has been made by means of a shot gun, and among other specimens which have fallen in this way may be mentioned the Siberian nut-cracker (several of which were killed in south-eastern counties); two examples of the collared flycatcher; a pair of Caspian plovers; and a slender-billed curlew. Is it not ridiculous that so many rare bird visitors to our shores, some of which might remain to breed if they were not molested, may still be shot down with impunity in almost every part of the open country by anyone with a gun?"

WHISTLER'S TOMB.

We learn from *The Times* that there has recently been erected in Chiswick Churchyard, the cost being defrayed out of the Whistler estate, a tomb bearing an inscription to the memory of Whistler and his wife, whose graves are there side by side. The tomb is of bronze, resting upon a die and step of green granite, and the character of the design is that of the Italian Renaissance. The upper part is ornamented with a frieze and bay leaves. At each of the four corners, standing upon the die

there is a beautifully carved figure of a classic mourner bearing an offering of fruit or flowers. On the front at either side of the centre panel there is an ornamentation of bay leaves between two Ionic pilasters. The inscription on the centre panel is as follows:—

Sacred to the Memory
of
James McNeill Whistler
MDCCCXXXIV—MCMIII.
and of
Beatrice his wife
MDCCCLVII—MDCCCXCVI.
"The place where I also at last hope to be
hidden,
For in no other would I be."
Mr. Edward Godwin is the sculptor.

JOHN TREVOR,

Photographic Artist.

Studio: 82, High St., Hampstead, N.W.

Mr. TREVOR does all kinds of photographic work at moderate charges. He makes a speciality of photographing people in their own homes. This gives greater ease and naturalness to the sitter and produces more characteristic portraits. Appointments should be made for interviews and sittings. Price list and specimens on application.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHERS (both Services):

- June 2.—Rev. H. D. ROBERTS (of Hope Street Church, Liverpool).
" 9.—Rev. Dr. S. H. MELLONE (Principal of the Home Missionary College, Manchester).
Subject in the evening: "Shakespeare on Industrial Morality."
" 16.—Rev. PRIESTLEY EVANS (of Bury).
" 23.—Rev. CHARLES HARGROVE, M.A. (of Leeds).
" 30.—Rev. RUDOLPH DAVIS, B.A. (of Gloucester).
July 7.—Rev. Dr. ESTLIN CARPENTER (Principal of Manchester College, Oxford).

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought,
BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 133, Charing Cross Rd., London, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cran-
took," 59, Warrior-square. First-class
BOARD and RESIDENCE and FLATS;
most comfortable throughout. Sea View,
excellent cuisine, billiard and smoke room
sanitary certificate.—Mr. and Mrs. SIDNEY P.
POTTER.

GRANGE-OVER-SANDS, LANCs.—
Miss ALICE E. PASSAVANT receives
Paying Guests at 2, Newlands. Prospectus
on application.

SUSSEX Lanes and Downs.—Board-
Residence or Apartments in Country
Cottage. Reference kindly permitted to Rev.
and Mrs. HENRY GOW, Hampstead.—Z, IN-
QUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY,
LAYSARTH, S.O., YORKS.—Paying
Guests received.—Particulars from Miss SMITH.

TO LET, Furnished, near Bourne-
mouth, Lady's superior, well-kept house.
Very pleasantly situated in select road on
good elevation. Close to station, near church,
shops, picturesque golf links. Piano, croquet,
gas-cooker, plate, linen. Perfect sanitation.
Fare, tram or train to Bournemouth, 2d.
Small, careful party, 2½ guineas. Bargain.
Trustworthy servant left.—Address C. P.,
INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charm-
ing Irish Linen Summer Costume Fabric,
"Flaxzella." Washable. Wide range of fascinat-
ating designs. Beautiful shades, durable,
looks smart for years.—Write, HUTTON'S,
5, Larne, Ireland.

REMNAINT BARGAIN!—Genuine
White Art Irish Linen. Big pieces suit-
able for making Teacloths, Traycloths,
D'oyleys, &c., 2s. 6d. per bundle. Postage 4d.
Irish Linen Catalogue FREE.—Write,
HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give
highest possible prices for above. Offers
made; if unacceptable, teeth returned.
Dealers in Old Gold or Silver in any form.
Bankers' references; straightforward dealing.
—WOOLFALL & Co., Southport.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda.
Adopted by churches with or without local
page. Issued for last Sunday in each previous
month. One copy post free, 1½d.—1s. 6d. a
year; 9d. per dozen; 3s. 6d. per 100; extra
charge local page.—Address to EDITOR, "Dove-
stone," Denton-road, Gorton, Manchester.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published by THE
INQUIRER Publishing Company, Ltd., at the Office,
3, Essex-street, Strand, London, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday,
June 1, 1912.

* Regarding Advertisement Rates see inside Front
Cover.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3650.
NEW SERIES, No. 754.]

LONDON, SATURDAY, JUNE 8, 1912.

[ONE PENNY.]

WORKS BY THE LATE **WILLIAM JAMES**

Professor of Philosophy at Harvard University.

ESSAYS IN RADICAL EMPIRICISM.

8vo, 4s. 6d. net.

CONTENTS: Does "Consciousness" Exist?—A World of Pure Experience—The Thing and its Relations—How Two Minds Can Know One Thing—The Place of Affectional Facts in a World of Pure Experience—The Experience of Activity—The Essence of Humanism—La Notion de Conscience—Is Radical Empiricism Solipsistic?—Mr. Pitkin's Refutation of Radical Empiricism—Humanism and Truth Once More—Absolutism and Empiricism.

THE VARIETIES OF RELIGIOUS EXPERIENCE.

8vo, 12s. net.

A PLURALISTIC UNIVERSE.

8vo, 5s. 6d. net.

THE WILL TO BELIEVE, and other Essays.

Crown 8vo, 7s. 6d.

SOME PROBLEMS OF PHILOSOPHY.

8vo, 4s. 6d. net.

MEMORIES AND STUDIES: A Selection of Essays and Addresses.

8vo, 6s. 6d. net.

PRAGMATISM:

A New Name for Some Old Ways
of Thinking.

8vo, 4s. 6d. net.

THE MEANING OF TRUTH: A Sequel to "Pragmatism."

8vo, 4s. 6d. net.

TALKS TO TEACHERS

on Psychology, and to Students
on Some of Life's Ideals.

Crown 8vo, 4s. 6d.

WILLIAM JAMES. By EMILE
BOUTROUX, Membre de l'Institut.
Authorised Translation by ARCHIBALD
and BARBARA HENDERSON. Fcap. 8vo,
3s. 6d. net.

"As a concise study of the personality and work of the famous American psychologist, M. Beutroux's book will be welcomed by a large circle in England."—*Christian World*.

LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

New Work by the Author of "The Christ Myth."

WITNESSES TO THE HISTORICITY OF JESUS.

By Professor ARTHUR DREWS,
Ph.D., Author of "The Christ Myth."
328 pp.; cloth, 6s. net, by post,
6s. 5d.

This new work by the author of "The Christ Myth" has been translated by Joseph McCabe. The question whether there ever was such an historical personage as the Jesus of the Gospels is occupying an increasing share of attention. The negative position was regarded as a freak of scepticism a hundred years ago, but is now gaining serious attention. Professor Drews is quite a storm-centre in Germany, and in this work he makes a comprehensive and very effective reply to his critics. His treatise wisely takes the form of a thorough and complete examination of all the supposed evidence for the historicity of Christ, whether in the New Testament or in pagan or Jewish writers. The book is written with great spirit as well as remarkable command of the subject, and drastically exposes the weaknesses of the leading liberal theologians.

ANOTHER WONDERFUL 6d. ISSUE.

(By post, 8d.)

THE KINGDOM OF MAN.

By Sir RAY LANKESTER. New
edition, unabridged, 128 large pp.,
56 striking Illustrations, and por-
trait of Author.

PENALTIES UPON OPINION; or, Some Records of the Laws of Heresy and Blasphemy.

By HYPATIA BRADLAUGH BONNER.
128 pp., cr. 8vo; cloth, 1s. net, by
post 1s. 3d.; in paper cover, 6d.
net, by post 8d.

Contains a stirring account of
the various prosecutions for heresy
from the year 1378 onwards.

"Mrs. Bradlaugh Bonner has here with much assiduity compiled a list of legal prosecutions relating to 'offences against religion'; thus exposing and throwing into perspective the whole course of the penalties imposed upon heresy, for the suppression of free opinion and the principles of religious liberty. She carries her inquiry from early mediæval times up to the present. For ready reference to enactments otherwise practically inaccessible her work serves an extremely useful end. It is written with much force, and under stress of indignation against mis-carriage of justice."—*Athenæum*.

FREE ON RECEIPT OF POSTCARD.

Copy of "LITERARY GUIDE" (16 large
pages), with complete Catalogue, &c.

London: WATTS & CO.,
Johnson's Court, Fleet Street, E.C.

IMPORTANT NEW WORK.

Eucken & Bergson

Their Significance for Christian Thought.

By E. HERMANN.

Crown 8vo, Cloth boards, 2s. 6d. net.

"This is a worthy product of the latest move-
ment in religious thought. Mrs. Hermann's
presentation of Christianity, in regard to
fundamental matters, is stimulating and full of
insight."—*Athenæum*.

"A study marked by ability."—*Times*.

JAMES CLARKE & Co., 13 & 14, FLEET ST., LONDON.

NEW BOOKS NOW READY

Crown 8vo, 140 pp., with Portrait.

1s. 6d. net, postage 8d.

COMMUNINGS WITH THE FATHER. Collects and Prayers.

By JAMES C. STREET.

Introduction by CHRISTOPHER J. STREET, M.A.

There are many for whom these pages will
glow with precious memories. They will recall
with thankfulness the spiritual leader, the great
preacher, the faithful minister, whose influence
on their lives is sacred and imperishable. Among
others, who knew him not, there must still be
many to whom the devotional outpourings of a
simple heart and faith will come with quickening
power.

Fcap. 8vo, 130 pp., with Portrait. 1s. net, postage 2d.

MAN'S CHIEF END, and other Sermons.

By R. B. DRUMMOND, B.A., T.C.D.

This small volume contains a selection of ser-
mons made by Mr. Drummond from a ministry of
upwards of fifty years in the city of Edinburgh.

Fcap. 8vo, 128 pp. 1s. net, postage 2d.

HOW A MODERN ATHEIST FOUND GOD.

By G. A. FERGUSON.

It describes the way in which a positive
Atheist, step by step, and by reason alone, was
compelled to abandon that position for a glorious,
unshakable faith in the infinite truth, love, and
goodness of God.

Crown 8vo, 272 pp. 2s. 6d. net. Postage 3d.

THE CHURCH OF TO-MORROW.

By JOSEPH H. CROOKER, D.D.

CONTENTS:—I. The Method of the Church: Diversity
of Form with Unity of Spirit. II. Its Task: Feeding
the Roots of Life. III. Its Thought of God: The Tap-
Root of Religion. IV. Its Worship: The Fruitfulness
of Prayer. V. Its Pulpit: The Voice of the Moral Ideal.
VI. Its Pews: The Congregation at Work.

Crown 8vo, 164 pp. Photogravure Portrait. 2s. 6d. net.
Postage 4d.

THOUGHTS FOR DAILY LIVING.

From the Spoken and Written Words of

ROBERT COLLYER, Litt.D.

Dr. Collyer shows how the problem, common to
us all, of making life fair may be solved, how
burdens may be borne and sorrows in some
measure lightened. For the inevitable failures
he is always ready with the tonic of hope and
love to brace us to fresh endeavours.

The Lindsey Press, 5, Essex-street, Strand, W.C.

TO WORKERS AMONG BOYS

At the ANNUAL COUNCIL MEETING of the
BOYS' OWN BRIGADE, to be held at ESSEX
HALL, on MONDAY, JUNE 17, at 7.45 p.m.,
Mr. J. HOWARD WHITEHOUSE, M.P. (Secretary
of the National League for Workers among
Boys), will give an ADDRESS. All interested
will be heartily welcomed.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 9.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. J. A. PEARSON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. A. C. HOLDEN, M.A.
 Forest Gate, Upton-lane, 11, Mr. S. FIELD; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. BERTRAM LISTER, M.A.; 7, Rev. W. H. ROSE.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. Dr. CROthers; 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. STANLEY P. PENWARDEN.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. Dr. S. H. MELLONE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Mr. FRED MADDISON.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDFORD, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. A. S. HURN.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.)
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, School Services, Rev. E. G. EVANS, M.A., of Dukinfield.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. JAMES DRUMMOND, LL.D., Litt.D.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. STANLEY A. MELLOR, Ph.D.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Prof. G. DAVES HICKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hong-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTHS.

CLARE.—On June 2, at 38, Cranbrook-avenue, Newland, Hull, to Rev. and Mrs. Lawrence Clare, a daughter.
 SHORT.—On June 3, at 22, Gloucester-avenue, Blackpool, to the Rev. J. Horace and Mrs. Short, a daughter.

DEATHS.

EVANS.—On June 3, at Chorley-road, Swinton, Elizabeth, wife of John Evans, in her 78th year. Also, on June 4, the above John Evans, in his 83rd year. Both interred on Thursday, June 6, at the Unitarian Chapel, Swinton.
 JECKS.—On May 30, at 33, Richmond-terrace, Clifton, Bristol, after a long and painful illness, borne with the utmost patience, Charles Jecks, in his 86th year.
 TYNDALL.—On June 2, at 203, Hagley-road, Edgbaston, Edward Lant Tyndall, aged 71 years.

Situations

VACANT AND WANTED.

FRUIT GROWING.—Vacancy occurs for a Pupil on a Fruit Farm and Market Garden. — RYLAND, Radford Nurseries, Leamington.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. Is. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	2	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	387	CORRESPONDENCE :—		The Jubilee Celebration at Rosslyn Hill Chapel	395
THE LIBERAL CHRISTIAN PULPIT :—		The History of Rosslyn Hill Chapel	391	The British League of Unitarian Women	396
This Generation	388	FOR THE CHILDREN	391	The Present Tendencies of Religious Thought in Italy	397
LIFE, RELIGION AND AFFAIRS :—		MEMORIAL NOTICE :—		Announcements	399
Pat the Boy	390	Mr. Edward Lant Tyndall	392	NEWS OF THE CHURCHES	399
Some Sark Methodists	390	MEETINGS AND SOCIETIES :—			
		British and Foreign Unitarian Association	392		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Jubilee of the present building of the Rosslyn Hill Chapel provided the occasion for a most interesting series of gatherings on Wednesday last. A large number of past and present members of the congregation assembled at the impressive service when the sermon was preached by Principal Estlin Carpenter, and remained for the evening meeting, at which Dr. Drummond was the chief speaker. Many friends also were present to add their congratulations on the attainment of another stage in a long and honourable history of patient, persistent, unadvertised effort, often carried on in the midst of misunderstanding or even misrepresentation. The worshipful spirit which pervades the Sunday services, the extraordinarily large proportion of the congregation who are engaged in useful public work, the universal respect in which the present minister is held, and the affection with which he is regarded by those who know him best, are noticeable features in the life of a church whose vigour and prosperity owe nothing to the baser arts of advertisement which sometimes creep into methods of church management. We could wish that the records of old-standing foundations like the Rosslyn Hill Chapel, which have toiled and suffered in the cause of religious freedom, could be gathered together in permanent form as a noteworthy chapter in the history of the emancipation of the spirit.

* * *

By kind invitation of the Hampstead Congregation, the London Ministers of the Liberal Christian Fellowship took part in the interesting celebration. Oppor-

tunity was taken to read to them at a special afternoon gathering of their own, a paper prepared by the Rev. Jas. Harwood on the history of "The body of Presbyterian ministers in and about London and Westminster," of which they are successors in unbroken line. This body has had the privilege, which has never, we believe, been allowed to lapse, of directly approaching the Sovereign on certain occasions. It appears, then, that some of the Liberal Christian Clergy, so far from being modern revolutionary upstarts, have a pedigree stretching back to a hoary antiquity, noted for its loyalty to the Constitution and the Throne.

* * *

MR. THOMAS HARDY was presented on his seventy-second birthday with the gold medal of the Royal Society of Literature by Mr. Henry Newbolt and Mr. W. B. Yeats, who were staying with him at Dorchester for the occasion. In his reply, Mr. Hardy spoke of the indifference to literary form and the lack of an appreciation of what is real literature, which characterises the majority of people to-day in spite of the fact that millions have lately been learning to read. "There is, as a result, an appalling increase every day in slipshod writing that would not have been tolerated for one moment a hundred years ago." The newspapers, with their hurried reports, and the influx of American journals, fearfully and wonderfully worded, have had much to do with this state of things, and therefore "every kind of award, prize, or grant which urges omnivorous readers and incipient writers towards appreciating the splendours of English undefiled, and the desire of producing such for themselves, is of immense value."

* * *

"I KNOW that it is said in Fleet-street that poetry is dead," Mr. Hardy continued. "But this only means that it is dead in Fleet-street. Poetry itself cannot die, as

George Sand once eloquently wrote in her novel called 'André.' I cannot do better than wind up these rambling remarks with some of her words on this question :—' Poesy cannot die. Should she find for refuge but the brain of a single man she would yet have centuries of life, for she would leap out of it like the lava from Vesuvius and mark out a way for herself among the most prosaic realities. Despite her overturned temples and the false gods adored among their ruins, she is immortal as the perfume of the flowers and the splendour of the skies.'

* * *

THE public meeting in Caxton Hall, over which Mr. John Burns presided, on Tuesday afternoon last, was remarkable in several respects. Called together for the formation of an association which should have as its aims the prevention of infantile mortality and the promotion of the welfare of children under school age, it had the support of leading men of both the older political parties, of eminent physicians like Sir Lauder Brunton and Sir Thomas Barlow, and able administrators like Alderman Broadbent, of Huddersfield. Mr. Burns, in his opening address, stated that the rate of infant mortality which in 1904 was 145 per 1,000, had been reduced in six years to 106 per 1,000, *i.e.*, 30 per cent., and hoped—though this was perhaps but his superabundant optimism—that in three more years the maximum rate might be reduced to 100 per 1,000, and the average to 75. The important feature of the conference was the unanimous feeling of both platform and audience, first, that infantile mortality is largely preventible and therefore ought to be prevented; and, second, that this particular problem, and the same may be said of every other social problem, cannot be isolated and treated piecemeal. It can only be overcome by the co-operation of a great number of agencies which are working upon or

working against various causes of a many-sided evil.

* * *

It was fitting that Manchester, which has suffered more from tuberculosis than any other city in the kingdom, should be the meeting place of the fourth annual conference for the Prevention of Consumption and other forms of Tuberculosis. Dr. E. W. Hope, Liverpool's able and distinguished medical officer of health, presided over about 600 delegates, representing the principal municipal authorities in the United Kingdom. "The great decline which had taken place in the death-rate from tuberculous disease, was," he said, as reported by a medical correspondent of the *Manchester Guardian*, "coincident with great sanitary undertakings, especially the municipal schemes for the supply of pure water to large cities. But the most important reform was the improvement of housing conditions, for without sufficient pure air in the homes of the people consumption would not be eradicated." Other factors making towards a solution of the problem would be the provision of a pure milk supply, the improvement of school hygiene, and the education of the general public on the question.

THE LIBERAL CHRISTIAN PULPIT

THIS GENERATION.*

By SAMUEL M. CROTHERS, D.D.

Jesus said: "Whereunto shall I liken this generation? It is like children sitting in the market places, and calling unto their fellows, we have piped unto you and ye have not danced; we have mourned unto you, and ye have not lamented."—*MATT. xi. 15-17.*

THIS generation—that always means in living speech not the generation which has already done its work and formulated its thought, not the generation that already is known in the world, but the generation that at this particular moment is coming upon the scene. The greatest difficulty which the religious teacher has in speaking to *this* generation is to make the great eternal message of religion strictly contemporaneous—from generation to generation the voice of the fathers to the children. So from age to age a gospel is proclaimed, a church maintained, a civilisation wrought and accomplished. But the great difficulty lies in this fact, that the generation which comes upon the scene invariably distrusts the generation that is just passing away, for we are always just emerging from the dark ages, and we are comparing the new light with that darkness in the past.

We understand and appreciate the wisdom of a remote past much more than we understand and appreciate the wisdom of our own immediate past. So we have history continually repeating itself,

one generation rebelling against the thought of the generation that immediately preceded it. In the sixteenth century men cast utter contempt upon all the scholasticism and philosophy of the ages that preceded them. When they would invent a synonym for "fool" they simply took the most esteemed school men of the old order and coined the new word "dunce." In the next generation Thomas Fuller tells us that the sixteenth century was looked upon as altogether overrated; its enthusiasm was no longer shared by the enlightened seventeenth century, and, he says, "the price of martyrs' ashes has fallen in our days in Smithfield Market." A little while later Alexander Pope wrote:

"We think our fathers fools, so wise we grow;
Our wiser sons perhaps will think us so,"—

and he need not have said "perhaps." It was in the order of nature. A generation after everyone discovered that Alexander Pope was a much over-rated poet. The whole literature of the nineteenth century is filled with terms of contempt for the eighteenth century, which was looked upon as an age of artificiality. Now that the twentieth century is upon us we realise that history repeats itself, and the nineteenth century stands as the culprit at the bar. Clever persons have invented a new term of reproach. The word "mid-Victorian" expresses all that men of light and leading ought to turn from. The enthusiasm, the hope, the thought of the nineteenth century are brought to judgment, and to us of the liberal faith who remember what we owe to that great period in human history it is somewhat disconcerting to realise that a new generation has come to consciousness of itself, and that much that was most characteristic of what we have considered a great age of progress is being judged by new standards. We are told that the standard of the nineteenth century liberalism, both political and religious, was hopelessly commonplace, that it was a time of material progress and of superficial thought and feeling, a time of blind optimism. Men believed that through true forces already discovered the great culmination of history had come.

I am not here to defend a past generation, nor am I here to criticise a coming generation. I believe that on the whole we are coming, and the new generation is coming, to a deeper and truer attitude towards life in regard to many questions. But, on the other hand, there is one drawback and one difficulty which to-day in addressing the new generation often seems to paralyse teachers who believe in freedom and at the same time believe in religion. There is a characteristic of fashionable thought and fashionable literature and philosophy of our day which is deeply affecting the new generation, a type of scepticism differing from that of the generation which is just passing away. We have had scepticism in regard to religion and to philosophy, scepticism in regard to the Bible, scepticism in regard to this dogma or that, we have investigations which often seem to bring results that are amazing to simple people; but after all, when we look at the men of

the past generation, those who did the work and those who were recognised as the leaders, we find in them all one characteristic, and that was faith in themselves. Whether they were dogmatists, traditionalists, radicals, men of that generation which wrought so valiantly believed in human effort. If we are strong enough, if we are free enough, if we are good enough, in other words, if we put enough of ourselves into our work, they thought, we shall see the result which we hope for, and out of that self-reliant age there came mighty works which have made the past generation memorable. Now if you will read the novel, the essay, listen to the play, or to the conversation of young men in the universities you will find a different attitude, not towards one subject alone, but towards life in general. This is the fashionable attitude. We are here in an unintelligible world, a world of mighty forces moving we know not whither; we ourselves are moving from without, we are subject to passion and to impulse, we are capable of enthusiasm, even of religious enthusiasm, but in our day we have for the first time learnt the lesson of disillusion. We have learnt it does not very much matter what we do. The great material forces that are around us are too great for us; they have wrought our present civilisation and they are rapidly unmaking it. We see around us great empires, we see how their history came thus far; we are watching now with trained eye the disillusion of it all. The world itself does not answer to our ideals of righteousness, of justice, and of happiness.

We talk of the great army of the unemployed, men standing in chronic idleness because they will not take the kind of work which comes to them. They are all the time grumbling because they cannot find anything else. There is also an increasing class in every civilised community whom I would call the *spiritually unemployed*. The spiritually unemployed are generally after a time the *spiritually unemployable*. They criticise every good work, they show the futility of this or that, but they seem somehow incapable of throwing themselves wholeheartedly and gladly into the hard, necessary constructive work of the world. They think of themselves as superior to the dull plodding every-day people who are using all their powers to do something for the great task of humanity. Now every preacher of religion and every church is confronted primarily with this problem of the spiritually unemployed. We all of us know that in every city in the civilised world there is enough moral and spiritual power to remedy the evils that are around, to do the work that needs to be done, and do it nobly. The question for us is how to convince this generation, or, in other words, how to convince every young man and young woman who are now facing life to give up the attitude of moral indifference, to transform the attitude of criticism and of despair into a glad constructive work for God and Man.

Now, I think, the first thing for us as believers in religious effort is to change our own attitude. Cease to apologise for religion, cease to apologise for God, to apologise for effort, and make men see themselves as they are. Let us face

* Preached at Essex Church, Kensington, on Tuesday evening, May 28th, 1912, in connection with the Anniversary Meetings of the British and Foreign Unitarian Association.

this cynical, disillusioned man who tells us that all the effort of the world up till now has failed, and that he does not see how anything that he can do will make it otherwise. Ask him this simple question: What do you mean by saying that the well-meant effort of mankind after ideal perfection has failed? And he will give you his idea of perfection, and then contrast with that ideal the existing world. "This is my conception," he says, "of what the world would be if the hypothesis of God were proved in action, this is the kind of religion that we should have if the church and the individual had availed. Show me my conception of God and I will work. Show me my ideal of a church and I will join it. Show me my conception of ideal society and I will change my present despair to hope and appreciation." That is the attitude of the man whom someone has described as a Sadducee asking his way to Utopia. He will never find it. What shall we say to him? I think we must say when that attitude appears in our generation just what Jesus said of the same attitude in his generation. What he said was, "I think that attitude is very childish." Then he told them a story. It seems to me, he said, that people who talk and act that way are like children whom you may see any day playing in the market-place; there is childish expectation quickly giving way to childish petulance and recrimination. One child says, "Let us play that this is a feast, let us play that this is a wedding, and I will set the tune and I will pipe; now do you dance to my piping," or "Let us play that it is a funeral; I will wail; now do you all beat your breasts to my wailing." First the child formulates his childish will, and then, when the others do not follow, he will have nothing more to do with him; it is all failure, it is all loss.

Now as I read the clever pessimistic books of our own time, they seem to give the last sad word of the expiring human intellect in regard to life, and I say to myself, "how childish, how lacking in manly faith and breadth and reason, how lacking in everything which comes from the experience of a strong soul." And I believe that we best meet the peculiar weakness of our own age and generation when we recognise it not as within us, but as beneath us, and as inexperience. Have you never read the wail about the bankruptcy of faith? What does that mean? The man pictures an age of beautiful childlike faith. That is his conception of religion; and when he has idealised that faith in childish style, he proceeds to contrast it with the actual course of human history, showing how in the course of human events one generation after another has come, and that particular form of faith has vanished before advancing science and before the growing intelligence of mankind. Alas! alas! God and immortality and the beautiful life are vanished now for ever! For us in these last days there remains nothing but to sit by the embers of a dead religion! Then he goes on to tell of the human intellect itself, and you may read of the bankruptcy of science. Modern science came with great expectations. It was to solve our problems and to soothe

our souls. Door after door has been opened, fact after fact, law after law discovered, and still the human heart is forlorn, and the questions are not answered. He turns to the eager practical philanthropist and reformer in the same sad way. You started out, did you not, to bring in brotherhood and liberty and peace? One measure after another you passed for the amelioration of human ills, you gave yourself with enthusiasm to these works, and now see what has come of it. Because of your philanthropy, because of your enthusiasm there has come discontent, class hatred, all sorts of evils. Paralysis of business has come because of your efforts, or in spite of faith; but what is clear is that your efforts have failed. Long ago and through centuries the Christian Church has preached peace on earth—what is the use of it? See where we are to-day! So in the modern market-place the spoiled children of civilisation and the spoiled children of Christian idealism lament and repine and quarrel with the world they need.

Is it not necessary for us to strike everywhere and always a manlier note? And is not that what we, who believe in the progress and the general tendency of modern civilisation, of religion and of science, should utter—the note, not of apology, but of acceptance of our ideals, and also of the conditions under which those ideals are to be realised? The true man of science makes no apology for science when one comes to him and tells him that these expectations that we have had in regard to the things which science was to establish have not been fulfilled, and that therefore science is bankrupt. The man of science simply says, "My friend, did it ever occur to you that you do not know what science means? It does not mean the confirmation of some pre-conceived idea which you may have or which I may have; it is impersonal. It is no respecter of persons. It succeeds, and it only succeeds in proportion as it reveals the truth which already exists, and that truth did not wait for us to approve. Science is but the acceptance of the things by reason discovered. I do not know beforehand the facts; I follow on, I see, I accept, I apply." Now is not that attitude possible for us in religion, and is it not the only strong and appealing attitude as the generations come and go? Religion is not a theory about the world. It is not a theory about God, it is not a kind of spiritual whim that we wish to affirm, it is not what we would expect. It is the reaction of our souls towards all the powers in the universe as they are revealed unto ourselves. What is truth? What are the facts of history? What are the possibilities of experience? What is the destiny before us? A man of religion once free stands with an absolute humility before the spiritual universe and the moral universe, just as the man of science stands with absolute humility before the material world. Then in that attitude of manly persevering patient effort he believes that to-day, as in all the days, answering unto man's endeavour, truth and right are still revealed answering unto our endeavour. We expect no other answer than that; we expect nothing to come to us unearned.

We do expect a great revelation through increasing effort. We dare not praise any more than the old Puritan did a fugitive and cloistered virtue. We do not ask before we have done the task to receive the reward. We do not ask before we have studied to learn the lesson; but we do ask, as every manly man must ask, "the wages of going on."

Here we stand—let the pessimist and the cynic say what he will—we men and women throughout the wide world, after all these ages of effort of strife, of spiritual effort, after all that has been done for us by saints and prophets and heroes; here we stand as we are. You need not tell us, we know too well our weakness, our selfishness, our crudeness; we know full well how far from perfection humanity is to-day; but we know also how far we are from chaos and black night, how far we have gone from the brutal instincts of primitive man. Humanity has gone far enough for us to trace its direction, to measure in some ways its slow progress, and to look forward to a distant goal. The way we know, how hard, how long; the wayfarers we know, those in the past who have stumbled and fallen, those who are stumbling and falling still. But religion is going on towards that far light, it is going towards that ideal, it is arming itself with courage, inspiring the weak with hope, and quickening the soul with love. It is towards this generation that all those forces must go out to-day as the same forces have gone out in the past. The question is not whether this world corresponds to our pre-conceived notions of what it ought to do, it is whether this world is a world in which our effort is continually put forth in a manly way. It is clear, if nothing else is clear, that all we have is the result of effort, and that no dream that ever entered into prophet's or poet's soul can be fulfilled except through increasing effort. Our religion is not a palliative, it is not an apology; it is a challenge, a challenge to the world's need to reach souls that must answer it. The question is not whether this world conforms to our idea of it, or whether we are to conform to the world; it is deeper and more difficult than that. Do not accept the axiom as your motto "be not conformed to this world," but "be ye transformed," facing the world as it actually is. Be transformed until you feel yourself to be a creative power, until you feel yourself strong enough to grapple with the world and change it. No easy task that! No task to be finished in one generation! It is the eternal task of the soul of man. Be transformed by the renewing of your minds that ye may know, not now, but at last, what is that good and acceptable and perfect will of God.

Cannot the man of religion face this new world, strange, bewildering, threatening, full of new unsolved problems, in that spirit? I do not know to-day the solution of those problems, I do not know the meaning of it all; but I do know this, that I am here, not to be passive, not to be blown about by every wind, not to yield to every danger; I am here as God's child, God's agent, a creative force, a divine will moving towards higher ends. I am here to transform this world

not in accordance with my will but in accordance with a divine ideal revealed to me progressively by my endeavour. Each day must bring new problems, new difficulties, new doubts; but to each day there comes a new mind. I will learn the lesson of to-day so as to meet to-morrow's danger more wisely; I may, through my defeat to-day take on new courage and patience for to-morrow's battle. Day by day is revealed to me the deeper meaning of human life, and not now, but some time there shall be revealed the blessed mystery of it all. Some time when we have earned it, when we are ready for it, when our souls shall become more transparent, when we have learned through a thousand failures and blunders, then shall come the revealing; not now, but then, shall we know what is that good and acceptable and perfect will of God.

LIFE, RELIGION & AFFAIRS.

PAT THE BOY.

IN Ireland it is the custom to speak of unmarried folk, of whatever age, as "boys" or "girls," according, of course, to circumstances. Thus, I remember hearing it said of a certain family: "The last of the girls there was over eighty, and she always . . ." &c.

Pat Kinsella never married, and therefore, even when he was old and past his work, he was still "a boy." But, in addition, he never did grow old; the real Pat, that is. He remained a boy at heart, through a long life of farm labour. He was a small, wiry creature, with a look in his wrinkled old face half whimsical, half wistful; as if somehow he felt that Fate had possibly a knock-down blow in store for him, but also that he was gaily determined to ignore her threatening aspect as long as he well could. Some school of modern thought bids us "deny" all manner of evils, because by doing so we cause them to disappear. All unconsciously, Pat put this principle into practice. And thus it never grieved him that his clothes were too miserably thin to keep out cold and wet, or that his "dinner" as often as not consisted of a hunch of dry bread, nothing else. He never complained of these things, or of the pains that "had him so bet up" that he was glad to humour his stiff leg by letting himself limp comfortably, if he thought no one was looking at him. Within sight of the Big House, however, Pat would make gallant efforts at an even pace. No master wants a lame worker; at least, generally speaking they don't. But Himself was different; I mean Pat's employer. To be sure, being human, he was sometimes irritated by Pat, who, one must admit, was given to cracking jokes at the most critical phases of seeding or harvest.

"It's not so much that Pat doesn't work himself, I'm used to that," the master would say, "but he delays the others; the idle man thwarts the worker."

And still, when it happened that Pat didn't appear, one lovely June day, with

the meadows just ripe for cutting, the master strode off himself to the little cabin where Pat lived with a married brother, and ordered him sternly to "come back out of that, and none of your nonsense! We can't do without you, man alive!"

So Pat came back. There were hay-ropes to be made, and he was a past-master at this pleasant work, and you can sit at it. Pat's deft old hands seemed fairly to twinkle as they twisted together the meadow grass and buttercups, and purple clover-blossoms, into firm ropes for securing the hay-cocks from wind. He would make dozens of them, and not a pin, at least, not a particle in length or weight, to choose among them. Marcella Toole "fed" the hay to him, from a loose, fragrant heap left for the purpose. They two sat together in a corner of the hay-field under a big tree. Marcella was rather idle too, but pleasant to behold, and of ready speech. I think Pat liked to look at her as they worked thus in partnership. She might have been his daughter, but then, as I have said, Pat remained a boy at heart. He may have had dreams of the might-have-been, like the rest of us. And Pat had imagination. No one relished more than he did the "lind" of a book from the shelf devoted to that purpose at the Big House. Pat had had no "schooling," but his sister-in-law used to read aloud often till the wee sma' hours. A favourite was "Rory O'More."

As time went on, in spite of the master, Pat couldn't come to work any more. So he put in the days as well as he could, doing odd jobs about the cabin for the woman of the house—a bit of thatching, or weeding, or collecting firing.

"The best feather in her wing he is, the same Pat! lame and all as he is!" the neighbours would say, for they all had a kindly corner in their hearts for him. Still, Pat found the days long and lonesome. The holidays—they come pretty often in rural Ireland—were the worst. All the rest would have gone off—Pat would be looking were the potatoes up. "You're better off at home," said the master to Pat on one of these occasions, "and not to be going off and taking drink. . . ."

"Sure, how could I?" quoth Pat, regretfully. And if the master slipped some money into his hand then, it was, he said, to buy tobacco; and anyway, thus he solaced his conscience, "Pat is not likely to get into bad habits now!"

He hadn't the chance. Not long after, word went round the quiet, lonely road, that Pat was "lyin'"; in bed, that was; then, that the doctor had said, you couldn't depend on him a minute; then, that the priest had been with Pat; that he was "working his passage hard"; and wouldn't he be better off to be dead, and looking up at a board?

But Pat lay in bed, and smiled up at the master when he came to see his old friend, and to ask him if he "wanted anything?" with an uneasy sense of saying superfluous things.

"Och, the sorra ha'porth!" quoth Pat; and after a moment added, in a voice so weak that the master had to stoop to catch it, "that Rory was a

pure nut!" with a twinkle in his tired eyes.

The master was puzzled. Was Pat raving? Then he remembered the book; remembered, too, that "nuts" in Irish legend are symbolic of many things. Irish dialect of to-day is full of such quaint survivals. "Hurry and get well, or we'll have the hay saved without you!"

"And grand weather its meeting, glory be to God!" whispered Pat; "but I'll never twist another rope in the Big Meadow!"

A lump rose in the master's throat. His life would go on; it was not a very gay one, and Pat had often enlivened it; it would lose flavour without him.

He looked back from the door, to say, "Good-bye, Pat!"

"Good-bye, your Honour; and I wish you 'safe home,' like meself!"

"To the heavenly mansions!" thought the master, as Pat dropped the beads he was telling to smile again, a boy at heart to the end.

SOME SARK METHODISTS.

METHODISM in the Channel Isles is not a new subject, but as the years pass the characters connected with the life of the chapel naturally change and call for comment and interest. At one period in the history of the Methodist chapel in Sark there were many (some still living) members whose personality was distinctly outstanding, and it is of these I would write, and of their simple life with its few interests beyond the great things that happen to all humanity—the joy and agony of motherhood, the fairy world of childhood, the romance of courtship, the heights and depths of marriage, the strenuousness of work, the battle with Nature, the creeping of age, the sleeping well after "life's fitful fever."

At the time about which I would write there was, first of all, connected with the Sark chapel the very original evangelist who was in charge. He came from another place, and had worked for a time in London under a well-known social reformer, who had much appreciated the character he had had to deal with. But finding that extreme reformers did not love their neighbours more than ordinary people did, for our evangelist did not allow enough for mere human nature, he returned to the islands and fell in with the proposal that he should undertake Sark. His personal appearance proclaimed him at once as unusual in character. He was tall and well knit, and he walked with a swing and a freedom of action which meant energy. His face was thin, with the least touch of asceticism, having an excellent forehead, a hawk-like nose, a mobile mouth, and large, dreamy blue eyes. His hands were quite notably fine. This personality played its full part in his preaching, in which he was a serious artist, if one may put it so. His genius had taught him, unconsciously to himself, the use of gesture with hands that spoke a graphic language of their own; and with entire restraint, yet with impassioned action and dramatic voice, he spoke the message he had to give

the Sark people. This message was stern as well as tender; and it struck at the root of sins which are, perhaps, peculiarly difficult for an island race to combat; it was a wild, free, adventurous people he dealt with, people like the winter seas that so often exile Sark even from Guernsey; and yet people whose natures harbour all kinds of lovely things, such as an almost perfect neighbourliness, a deep love for children, and a sure help in time of great need.

So the evangelist delivered his message—fearless, kind, scathing, healing; and he was rewarded by the honour and affection of the community and the clinging love of the children. He was a regular visitor in all the little homesteads, besides taking up a crusade which meant the building of a reading and recreation room for the fishermen.

It is not possible to draw pictures of all the interesting people in his congregation. But one or two can be sketched in few lines. One we may call "The Old Saint." He was very, very aged and bowed, and his soft hair fell in silvery waves almost to his shoulders; his chiselled features, though, worn and almost transparent, were exquisite in modelling and gently patient in expression. He was a very beautiful character; and one wondered how he had managed to get such a duchess-like, languishing wife, with, however, quite a keen blue eye. She was tall and upright, and very much the mistress, and she gloried in the almost religious recitation of her many maladies.

Then there was a delightful family of tall, good-looking people. The father was a fisherman, fair, yellow-bearded, blue-eyed; a clean, wholesome looking man, who was a first-rate sailor and a most amusing person to take one round the island in his boat. He had a gift for acting, and never failed to give the correct intonation and the correct gestures of the people he mentioned in his reminiscences; but, like the evangelist, he was quite unconscious of his gift. It was delightful to hear the gentle sparring that went on between his wife and himself; it was like the play between two children, in reality devoted to each other, but pretending to play at quarrelling. Their three handsome sons were true, fair, blue-eyed Normans, inheriting the special height and long build of their mother, whose Madonna-like face was indicative of a most sensitive nature, inherited specially by the eldest son, deep and tender-hearted. The two others were, perhaps, more daring in mental attitude; but all three were noted fine fellows in boats and useful members of the community.

The organist was a true type of most womanly womanhood, the well-built, pleasant looking wife of a very successful fisherman. To see her at home in her neat blouse with little lace collar, going skilfully about her work, cooking or needle-craft, was to refresh one's eyes, and her house was the perfection of neatness and comfort. Small wonder if her rooms were always let, winter and summer. Her mother, who lived with her, was over seventy, and there was not a streak of grey in her raven black hair. Her blue eyes, set in the winter apple texture of a small, piquant face, were homes of innocent mischief; and her charming mixture of

patois and English talk was a perennial source of delight to the visitors she waited upon.

The organist played exceedingly well in her self-contained and dignified simplicity, and the hearty singing of her choir did her much credit, for they sang the fine French hymns with their mostly sad tunes with expression, as well as with correctness.

Then there was the man with a history of tragedy and loss in his home, of sudden, illuminating conversion, of a devoted friendship to the evangelist. He was a devout student of the Bible, and his English speech evidenced this, in its easy and constant use of graphic metaphor and simile.

Farming was represented by a shy and reliable young man and his refined wife, who lived in an old-world thatched cottage where fuchsias grew higher than the roof.

The building in which these people gather for their worship is whitewashed, bare, and afflicted with a gallery. But it throbs with memories of the past, when it knew the men of early Methodism, the immediate followers of John Wesley, men persecuted and on fire with zeal. It knew the days when, instead of the gallery, two *chambrettes* formed the home of the ministers or "locals" who went over from Guernsey to hold services, and who had rough times crossing in the cutter and rough times in the island in those times when Methodists were a by-word and fair game.

One's own relations tell of the days when the chapel had old, unvarnished pews, with stands for candles, which were snuffed and often put out, to the great delight of children! And one hears, too, of a choir of old men and women, elevated on a rickety platform beside the pulpit; and as they crooned and quavered out the grotesque old tunes, they swayed backwards and forwards in religious ecstasy.

But the Sark people, past and present, are a fine example of a primitive and yet persisting race in their characteristics, faults as well as virtues. In them is the fierce love and hatred of a sea-girt people; in them is the depth and tenacity learnt from constant struggle with Nature; and I will close this article with one last portrait which sums up the island spirit well, for he lives still, and is well known. His fine head and broad forehead speak of his intelligence; his deep-set eyes and reserved expression hint of a hidden wealth of feeling; his mode of thought is religiously philosophic, lightened by quaint humour. He is a picturesque figure with his long white beard, more like a character from the Old Testament than anything else in his ways of looking at life and the whole bearing of his personality.

CORRESPONDENCE.

THE HISTORY OF ROSSLYN HILL CHAPEL.

SIR,—In the account of the history of the Rossllyn Hill Chapel in *THE INQUIRER* of June 1 is a slight error which may be worth correcting.

The Rev. Thos. Woodcock, the first

minister of whom we have any knowledge, was the first cousin (not the husband of the cousin) of Catherine Woodcock, Milton's "late espoused saint." This Thomas Woodcock was the son of the Rev. Thos. Woodcock, who was ejected in 1662 from the living of St. Andrew Undershaft. He was a learned man of good family and means, was Fellow of Jesus College, and Proctor of the University of Cambridge.*

There are also some small inaccuracies in the spelling of the names of those present fifty years ago.—Yours, &c.,

E. L. LISTER.

Hampstead, N.W., June 4, 1912.

PUBLICATIONS RECEIVED.

MESSRS. G. P. PUTNAM'S SONS:—The Revolutionary Function of the Modern Church: John Haynes Holmes. 6s. net.

MESSRS. G. ROUTLEDGE & SONS, LTD.:—The Flower of English Poetry: Robinson Smith. 2s. 6d. net.

MESSRS. VON VEIT & Co. (Leipzig):—Der Wahrheitsgehalt der Religion: Rudolf Eucken. 9 mk.

MESSRS. WATTS & Co.:—The Witnesses to the Historicity of Jesus: Arthur Drews, Ph.D. 6s. net.

MESSRS. WILLIAMS & NORGATE:—Pharisaism: R. Travers Herford, B.A. 5s. net.

MISCELLANEOUS.

The Vineyard.

FOR THE CHILDREN.

OBEDIENCE.

II.

As a rule, when we hear the word obedience, we think of children and of children only, and we just have in our minds that they should always "do bid," as the nursery language sometimes expresses it. And this is quite right, but it does not go far enough. I mean it is quite right that children in a nursery should do what they are told, for that saves a lot of trouble, not only for others, but for themselves. Before I explain further what I want to say, I will tell a little story that is true, and that explains what I mean here. There were once two children living in a neighbourhood where measles broke out. One was a wilful, spoiled little girl, who absolutely refused to stay in bed, or to take the medicine that the doctor ordered. She *would* walk about, and behave just as she chose, and the consequence was that she grew so ill that she had to stay in bed much longer than she need have done if she had been obedient. The other child was a boy who had been pretty strictly taught that what mother said was to be done had to be done. Therefore when he got ill, he made no trouble about anything, and he suffered very little, and was well and out playing quite happily while the naughty little girl who insisted on her own way was very miserable and weak and cross, a trial to herself and everybody else.

Now here it seemed as if to be obedient brought its own reward. So it very often

* See Calamy's Nonconformists' Memorial.

does, particularly for children. But there are times when to obey orders does not seem to do this, and still, it is quite clear that the right thing was to obey. There are two stories in English history that show what I want to say, both true, of course. I feel pretty sure that we all know them, yet none of us can remember them too often, so I will refer to them here quite briefly. The first is that magnificent deed in the Crimean War known as the "Charge of the Light Brigade." In this, six hundred British soldiers dashed upon the whole Russian army, "got possession of their artillery for a little while, and cut their way back through a body of five thousand horse, leaving more than two-thirds of their number on the field." And it was all a mistake! They attempted what was impossible in obedience to an order that was quite wrong! They knew it, too; "Someone had blundered." Yet they went, and

"When shall their glory fade?
O the wild charge they made!"

But enough! I will not dwell on this, or say anything of the terrible loss, the anguish, the grief of not only the friends of these brave men, but of the whole nation. It is impossible to read those wonderful lines of Tennyson's, some of which I have quoted, without a surging feeling of pity for the lives lost, of admiration for the deed done. For these men died doing their duty; and no nobler death can be. And they acted in simple obedience. That is the point I want to make; and that obedience was possible through the force of habit. Soldiers are taught to obey, and this often enables them to do great things.

The "Charge of the Light Brigade," soul-stirring though it is, was just War, and there is a strong feeling growing among civilised people that war is very awful and very wrong. So I am glad that the second story I have in my mind, though it, too, is about soldiers, has nothing whatever to do with fighting. But it, too, shows the value of habits of obedience.

A ship was sinking, far from land; a troopship, bringing a number of soldiers on their way. There were not enough small boats on board to save all the poor people, so the soldiers were drawn up on deck, as if on parade; and there they stood silent and uncomplaining, while the women and children were being passed down into the boats and rowed away. There they stood, with the ship sinking under them into a sea that was infested by sharks; going to certain death without an idea of anything but obedience to the word of command that had been spoken. All honour to them! and may God bless the memory of what they did to those who come after them! It was, to my mind, far more wonderful and heroic than even the great Charge of the Light Brigade, for that was a wild and stirring act undertaken in mad excitement. But these last had time to realise what they were doing, and they had none of the relief that comes of bodily exertion. They could do nothing; but

"They also serve who only stand, and wait."

If such a trial of our obedience came our way, should we be ready? The soldiers

were, and that was because they were used to instantly obey orders, without argument, without delay. And any of us would do well to imitate them in that habit. For habit is second nature, and it helps us often to do easily things that without it would seem almost impossible.

K. F. P.

MEMORIAL NOTICE.

MR. EDWARD LANT TYNDALL.

It is with great regret that we record the death of Mr. Edward Lant Tyndall on Saturday, June 2, in his seventy-second year. Mr. Tyndall was a prominent figure in the life of Birmingham. He was born and lived all his life in the city, where he was an active worker in many philanthropic causes, more particularly with those of temperance and international arbitration. He served also on the committees of the Homœopathic Hospital, the Ear and Throat Hospital, the Police Institute Mission, the Boatmen's Mission, and other humanitarian and religious efforts. A man of fine integrity, of great generosity, of kindly disposition, he served his generation with unflagging zeal, and never stinted time or trouble in the social movements he espoused. He was an active and influential member of the Old Meeting Church, with which his family have been connected for several generations. At one time, attracted by the ministry of George Dawson, he joined the Church of the Saviour, but returned to the Old Meeting Church on the settlement of the Rev. Joseph Wood. Soon after he accepted the office of warden, and until his illness a few years ago was an earnest worker in the various institutions of the church. He was a direct descendant of Tyndall, the martyr, while on his mother's side he was a cousin of Mary Carpenter and of Dr. J. Estlin Carpenter, the Principal of Manchester College, Oxford. Many of the students of the College will remember with gratitude his warm and friendly hospitality, and the eager interest he took in their career. He had a wide circle of friends both in England and in Ireland, and not only by them but by the people of the city generally he was greatly honoured. The cremation took place at the Birmingham crematorium on Tuesday, June 4.

MEETINGS AND SOCIETIES

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE annual business meeting of the members of the British and Foreign Unitarian Association was held at Essex Hall on Thursday morning in Whit-week, under the presidency of Mr. Charles Hawksley. There was a large attendance of members.

The Secretary (Rev. W. Copeland Bowie) presented the eighty-seventh annual report,

stating that he had helped to prepare twenty-one of them, and he believed the present one would show that the Committee have been doing a useful work. It might very fairly be said that the cause of progress and goodness would have suffered if the work recorded in the report had been left undone. (A short abstract of the report is held over, and will appear in our next issue.)

The Treasurer (Mr. Howard Chatfield Clarke) submitted the financial reports and balance-sheet, which he described as "on the whole, favourable." There was an income in round figures of £7,000, and an expenditure of a little more. The subscription list, however, included some £500 or £600 which had been received on account of the previous year, and this fact made a considerable variation as between the real and apparent income for the year. A pleasanter feature was that the congregational collections were better by £150. This was a really marked improvement, and only once (seven years ago) had the collections exceeded the present figure, and then only by £2. The Van Mission was £150 to the good as compared with the previous year, and they would congratulate the Missionary Agent in collecting £800 for that work. Home and foreign grants were about £80 less, but on books they had spent £130 more. They had tried to cut their coat according to their cloth, but expenditure had still exceeded income by £180. The investments yielded income enough for the whole working expenses of the Association. Subscribers therefore had the satisfaction of knowing that their money went directly to the missionary work of the Association, and they needed to remind themselves that that work was only limited by the amount of the subscriptions.

PRESIDENT'S ADDRESS.

The President, who moved the adoption of the reports, drew attention to various features of the year's work, especially the Van Mission and the "curate scheme." Something had been said about minimum stipends for ministers. Their feeling distinctly was that many of the ministers were worthy of more than they received, and that an effort should be made to increase their income, so that they might be able to perform their duties without the harassment of financial anxiety. Happily, Mr. Dowson had been able to announce that he had received a certain support which would form the nucleus of what he hoped his successor in the presidency of the National Conference (Mr. Hugh Rathbone) would be able to make into a successful and completed fund. He appealed for support for that fund because the Association and the Conference were quite at one on that subject, even as he might say they were in regard to most other questions. They congratulated the Rev. W. G. Tarrant on the success of his mission to South Africa, and wished well to the Rev. G. C. Sharpe, who had gone to Johannesburg to take charge of the church in that place. Reference was next made to the recent developments of Unitarian work in Italy and Canada, to the journey of the Rev. and Mrs. Wooding to the Antipodes, and to their return in the course of the next

month, and the meeting immediately endorsed the suggestion that a message of sincere sympathy should be sent to Mr. John Harrison in his illness.

The Rev. V. D. Davis, B.A., in seconding the resolution, urged that the hands of this Missionary Association of our churches should be strengthened. It had always stood in that line of faith and endeavour of which Dr. Crothers spoke in the Association Sermon. They were a pretty big handful of people, thinking all sorts of things, but they were all alike convinced that it was good work and God's work that the Association was doing. They were grateful to the Committees of the Association for the brave, steadfast, and true-hearted way in which they were doing its work, and to its executive officers, especially their Secretary, whom they hoped might give many more than his twenty-one years, for his was the right spirit for this missionary work.

Mr. J. Wigley deprecated a reference in the report to the Manchester Circuit scheme, which he regarded as being a little unnecessarily discouraging. He would not say that the report was encouraging, but he thought, on the other hand, that the expression of discouragement would not make for the object they had at heart. He prayed for a more lenient judgment than the report suggested.

The President assured Mr. Wigley that what he had said would receive the best consideration of the Committee, and they would welcome the complete success of the Circuit scheme, which he hoped they would be able to chronicle in the next report.

The resolution was then passed.

RE-ELECTION OF PRESIDENT.

The Rev. Charles Hargrove, M.A., proposed that the best thanks of the members of the Association be accorded to the President, Mr. Charles Hawksley, for his services during the past year, and that he be re-elected President for a second year. Mr. Hargrove, who was Mr. Hawksley's predecessor in the presidency, described himself as a man of words, and his successor essentially a man of works—works which would stand throughout the country as a memorial of him when our time is long past. Mr. Hawksley had held the office a year, and had been at the call of every society and church which had invited him. He gave time, energy and money, and for his liberality in every way the Association owed him the warmest thanks. Unitarians need be proud of their men eminent in business, and their President was one possessing those qualities of industry and uprightness which they so greatly valued.

The Rev. R. J. Jones, M.A. (Aberdare), seconded the resolution, and in the course of his remarks deprecated the differential treatment to the disadvantage of the Welsh ministers which was proposed in the National Conference scheme dealing with ministers' stipends.

The resolution was passed with enthusiasm, and the President, in a few words, feelingly acknowledged the compliment.

The third resolution, entrusted for proposition to the Revs. Lucking Tavener and W. L. Tucker, conveyed the thanks of the Association to its officers, the Com-

mittee, and the Council for their services during the past year, and proposed the following appointments for the ensuing year:—Treasurer, Mr. Howard Chatfield Clarke; Chairman of Committee, Mr. Percy Preston; Executive Committee, Mrs. Bartram, Mr. G. W. Brown, Mr. J. F. L. Brunner, M.P., Mr. H. G. Chancellor, M.P., Miss Clephan, Mr. A. S. Cooper, Mr. John Harrison, the Rev. James Harwood, Miss Brooke Herford, Mr. R. P. Jones, Mr. H. B. Lawford, Mr. F. W. Monks, Mr. R. M. Montgomery, Dr. W. Blake Odgers, Mr. C. F. Pearson, Mr. Ion Pritchard, Mr. A. H. Punnett, the Rev. Charles Roper, the Rev. C. J. Street, Miss Tagart, the Rev. W. G. Tarrant, Mr. A. A. Tayler, Mr. Harold Wade, and Mrs. Wooding; Trustees, Dr. W. Blake Odgers, K.C., Sir Edwin Durning-Lawrence, Bart., Mr. Howard Chatfield Clarke; Auditors, Mr. Herbert Gimson, Mr. E. Furnival Jones; Council: The list given in the report, with the following additions:—The Rev. Dr. G. C. Cressey (London), Miss Ethel Lake (Sutton).

MESSAGES FROM PROFESSOR EUCKEN, BISHOP FERENCZ, AND OTHERS.

At this point the Secretary announced that a telegram had been received from Dr. Eucken, recalling the hospitality shown to him last year, when he delivered the Essex Hall Lecture, and from Professor H. Geffcken of Cologne, Dr. Tony André of Florence, the Rev. N. Jozan of Budapesth, and Dr. Rochat of Geneva.

The following letter was read from Bishop Ferencz, of Kolozsvár:—"I cannot let the annual meeting of the British and Foreign Unitarian Association pass without sending my hearty greetings and good wishes. May your new gathering bring new inspiration from the members to the leaders, and may all of them gain new hope and refreshed energy to carry on their grand mission among peoples of all lands and climes. I am glad to inform you that we are also on the progressive line and our work is not without fruits. You are aware that our religion was legalised for Hungary proper only in 1848. It is also well known that after this event took place not half a year passed before the constitution of Hungary was suspended by the Emperor-King and remained so for almost twenty years. The law of liberty began to bear fruits only after the last-mentioned date, and I am happy to say that during this short period of less than fifty years we were able to start eight congregations and build four churches. Just a fortnight ago we consecrated a beautiful church in Hodmezovasarhely. Your Association nobly took part in this work by giving aid to it. The celebration was effective and beautiful in every respect. Many of our leading men from different parts of the country came together. We had the pleasure of welcoming from England two young Unitarians, Mr. J. B. Willans and Mr. R. Coppock, of Kerry (Montgomeryshire). Mr. Willans made an address in the name of the British and Foreign Unitarian Association. All the churches of the town were represented by their ministers, the Jewish Rabbi included. Let me mention as a good sign of the time that a

young Roman Catholic priest and a theological student left their Order, became Unitarians, and are now making study in our theological college with the intention of becoming ministers. They promise to be quite first-class men, and I am glad to have them just now, since we have several vacant pulpits. Renewing my hearty greetings, I remain, yours very truly,

(Signed) JOSEPH FERENCZ,
Bishop of the Hungarian Unitarian Churches.

THE SECRETARY AND HIS COLLEAGUES.

Mr. Percy Preston (Chairman of Committee) interposed with a resolution acknowledging the services of the Secretary of the Association (Rev. W. Copeland Bowie), the Missionary Agent (Rev. T. P. Spedding), and the Missionary Minister of the McQuaker Trustees (Rev. E. T. Russell, B.A.). This was very cordially received, and was acknowledged by the Rev. W. Copeland Bowie, who said such a token of regard and confidence was very deeply appreciated.

Resolutions were also passed as follows:—

"That the Association extends its sympathy to the men and women who in all lands are striving to unite pure religion and perfect liberty; welcomes the representatives of kindred religious organisations; and sends a special message of fraternal greeting to the American Unitarian Association, to the Bishop of the Unitarian churches in Hungary, to the Brahmo Samaj of India, and to the Committee who are organising the International Congress of Religious Liberals to be held in Paris, July, 1913."

"That the Association congratulates the District Societies on the efforts they are making to uphold and make more widely known the principles and faith of Unitarian Christianity, and welcomes the delegates who are present."

"That the grateful thanks of the members of the Association be given to the Local Treasurers for their efforts in obtaining subscriptions, and to the congregations for the collections made on behalf of the missionary work of the Association."

"That the Association extends a very cordial welcome to the following ministers who have entered upon their duties in our religious community since the last annual meeting:—The Revs. T. Anderson (Mexborough), T. F. M. Brockway (Woolwich), H. Chellew (Pendleton), N. J. H. Jones (Ashton), H. W. King (Hastings), J. H. M. Nolan (Coalville and Loughborough), W. J. Piggott (Burnley), D. W. Robson (Peckham), H. R. Tavener (Hunslet), G. W. Thompson (Portsmouth), W. M. Weston (Croydon)."

"That the cordial thanks of the members of the Association be given to the Rev. Dr. S. M. Crothers, the preacher of the Anniversary Sermon; to the congregation at Essex Church, Kensington, for the use of the chapel; and to many friends in London for their hospitality."

THE CONFERENCE.

At the close of the meeting a Conference was held on the work of the Association,

papers being read or addresses given as follows:—Home Missions, Mr. Ronald P. Jones (Chairman of the Home Missions Committee); "Colonial and Foreign Work" (a report submitted by Mr. G. W. Brown, Chairman of the Colonial and Foreign Missions Committee, which was read by the Rev. W. G. Tarrant); Report of the Publications Department of the Association, the Rev. Charles Roper (Chairman of the Publications Committee); the McQuaker Fund, the Rev. E. T. Russell (Missionary Minister of the McQuaker Trustees); and the Van Mission, the Rev. T. P. Spedding (Missionary agent). Little time remained for the discussion, in which Mr. G. Brown (of Johannesburg), the Rev. N. E. Dowson, the Rev. A. H. Dolphin, and others took part.

Mr. V. Govindan spoke of the work of the Brahma Samaj in India, and referred with much appreciation to the labours in his native land many years ago of the Rev. S. Fletcher Williams.

COLONIAL AND FOREIGN WORK.

The following is the substance of Mr. G. W. Brown's report:—

Amongst the many important and interesting events which have happened during the past twelve months of the work of the Colonial and Foreign Committee of the Association, there are four which seem especially to stand out, namely, the founding of the Unitarian Church at Timaru; the visit of Mr. and Mrs. Wooding to New Zealand; the journeyings of Dr. and Mrs. Wendte in Europe and Palestine; and the settlement of the Rev. G. C. Sharpe at Johannesburg. Timaru is a town of about twenty thousand inhabitants between Christchurch and Dunedin, on the east coast of the middle island of New Zealand, and when we first heard that the Rev. J. H. G. Chapple, formerly a Presbyterian minister, was thinking of attempting to start a Unitarian congregation there, although we decided to send a small donation towards his expenses, we certainly were the reverse of sanguine as to the outcome of his efforts in what we should consider here such a small town. The result has been a great and encouraging surprise, and a remarkable proof of the preparedness of the ground for the seed which it is our business and privilege to scatter.

It has been a most fortunate event for us, as well as for the Australian and New Zealand churches, that Mr. and Mrs. Wooding have so generously joined to the original object of their journey to the Antipodes visits of some length to practically all the centres where our faith is represented—to the older congregations of Melbourne, Sydney, and Adelaide, as well as to Brisbane, where the Rev. Douglas Price, lately an Anglican minister there, has successfully inaugurated a Free Christian community; to Auckland, the wonderfully successful and virile pioneer New Zealand church, whose members, under their energetic minister, the Rev. R. J. Hall, are not content to confine their work to their own congregation, but have already initiated a Van Mission in a district where the distances and difficulties of travel are vastly greater

than in our part of the world; to Wellington, the capital, where their presence drew together a most influential gathering in the church founded after Mr. Hargrove's visit by our indefatigable friend, Dr. Tudor Jones. They also visited Timaru, and Hobart, the chief town of Tasmania. Those who were fortunate enough to hear Dr. Wendte's address at the meeting of welcome to him and Mrs. Wendte can best appreciate the time and thought which he gave to what should really be our work, on the Continent of Europe and Palestine and can realise the urgency of the call for sympathy and aid from those emancipated souls in various countries who are struggling to spread liberal religion, where the recoil from the dogmas and ceremonies of the prevailing faiths has turned so many thoughtful minds to agnosticism and scepticism. Surely we cannot refuse to follow up his work and give aid where he so strongly advises it, especially as he hopes to be able to add assistance from American Unitarians.

Mr. Tarrant's journey and labours in Johannesburg belong perhaps more to the work of the previous year's committee, but his welcome home took place in our early months, and all the reports since received show how thoroughly he did his work in an atmosphere far from encouraging, excepting in the devoted kindness and confidence of the small nucleus of friends who first welcomed him. The committee were fortunate in securing the Rev. G. Coverdale Sharpe, late of Longsight, as permanent minister, and during the six months since he took up his work he has been gradually overcoming difficulties which were sure to arise in a new sphere, and he hopes before long to surmount what he feels to be the greatest drawback to the forming of a strong congregation, that of being without their own place of worship and house of meeting; and we feel confident that his ability and energy, backed by such loyal supporters, will attain the end desired.

In Canada the friends at Vancouver City and Victoria are making headway, the latter under the Rev. Sidney E. Lindridge and the former under the Rev. Matthew R. Scott, whose discourses are greatly appreciated. In Jamiaca, after full inquiry, we are also joining with our American friends in an interesting experiment by sending the Rev. E. Ethelred Brown to work amongst his fellow coloured people. We have continued our aid to the Unitarian body in the Khasi Hills in India, with the advice and assistance of Mr. Nilmani Chakrabarti, for which we are extremely grateful. In other parts of India our friends of the Brahma Samaj are doing practically our work to the best of their powers. In Germany, France, and Russia liberal thought is awakened and spreading, but in Dr. Wendte's opinion those countries, with the exception of a small district of the first-named, do not at present need monetary aid. Needless to say, the leaders of these movements have our deepest sympathy and heartiest good wishes. Our friends in Holland, Hungary, Denmark, and Norway are working earnestly as ever, but nothing has happened

during the past twelve months calling for special note. In Italy Mr. G. Conte, formerly a Methodist minister who was stationed many years in America, is giving up his life and slender means to the formation of centres of liberal religion in all the important cities. In Bulgaria we have a correspondent, Mr. N. Toplisky, whom Dr. Wendte thinks well worthy of monetary assistance. In Palestine Dr. Wendte had interviews with various heads of religious bodies, in which he was greatly aided by Dr. Kieferndorf, another correspondent of the Association. In Japan one of the students at Manchester College, Mr. Uchigasaki, is winning golden opinions. From Turkey, Brazil, and other widely separated countries have come, and are constantly coming, earnest requests for literature and various forms of assistance. In our own country our mission in the past would seem chiefly to have been to leaven the beliefs of other churches, and the future is not likely to show a greatly different result. The foreign and colonial work has, however, to deal with many countries where either all real faith is nearly extinct in a large number of the most thoughtful minds, or where a liberal form of Christianity has often never yet been preached or even heard of. Education and knowledge are increasing everywhere, and each year the call to help the eager strugglers in other lands for a rational faith becomes more insistent. So while on the one hand it cannot be denied that the Colonial and Foreign department of the Association has shown more striking and cheering instances of success than any other branch of its work, it does, on the other hand, seem to those so much interested in it a lamentable thing that the available funds are so pitifully small compared with the very large amounts raised by other denominations for foreign missions.

The report ends with an earnest appeal for increased help in the carrying on of this important work.

THE VAN MISSION.

The Rev. T. P. Spedding, in making his statement as to the work of the Van Mission, said that where the population is much below ten thousand the probabilities are the new spirit of the age has but slightly manifested itself. The Mission started with the idea that just as lectures and theatre services had been organised for certain classes, so an open-air mission might with advantage be carried to another portion of the community. The work of six summers has shown that there was room for such an agency. Nearly 3,000 meetings have been held, while hundreds of pounds' worth of pamphlets and tracts have been distributed. It looks, however, as though another mission is wanted in the less informed places, and that regular work throughout a whole season should be carried on in certain localities. In many of the country districts a week's mission is not long enough, and, however unwillingly, some of these places have had to be passed over. It is in the larger centres of population where social and political forces are at work that most good is done. Incidentally, this consideration disposes of an objection

which has been raised by some of our own friends as well as by those to whom our appearance is an offence. It is imagined by some and alleged by others that the effect of the presence of the Mission is to unsettle people's minds. The answer, of course, is that the minds of many, and especially the minds of young men, are already unsettled, and the churches all round are considering how best to deal with this portentous fact. The Van Mission can only come into the midst of such conditions with good and helpful results. It finds people unsettled and drifting away, and it affords them fresh anchorage. It gives them a new apprehension of the realities of religion, a new faith in the sacredness of our own time and in their responsibilities and opportunities. On the other hand, the Mission would rejoice to unsettle some beliefs and doctrines that are levelled in opposition against it, and it rejoices in what power it has to disturb such notions as these. The seventh season of the mission starts well. In the North, in the Midlands, and in London there have been meetings full of splendid encouragement since the middle of the month. The voluntary character of the work is maintained, and new workers are joining us. Last year the Mission paid its way, and when 100 ministers, as their contribution, are giving time and labour in the field, it confidently appeals to a wider circle of supporters to provide the funds. The London Lay Preachers' Union will this year be responsible for a fortnight's meetings, and this assistance is heartily welcomed. Churches and societies are co-operating, and it is proved that when this co-operative effort is wisely directed it has beneficial results in the work of the local churches. There has been an extension of the work to New Zealand, and in the literature that the appearance of the Mission has occasioned there may be mentioned a second edition of the "Fifty Points" of the Rev. Alfred Hall, and the little book of the Rev. H. Bodell Smith on "Open-air Theology." The time has come when it is hoped some of those who have been acquainted with the work of the Mission may be brought into more active association with its permanent efforts. Opportunities will be afforded this season for those who sympathise to join us, so that where work is carried on it may be with the closer and more effective association of the headquarters of the Mission. The Mission is grateful for the help of ministers, laymen, and contributors, and in anticipation, for the help that it believes will be forthcoming in the present year.

THE JUBILEE CELEBRATION AT ROSSLYN HILL CHAPEL.

ON Wednesday, June 5, the members and friends of the congregation at Rosslyn Hill celebrated the fiftieth anniversary since the building and opening of the present chapel. A service conducted by the Rev. H. Gow was held at 6.30, the preacher being Dr. Estlin Carpenter, Principal of Manchester College, Oxford. The church

was beautifully decorated with roses and lilies, and among those present were many former members of the congregation and others bearing the names of men and women who belonged to it in earlier years. An opportunity for friendly intercourse was given after the service, when refreshments were served in the schoolroom, and there was a general re-union of old acquaintances who had many interesting memories to recall. The chapel was once again filled for the public meeting, which began at 8.30. Among those present were several members of other denominations, including Dr. Newton Marshall, Dr. Claud Taylor, and Dr. R. F. Horton.

The chair was taken by Mr. Walter Baily, chairman of the congregation, who said he was glad to see so many people present who had not met each other for a very long time. Letters expressing regret for absence and good wishes for the future of the church were read from the Rev. Stopford A. Brooke, the Rev. Philip Wicksteed, the Rev. E. S. Howse (formerly an assistant minister at Rosslyn Hill), the Rev. A. Leslie Smith (also a former assistant minister), Mr. Le Pla, the Rev. A. A. Charlesworth, the Rev. Priestley Prime, and the Rev. J. Brown. Mr. Baily gave a brief outline of the history of the chapel from the time when Dr. Sadler, then a young man of 24, who must have possessed a singularly attractive personality, began his ministry in 1846. In 1850 it was necessary to increase the size of the chapel (the present schoolroom); in 1856 they widened it, making it twice its former size, and finally they bought land and erected the present building, which was opened just 50 years ago—a great effort for a struggling congregation as they then were. Three years afterwards they wanted more room, and they put up the gallery, and at a later date they built the side aisle and chancel. All this was done during Dr. Sadler's ministry of 45 years. He was succeeded by Dr. Brooke Herford, with his strong and most genial personality, who kept up the congregation in full vigour. Mr. Baily said he had been trying to find out how far there was a continuity between the congregation of 50 years ago and that of the present time, and he had been able to make quite a long list of names belonging to the earlier period which still appear on the membership list, many of them borne, of course, by descendants of former members.

Mr. Henry Sharpe gave an interesting account of the origin of the congregation, the facts relating to which he had recently unearthed in some old Middlesex records. Mr. Squire, who has been a member of the chapel for over 50 years, gave some further historical details. Those who read the article on "The History of Rosslyn Hill Chapel" in the last issue of THE INQUIRER will remember that reference is there made to a paper read by Dr. Sadler before his congregation thirty years ago, which is now published, together with a personal appreciation by Mr. Squire, and historical notes by Mr. Sharpe, and can be obtained from the secretary, Mr. E. F. Grundy.

Dr. Blake Odgers, K.C., speaking as a member of the congregation with quite a brief record in comparison with Mr. Squire, said they were very glad to welcome those ministers who formerly acted as

curates to Dr. Sadler. They had in their midst, however, an older friend who had often occupied that pulpit, namely Dr. Drummond, an old and dear friend of Dr. Sadler's and of most of those present, whom they were now about to hear.

Dr. Drummond said he appeared before them in a twofold aspect, as representing the older members of the congregation, and as having had the privilege of preaching in their pulpit. Though he had known all the three ministers of the chapel his membership of the congregation fell almost entirely within the ministry of Dr. Sadler, who was worthy to be exalted among the saints, and whose memory was to him as green and fresh as though he had only spoken to him the day before. As one who had an intimate friendship with him he might be allowed to speak of Dr. Sadler with reverence and love. He would indeed be remembered by those who had known him with undying affection, for his character was singularly sweet and pure, and kind and loving. His power of sympathy sank deep into the heart, although his expressions were never noisy, and he did not thrust himself upon those who needed that sympathy. It came from a deep spiritual life, "too full for sound and foam."

They must couple with his name, Dr. Drummond added, that of the gracious and gentle lady whose life was linked with his, and whose character expressed itself in the same devotion and love towards God and man. Dr. Sadler's discourses were always directed towards the deepening and strengthening of character. They were based on devotion, they expressed the fulness of his heart, and poured balm upon many a troubled spirit and upon those who might otherwise have been led away and vanquished by temptation. He was not a great orator, and had none of the tricks of the rhetorician, but he was a great preacher because he so entirely forgot himself and was so deeply inspired by love. Those things at which he aimed he perceived represented the common aims of all the churches, and therefore he was fond of speaking of "our common Christianity." He felt that under all theological and intellectual differences there was the same fervour of aspiration, the same anxiety to bless and benefit mankind. If we realised this we should cease to insist on the differences prevailing among men which to all deep souls seems so superficial. Religion was love to God and man, the religion of the Sermon on the Mount and the Lord's Prayer, and of the life and spirit of Jesus Christ. "To these times," said Dr. Drummond in conclusion, "the spirit of that religion has been handed down; and the best wish I can offer to this congregation is that when another fifty years have passed, those eternal truths will still be foremost, drawing the churches nearer to each other in the great unity of the spirit to that central Light in which we shall see God."

The Rev. E. I. Fripp, who spoke as one of the ministers who had formerly acted as curate to Dr. Sadler, gave some personal reminiscences, some of an amusing character, of his earlier days in Hampstead, and added his testimony to the tributes paid to the "dear Doctor."

The Rev. H. Gow, the present minister of

Rosslyn Hill Chapel, who was accorded a most hearty reception when he rose to speak, welcomed all present especially the ministers and members of other denominations. In two things they were more fortunate, he said, than those who had gathered there fifty years ago at the opening of the chapel, for the weather was more propitious than it was on the first occasion, and they had in their midst certain friends who did not belong to their denomination. This he thought was not the case at the opening of the chapel, or the fact would have been recorded. They ought to rejoice most heartily because when the record of the present meeting came to be read fifty years hence, their descendants would not have to notice that omission. Mr. Gow expressed the great pleasure with which they welcomed their friends, including Dr. Horton. Their presence there did not mean that they were coming over to their side, or that those who greeted them were going over to the other side. They each retained their own clear convictions, and that made for brotherhood, for it was not a general vagueness of belief, but strong, sincere, religious convictions, working out in all kinds of ramifications, which best prepared men to associate with those whose forms and ideas were different from their own. They had invited these ministers with the warmest appreciation of the work they were doing, and with a sense that they wanted to be friends with them to the utmost of their power. And he hoped that they in their turn recognised the essentially Christian character of Dr. Sadler's work and that they were glad to be there. Speaking in conclusion of Dr. Brooke Herford, Mr. Gow made a touching allusion to those last days in which, helpless as he was, and obliged to set aside the work he loved, which is a hard thing for the most brave and trusting man to do, he retained his beautiful serenity and happy confidence. His influence was at that time among the most powerful that he could recall, and much as he had been able to do in his strength he did quite as much in his weakness.

Miss Brooke Herford said it was a great pleasure to her, as a member of her father's family, to be allowed to take part in the welcome to Dr. Horton and other ministers, strangers and friends, who were joining in their celebrations that night. It was so much in the spirit of what she was brought up to believe, that you can work together with people of all sorts of beliefs for the good of others. She was proud of belonging to a community in Hampstead which had tried to carry out that idea.

Dr. Horton, who was received with much applause, said that he supposed he owed the distinction of being called upon to speak instead of Dr. Newton Marshall and others representing different denominations who were present to the pre-eminence of age. He wished, however, in all that he said to be understood as speaking exclusively for himself, and he confessed that he had gladly seized upon the opportunity of addressing them, because he had been literally longing for a chance of saying to the people of that congregation how much he owed to them. He recalled nothing connected with Rosslyn Hill, in all the years he had been in Hamp-

stead, that had not elicited from him a deep respect and warm affection. He remembered Dr. Sadler, a gracious scholarly influence, whom he would have felt it an honour to know if the opportunity had arisen. He remembered even more vividly Dr. Brooke Herford's coming there from America, and while Miss Herford had been speaking his personality flashed upon him anew. He was a man of evangelical zeal, if he was not a man of evangelical doctrine. To come into contact with him and to have some knowledge of his exquisite Christian readiness to recognise the difficulty in which orthodox people are often placed who want to express their sympathy with those who are not called orthodox, was something to be thankful for. As he had very few opportunities of speaking to that congregation, he wanted to add a tribute of great respect and affection to their present minister, Mr. Gow. For the past twelve years he had always known that if there was a cause that would benefit the people, either in regard to religion or philanthropy, no one would support it more ardently than Mr. Gow. Dr. Horton went on to enumerate some of the instances which had given him actual experience not only of the energy and goodwill of their minister, but of the practical kindness and generosity of the congregation in helping forward any good works for which their help was invited, irrespective of differences of opinion or creed. About half way down the time in which he had been at Hampstead, he continued, he happened to read one of Dr. Drummond's books which made a profound impression upon him. He was brought up, if they would pardon him for saying so, with a prejudice against the name Unitarian, but when he read that book it seemed as if a veil fell from his eyes, and he saw that what he supposed was a great gulf was a gap actually bridged by the spirit and the teaching of its author. From that moment he had been enabled to overcome his prejudices and look at the whole question with clearer eyes. He now felt that, although it was true that he differed from those present, it was not true that they were divided. It was true that they expressed their creed in a different way, but it was not true that their creed was different. Some were Unitarian Christians, others were Trinitarian Christians, but the emphasis was on the word *Christian*; and when they saw each other's point of view clearly and sympathetically, they did not find it difficult to feel cordially and affectionately towards one another. Although they took different points of view as to the central doctrine of Christianity, they were not Christians if they allowed their point of view to keep them apart, because the very essence of Christianity was that something had entered into their lives that drew men together in the service of God and man.

The Rev. F. K. Freeston warmly endorsed Dr. Horton's words, and spoke of the part which Hampstead now plays in the life of London, and of the changes which have transformed it since the time when he regarded it as "a sort of South of England Knutsford." A vote of thanks to Dr. Carpenter was moved by Dr. Herbert Smith, and the warmest tributes

of affection and confidence were paid to Mr. Gow by Mr. Paterson, treasurer of the congregation, and by Mr. E. Wallis, the former speaking of the great simplicity, earnestness, and severity of conscience which specially characterise him. Mr. Gow responded, expressing his gratitude for the cordial and harmonious co-operation of all the officers of the church in whatever work he was trying to do. Mr. Charles Hawksley, in a reminiscent speech, wished prosperity to the congregation, and a few words from Mr. Grundy, followed by the singing of the hymn "One Holy Church of God appears," brought a very successful meeting to a close.

THE BRITISH LEAGUE OF UNITARIAN WOMEN.

ANNUAL MEETING.

NUMEROUS delegates and friends mustered in Essex Hall for the annual meeting of the British League of Unitarian and Other Liberal Christian Women, which was held on Wednesday afternoon, May 29. In the regrettable absence of Lady Bowring, the President, through the illness of Sir William Bowring, Mrs. H. D. Roberts occupied the chair. The minutes of the last meeting were read by Miss V. Preston, joint hon. secretary, and Miss Brooke Herford, organising secretary, read the Report. We have given details of the work of the League on previous occasions, and it only remains to add that it is increasing its sphere of influence in all directions. Seventeen new branches have been added during the past year, the total number in March of this year being 78 as against 58 in 1911. The plan of grouping a number of local branches together in a District League has been carried out with much success in Yorkshire, at Leeds and Sheffield, and it is hoped that a similar grouping of Lancashire societies may also be brought about. The International Committee has directed its energies towards the task of opening up communications with representative women of the liberal religious movement in different parts of the world with a view to their inclusion in the International Union. The League, the American National Alliance, and the Hungarian Unitarian League, were already associated in the Union, and last autumn the committee sent a representative to Cologne to interview the Local Committee of the "Verein für Religiöse Erziehung," a women's society which is the outcome of the recent struggle for religious freedom in Germany. The overtures of the League were cordially received, and the Verein decided to join the Union, the Cologne Committee acting as the German International Sub-Committee. During the winter like efforts have been made with regard to Denmark, Norway, Belgium, Holland, Switzerland, France and Italy. In Denmark a small society of women has joined the Union, and nine women of the Italian society, the Association of Free Believers, have formed a society for the same purpose. The "Section des Dames de l'Union Suisse de Christianisme Libéral" of Geneva is now considering the suggestion, and it is hoped

that before long Switzerland will be added to the international roll, on which there are now six countries. This is a small but practical step in the direction of building up good-will and a better understanding between the nations, of which we hear so much to-day. The Report draws attention to the Lecture List which has been instituted for use in the London district. Only a modest fee is charged for the lectures, and eight of these have already been given to various branches.

The treasurer's report was presented by Mrs. S. Martineau, who stated that the League had maintained its satisfactory financial position during the year, and that the Special Fund had been augmented by another gift of £20 from the generous donor who had from the beginning supported their extension work so liberally. Special gifts had also been received for fellowship work and for that of the International Union. They wanted more members, not so much for their subscriptions as for the strength they would personally bring to the cause. Mrs. Martineau said she believed there lay just ahead of them a great uplifting, a stirring and kindling of the higher thoughts of God and man which lie, dully smouldering at times, in the heart of mankind. Should it not be theirs to do more than follow with the crowd? Could they not do as their fathers had done, holding the torch aloft, and moving on, shoulder to shoulder, with one steadfast high intent?

Mrs. Roberts, in moving the adoption of the reports, warmly endorsed what Mrs. Martineau had said, and spoke with appreciation of the work of the officers. That splendid meeting, she said, was a sign of the progress of the League, and they must all feel glad that they had such an energetic and business-like committee in London, and a treasurer who was able to combine mathematics, enthusiasm, and idealism. She hoped that everybody would do their best to follow the appeal she had made to them. Miss Laura Passavant (Leeds), in supporting, said that the League formed a living united band which year by year was producing increasing results in the activity of the churches, and although she had always been one to support the active co-operation of men and women, she realised that there were certain things which women could do better by themselves, and that there were many who felt that their best work could be done in a society like theirs.

Dr. Crothers said that the women in Old England seemed to him to be inspired with the same spirit as the women in New England. He had been trying to think of something which the members of the American Alliance were doing which the League was not doing, but he did not succeed. As a matter of fact they were doing the same things, with much profit to the churches. The greatest changes which had taken place within recent years in their churches had come through the reinforcement of their organisations through the Alliance. This had also helped and relieved the American Association, and enabled it to make its methods more systematic. He thought the League had a great opportunity at the present time in Canada. Their work naturally allied itself with the colonies,

and although they in America had shown by the changing of the name of their National Conference to the General Conference, their wish to do away with the barriers of nationality, and most of their ministers in Canada came from south of the line, the growth and development of nationalism in Canada gave them, as Englishwomen, a greater opportunity there. He believed that if a proper effort were made they would have in that rapidly developing country one of the greatest centres of free religion in the world. Dr. Crothers gave an interesting account of the civilising missionary work which is being done by the women of the American Alliance in backward regions of America, such as North Carolina, where the intellectual life has not been developed, and of the work that is also being carried on under the name of international relations, adding that they did not need to go outside their own borders in order to take up that, as all the countries of Europe had rushed in and contributed to the vast growth of the United States. It was interesting, he said in conclusion, to see the effect which the development of all sorts of women's clubs was having, not only on themselves but on the men of his country. The total effect of the educational and social work of the past 15 or 20 years had made the American woman more intellectual in regard to social affairs than her husband, and the time had come when the men were beginning to rebel, and demand the same privileges in regard to mental development. They had now got a religious movement called the Business Men's Movement, and it was clear that the men were beginning to bestir themselves and to re-assert their rights.

The adoption of the report was carried. Miss Amy Withall moved the election of the officers and committee for the ensuing year, which was seconded by Mrs. Arnold Lupton, supported by Mrs. Herbert Smith, and carried. A cordial welcome was then given to the delegates—56 from the provinces and two from abroad—by Mrs. Roberts, to which Fraulein von Wilczek (German delegate) and Mrs. Stronge (Kidderminster) responded. The former specially interested the meeting by explaining the difference between the work which lies before women working on behalf of liberal religion in Germany and that which is being accomplished by their sisters in England. In Germany their chief efforts are directed towards emancipating themselves from the fetters imposed by the Government, which does not permit parents who wish to have their children taught the freer faith any voice in the matter, and insists on the teachers giving religious teaching in the schools whether they desire to do so or not. The work of those who are anxious for more liberty lies in the direction of increasing their numbers and encouraging each other to gain breadth and clearness of thought, so that they may ultimately put pressure on the Government and obtain greater freedom in religion.

After the meeting a reception and tea were given to the delegates and other friends in the Committee Room of the British and Foreign Unitarian Association.

THE PRESENT TENDENCIES OF RELIGIOUS THOUGHT IN ITALY.

AN ADDRESS BY DR. ANGELO CRESPI.

DR. CRESPI delivered an extremely able and illuminating address, at the annual meeting of the Central Postal Mission on Thursday, May 30.* He began by giving a rapid survey of the past and present spiritual evolution in Italy. We were only beginning dimly to understand, he said, the services rendered to civilisation by the mediæval Church and the benefits bestowed by her upon the whole world. Italy, was, however, paying a dear price for her past imperial glories owing to the fact that the spiritual universality of the Christian intuition of life, which was the universality of love and reason, was early pervaded by the spirit of legal, worldly and imperial universality. As the result of this the Church was bound to stand in the way of the process of nation-making and popular self-government in the whole of Europe, and when and where she could no longer subdue the kingly power she became friendly to it and endeavoured to use it for the control and repression of new ideas. Her worldly catholicity caused her to be repressive, distrustful, and exclusive where the catholicity of love would have led her to be stimulating, propulsive, and comprehensive. When both Papacy and Empire emerged exhausted from centuries of mutual struggle, and the rediscovery of Plato shook the pseudo-Aristotelianism of the scholastic philosophy and the dogmatism of the Church, Italy turned with yearning to the pre-Christian view of life and exalted purely political ethics, completely severing politics from morals and religion. In no country as in Italy was the separation between politics and ethics on the one hand, and between

* A report of the meeting at which this address was given is unavoidably held over until next week.

Dr. Crothers.

A Portrait Interview with Dr. CROTHERS appears in this week's CHRISTIAN COMMONWEALTH (June 5).

"Pessimism Challenged."

The Sermon preached by Dr. CROTHERS in Essex Church on May 28 will be published as a pamphlet supplement to the next issue of the CHRISTIAN COMMONWEALTH (June 12).

A Supplement is issued with the CHRISTIAN COMMONWEALTH every week, containing notable sermons and other utterances by preachers and leaders at home and abroad. The Supplement is supplied separately at 1d., post free 1½d.; or together with the CHRISTIAN COMMONWEALTH of the same date at 1½d., post free 2d. They can be ordered of newsagents, or direct from the publishers, 133, Salisbury-square, Fleet-street, London, E.C.

A Sermon by the Rev. R. J. Campbell, M.A., appears in every issue of the CHRISTIAN COMMONWEALTH.

THE - -
CHRISTIAN COMMONWEALTH.

EVERY WEDNESDAY. Price One Penny.
133, Salisbury Square, Fleet Street, E.C.

science and theology on the other, so boldly proclaimed and carried out, and in no other country did the effort towards political unity and liberty, and that towards freedom of thought and scientific investigation, meet with such stubborn and bitter opposition on the part of the Church. This has worked out in the hard positivism and materialistic conceptions of life which have caused the remotest hint of spiritual idealism, or even the word God, to be held in detestation by so many. The result is that might has come to be deemed right, and both in internal national affairs, as syndicalism shows, or in external affairs, as in the war of conquest that is now going on, there is an exhibition of the worship of force.

Dr. Crespi proceeded to give an analysis of the Modernist movement and his reason for thinking that it has had its day. In Italy the Modernist movement had at first a social and political aspect, and was aimed at the reform of the social system through a reorganisation of the industrial classes on the model of the medieval guilds. But this came too late and failed to detach the masses from socialism. Philosophical Modernism, as interpreted by Loisy, Father Tyrrell, Eucken and Baron von Hügel, acted as a point of union for those who from within the Church tradition longed to meet the modern spirit and find God in it, and those who, from a purely scientific or humanistic standpoint of whose unsatisfactoriness they were daily growing more conscious, were moving towards a decisively spiritual *Weltanschauung*. It aimed at showing that the critical, scientific, and philosophical spirit, and the mystical and devotional spirit do not necessarily conflict with each other, but are both required for the complete energising of every healthy and richly endowed soul. It aimed at showing that friction and tension, which are characteristics of life, are not of necessity enmity and contradiction, and that the standard of spiritual excellence and the method of religious evolution must not be one-sided in their development. Modernism was the consciousness that philosophy, history, and authority required radical reconstruction, but the chief difficulty was that this reconstruction had to be done with the consent of the authority itself. The Modernists thought they had the key to the situation in the fact that the prevailing stream of modern philosophy, especially as shown by William James and Bergson, is tinged with anti-intellectualism and distrust of reason, but if, as we are told, reality is a gold coin of which no discursive thought or rationally clear conception shall ever finish giving us the change, and if to think, to define, is to fix and stop what is a *flow* and a *becoming*, we are led directly to the subversion of the old dogmatic philosophy and of the whole constitution of the Church. The Church, however, is not really a philosophy, but a history, and the problem of Modernism was at once that of overthrowing the old historical foundation and of finding a new, nay, the true one. For the first task it had at hand the whole work of Biblical study, and of comparative religion; for the second task, in the preparing of the ground for the existence of the Church as a spiritual society, it found a weapon in the

new trend of philosophy. This led to the discrediting of the old absolutist notion of authority in religion, and the discovery of a new foundation for it, in the past as well as in the present, in the validity and reality of religious experience and life.

But in addition to being a philosophy and a history the Church is an authority, and the Modernists groped towards a new conception of authority not wholly dissimilar from that ruling in politics, in science, in art, where conservatism and innovation do not mutually exclude, but help each other, just as in every living organism heredity and variation are inextricably interwoven. These men were not merely hoping and struggling for their own particular church or religion, but for the Soul of Religion itself, and what was at stake was not certain interpretations of texts, dogmas, or the actual foundation of the Catholic Church, but the whole conception of reality—was reality spiritual or was it not? The Italian Modernists saw again Mazzini's vision of spiritual and social reconstruction, and not less clearly did they see that the religious re-awakening of Italy would be an epoch-making event in the world's history, resulting in a European Federation and a reunited Christendom with Rome still as its centre.

In discussing the reasons why this movement came so suddenly to a stop, Signor Crespi pointed out that there were, naturally, only one or two exceptional minds which were capable of grasping and harmonising this synthesis of the scientific, the mystical, and the philosophical spirit, and that the one thing which kept so many different minds together was the fact that they were fighting a common opponent, an authority equally adverse to freedom of thought and investigation in various fields. As soon as this authority began to expel from the Church those who differed from her doctrines or to threaten them with expulsion, each of these fell back into their own special categories and followed their prevailing tendencies, no longer urged to find an organic link between different aspects and terms of the religious problem. The resistance by the authority brought to light the fact that the movement, which is a quite different thing from this or that leading personality in it, had not a common soul, a common intuition of life as against that of the Church. Once more the wisdom, however perverted and enfeebled, imbedded in traditions and institutions triumphed over a movement rich in brilliant minds fed on the most modern methods and the results of modern learning. This led the stronger minds to reconsider the whole philosophical position, and to see clearly that it involved two mutually exclusive theories; on the one hand, pragmatism and Bergsonian intuitionism were really leading to the most complete scepticism, not only in religion but in ethics, science and philosophy; on the other hand, those who followed to its logical conclusion the tradition of Kantian and post-Kantian idealism were driven to the conclusion that as reality is made by thought, the only reality for us is the reality which the human spirit, moved by its logic, is daily making in the eternal process of history. This is the conclusion reached by Benedetto Croce, whose philo-

sophy, Dr. Crespi believes, goes much deeper and is far more profound than Bergson's, though it may not entirely satisfy us. Thus naturalism and idealism conspire to keep religion at a low ebb, to proclaim it as either an unscientific superstition, or a mythical representation of that sovereignty of the spirit which is only adequately thought out in philosophy, a myth good and eternally necessary for the masses and non-philosophers.

Philosophy, Dr. Crespi continued, did not create religious fervour and warmth, but in so far as ideas spread from the few to the many, and philosophical criticism clears the ground and prepares the atmosphere in which religious intuition and life may bloom and breathe, it must be taken into account. One reason, among many others, why the Protestant Church had failed to affect the spiritual situation in Italy was because not only did its philosophy throw no light on present difficulties, but it was even more defective than any other already in the field. But the growing dissatisfaction with all these philosophies was the one factor making for hopefulness. Tracing the process of thought from Descartes to the present day, the speaker showed that the mechanistic and intuitional ideas have alike failed, and that there is ground for a higher mysticism, which is based on thought but is conscious that even the highest conception of truth is not wholly true, and that it only approaches a Reality higher and other than Truth. Here religion is on a safe foundation, and is fully justified in using philosophy, art, and ethics as the highest symbols of that which we feel more than we know. Here, then, Mazzini's dream and the Modernist movement are seen to have more prophetic worth in them than we may have thought, and the Modernist crisis itself was not in vain, if it has made our problems clearer. Nothing stands in the way of thinking that this initial, intuitive apprehension of the Absolute may be greater in some minds than in others, that it may be at its highest in religious genius, that in Jesus it may have been at the highest point reached up to the present time, and that institutional Christianity, provided it never loses consciousness of being a means and not an end, a vehicle and not the substance of life, may not only continue to exist and grow, but may once more, and more than ever, become the matrix and the beacon of a new world culture.

In conclusion, Dr. Crespi said he did not entertain any doubt that in their efforts for the spiritual resurrection of Italy the best English minds and hearts, lovers of freedom and faith in all their forms, would be with them not less than in the days of battles and heroic martyrdoms. They

PEARL ASSURANCE COMPANY, LTD.

Chief Offices : London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income	£2,949,000
Claims Paid exceed	£12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

would help them in their present struggles—struggles far harder, in a sense, than the struggle for national unity, though they are its natural complement, and necessary in order to elicit its full historical, indeed its permanent, significance for humanity as a whole.

ANNOUNCEMENTS.

A PUBLIC meeting will be held, under the auspices of the International Association for Labour Legislation, on Monday, June 10, at 8.30 p.m., at the Caxton Hall, Westminster. The chair will be taken by Professor Sir Thomas Oliver, F.R.C.P., and amongst the speakers will be Mr. J. Ellis Griffith, M.P., Mr. A. D. Steel Maitland, M.P., Mr. Arthur Henderson, M.P., and probably some of the foreign members of the Special International Committee on Hours of Work in Continuous Processes which is meeting in London the two following days. There will be a few reserved seats at 2s. 6d., for which application should be made not later than Saturday, June 8, to the hon. secretary, Miss Sophy Sanger, 4, Bloomsbury-square, W.C.

THE Annual Council Meeting of the Boys' Own Brigade will be held at Essex Hall on Monday, June 17, when an address will be given by Mr. J. H. Whitehouse, M.P., hon. secretary of the National League of Workers among Boys. The Business Meeting will be held at 7.45 p.m., Mr. Ronald P. Jones, M.A., President of the Brigade, in the chair. At 8.30 p.m. Mr. Whitehouse will give his address, after which the meeting will be open for questions and discussion.

NEWS OF THE CHURCHES.

Bermondsey.—The annual flower service was held at the Port-road Unitarian Church on Sunday, June 2. The church was beautifully decorated with flowers, the gifts of members of the congregation and friends, among whom we should specially like to thank Mrs. Ellis, of Guildford, Mr. F. Nettlefold, Mr. F. H. Ruck, of Maidstone, and Mr. W. P. Evershed, of Clapham. A deeply interesting sermon was preached by Mr. H. M. Caley on the text, "Consider the lilies of the field, how they grow." The choir also rendered the anthem "Consider the Lilies" in an able manner. As the day was also the Sunday-school anniversary, the evening collection was given to the school funds, which, unfortunately, are extremely low.

Newcastle-on-Tyne: Church of the Divine Unity.—The annual business meeting of the congregation was held on Monday evening, June 3, Mr. Otto Levin, Esq., in the chair, and, despite the very wet weather, there was a good attendance of members. The Committee's annual report, and the Treasurer's financial statement, which were adopted, showed the church to be in a more prosperous condition, both financially and numerically, than it has been for a number of years. The reports from the various institutions—Sunday school, Literary Society, and Ladies' Sewing Society—all testified to the useful work that was being done. Very warm appreciation was expressed by the various speakers of the work of the minister, the Rev. Alfred Hall, M.A.

Nottingham: The High Pavement Chapel. **Resignation.**—At the annual meeting of the congregation, held on Tuesday last, a letter

was read from the Rev. J. M. Lloyd Thomas resigning the charge which he has held for twelve years.

Tallynaskeagh: Co. Down: The late Mr. J. Chambers.—The death has occurred of Mr. John Chambers, at Tallynaskeagh, where the news was received with deep regret. Mr. Chambers, who had reached the ripe old age of 82, was one of the largest farmers in Lecale. A man of genial nature, he deservedly gained the esteem of all creeds and classes, and the poor by his removal have lost a friend. In religion he was a Non-Subscribing Presbyterian, and for many years acted with acceptance as secretary and treasurer of the church at Ballee. He was interred in the graveyard at Ballee in presence of a large number of mourners. The Rev. J. H. Bibby, who conducted the service, in the course of an impressive address, said that Mr. Chambers was a man of great courage, for all his life long he took the side which he deemed to be right, no matter at what cost to himself in social prestige or personal honours. There was a time when a tenant-farmer could gain many favours if he would only carry himself so as to please the powers that be. He had a healthy contempt for cant and hypocrisy. A friend of the weak and oppressed, he possessed much earnestness of purpose, and was able to say "no" when it might have suited him better to say "yes," had he considered his own personal interests. In these and many other ways, he set an example worthy of imitation. He was always distinguished in a high degree by an affectionate, sympathising disposition that made him ready for every good work; ready and willing to do those offices of kindness which many a sick and sorrow-stricken home in the neighbourhood would always remember with loving gratitude. For his sorrowing relatives the prayer was that they might be supported by the sense of the public sympathy received, and cheered and consoled with the hopes of Christ's Gospel.

The Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.—The ninety-fourth annual meeting of this useful society was held on Tuesday, May 28, at the Sunday School Union Offices, 56, Old Bailey, the Rev. John Brown, B.A., D.D., presiding. The Society affords assistance to ministers of the Baptist, Independent, and Presbyterian denominations, who through age and infirmity have had to retire from the ministry. The report presented by the secretary, Mr. James E. Flegg, showed that seven of the beneficiaries had passed away during the year. Two had been able to resume active service, and were in charge of churches, and their names had been removed from the list. Ten names, however, had been added, making the number on the list 70. Cases were from time to time brought before the Committee where the circumstances were specially distressing, and donations were granted to meet these special cases. In this way 12 ministers had been assisted, bringing the total number of cases relieved during the year up to 82. The sum of £939 had been expended in this effort to relieve the pressure on aged and infirm ministers. The letters from the recipients made it apparent how valuable the grants were, often arriving just in time to prevent disaster, or to meet urgent claims. Some of the subscribers had been removed by death, and an appeal was made that others would assist in carrying on the beneficent operations of the Society. A Committee drawn from the three denominations was appointed, viz., Sir Francis Belsey, Messrs. A. H. Baynes, G. W. Brown, J. Chown, C. F. Pearson, Ion Pritchard, H. Smith, E. Towers, E. Unwin, T. P. Warren, T. Wilson, and H. E. Wood; and the Revs. W. Copeland Bowie, Dr. Brown, R. J. Evans, T. Greenwood, Jas. Harwood, and J. H. Shakespeare, with Mr. J. Martin Viney as treasurer, and Mr. James E. Flegg as secretary, from whom reports can be obtained.

MANCHESTER COLLEGE OXFORD.

THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 20 and 21.

THE ANNUAL MEETING of TRUSTEES will be held at 12 o'clock noon on FRIDAY, JUNE 21.

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL at 2.30 p.m. on FRIDAY, JUNE 21.

The FAREWELL On behalf of the COLLEGE will be given by the PRINCIPAL, and the

WELCOME into the MINISTRY by the Rev. H. ENFIELD DOWSON, B.A.

A. H. WORTHINGTON, B.A.,
1, St. James' Square,
Manchester. } Hon. Secs.
Rev. HENRY GOW, B.A.,
3, Keats-grove,
Hampstead, London, N.W. }

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHERS (both Services):

June 9.—Rev. Dr. S. H. MELLONE (Principal of the Home Missionary College, Manchester).

Subject in the evening: "Shakespeare on Industrial Morality."

" 16.—Rev. PRIESTLEY EVANS (of Bury).

" 23.—Rev. CHARLES HARGROVE, M.A. (of Leeds).

" 30.—Rev. RUDOLPH DAVIS, B.A. (of Gloucester).

July 7.—Rev. Dr. ESTLIN CARPENTER (Principal of Manchester College, Oxford).

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | MISS CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

THE SUNDAY SCHOOL ASSOCIATION. EIGHTH SUMMER SESSION

For Sunday School Teachers and Workers,

MANCHESTER COLLEGE, OXFORD,
FRIDAY, 28th JUNE, to SATURDAY, 6th JULY, 1912.

The Programme will include Morning Lectures, Evening Conferences, Socials, Boating, and Visits to Colleges.

Principal CARPENTER will give Three Lectures on
"RELIGION IN THE TIME OF JESUS."

Mr. F. J. GOULD, Miss GRACE MITCHELL, Miss D. TARRANT, M.A., Revs. LAWRENCE CLARE, J. TYSSUL DAVIS, B.A., A. W. FOX, M.A., F. K. FREESTON, J. ARTHUR PEARSON, T. P. SPEDDING, G. W. TARRANT, B.A., J. J. WRIGHT, Mr. ION PRITCHARD will deal with various aspects of Sunday School Work.

Our Sunday Schools are urged to send representative Teachers. The total cost of Board and Lodging need not exceed 35s. for the Session, or 5s. a day.

Further details may be obtained from the Superintendent of your School, or from the Hon. Secretary, Sunday School Association, Essex Hall, Essex-street, Strand, W.C.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,
HIGHGATE, N.—Wanted, in September, a resident Mathematical Mistress. Write, stating age, qualifications, experience, and subsidiary subjects offered. Salary £50, with laundry free.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

CROW'S NEST.—Mr. E. W. LUMMIS proposes to take a party to Eastern Switzerland in August. Inclusive cost: a fortnight abroad, 14 guineas; a month abroad, 19 guineas. Persons wishing to join should write early to 15, Green-street, Cambridge.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

TO LET, Furnished, near Bournemouth, Lady's superior, well-kept house. Very pleasantly situated in select road on good elevation. Close to station, near church, shops, picturesque golf links. Piano, croquet, gas-cooker, plate, linen. Perfect sanitation. Fare, tram or train to Bournemouth, 2d. Small, careful party, 2½ guineas. Bargain. Trustworthy servant left.—Address C. P., INQUIRER Office, 3, Essex-street, Strand, W.C.

FURNISHED COTTAGE TO LET. Large garden, pleasant surroundings, twenty minutes' walk from station, two sitting rooms, three bedrooms.—Yewhurst, Coombe Hill, East Grinstead.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought. BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella," Washable. Wide range of fascinating designs. Beautiful shades, durable, looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

REMNANT BARGAIN!—Genuine White Art Irish Linen. Big pieces suitable for making Teacloths, Traycloths, D'oyleys, &c., 2s. 6d. per bundle. Postage 4d. Irish Linen Catalogue FREE.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 8, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3651.
NEW SERIES, No. 755.]

LONDON, SATURDAY, JUNE 15, 1912.

[ONE PENNY.]

JUST PUBLISHED.

Elements of Psychology.

SECOND EDITION, REVISED

BY

S. H. MELLONE, M.A., D.Sc.,

Formerly Examiner in Philosophy in the Universities of St. Andrews, Edinburgh, and London;
Principal of the Unitarian Home Missionary College, Manchester;

Lecturer on the History of Christian Doctrine in the University of Manchester;

AND

MARGARET DRUMMOND, M.A.,

Lecturer in Psychology in the Training College of the Edinburgh Provincial Committee.

WILLIAM BLACKWOOD AND SONS.
Price 5s.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought, BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

MANCHESTER COLLEGE OXFORD.

THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 20 and 21.

THE ANNUAL MEETING of TRUSTEES will be held at 12 o'clock noon on FRIDAY, JUNE 21.

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL at 2.30 p.m. on FRIDAY, JUNE 21.

The FAREWELL On behalf of the COLLEGE will be given by the PRINCIPAL, and the

WELCOME into the MINISTRY by the Rev. H. ENFIELD DOWSON, B.A.

A. H. WORTHINGTON, B.A.,
1, St. James' Square,
Manchester. } *Hon. Secs.*
Rev. HENRY GOW, B.A.,
3, Keats-grove,
Hampstead, London, N.W. }

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHERS (both Services):

June 16.—Rev. PRIESTLEY EVANS (of Bury).

„ 23.—Rev. CHARLES HARGROVE, M.A. (of Leeds).

„ 30.—Rev. RUDOLPH DAVIS, B.A. (of Gloucester).

July 7.—Rev. Dr. ESTLIN CARPENTER (Principal of Manchester College, Oxford).

LONDON SUNDAY SCHOOL SOCIETY.

THE AGGREGATE SERVICE for Teachers and Elder Scholars will be held at Essex Hall, Essex-street, Strand, on SUNDAY, JUNE 16, at 3.15 p.m., and will be conducted by Miss AMY WITHALL, B.A. All young people are cordially invited.

R. ASQUITH WOODING, *Hon. Sec.*

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL, HIGHGATE, N.—Wanted, in September, a resident Mathematical Mistress. Write, stating age, qualifications, experience, and subsidiary subjects offered. Salary £50, with laundry free.

LETCHWORTH SCHOOL, HERTS. —Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

CROW'S NEST.—Mr. E. W. LUMMIS proposes to take a party to Eastern Switzerland in August. Inclusive cost: a fortnight abroad, 14 guineas; a month abroad, 19 guineas. Persons wishing to join should write early to 15, Green-street, Cambridge.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBBALL, } *Directors.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 16.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 BERNONDESEY, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. G. CRITCHLEY, B.A.; 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; and 7.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. E. CARLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. BERTRAM LISTER, M.A. Sunday School Anniversary.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. FRANK K. FREESTON.
 Peckham, Avondale-road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAR, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. W. R. HOLLOWAY; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. PRIESTLEY PRIME.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.)
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, School Services, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. R. RUSSELL.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. AMHURST D. TYSSSEN.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 NEW BRIGHTON and LISARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hoog-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGES.

MARTIN—CARSLAKE.—On June 7, at Toronto, Cyril Frederick Martin, eldest son of F. W. Martin, of Farquhar-road, Edgbaston, to Gwynedd, youngest daughter of J. Barham Carslake, of Westfield-road, Edgbaston.

SEDGFIELD—PROCTOR.—On June 8, at the Presbyterian Church, Manor-road, Stoke Newington, Walter, younger son of the late Henry Brougham Sedgfield, of Poole, Dorset, and Mrs. Sedgfield, 50, Whitehall-park, N., to Rachel Kathleen, youngest daughter of the late George and Sophie Proctor, of 7, Bruce-grove, Tottenham, N.

Situations

VACANT AND WANTED.

FRUIT GROWING.—Vacancy occurs for a Pupil on a Fruit Farm and Market Garden. — RYLAND, Radford Nurseries, Leamington.

SITUATION as Clerk, Storekeeper, Overlooker, Collector, or any position of trust, required by business man (34). Moderate salary. — "CORNUBIAN," INQUIRER Office, 3, Essex-street, Strand, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application. — Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	403
THE LIBERAL CHRISTIAN PULPIT:—	
The Church of the Living God	404
LIFE, RELIGION AND AFFAIRS:—	
The Meaning of Progress	406
The Delectable Day	407
CORRESPONDENCE:—	
The Shooting of Rare Birds	408
A Remarkable Gathering	408
Memorial of Dr. and Mrs. Sadler	408

BOOKS AND REVIEWS:—	
The Land of Uz	408
The Church of To-morrow	409
Literary Notes	409
Publications Received	409
FOR THE CHILDREN	409
MEMORIAL NOTICE:—	
The Rev. W. E. Atack	410

MEETINGS AND SOCIETIES:—	
The League of Liberal Christianity	410
National Conference	411
National Unitarian Temperance Assoc.	412
Central Postal Mission	413
British and Foreign Unitarian Association	414
NEWS OF THE CHURCHES	414
NOTES AND JOTTINGS	415

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

SIMPLICITY and sincerity are the supreme characteristics of all noble natures, and Frédéric Passy, the political economist and peace advocate, who has just died in Paris at the age of 90, was no exception to the rule in this respect. The following extract from his will gives a deeper insight into the soul of the man than any words of ours can do:—"I ask my friends above all not to enrol me in any party, sect, or school in politics, or religion or science. In the liberty of my weak judgment I belong to the great universal Church of all sincere spirits and all pure hearts who seek what is true and just. I hate nothing except that narrowness of spirit and that dryness of soul which because we are divided on secondary points prevents us from working together for the great causes in which we might easily unite." The words might well remind those who have enrolled themselves, at all events, under a religious banner that the true spirit of Christianity is not the sole possession of the Christian Churches. Pastor Wagner, the author of "La Vie Simple," who was Passy's friend, will conduct the funeral service. There will be no flowers or pomp. On the bier has been laid a plain cross and a wreath bearing the word "Paix."

* * *

M. PASSY, it will be remembered, founded (together with the late Sir E. Randal Cremer) the Inter-Parliamentary Union for Arbitration and Peace in 1888, and he was a member of the Committee of the Peace Bureau at Berne. In 1901

he received the Nobel Prize, sharing it with M. Dunant. He laboured in the cause of peace all his life without losing courage or confidence, and he used to say, when the futility of the efforts of the pacifists was pointed out in time of war, that to reproach them for their failure was like telling a farmer that "because too frequently hail and rain destroyed his crops there was no use in sowing, and that he was only exposing himself to inevitable disappointments." He was the author of numerous books on economics and education, and only last week, says the *Times*, he addressed a touching letter to the political economists from many foreign countries who had assembled in Paris to celebrate at once his 90th birthday and the 70th anniversary of the Paris Society of Political Economy, of which he was president.

* * *

At the annual public meeting of the International Arbitration and Peace Association, held on June 6 in Caxton Hall, the Baroness von Suttner was the chief speaker. The peace movement, she said, had three aspects. "As a religion we must preach it. As a science we must teach it. As a warfare we must fight it. Their ammunition is stronger than ours. They have the money, they have the men, they have behind them the ambition of the mighty, the greed of the selfish, the instincts of the ignorant. Never mind. We have behind us faith, the laws of the progress of nations, the law of evolution." We believe the Baroness is right in laying stress on faith as stronger than deep-rooted custom and selfish passions. War is one of the greatest and one of the most remediable of human evils. From the point of view of reason it is absurd. From the point of view of morality it is horrible. From the point of view of religion few men would dare to claim to-day that the nation which is in the right will

win, and that a righteous God will secure justice through war. The system looks strong and deeply based in modern civilisation. It is really rotten to the core. It would crumble into ruins like the walls of Jericho before a determined faith.

* * *

THE news that the sentence on Miss Malecka has been commuted to expulsion for life from Russia, by Imperial decree, has caused much satisfaction to all lovers of justice and liberty, and will be especially gratifying to those who have laboured so assiduously to enlist the sympathy of right-minded people, both in Russia and England, on her behalf. The case has awakened unusual interest, and apart from the consequences to Miss Malecka herself, the episode will not have been without its good results if it has brought home to the public mind the absolute futility of trying to stamp out ideas by imprisoning the people who venture to express them. Of course, ideas become more persuasive and revolutionary in proportion to the depth of sincerity and the force of personality behind them when they find utterance, and we wonder how many people realise what a nuisance they would be to any Government in the world if they passionately transmuted into life and conduct some of the sayings of Jesus, which are eminently "dangerous" from the point of view of society as it is at present constituted.

* * *

WE rejoice that the Government has starred the Bill for Criminal Law Amendment in connection with the White Slave Traffic. The second reading was moved last Monday by its chief promoter, Mr. A. Lee, and after some discussion it was carried without a division. The chief point in the Bill is that it enables the police to arrest without a warrant men or women who are trying to deceive and destroy young women. It is aimed only

at those who profit by this infamous and widely organised traffic, and it strengthens without much changing existing laws. It has been found impossible to interfere with this hideous traffic under present arrangements; while the policeman goes for a warrant the man to be arrested vanishes with his victim. It is no new principle in English law that a policeman in certain cases can arrest without a warrant before the crime is consummated. A policeman can arrest a man prowling round a house whom he suspects of burglary, he can arrest a man who is suspected of designs to murder, and he can even arrest a suspected poacher without going to a magistrate for a warrant. The right to arrest a man or woman who is deceiving a girl to her ruin is felt by all those who have studied this terrible subject to be of vital importance. It is one of those non-party measures, long desired and greatly needed, which for the most part have such a poor chance of passing because party spirit and enthusiasm is not evoked. We earnestly hope that the members of all parties in Parliament will for once unite in placing on the Statute Book a Bill for the further protection of innocent and unfriended girls.

* * *

THE following reference to the forthcoming jubilee of the Working Men's Club and Institute Union will be noted with especial interest by readers of THE INQUIRER. Mr. Hall, the secretary, writes from Club Union Buildings, Clerkenwell-road:—"Fifty years ago this club movement was started by the Rev. Henry Solly (a well-known Unitarian minister) with a view to securing better meeting places for workers than the poor and dirty public-houses then existing. Lord Brougham and Lord Lyttelton took part in the first meeting. . . . Mr. Solly's proposal commanded support from many distinguished men of varying shades of opinion. Among them were the Archbishop of Canterbury, the Bishop of London, Professors Tyndall and Huxley, Lord Frederick Cavendish and Lord Rosebery, Sir Stafford Northcote, and Sir Charles Dilke. Queen Victoria gave both books and money, as did also King Edward, then Prince of Wales. After 20 years of struggle the Union became self-supporting, and its associated clubs now number nearly 1,500, with a membership closely approaching half a million. . . . The jubilee will be celebrated by a dinner at the Holborn Restaurant on June 14, for which Lord Brassey, Sir Edward Clarke, with several members of Parliament, have accepted invitations, and branch gatherings will take place in most provincial towns." It is well that the section of the Christian Church to which Mr. Solly belonged should be reminded

of the great work he initiated fifty years ago, and should congratulate his friends and descendants on the occasion of this jubilee.

* * *

HEARTY congratulations are due to the Rev. J. M. Lloyd Thomas, who has accepted an invitation to the ministry of the Old Meeting Church, Birmingham, in succession to the Rev. Joseph Wood. The loss to the High Pavement Church, Nottingham, can only be measured by those who really know something of Mr. Lloyd Thomas's personality, his eloquence and originality, his high courage and sincerity, above all, his absolute devotion to a spirit of the widest catholicity in religious thought and worship which makes him one of the most impressive and stimulating preachers of our time. He goes to Birmingham to take up the splendid work which Mr. Wood is at last compelled to give up, and we do not doubt that the beauty of the church of which he is to be the minister, the fine traditions for which it stands, and the surging life-currents which converge in a great industrial centre like Birmingham, will give fresh inspiration and scope to one whom we should always expect to find promoting the great causes of humanity where the fight is thickest and the need most urgent.

* * *

WE print in another column a letter from Mr. Lloyd Thomas drawing attention to the Summer School in connection with the Inter-Denominational Conference of Social Service Unions to be held at Swanwick, Derbyshire, June 22-29. As Mr. Thomas points out, the dream of securing the friendly co-operation of men and women of different denominations will actually be realised when this gathering takes place, and we should like to urge upon all those who have the time at their disposal to seize this unique opportunity of coming into contact with members of other religious communities than their own on the common ground of social sympathy. Nothing is more urgently needed at the present time than that those who really care for the welfare of others should be brought into contact, not only with people of their own way of thinking, but with those whose opinions may be different from theirs while their motive is the same. Nothing but good can come from the interchange of ideas and methods which are the outcome of such meetings, and all who are interested should send for the Summer School programme, which includes the names of Mrs. Margaret Alden, M.D., Mr. Charles E. B. Russell, Miss Gertrude Tuckwell, Mrs. Philip Gibbs, the Rev. A. J. Carlyle, the Rev. Will Reason, and Mr. B. Seebohm Rowntree.

THE LIBERAL CHRISTIAN PULPIT

THE CHURCH OF THE LIVING GOD.*

BY THE REV. J. ESTLIN CARPENTER, D.D.

NOT much more than half a century ago Hampstead was still a village. Small parks and fields, not yet crowded with villas, sundered it from the great city which lay in the broad valley beneath its heights. Its High Street as it climbed the hill, its nooks and corners in retired lanes, were full of quaint old houses; and their occupants had their own life, their own traditions, their own interests of art and literature, their own intellectual and religious culture. Here had been formed some time after the passing of the Act of Uniformity whose fifth jubilee we commemorate this year, a little congregation of English Presbyterians under the ministry of Thomas Woodcock, a son of one of the clergy ejected in 1662. Their successors worshipped in my childhood under the pastorate of Thomas Sadler, who had drunk deep at the wells of Richard Baxter's piety, and imbibed a full measure of his catholicity of spirit. Round him were gathered men of affairs, of law, of science, of historic learning—it is enough amid the crowd of memories to name Edwin Field and Henry Sharpe among those who had given to the Hampstead of that day of their best—some coming from Highgate, some from the busy town, drawn by the attraction of a singularly pure and guileless spirit and the simplicity of homely worship. The chapel had been formed, so it was said, out of a stable attached to an adjoining mansion. One-third was added to its length in my boyhood, and a little later another third to its breadth, to provide room for the increasing number of those who found in it a resting-place from weekly care; and only the inability of the venerable walls to bear further expansion led to the erection of the building whose opening fifty years ago you commemorate this night.

That half-century has covered a mighty change. The village has expanded into a crowded borough, and linked itself by innumerable ties with the giant city on whose edge it stands. The growth of the population has created new responsibilities in every direction. You have not been unmindful of them. From Kentish Town to Kilburn you have aided the service of the poor, and the promotion of that worship which demands assent to neither creed nor rite. You have seen education spread over the land, and render the provision which you once made for the elementary teaching of the young no longer needful. You have beheld science extend the bounds of knowledge beyond our utmost dreams, and philosophy again and again re-interpret the mysterious relations of the soul, the world, and God. You have watched mighty movements as empires have fallen and risen, and nationalities have been reunited. You have gone in and out on the paths of daily labour while immense territories with vast native populations have been brought almost

* Preached at the Jubilee of Rosslyn Hill Chapel, June 5, 1912.

without our knowledge under British rule. You have witnessed an unexampled activity among the churches for the remedy of social ills at home, and the propagation of Christianity abroad. And you have followed from this quiet sanctuary of faith and prayer the studies which have transformed our religion from faith in a Book to faith in a Person. Truly did the preacher at the first worship in this place affirm that the function of the Christian Church is "to bring us home from the works and ways of God to communion with himself, to make time and place and lot, and life and death, no longer able to separate us from him." "The life of communion with the Divine Guide abiding in us, of personal affection towards himself and trust in the leadings of his thought . . . this," said James Martineau, "is the characteristic of the Christian mind." If you ask, then, for any venerable words which may fitly designate the spiritual reality of which these walls, this congregation, are the symbol, I would suggest those in 1 Timothy iii. 15:—

"The House of God (the household or family of God), which is the Church of the Living God." And the "Living God," the same writer tells us, "is the Saviour of all men."

These words imply that God has a life which he is for ever communicating to the world and to humanity. This mighty truth, taught us anew by poet and seer in the last century, has now been brought back into our religion. The language of prophecy and psalm speaks once more intelligibly in our ears; and that conviction which lay in the heart of Jesus has been wrought into the tissue of our modern faith. That the universe in which we stand is no product of blind force; that its harmonies utter the thought, as its constancy embodies the will, of a Being who makes his appeal to us through perpetual creation; that we ourselves are summoned into this high fellowship through mind that traces out his ways, and conscience that recognises his law within our hearts, and affections of gratitude and trust and love that fill our souls; that here are secrets of hope, and solemnities of rebuke, and comforts in sorrow, and inspirations of endeavour, which flow in upon us from the envining Presence in which we live and move and have our being, and bear witness to the august communion into which he has deigned to call us—these are the notes of our religion, as it has been displayed to us in the teaching of this place.

We know, indeed, that the beloved pastors whose memories you recall this night were not unconscious of the stress and strain around them. They saw science come in like a flood, as the tides of new knowledge rose over the ancient landmarks, and threatened to engulf what were regarded as venerable truths. They saw the Scriptures which had been cherished as the ark of God examined with a fearless sincerity which brought every inconsistency to light, revealed each flaw, and gradually dissolved the authority with which they had been invested. They saw the national prosperity increasing by leaps and bounds, the simplicity of an elder generation passing into new modes, fresh habits being formed, and other interests awakened.

There were times when conviction tottered and apprehension quailed around them. They could confront such seasons with a fearless gaze. They had been nurtured in a faith that was not injured if the geology of the Bible proved erroneous, or its history too short for our time-scale. They had been taught to find its sanctions in the human heart, in the experience of life interpreted by the purest and wisest of our race. There were the testimonies of the Living God, there were the voices which brought living words from heaven. There was the guarantee that however theologies might change, and worship even cease for a time to engage the continuous interests of the soul, it was only to prepare for new developments of faith in which the superstitions and narrowness of the past should be left behind. "So far as the ultimate prospects of religion are concerned," said Dr. Sadler more than twenty years ago, "the present aspect of things does not give me a moment's uneasiness, any more than a few days of cloudy weather give me uneasiness about the sky. Of nothing am I more convinced than that man cannot do without religion, and that as the sun never fails to dispel after a while the clouds which enshroud the sky, so the light of heaven will not fail to penetrate the mists which at times gather about the human heart. We learn from history that it has been so again and again, and we learn also that ages of the brightest faith are often heralded by a period of darkness." And Dr. Herford, looking back over a life's experience, gathered among rich and poor, the men of the world and the men of thought, on both sides of the Atlantic, with that courage and cheer which sustained so many trembling spirits, declared that the recovery of religious faith was one of the most practical questions of the day. "This last generation," he told us among his final words, "has been a time of great unsettlement in religion. Multitudes who were brought up in the older creeds of the churches have found themselves obliged to give them up, and at last many have found themselves without any faith, all adrift." But with most people, he added, any mood of antagonism to religion is only temporary; and he bade us rest in the great thoughts and feelings which come to us we know not how, unsought, unsummoned, monitions from a source above ourselves. "The uplook to some infinite life that is in the vast whole"; "the sense of an infinite care that somehow leads on the worlds"; "the sense of something in man and man's best life too great to die"—these are "the fruits of keeping touch with the old worshipping habit of the world."

For the primary function of the Church is worship. The life which it seeks to foster will have various aspects, but its root will lie in the endeavour to surrender ourselves to the indwelling presence of the All-Holy, to accept his discipline, to submit ourselves joyfully to his will, to bless him for his constant mercies, and work with him as the lowly ministers of his purposes. The truth we apprehend through it must needs be ethical, as it unfolds to us continually higher ideas of righteousness, presiding over the paths of our daily walk. It will be scientific, as it discloses to us more and more of the mean-

ing, the history, the constitution of the world in which we have been set to play our part for God and man. It will be social, as it reveals to us with increasing clearness the mysterious ties that bind us each to each all round the globe, and suggests to us new ideas of service to the community in which we dwell. But the Church is not a hall of ethical culture, nor a class-room for teaching, nor a laboratory for technical investigation, nor a club for social reform. On its different sides it may touch each or all of these, for it must infuse the spirit of righteousness and trust into all callings, but it is something wider and deeper, which lives beneath, above, and through them all. Do you ask what is its essence, what it is which gathers its members together in a common act? Its central purpose is worship, the expression of man's relation to the unseen, conceived as no dead power but as Living Spirit, to whom he may utter his thankfulness, offer his trust and love, confess his failures, and through whom he may enter into peace. It is on the reality of its worship that the vitality and force of the Church depend. By this I do not mean exclusively the forms of devotion which follow each other with customary usage in what we still sometimes call "divine service." You may place yourself in the presence of God, you may consecrate to him your being and your powers, you may ask his aid in your best efforts, among the solitary hills, alone with the silent spaces of the divine immensity, or amid the throngs of men and women in the rushing tides of humanity in city streets along the common ways of daily toil. The path of prayer is for ever open, and the spirit of God does not confine himself to our weekly calendar. But the members of the household of God know that these high moments, which are like summit eras in our lives, rise out of many lowlier hours. They are not satisfied only to pray alone. They need each other's sympathy in the sublime converse with heaven. They are quickened into warmer gratitude, into more poignant consciousness of shortcoming, into more strenuous resolve, by sharing the experience of their brethren. They live by the inherited labours of innumerable generations; and the struggles and the trusts, the sorrows and the satisfactions, the energy of endeavour, the pain of defeat, the joy of victory, felt by a multitude of kindred souls, beat in their own desires, and prompt their own aspirations. But, just as in the household of the home the elder and the young, the strong and the weak, the inexperienced and the mature, with every range of difference in physical vigour, intellectual outlook, and moral power, are knit together in a common life with mutual offices of helpfulness and trust, of labour and patience, ever educating the heart in gentleness and self-sacrifice and love, so is it—ideally at least—in that household of faith which we call "the Church of the Living God." The worshipper who thinks only of what he can get, of the strength which he is to receive, of the help which is to be given him, will come away unsatisfied, for he has carried nothing to the common store. You will depart unwarmed and fretful, if you first come in cold and dull. You will be fastidious about the music, superior towards the prayers, critical of the sermon,

because you have let the dead weight of your indifference fall upon each act, demanding that the worship should move you, when you should yourself have been upholding the worship. Ah, let us remember that if each one of us has his own secrets whose joys or cares are known only to God, we belong also to a mighty fellowship. Even in the gladness of sacred song or the murmur of general confession we hear each one of us more than our own gratitude or humiliation before God. The trusts which are most sacred and sustaining to ourselves beat in the company of kindred souls. They link us to the corporate piety of Christendom. They spread far beyond the sacred name of Christ. They pass the limits of our mortality. For, wherever there are conscious spirits throughout the range of creation in all worlds, communing with the Father of our being, there is "the household which is the Church of the Living God."

Is not such a confidence the natural result of fifty years of common devotion in this place? Not many, indeed, can respond with unbroken continuity to such a question. Out of the distinguished company of ministers who were present around the pastor on the opening day, but one venerable figure, the Rev. T. L. Marshall, still survives. Of the honoured roll of laymen, some have passed away leaving no inheritors of their names, though many—let us trust—of their spirit. Those of us who were then looking forward to entering life now cast our glances backward; we remember the days of old; we meditate on all God's doings. And how rich and manifold are the treasures which memory thus brings to the aid of faith. I will not limit my appeal to the little band of my own contemporaries. It matters not whether our period be long or short, to all of us there are some moments outstanding amid the dimmer recollections of the past, when we have known that it was good for us to be here. The voice of the preacher has spoken to us out of an experience wider than our own. The piety of Dr. Sadler, like a deep silent pool, held within it innumerable reflections, the lights and shadows of the life around, folded within the encompassing sky. The supporting optimism of Brooke Herford was no trick of temperament or sport of nature; it was the rich fruit of varied knowledge of men and things, of untiring labour, of failure and disappointment as well as of achievement and success. Their words of prayer or teaching appealed to us through the vicissitudes of our own lives. From them some of us drew our first knowledge and practice of religion outside the imperishable lessons of the home. They made themselves the friends of our earlier years. They understood our gladness and our grief. They knew the meaning of our struggles. They could interpret our unfulfilled endeavours; they made the voice of praise or the aspiration after righteousness a reality and a delight. They showed us how bravely to endure pain, how to face hardship, how to suffer loss without repining, how to fight the good fight with cheerful courage, how to carry a Christian simplicity and steadfastness amid the world's glittering trials. We may not have learned all the lessons

that they sought to teach; but those who have received their early impressions in the worship of this place, whether in former or in recent years, will never forget its lessons of spiritual faithfulness, of loyalty to truth, of lowly reverence, of abiding trust.

Another generation may bring grave problems into view which those who went before us could not see. A philosophy of materialism has been practically driven off the field, but new conceptions of social justice loom vague and undefined out of the unrest around us, and the Church cannot remain indifferent to them. It must labour to give them noble shape. It must hold up the highest ideals of equity and love. It must kindle the flame of sacrifice for the common good. For this is the method by which God trains us to do his will; he sets us fresh tasks, needing a higher wisdom, patience, sympathy, in the great education of mankind as his children. This is our privilege—to be fellow-workers with him; this is how we discharge our debts to the past, and show our faith in the future. Looking back over the long roll of the heroes and the saints of Israel, the writer of that letter to the Hebrews which constituted the first great apology for Christianity, described them as not having "received the promise, that apart from us they should not be made perfect." The past in truth, is never completed. It lives on in the present, and each stroke of our faithful work accomplishes some little portion of the great purpose which we, in turn, hand on to our successors. Through it there breathes the perennial guidance of the Living God. Commit yourselves to him, then, without fear, for "of him and through him and to him are all things." "Wherefore, my beloved brethren," pastor and people of this congregation, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord."

LIFE, RELIGION & AFFAIRS.

THE MEANING OF PROGRESS.

PROGRESS is a word of which our age is very fond. When an orator wishes to drive home some nail of eloquence he thunders out it syllables and waits for the applause they always evoke. The reactionary as well as the "advanced" politician knows its value, and borrows its term in order to give discredited principles, long since worn thread-bare, the appearance of up-to-dateness. Yet how few of the crowds in whom it rouses a vague response ever pause to question its significance, for, though it is an old thing on the earth, its meaning is only now being grasped. It has become in fact the key-word of the Twentieth Century. It was not always thus; there have been periods when whole generations and races have simply marked time. Take, for instance, the early Christian centuries. If we give "progress" its modern meaning, then we see clearly that the people of that

time did not understand the term. The world had run up, as it were, against the thought of Eternity, and all earthly movements towards Art, Literature, or Social Science received a check. The vision of the saint had lost its true perspective, and just as in certain atmospheres mountains which are thirty miles away seem close at hand, the things of Eternity appeared so real that mundane matters assumed in comparison trivial importance. The end of the world was considered imminent. What reason was there then to develop the resources of a doomed earth? The Gospel winged with mercy and fear spread through the nations, and men prepared for a Judgment Throne, but forgot that it had first to be built, and that by the aid of human hands. A perfected society, a humanity which has absorbed the Spirit of God and clothed life with righteousness, and shown the ideal and the possible not in words but in fact, such will form the vantage ground from which the Great Judge will speak His sentence. For this, progress is demanded, the slow advance of the centuries. The early Christians were believers in the *ready-made*, they overlooked the art of *making*. Yet theirs was not an idle task, they imparted the leaven which was to stimulate growth, which when brought into contact with the fertilising thought of a Past, for the moment buried, would produce progress.

If we wish to discover the origin of modern progress, we must go back to the days of ancient Greece. There we shall find the seed, which for centuries lay, as it were, in a mummy case awaiting the contact of Christianity to quicken it into life. Perhaps the pediment on the Parthenon at Athens can give us a clue. There we see carved figures full of suggestive symbol. Athena, the conqueror of darkness, stands supreme. Around her she has marshalled the hosts of Beauty, Learning, Truth, and Wisdom. Before their advance the exhausted steeds of night take their final plunge into the waves of oblivion; while behind the chariot of dawn is seen in its triumphant course to peep above the eastern horizon. It was the prophetic vision of a far-off day. Not easily were the shades of ignorance dispelled, and for many a century after the Christian era began they still held sway.

Rome had admired Athens and sent her youths to seek its culture, but she never understood the inner secret of the latter's wisdom. Her teachers imitated rather than imbibed the spirit of the Greek sages. She borrowed much, but after all it was only the externals, the dress but not the life. How otherwise can we explain the sequel to Stoicism and Roman philosophy? There we find the seed ideas of Greece opened out in flower, but the moment we study the process we see that it is artificial. Roman writers, copying the heroics of Greece, extolled liberty, yet freedom lessened instead of increased. They repeated the teaching of Plato, yet in place of human life becoming more valued it diminished in dignity; progress became extinct, and with the victories of the Goths it seemed as if the hands of the clock had been put far back. Though the Church absorbed the new element, yet it did not resurrect the dead "Pro-

gressive " Spirit. The years went on, and the tread of generations only beat down harder the soil on the grave of "Progress." Yet, though buried, it still contained the seed of life, and impatiently awaited the hour of its awakening. This came with the Renaissance. The spirit of Greece was revived, and at last understood, and it was this spirit coming now for the first time into real touch with Christianity that produced "Progress." The value of the individual became realised, and at once a blow was struck at Feudalism; Democracy was born. Reason, emancipated from serfdom, regained the throne usurped by Force. Descartes incarnated the new-born spirit, and his writings became a megaphone that shouted the notes of optimism and progress over a drowsy world, which was already turning in its sleep. Henceforth the face of mankind was directed towards the future in place of the past, and the eyes have opened farther ever since, until to-day the modern world is surely wide enough awake.

And yet the ploughshare of "Progress" has not dug very deeply into the subsoil of human nature. A great deal of surface work has been done, and the result only shows that much of the effort has been disappointing. Progress is a profounder thing than most men imagine. For instance, read the speeches of political orators a generation or two ago, and you would imagine from some of their statements that democracy was the solution of all evils. Their dreams of advance have been realised, but they have brought with them things they little dreamed of. Injustice has changed form, but still remains. Majorities are often more tyrannical than the old-fashioned autocrat. Trusts are more pitiless for they have no heart to which one can appeal. While there has been progress, its path has been strewn with disappointed hopes.

All this testifies to the enormous down-pulling weight of evil. To force a way upward against such a gravitating power will ever be a struggle in which souls will gasp and faint until the purer air is reached. There will be slips backward, and the ground will be regained only at great cost; while every step will only be won, as of old, by the sacrifice of the martyr, whether he be social reformer, scientist, or religious pioneer. Blood is the only cement that fixes in their place the stones on the upward stair of progress. Newer patents have been tried, but the moment humanity endeavours to rise on such steps they give way beneath its weight.

Still there are signs that a higher elevation is being slowly reached. Reverence for human life is becoming heightened, and just as in industrial enterprise, more attention is being turned to the waste products, and what before was considered worthless is now being redeemed. Again, ignorance is disappearing, and with it are vanishing the evils it fostered. The bundle of life is becoming a phrase more and more descriptive of humanity. The number of cords binding ever closer the different races is constantly on the increase. Separation breeds suspicion, while familiarity begets faith. The thin wire, hidden away in its tube, resting on the ocean bed, has been a most effective aid to veracity; and

now the very air itself with its voiceless Marconigrams is seeming to breathe abroad over the face of the whole world the spirit of truth. Before it prejudice dies and war fevers abate, and there is stimulated a growing respect for the judgment of others. There is a deepening consciousness too amongst the nations of responsibility to a Higher Power. In fact, when we probe to the centre we find that the dynamic of all true progress is faith in God.

THE DELECTABLE DAY.

"Pleasures are like poppies shed;
You seize the flower; the bloom is fled!
Or like a snowflake in the river,
A moment here . . . then gone for ever!"

SUCH is Pleasure; and what of Happiness? Is it any less elusive? Who can tell how it comes, how it goes? Are we even aware of its presence, when it does pay one of its angel-visits?

And after all, supposing that we could express, in cut-and-dried words, our conception of Happiness, *cui bono*? What use in putting into words what is just a subtle, precious possession, belonging to one's very inward self! What is Happiness? What matter! It just "happens"; and perhaps philologists may trace some common origin for the two words. For surely Happiness is most often an unexpected thing; and as surely it evades deliberate pursuit. It just "is"; and oh! sing hosannas when it comes your way! Seize it with both hands and hold it with careful grasp. No particular quality or cause, therefore, entered into the composition of the Delectable Day. It was just devoted to a very ordinary excursion, undertaken by a family which perhaps to outsiders appears very ordinary too. But that merely shows want of insight in these benighted onlookers. They know no better. What consciousness have they of the Mutual Admiration Society that exists in this same family?—an excellent ingredient in a home, being based upon Love and Forbearance; this last being an essential, especially among the younger members. Here, the central figure of the cult is, the Mother. Be it added that though, thank God! one meets worshippers every day at that shrine, there are degrees of enthusiasm among them.

The Delectable Day, then, happened in June, when,

"If ever, come perfect days."

Poets may not always be right, but this saying is true. Being a June day, it was, of course, a long day. It opened for the Family at nine o'clock in the morning, when a passing train was boarded; yet was it all too short for the happiness it was to hold. The object of their journey was a certain lonely, lovely valley in the heart of Wicklow. The home being quitted was as pretty, as "homey" as human heart could desire. A generous garden encircles it; beyond is wide outlook over hill and sea. So it was not the force of contrast that heightened the charm of the Delectable Day to so warm a glow. But

the sources of happiness are as mysterious as those of the Nile itself.

It was an absolute necessity that the party should travel together. Fortunately, carriages that adjoined were available, separated only by a half-way partition. These were invaded by a swelling wave of tall youths and maidens, agreeably aware of suitable summer garments. The parents were established in corners, where they sat, smiling and observant; the rest of the party were about as placid as a hedgeful of sparrows or a hive of bees. They were much noisier than either. I daresay the laughter was out of all proportion to the wit; like Falstaff's half-penny-worth of bread to the intolerable deal of sack! But what of that? The quality of the mirth was all right; gay and wholesome as the makers of it.

In a corner seat, when they had entered, a cleric was already established, grave and white-haired, who, amid all the merriment that ensued, continued patiently reading his book of devotion, now and then closing his eyes to meditate thereon. And the fact that he obviously belonged to a Church differing in some of its ways from that to which the Delectable Family owed allegiance, was an added reason for the Mother to address a few words of apology to him as she was leaving the train with her flock.

In reply, a kind old hand was laid upon hers, and a kind old voice said, "My child, it has been a happiness to look on at happiness such as yours."

The words sounded like a benediction, an echo from a heavenly mind; removed, aloof, yet still very humanly sympathetic. It served to sanctify the day, to hallow it as if for worship, though the journey had been set about for pleasure—

"Not to the domes, where crumbling arch
and column

Attest the feebleness of mortal hand;
But to that fane, most catholic and holy,
Which God hath planned.

"To that cathedral, boundless as our
wonder,

Whose quenchless lamps the sun and
moon supply,

Its choirs the winds and waves; its organ
thunder,

Its dome the sky . . ."

It heightened and spiritualised the delights of driving along the flowery, fragrant mountain roads. The hawthorn that

" . . . comes in beauty and in beauty
blows away,"

was sending down drifts of white petals, so that one of the girls was moved to declare that their way looked like a bridal path. Indeed, the country was half hidden beneath layers of warm snow, so luxuriant was the bloom of the hawthorn. Furze was in equal profusion; a hill covered with it was declared to be a throne of gold ready for a fairy queen. At the foot of this hill lies a lake, in which the furze mirrored itself, so that the water resembled molten gold. And oh! the tender, laughing beauty of the little mountain fields of corn shimmering like green silk as the warm June winds sweep over them.

"Unprofitably gay" may be the weeds by the wayside, but how beautiful they are at this season! The very nettles show soft

waving plumes of French grey, in happy contrast with their slender crimson stems; and grey predominates in the "goslings" of the sally-bushes (willows), as if they were really turning into grey geese, and losing their first yellow baby down. The young uncurling ferns are as thick as they can stand, still undefiled by passing motors. Such patches of crowfoot—of white and purple clover! Such buttercups, and rock-roses and bladder-campions! Such dog-daisies and heather, and even early poppies! And among them all run and gurgle such gay, sparkling little brown streams from the hills.

On the homeward way the setting sun shone through the red stems of a pine wood, supplying a new fragrance, as well as a fresh vision of beauty. For while the shafts of light penetrated here and there, through rifts in the heavy foliage, they did not dispel the great shadows that lay beneath, and added a lovely mystery, a sense of retreating presences, to the solemn splendour of the wood; like Life itself, whose clouds have their values as well as the sunshine.

Here, all told, was our Delectable Day. Very simple; really nothing to tell about. Herein, perhaps, lies one difference between Pleasure and Happiness. Pleasure comes from outside, from things done; Happiness lies deeper, and comes from within. Pleasure is evanescent; while such happiness as that of the Delectable Day remains a fragrant and lovely memory, to be laid up among the treasures that never are lost.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE SHOOTING OF RARE BIRDS.

SIR,—I wish to express my sympathy with the protest made by Mr. Joseph Collinson, quoted in your columns. Any one who has heard the wonderful sound of the bittern, and caught a rare glimpse of that most interesting bird on our fens and marshes, will agree with me that it is a shameful loss that this and other birds mentioned by Mr. Collinson should now so seldom be seen and heard in Great Britain. What is the sense of shooting and otherwise destroying these infrequent visitors almost as soon as they are found? The argument seems to be this: the bird is rare, therefore we must by the utmost means in our power prevent it from ever again becoming common.

Apart from the stupid cruelty of these so-called "sportsmen," and apart from the vandalism (there is no fitter name for it) of destroying beautiful and wonderful creatures of nature, is there not something startlingly inconsistent in the notion that because a bird is uncommon, therefore it may with impunity be denied the chance of living and breeding in this country?—Yours, &c., N. D. DEUCHAR.

Glasgow, June 10, 1912.

A REMARKABLE GATHERING.

SIR,—Will you be so good as to permit me, as chairman of the Committee of our Social Service Union, to call the attention of your readers to a forthcoming gathering of the utmost importance and significance? We sometimes dismiss as a beautiful, ineffectual dream the hope of securing the really close and intimately friendly co-operation of Roman Catholic and Protestant, Anglican and Nonconformist, Sacerdotal Ritualist and Quaker, Trinitarian and Unitarian. Yet, as a matter of simple fact, this dream will be realised in the Inter-denominational Conference of Social Service Unions to be held at "The Hayes," Swanwick, Derbyshire, June 22-29. It will be an assembly quite unprecedented in the history of English Christianity, including, as it will, all the Social Service Unions of the country—Roman, Anglican, Congregational, Friends', National Conference, Presbyterian, Primitive Methodist, United Methodist, Wesleyan, and Baptist.

Our own people may have special joy in this Conference as it arose directly out of a suggestion made at the Summer School of our Social Service Union at Manchester College, Oxford, when I had the honour of being president. The Wesleyans and the Friends, however, deserve the chief credit for having readily accepted the suggestion then made, and which will now result in this extraordinarily encouraging fellowship. It is quite safe to say that no such stimulating and fruitful concourse of experts, students, and workers in the great field of social reform has ever yet been held, and it will be a happy and a proud thing for us to be able to say in years to come that we were present at the first actually comprehensive gathering of the kind. The programme is an exceptionally interesting one, the terms moderate, and return railway fares will be issued at the customary reduction. The place is specially adapted for Summer School purposes. The grounds are about 40 acres in extent and well wooded. When tired of lectures and discussions, the guests may find every recreation, for there are fine tennis lawns, a croquet lawn, a fives court, and an enclosed swimming bath, as well as other delightful attractions.

Applications for programmes or membership should be addressed to the Rev. J. J. Stark Ashmead, Orleans-road, Upper Norwood, S.E., or to Miss Lucy Gardner, The Mill House, Wormingford, Colchester.—Yours, &c.,

J. M. LLOYD THOMAS.

Nottingham, June 8, 1912.

MEMORIAL OF DR. AND MRS. SADLER.

MISS E. MABEL CASE, writing from Arcadia Gate, Tenterden, informs us that she has a good many copies of the little memorial volumes that were printed after the deaths of Dr. and Mrs. Sadler, to whom so many references were made at the meeting at Rosslyn Hill Chapel last week. Miss Case will be glad to send copies to anyone who will write to her at the above address.

BOOKS AND REVIEWS.

THE LAND OF UZ.

The Land of Uz. By Abdullah Manshūr (G. Wyman Bury). With 38 Illustrations, a Map, and a Preface by Major-General P. J. Maitland, C.B. 8vo. Pp. xxviii-354. London: Macmillan & Co. 8s. 6d. net.

To the numerous travellers whose acquaintance with South Arabia is limited by the jagged rock-pinnacles of Aden and Perim, it will seem little short of incredible that at Lahej, barely twenty miles distant from sun-scorched Aden, "there are miles of date groves and heavenly scented gardens of lime, orange, banana and cocoanut, among which one may linger in the heat of the day, with an occasional dip into an irrigation channel, listening to the liquid, nightingale tones of the bush cuckoo." The attractiveness of the picture is, however, marred by the evil reputation of these oases for malaria. Even on the high plateaux beyond the inhospitable coast cultivation is by no means inconsiderable; "the main range, a high rampart of 7,000 to 9,000 feet, which forms the backbone of Southern Arabia, together with a broad belt of country north and south of it, are marvellously fertile and—except in the more inaccessible mountain districts—in a high state of cultivation. There is a regular and adequate rainfall in the summer, while in the cold weather a dense wet fog comes up at dusk and lies till nearly 9 a.m., supplying sufficient moisture to avoid any break in agriculture." In the days of old, when Balkis, Queen of Sheba, left this country to pay her famous visit to King Solomon, the width of this fertile belt must have been much greater in order to support the many cities with forgotten temples and palaces that now lie half-buried in the sand of the Great Red Desert—the Empty Quarter, as the Arabs so graphically term this vast waste. It is evident that the country has relapsed greatly into barbarism under the domination of Mahomedanism, and it may be doubted whether it will ever rise again under the system of tribal vendettas and the sense of insecurity engendered by the levying of toll upon venturesome caravans which seek to establish commercial relations with the villages of the hinterland. Although his religion is very real to the hillsman, he is, according to the author, "a bigoted fanatic in the letter and narrow dogma of his creed, yet complacently ignorant of its fundamental truths and spiritual teaching." On the other hand, the women enjoy a striking amount of independence and freedom compared to the inhabitants of any other Islamic country, excepting perhaps among the Kurds of the Armenian Highlands. The first half of the book deals with the author's participation in a military expedition that was rendered necessary by the hostility of certain hill tribes towards the Anglo-Turkish Boundary Commission; whilst the second half is an equally vivid and racy account of the adventurous and hazardous journeys of the author, who made his way through the country dressed as a native hillsman. Since the time when Sir Richard Burton penetrated to Mecca in Mahomedan disguise no one could

be better qualified than the intrepid author, with his intimate knowledge of the language and of local customs, to penetrate into districts where it would be madness for any traveller less well equipped in these respects to venture, and it is to be hoped that Mr. Bury may, as Abdullah Mansûr, continue his explorations so as to lift the veil from this ancient and mysterious land.

FELIX OSWALD.

THE CHURCH OF TO-MORROW. T. H. Crooker. London: The Lindsey Press. 2s. 6d. net.

It is always stimulating to ponder the pages of a prophetic writing, even when, as not uncommonly happens, there is in it more criticism of the past than forecast of the future. Mr. Crooker, like a true prophet, is a voice and not an echo, but is less concerned with what has been than what he believes is to be. Of the six chapters in this volume two are devoted to the methods and tasks of the Church, one to its teaching, another to its worship, which pulpit and pew claim one chapter each. The conception of the church is marked by a fine catholicity. "Difference of opinion respecting obscure texts and metaphysical problems ought never to bar any man from the church of God. The fellowship of the spirit ought never to be limited by dogmatic tests."

In his statement of the Church's task, Mr. Crooker strikes one as unnecessarily timid in the presence of the socialistic wave now invading the churches, and not very accurate in his description of it. The emphasis upon changed material conditions as essential unto salvation, so characteristic of certain modern politicians, is met by an insistence upon the power of personality to shape environment which is scarcely less untrue. It may be the case that "a perfect human society can come into existence only as we have perfect individuals of whom to make it." Nevertheless, it remains the duty of the Christian Church to remove bonds and temptations from the weak and wayward rather than to demand that these feeble folk shall break them or be damned.

Again the statement "It is a fallacy to teach that a majority of drinkers drink because they are poor" is only half a truth. Poverty, in the opinion of those best acquainted with the facts, is as much a cause as it is a result of the habit of drinking.

For our author's view of the message of the Church and of the functions of pulpit and pew we have nothing but praise. A discussion of the purpose of prayer is rational and reverent, though the forms of public worship are not considered. One sentence should be written in letters of gold, "the congregation is at work for religion only when its methods and aims are spiritual; to help a soul, not simply to pay a church debt; to elevate the general moral tone of the community, not simply to provide it recreation; to make sinners repent and sufferers rejoice, not simply to increase church attendance." The Church of To-morrow is obviously American in its language and sentiment. Not yet do American modes of spelling com-

mend themselves to English taste, and Church life on the other side of the Atlantic is not the same as on this side. But with these reservations, it may be frankly said that this is a book which members of our Free Christian Churches would do well to read.

LITERARY NOTES.

THE *Bookman* is publishing, on June 28, a Keats-Shelley Memorial Souvenir in connection with the forthcoming Haymarket Theatre Matinées, in aid of the fund that is being raised to pay off the debt on the Keats-Shelley Memorial House at Rome. The Souvenir will be lavishly illustrated, and will contain presentation portraits of Keats and Shelley, numerous portraits of the poets and of their friends, photographs and sketches of places associated with them in England and in Italy, and reproductions of many drawings and paintings illustrating scenes from their works. The literary contents will comprise articles on Keats and Shelley by William Watson, H. Buxton-Forman, Mark Rutherford and Jane Barlow, and an important article on the art of Arthur Severn, R.I., R.O.I., the son of Keats' friend, illustrated with reproductions of two of his paintings.

MESSRS. MACMILLAN & Co. have in preparation a series of text-books dealing with philosophy from the historical point of view. The series, which is edited by Sir Henry Jones, will comprise (1) the History of Greek Philosophy as one continuous development; (2) the History of Modern Philosophy in parallel movements from Descartes to Kant, and from Hobbes to Reid; and from Kant through his Idealist successors on the one side, and through his Naturalist successors on the other. Finally, the Application of Philosophy will be shown (a) in Educational Theory, (b) in Political Theory. The first volume, "The Evolution of Educational Theory," by Dr. John Adams, has just been published. "The History of Greek Philosophy from Thales to Aristotle," by Professor John Burnet, and of "Modern Philosophy from Hobbes to Reid," by Professor G. F. Stout, are expected in the autumn.

THE same firm also publishes a new book of stories and sketches, just out, by Mr. Stephen Reynolds entitled, "How 'Twas," and "Pan's Garden," a volume of nature studies by Mr. Algernon Blackwood, in which the idea that in all the universe there is nothing dead, familiar to readers of *The Centaur*, is further developed. Mention should also be made of an important series of historical essays by Mrs. J. R. Green, "The Old Irish World," published by Messrs. Macmillan. The volume includes "Tradition in History," an article which appeared four years ago in the *Nineteenth Century*, and which is now reprinted at the request of Irish friends.

MISS MAY SINCLAIR, the well-known novelist, has written a new book entitled

"The Three Brontës" which will shortly be published by Messrs. Hutchinson. Miss Sinclair is said to have formed a personal view of the Brontës independent of the purely traditional one, and certainly we should expect that her treatment of the subject would be at once penetrating and sympathetic.

MR. RAMSAY MACDONALD'S volume on "Syndicalism" is another book which will undoubtedly be read with great interest in view of some of the latest developments of industrial unrest. It appears in Messrs. Constable's series of "Philosophies, Ancient and Modern." Contributions to this series by Mr. J. M. Robertson, M.P., and Mr. D. L. Murray will appear at a later date.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Silas Marner: George Eliot. 1s.

MESSRS. J. M. DENT & SONS, LTD.:—Comédies and Proverbs, Vol. II.: Alfred de Musset. 1s. net. De l'Amour: Stendall. 1s. net.

THE LINDSEY PRESS:—Man's Chief End: Robert B. Drummond, B.A., T.C.D. 1s. net. Communings with the Father: James C. Street. 1s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—Some Weak Points in Christian Socialism A. Sanday, D.D. 1s. net.

MISCELLANEOUS.

The Review of Reviews.

FOR THE CHILDREN.

A TRAGEDY OF SPRINGTIME.

RAYs of sunshine fell aslant through branches of larch and oak upon a glossy green holly-tree where a thrush had built her nest. The place was most carefully chosen, both for safety and beauty of situation. You could see the crimson tassels of the larch-blossom above you, and without moving from one spot you could see hundreds of primrose blossoms on the hedge-side below. It was a tall straight holly-tree, ten feet high. The lower branches had been cut away because they had clustered around the latch-post of a field gate; and when the ploughman had come along, with his team of horses, the prickly holly leaves had scratched his hands as he loosened the chain and lifted the latch. So they cut off the side branches, and what might have been only a holly-bush had grown upward into a tall holly-tree with a dense clump of foliage at the summit, which sparkled in the sunlight.

This was the place the thrush had selected as a hiding-place for her nest. No one could possibly see it. The holly is ever green; and in the month of April and during the early days of May, when the thorn and the sloe have not yet grown their leaves, the holly is a splendid hiding-place for a mother's treasure, when the mother happens to be a thrush and her treasure happens to be a nest containing four young affectionate hungry thrushes.

But these four young birds had known nothing of real hunger or cold, for the

mother was constantly arriving at the edge of the nest with food all day long from sunrise until sunset; and when the nights were frosty she brooded over them with the protecting warmth of her body so that they never knew what the frost might have caused them to suffer. They were very happy. But disasters always come when they are least expected. One bright morning when each of the young birds had been fed three or four times, and were all feeling cosy and comfortable beneath the rays of sunlight, the mother had gone out in search of food near some gradens where working-men grew flowers and vegetables and bush-fruits for their own families. It happened that a man who rented one of these gardens had a son about twelve years old. He had been unwell, and had been nursed by his mother and kept away from school for a few days; but, as the day was bright and warm, he had been allowed to go to the garden to plant potatoes in a certain corner which he called his own.

The thrush saw him. But, because he was a gentle-looking boy, and because the men who tended these gardens were quiet nature-loving men, she ventured quite near to the boy as he pushed his spade into the soft brown earth. There were so many slugs and wire-worms uncovered with each turn of the spade that if she had known him better, and had been able to trust him, she would have hunted quite close to him as she sought food for the little ones in the holly-tree. But, as she did not like to take such a risk, she turned her back to him, and began tapping smartly with her beak on the grassy sward about twelve yards distant. This was a plan which caused worms to come to the surface sometimes, and she was looking intently at a place in the grass where the blades were trembling as if a worm were just emerging from the roots into the light of day, when the boy caught sight of her, and an evil spirit of destruction entered into his heart, and he picked up a stone and threw it at the bird with fatal precision. Before she knew what was occurring, the great stone fell upon her back and crushed her to the earth, breaking the bones in her right wing, and some of the protecting ribs on the right side of her body. She could scarcely breathe for the great agony, and was quite unable to move. She fluttered her left wing and screamed when the boy picked her up to take her home. He was very proud of himself and exultant. He put her in an empty cage and wondered why she did not sing for him as he got his dinner.

How could she sing? She had a damaged body and an anxious mind. Worse than her broken bones and the fiery pain in her lungs was the grief in her heart that four young birds would now die in the holly-tree for lack of a mother's care. The boy found the mother thrush dead in the cage at sunset.

At first the young birds were confident she would come back. In the afternoon they grew very hungry, and they could not help themselves; but they did not despair. They were looking out for the mother all the time. They now realised what a precious joy a mother is. They had only one friend in the world. Alas! She lay bruised and helpless in the bottom of a

cage which a stupid boy had provided for her. But this they never knew. When the little birds looked over the side of the nest they saw the white woolly lambkins frisking in the field—the field of a thousand daisies—running at intervals to their mothers' side when she called them to be fed. They saw an old speckled hen in the distance with her chickens, and they noticed how all young things are dependent on mothers—how she scratched the ground and called them to her side when she had found food; and they longed ardently for their own mother.

Then the darkness came. They were very lonely. Owls cried and hooted, as they fluttered with dangerously silent wings near the holly-tree. The young thrushes were terrified. They saw the stars come out in the sky; but on this night of horrors there was no protecting warmth from the mother's body; and the lack of food and the frosty air caused two of the weakest of the brood to die in the early morning. The two survivors were so hungry when the sun rose that they were obliged to scream because of the hunger-pangs they had to bear. But there was none to pay any heed.

When the speckled hen came out, marching proudly in front of her brood of chicks and calling with such a tender voice, the young thrushes resolved to go to her for food, and they struggled until they fell over the side of the nest and were instantly killed, because they did not understand the danger and their wings were not yet ready for flight.

All this would have been very different, and the end happier, but for the boy who threw stones at birds.

When the ploughman came to unfasten the latch at the field gate he saw the two half-fledged little birds lying dead at the foot of the gate-post. He did not know that there were two others lying dead in the nest, out of sight, in the holly-tree above him. The tragedy was worse than he knew. But he said, "Some mischievous boys have been at work here! It seems to me they can never have been taught about God in Heaven, nor about Pity, nor about a Parent's Love—to do such cruel work!"

He thought the two young birds had been killed by direct cruelty. But the indirect cruelty of the boy who cast the stone was even worse in its results than any one ever knew.

H. V. M.

MEMORIAL NOTICE.

THE REV. W. E. ATTACK.

WE regret to record the death of the Rev. W. E. Attack, which occurred at Longsight, Manchester, on Thursday, May 30. He had been in a low state of health for some time, and succumbed early to an attack of pneumonia. His remains were cremated at Manchester last Monday in the presence of a large gathering of his brother-ministers and members of his congregation, all of whom held him in the highest respect. He was in his fiftieth year.

Mr. Attack was born at Bradford, York-

shire, of Quaker parents. He was trained for the teaching profession, which he followed until his adoption of Unitarian opinions. In 1884 he entered the Unitarian Home Missionary College, Manchester, and won there the Gaskell Scholarship, founded in memory of the Rev. William Gaskell, M.A., a former tutor of the College, author of "Though lowly here our lot may be," and other well-known hymns, and husband of Mrs. Gaskell, the famous novelist. This brought him into connection with Manchester University. In 1888 he became minister of Spain-lane Chapel, Boston. As a preacher he was popular, and from the first attracted unusually large congregations. He founded the Chapel Library, and extended it into a public institution; after his time it became the basis of the present Public Free Library. He moved to Ipswich in 1892. The best work of his life began with his settlement at Mill-street Free Church and Mission, Bradford, Manchester, in 1898. For fourteen years he laboured in this part of Manchester, and built up a strong organisation with many branches of social and philanthropic work. His own personal benefactions among the poor of this densely populated district were numerous, and he won the affection of all who came into contact with him. The large and representative attendance at his funeral was striking evidence of the esteem in which he was held by all classes of the community. Among ministers present was the Rev. W. C. Hall, of Northampton, formerly of Boston, who was a member of Spain-lane during Mr. Attack's ministry there, and entered the ministry through his encouragement and tuition.

Mr. Attack leaves a widow and three children.

MEETINGS AND SOCIETIES

THE LEAGUE OF LIBERAL CHRISTIANITY.

FOURTH SPRING ASSEMBLY.

THE fourth Spring Assembly of the League of Liberal Christianity was held at Leicester during the last week in May, upon the invitation of the minister and congregation of Wycliffe Church. It will be remembered that on his return from America the Rev. R. J. Campbell resigned his presidency on account of ill-health, and the changes that followed have necessitated considerable re-organisation. The branches rejected the advice to dissolve the League, as they felt it stood for a principle, and supplied a want not otherwise provided for; this Assembly was therefore organised by the committee.

On Whit-Sunday morning the pulpit of Wycliffe Church was occupied by Miss A. H. Alleyne, hon. secretary to the League, who took for the subject of her sermon "Veiled Divinity," and preached a persuasive discourse upon the possibilities of the present life. In the evening the minister, the Rev. F. S. Beddow, B.A., preached to a large congregation, and subsequently the church was crowded

when an address on "A Catholic Remedy for Social Ills" was delivered by the Rev. Father McNabb, O.P., who charmed everyone by his persuasive eloquence.

Monday morning's session was devoted to business under the presidency of Mr. A. Dawson. Miss Alleyne was reappointed hon. secretary and Mr. E. Capleton hon. treasurer, and the Constitution was revised subject to ratification by the next Assembly. The objects of the League were defined as Theological Freedom, Spiritual Fellowship and Social Reconstruction. The roll at present includes 42 branches and six affiliated churches or societies; the last recruit being the new Congregational Chapel at Woolwich.

At the afternoon session, over which the Rev. F. Seaward Beddow presided, the Rev. D. J. Simon (curate of St. Mark's, Leicester), in the unavoidable absence of the Rev. F. L. Donaldson, read a paper on "Symbolism in the Christian Church." In justifying the use of symbolism in worship, Mr. Simon claimed that it belonged to the primitive poetical instinct. The whole universe was symbolic, the law of symbolic expression operated in all departments of human activity, and had, he contended, a rightful place in religious worship.

Some discussion followed, and Mr. Simon was cordially thanked for his paper.

Lady Emily Lutyens afterwards addressed the session on "The Coming of a World-Teacher." Her address dealt chiefly with Theosophical teachings, which she reviewed with much power and eloquence. She then passed on to a consideration of various social and international movements and the universal unrest, which all pointed to the new spirit coming over the world. These movements needed a great teacher, that they might be unified and co-ordinated. It was the great personality that made a movement live and gave it life and vitality. A vote of thanks closed the session.

Over the tea-cups the Rev. F. R. Swan gave an address on "Syndicalism," and a lively discussion followed.

In the evening the members discussed the future of the League. It was generally felt that in uniting scattered liberal religious thinkers, in placing spiritual fellowship before theological agreement, and in endeavouring to fearlessly apply religious principles to social life, the League had a unique work before it. It was now a League of private soldiers, and the members, through relying on themselves, had strengthened the League immensely.

On Tuesday morning the proceedings began with a devotional service.

The Rev. F. S. Beddow, B.A., afterwards presided, and the Rev. T. P. Jenkins, of Hinckley Free Christian Church, read a paper on "The Positive Aspects of Christianity." He said criticism was the constructive force and a warm friend of truth and religion, and creeds to a great extent were dead and buried. The vital elements that should be emphasised was the getting back to the noblest representations of Christianity as expressed in the Gospels. God was not a creed, nor something that should be worshipped on the Sabbath day, but a really ever present experience. The sense of God was one of

the most important features of the Christian religion.

After a short discussion, the Rev. E. H. Reeman (Hull) gave a paper on "The Sense of Sin as a Factor in Social Progress," in the course of which he stated that the average, decent, respectable man did not break known Divine commands for the mere fun of the thing, or for the purpose of flinging defiance in the teeth of the Deity. He wanted to do the right thing, but his difficulty was in knowing what was the right thing. The sense of sin proved that man was not the opposite of what he ought to be, but that he was in the true line of his natural progression. Speaking with reference to social progress, he said they had travelled far enough to know how much faster they could travel. What was it that they were really conscious of in their lives? It was not a sense of perfection they had lost, or which somebody else had lost for them, but the sense of development possible in their lives for achieving things they had not yet achieved. No man wanted to go back to the innocence of childhood; they had seen the vision of something that enlightened. Some discussion followed.

At the afternoon session Miss Caroline Graveson, M.A., gave a most interesting address on "Some Aspects of Quakerism." The Rev. Stanley James, of Walthamstow, followed with an address on "The New Aristocracy." He contended that the race of great men that Christianity required must consist of those who would use their great abilities for the good of all.

In the evening a public meeting was held at the Trade Hall under the presidency of the Rev. F. S. Beddow. In explaining the objects of the League to the audience he pointed out that a Roman Catholic, Episcopalian, Unitarian, Congregationalist, Presbyterian, Friend, and Theosophist, had taken part in the proceedings. No fact could be more eloquent as evidence of the breadth of the League's sympathies, and of its belief that theological differences need be no bar to spiritual fellowship.

The Rev. Dr. W. E. Orchard, of Enfield, who has just returned from the Holy Land, was the first speaker, and gave a fine address on "Social Mysticism." Mysticism he defined as the consciousness of direct communion with God; the mystic did not accept secondary experiences conveyed through a mediator or a book. Its claims were supported by psychology and philosophy. There were three steps which the soul had to take to find God, which could be defined by the words sincerity, grace, surrender. Mysticism had asserted itself in communities as wide apart as the Roman Catholics and the Friends. If at times it had been guilty of extravagances, this was owing to the fact that it had not tried to give social expression to its experiences, and that was absolutely necessary. There was an internal and an external to all healthy modes of life. Religion, therefore, could not exist without religious communities which were equivalent to the Church, using that term in its broadest sense. In other words, religion must be social. Economically, he was an agnostic, for he had no definite conviction on the great problems facing the age, but he was daily more impressed

with the shortcomings of the present system. We have never yet created the religious atmosphere in which Christianity can be practised, and therefore it has never been tried. That atmosphere must be one of justice and love between man and man. The mystic to-day, therefore, must become the social revolutionist.

The Rev. J. Bruce Wallace, of Letchworth, was the last speaker. He said he would confine his remarks to the same line of thought as that introduced by Dr. Orchard. Christianity began in the mystical experiences of Jesus, followed by the gift of the Holy Spirit to the 120 in the upper chamber. Men were not good or bad according to the class of society to which they belonged; the oppressed often became the oppressor when circumstances altered. So it was with the Puritans; and he noticed when in Canada that the evicted Scotch Crofter, when he came to own land, often held it for a large rise in price. We must change the heart of man in all classes of society before a proper social state can come about.

Hymn-singing varied the proceedings, and a three days' conference was thus brought to an impressive conclusion.

NATIONAL CONFERENCE.

THE first meeting of the new Committee of the National Conference was held at Dr. Williams's Library, London, on May 29, when there were present Mr. Hugh R. Rathbone (President, in the chair), the Revs. J. S. Burgess, W. T. Bushrod, Dr. Carpenter, Rudolf Davis, A. H. Dolphin, H. E. Dowson, F. K. Freeston, A. Golland, H. Gow, Alf. Hall, C. Hargrove, W. H. Lambelle, W. W. C. Pope, H. D. Roberts, C. Roper, H. S. Solly, J. M. Lloyd Thomas, C. Travers, F. H. Vaughan, Jos. Wood, J. J. Wright, Miss Spencer, Messrs. Jno. Lewis, C. R. W. Offen, Ion Pritchard, T. Fletcher Robinson, J. Wigley, L. N. Williams, G. W. R. Wood, and the Secretary (the Rev. Jas. Harwood). Apologies for absence had been received from the Revs. D. Agate, Gwilym Evans, J. A. Kelly, H. J. Rossington, G. J. Slipper, Sir J. W. Scott, Mrs. Sydney Martineau, Messrs. J. Hall Brooks, H. P. Greg, Jno. Harrison, C. Sydney Jones, and J. Harrop White.

The Rev. H. E. Dowson gave a cordial welcome to his successor in the chair.

The Revs. J. Worsley Austin, C. J. Street, Messrs. G. H. Leigh, Grosvenor Talbot, and A. S. Thew were co-opted members of the committee.

It was agreed that a message of affectionate regard and deep sympathy be sent to Mr. Jno. Harrison in his serious illness, and that the other officers be authorised to make temporary arrangements for the office of treasurer.

Several interesting points were raised in regard to correspondence which had taken place. The resolutions passed at the Triennial Meetings were reported, and where necessary directions with regard to them were given. It was agreed that the ordinary meetings of the Committee should be held at Whitsuntide (in London), in October (in Birmingham or some Midland centre), and in January (in Manchester).

The Treasurer's statement was presented,

and it was agreed that the usual annual statement of accounts, &c., should be circulated.

Representatives were chosen for the following bodies:—Committee on the Supply of Ministers, Ministerial Settlement Board, Joint Committee for Revising List of Ministers in the Essex Hall Year Book, and the National Council of Peace Societies. It was agreed that the next meeting should be held in Birmingham, on October 16 if possible.

The ex-President expressed his acknowledgments to the Secretary for his assistance during the last triennial term, and tendered the warm sympathy of the Committee with him in his recent bereavement.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION. CONFERENCE ON "ALCOHOL AND MODERN LIFE."

A CONFERENCE was held at Essex Hall on Friday afternoon, May 31, at 4 o'clock, in connection with the annual meeting of the National Unitarian Temperance Association. There was a much better attendance than has been usual in previous years. Dr. Lionel Tayler read an exceedingly thoughtful and instructive paper on "Alcohol and Modern Life," which was listened to with deep interest by those present and followed by a discussion. Mr. H. G. Chancellor, M.P., occupied the chair, and on the platform were the Rev. W. G. Tarrant, Mr. G. W. Chitty, J.P., the Rev. H. Shaen Solly, and Mrs. Solly.

Alcohol, said Dr. TAYLER, was a nerve drug, a drug that acted upon the whole nervous system, and therefore it must be considered largely in relation to other nerve drugs. It was quite true that alcohol did more. It acted on every tissue in the body, not only the human body, but also nearly every living body that existed; but when we spoke of the alcohol problem we thought mainly of its effect on the mind and the great social problem that confronted us. Therefore, the question that had to be considered was what nerve drugs meant and what was the relation of alcohol to them. A number of people at the present time were inclined to think that the problem of alcohol was on its way to solution and that they need not trouble themselves. Here Dr. Tayler produced and explained a diagram showing the past and present comparative uses of nerve drugs, from which there appeared to be a slight decline in alcoholic beverages at the present time, but a total rise in nerve drugs, the full extent of which it was difficult to estimate. Broadly speaking, we knew that a very large number of other drugs were being used, not recorded in the returns; drugs such as bromide, chloral, liqueurs, &c., which all related to the same problem of their effect on the nervous system. In all probability the middle class was more sober than it had ever been in the world's history, but the richer class and the very poor had a record which was worse than any period of history had ever seen. When we looked at the figures and statistics to hand two things were suggested: that we had no right to feel satisfied with the problem

that confronted us to-day, but ought to feel misapprehension, and that we ought to draw a legitimate inference that there was some strain or defective methods of living, or both, at the present time tending to force the majority of people to take some large amount of drug, if not alcohol, to fortify themselves. There was some kind of strain that was unhealthy, and this fact was borne out by independent data. Of late years the subject of insanity had been very frankly discussed, and people saw that the strain of life led to an increase of insanity. For the purpose of that paper, there were five kinds of nerve drugs to be considered, namely:—hypnotics, selective tissue drugs, nutritive nerve drugs, true stimulant drugs, and narcotic drugs, to which alcohol belonged. All drugs were consistent in their action, even when they seemed to be inconsistent. Dealing with the kinds of nerve drugs in turn, Dr. Tayler said that the hypnotics induced sleep but created no craving. They were dangerous as habit-forming drugs upon which sleep, and that unnatural sleep, at last depended. The power was broken if sleep could be induced by healthy means. Selective tissue drugs acted on special tissues, but they were not of evolutionary or devolutionary significance. The recent increased use of hypnotic and nutritive groups had no distinctive significance for social students beyond the inference that the increased use suggested overstrain in our mental attitude towards life. Of the true stimulants no craving was created except that the habit formed, and the loss of the stimulant at the customary hour that the drug or beverage was taken, caused discomfort; and the danger lay where a neurasthenic state, which ought to be treated medically, was often exaggerated by resort to them. Under this head came tea, coffee, and kola. The narcotic group included drugs seemingly stimulant, and paralysing in small and large doses respectively, in reality acting in the inverse order of healthy development. Alcohol was a narcotic; and by the constant use of narcotics, power of self-control was destroyed, later ideals were destroyed, leaving appetites ascendant; muscular paralysis was caused, and life functions of the body paralysed, eventually causing death. They created a sense of well-being that was fictitious, and usually they created a craving. Dr. Tayler said that there was one complete devolutional disease known, and that was general paralysis of the insane. It was the most fatal and perhaps the most terrible of all diseases, destroying life in about two years or more. He gave outlines of the various stages and then went on to compare them with the various stages in the action of alcohols on the human system. It was a vivid and impressive comparison. In the alcohols the first and so-called stimulant stage showed that the imagination was freed from control, the feelings expressed themselves briskly, unfettered thoughts came and went without restraint, and the feeling of bodily strength and mental ability was much raised, with the loosening of checking influences. The appetites of the body asserted themselves more definitely in consciousness. Even a small quantity of alcohol had some or all of those effects as

an abstaining diner could easily verify for himself when placed among non-abstainers. The individual re-acted on a slightly lower mental plane, was less critical, and less disposed to serious thought. To what extent that deterioration of character was a permanent one in the regular moderate drinker it was difficult to say, but some of the loss of youthful ideals in middle aged, more prevalent in men than women, might be due to that cause. As in general paralysis of the insane the change was unnoticed by the patient, who often believed that his more commonplace outlook was higher and more practical. The second stage it was usual to classify in four groups, the lachrymose, hilarious, pugnacious, and sensual types. Untruthfulness, moral failure, and slovenliness of attire were characteristics. Later came inco-ordination and extreme disorder of the mind and body, and in the fourth stage muscular paralysis, leading later on to paralysis of life functions, and death. All narcotics, said Dr. Tayler, must go; including tobacco. A denarcotised nation and world would give our ideals liberty. Here was a straight moral issue, and the spreading of the truth as to what narcotics were—devolutional drugs—was the path by which progress could be reached. If we were to go forward to a society that was free, it could be only by the development of our ideals. We ought to rely on a sane education to give us a larger point of view. Whatever was false, whether alcohols or narcotics, all things that destroyed ideals had no right to a place in advancing modern life.

A conference and discussion followed in which Mr. T. Wicksteed, Mrs. Shaen Solly, the Rev. W. G. Tarrant, Mr. Scott, Miss Amy Withall, Mr. W. T. Colyer, Mrs. Tudor Jones, the Rev. F. Summers, Dr. Tudor Jones, Miss Tarrant, and others took part, Dr. Tayler replying to each one.

BUSINESS AND PUBLIC MEETING.

After the Conference tea was served, and the business and public meeting commenced at 7 o'clock. The President, Mr. H. G. Chancellor, was in the chair, supported by Mr. Edward Chitty, J.P., the Rev. H. Shaen Solly, Mrs. Shaen Solly, the Revs. W. Tudor Jones, J. Arthur Pearson, W. G. Tarrant, P. H. Wicksteed, H. D. Roberts, Dr. Lionel Tayler, Mr. T. Wicksteed, Mr. E. F. Cowlin (secretary), and Mr. A. W. Harris (treasurer). Letters regretting non-attendance were read from Sir William Bowering, the Rev. Chas. Hargrove, Dr. Carpenter, and Miss Harriet M. Johnson.

The SECRETARY presented his report, which showed that 17 members had been lost, and that there were 22 new members, making a total membership of 233; and that four new societies had been affiliated, making a total of 80. In connection with Temperance Sunday 145 sermons and addresses had been given, or services held, as against 90 for the previous year. It was a regrettable fact that in some of the churches temperance work was languishing for want of helpers. The "N.U.T.A." Hymnal, which was prepared at considerable trouble and expense to take the place of books in which unsuitable sectarian hymns abounded, had not been adopted by Temperance Societies to the extent hoped

for and expected. In January, 1912, Mr. E. F. Cowlin succeeded Mr. W. R. Marshall, who as secretary had held office for ten years to the satisfaction of the Committee and the great advantage of the Association. On the whole, although the Association is doing good work, there still seems to be room for improvement and increased effort.

The TREASURER submitted his report, showing receipts of £104 5s. 7d., and expenditure £109 11s.; deficit, £5 5s. 5d. on the year's working, a financial position which causes anxiety.

The adoption of the reports was moved by the CHAIRMAN, who said that he thought of the Unitarian movement as being in the forefront of all kinds of social and moral improvement, yet in this important movement of temperance there were only 80 churches affiliated to the Society. They were pleased to learn that there had been a reduction in the number of licensed houses and in the national drink bill. The habits of people indicated great improvement, and the speaker surmised how far various forms of amusement and the growth of athletics had conduced to that reduction. There was an important measure this year, deserving the support of all temperance reformers, the Scottish Temperance Bill, which offered to the Scottish people the decision on the number and existence of facilities for obtaining drink that shall prevail in their localities. The Association must go forward with its good work vigorously, not only amongst young people, but also amongst adults, so that when next year the Government brings in a measure not less drastic than the measure of 1908, there shall be such a weight of public opinion behind it that would make it possible to carry the measure through without any danger of the House of Lords throwing it out. Their Association must make its influence a power in the formation of that public opinion, and so help forward the cause of temperance for which they stood.

The Rev. W. G. TARRANT, seconding, spoke highly of the value of the new "N.U.T.A." Hymnal, which was used by his temperance workers at Wands-worth; and suggested that in order to strengthen their hands in the work they were engaged upon, a personal letter should be addressed by the President to every Minister of their churches, drawing attention to the value and importance of their work. After a short discussion the reports were adopted. A proposal by country members of the Association was put in by Mr. J. Bredall, that all future annual meetings should be held before Friday in Whit-week; and it was decided that it be left to country members to write to the Secretary with their suggestions and desires.

The election of Committee and Officers, including the Rev. P. H. Wicksteed as the new President, was moved by Dr. W. TUDOR JONES, who gave an interesting account of temperance legislation in New Zealand, and some of its results. He said that for twenty years the subject of temperance had received a great deal of attention. The problem had been an exceedingly difficult one, and drunkenness had been as prevalent there as in this country, but since women had received votes a

radical change had come; drunkenness had decreased; the welfare and happiness of the people had increased, and Dr. Jones thought there was a probability, bordering upon certainty, that in another twenty years there would not be a public-house in New Zealand. Miss Spencer seconded, and Mr. T. Wicksteed appealed for better attendance by members of the Committee.

The new President, the Rev. PHILIP H. WICKSTEED, moved:

"That this meeting of the National Unitarian Temperance Association respectfully urges the Government to take the earliest possible opportunity of introducing the promised licensing Bill, and of embodying therein the principle of Local Option."

On the general principle of legislation, Mr. Wicksteed said that of all the mischievous things that could possibly be said, one of the most mischievous was that you cannot make people honest or sober by Act of Parliament. Of course they could not; but they could help people to be all those things. It was said that if a man wanted a drink he would get it; but the truer idea would be expressed in that if a man wanted it enough to get over the obstacles he would have it. If not, he wouldn't. Mr. Wicksteed was open to argue that one form of legislation was better or worse than another, but to say that it made no difference was sheer nonsense.

The Rev. H. D. ROBERTS seconded, forcefully and briefly, and, in supporting the resolution, the Rev. T. D. BACON, of Salem, Mass., spoke of the temperance work being done in America, more especially in connection with prohibition and the prohibition States.

A speech was given by Mr. ARNOLD LUTON, from the body of the hall, after which the CHAIRMAN declared the resolution carried.

An interesting feature of the proceedings was the presentation made to Mr. W. R. Marshall, in recognition of his valuable services as Secretary for ten years, and on behalf of the members the Chairman presented him with a cheque for £7 7s., made up of shilling subscriptions.

Mr. MARSHALL acknowledged the gift in suitable terms, and recalled the kindness and good feeling he had always met with during his tenure of office.

A vote of thanks to the Chairman and speakers was moved by Mr. EDWARD CHITTY, J.P., seconded by Mrs. SHAEN SOLLY, and carried, and the meeting closed with the Doxology and Benediction.

CENTRAL POSTAL MISSION. ANNUAL MEETING.

THE Annual Meeting of the Central Postal Mission was held on May 30 at Essex Hall, Miss Tagart, the President, being in the chair. Miss Tagart said it seemed to the workers when engaged in the correspondence of the Postal Mission as if it was a small affair, an effort to give a little help to a lonely soul here and there perhaps in some remote village, and yet they had the whole globe for their field of work, and their message could be delivered wherever letters were carried. In England they had a special mission to the villages, and they had received

such generous words and such cordial response to their efforts that it often made them feel how little they had done to merit these results. The eagerness with which the books and pamphlets sent out were read and passages from them copied out was most remarkable and touching. Miss Tagart gave a warm welcome to all present, especially to those who had come from afar.

The report was taken as read, but some extracts from it were given by Miss Florence Hill, hon. secretary. Miss Hill said she had received letters of regret from Miss Ethel Lake, hon. treasurer, and Mrs. Noel Johnson, now President of the Manchester Mission, of which she has been the secretary for eighteen years, neither of whom were present. Miss Lake was especially sorry that she was unable to be with them, but she had been obliged to take a complete rest under doctor's orders. The report draws special attention to the new and important religious movement in Italy, initiated by Signor Gaetano Conte, formerly pastor in the Italian Methodist Church, who has resigned his pulpit, and is now devoting his life to the spread of liberal ideas in connection with religion and social reform. An account of his work was recently given by Dr. Wendte in an address reported in our issue of April 20, and in a very interesting little book entitled "After Ten Months," Signor Conte himself gives an account of the circumstances which brought him into touch with liberal religious thinkers, both in America and his own country, and of the causes which led him to start the "Italian Association of Free Believers," the new society which is doing such good work at the present time. This Association is undenominational, and exists for the purpose of influencing the existing churches as well as the "unchurched," in the direction of enlightened and progressive thought, giving men a more spiritual and at the same time rational conception of Christianity, and preparing the way for the further study of ethical and social questions in order to uplift the masses of the people.

Mr. Conte has already translated and circulated several pamphlets, and held conferences in many Italian towns. The first four pamphlets he issued dealt with Unitarianism, and were sent to 1,000 people. The Association numbers at present over 113 subscribers, and professors, lawyers, doctors, and other people of culture have given evidence of sympathy and approval. Mr. Conte has been nurtured in the high ideals of Mazzini, and he desires to lead Italians to a deeper faith and to a higher sense of moral duty, founded on that faith. He meets with opposition both from Catholics and Protestants, and needs all the help and sympathy that can be given him. Members of the Central Postal Mission Committee have been in constant communication with him ever since the resignation of his pastorate, and the President and Secretary had the privilege of meeting Mr. Conte and some of his friends and sympathisers in Venice last January, and of hearing many interesting details concerning this new religious movement in Italy.

The report states that during the year the Postal Missions have been in direct

communication with over 3,000 people. There were 1,663 new applications for literature in 1911, and communications are still kept up with 1,957 old correspondents.

Applications for literature came from 681 different places, mainly from Great Britain, but some have come from abroad—from Australia, Canada, India, New Zealand, S. Africa, W. Africa, and the United States; also from Algeria, Argentina, Antigua, the Bermudas, Fiji, Java, and from a few European countries.

Encouraging reports from the secretaries of the affiliated societies, and from the branches in India, Holland, China, and Australia, have also been received.

In the absence of Miss Lake, Mrs. Herbert Smith read the financial statement, at the same time paying a warm tribute to the devotion and energy of the hon. treasurer, whose absence was regretted by all. The Rev. Lucking Tavenor, in seconding the adoption of the reports, made special references to the excellent work which is being done by the Suffolk Mission at Bedfield and Framlingham. He thought the ministers of the various churches might make more use of the Postal Mission than they did when trying to meet the needs of inquirers. The resolution was carried. Dr. Herbert Smith moved the election of the committee and officers for the ensuing year, and expressed his entire sympathy with the work of the society, especially as it was a society of women, which was giving help to many who really needed it without prejudicing their interests in any way. The resolution was seconded by Mrs. Lewis, who stated that about seventy letters were sent out each week, in addition to books and papers. Dr. Angelo Crespi then delivered his interesting address on "The Present Tendencies of Religious Thought in Italy" which we summarised last week. Signor Crespi, who co-operated with Fogazzaro in the Modernist review, *Il Rinnovamento*, has contributed a study on "Mazzini and the Future Religious Synthesis" to Mr. Conte's new movement, and has also promised him a pamphlet on "The Method to be used in Religious Studies."

Mrs. Roberts, in a charming speech, proposed a vote of thanks to the lecturer. She said she had no words in which to express the gratitude they must all feel to Dr. Crespi for his wonderful and vivid description of religious and philosophical tendencies in Italy. She had never enjoyed anything more than she had enjoyed that address. The speaker had the magical glamour of Italy behind him, that beautiful country from which we have inherited so much. They could never forget all that they owed to Italy and its empire over the world, over art, and over literature. The Rev. P. H. Wicksteed, in seconding, said he hoped they would be able to see Dr. Crespi's masterly address in some permanent form. The brilliant way in which the whole subject had been put before them in their own language, and the broad philosophical survey which had been given in such a short time, had left some of them almost in a state of bewilderment. Dr. Crothers added a few appreciative words, and said that all they could do to help the new movement in Italy would be too little.

It should be to them a new inspiration. A vote of thanks to the President, who occupied the chair, was moved by Dr. Tudor Jones, seconded by the Rev. C. Hargrove, and supported by Mr. Charles Hawksley. This brought the meeting to a close.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

SUMMARY OF ANNUAL REPORT.

MUCH of the information contained in the annual report of the British and Foreign Unitarian Association has already appeared in these columns, and some idea of the activities of the Association during the past year was given in the report of the annual meeting which appeared last week. The work of the Van Mission and the report of the Colonial and Foreign Committee were especially dealt with, and mention was made of the scheme for increasing ministers' stipends, which received so much attention at the National Conference at Birmingham.

In regard to Home Missions, the Report states that the grants made towards the salaries of ministers, special lectures and services, repairs to buildings, and other home mission work in 1911 amounted to £2,332; in addition, £267 was expended in grants of books and tracts, making £2,599 for the year. £1,850 was expended on ministers' salaries and pulpit supplies, £345 in building grants, £135 in lectures and special services. If a scheme were carried out for appointing two or three district ministers whose whole time would be devoted to home mission work, and whose salaries and expenses would be provided for by the Association, an additional income of £1,000 a year would be required for this object alone.

The Committee have had abundant evidence of the good work carried on in the Western Union district by the Rev. Rudolf Davis, and in the London Unitarian Society's district by the Rev. J. A. Pearson. The South-East Wales Society has approached the Association with a view to the appointment of a missionary minister for that district, and the Committee have replied that they will be pleased to consider a scheme with favour, adding, however, that in order to provide adequate financial assistance it may be necessary to readjust some of the present grants to the churches. Suggestions for special work in North Wales that might involve a similar appointment for a time have been made to the Association; but as there are no Unitarian churches in North Wales, the advice of the Liverpool District Missionary Association has been sought as to the advisability of arranging a series of lectures and religious services, with an intimation that the Committee will be glad to co-operate in making the necessary arrangements.

In connection with the Van Mission, 2,659 meetings have now been held during six seasons, including 445 held last season. The cost of the Mission for each year since 1907 for four vans has been as follows:—1907, £1,083; 1908, £1,066; 1909, £931; 1910, £996; 1911, £822. It is gratifying to report also that with the

assistance of a few special and generous subscriptions, the income was just sufficient to cover the expenditure, and to leave a small balance of £2. The subscriptions in 1907 and since have been as follows:—1907, £820, including £300 for the purchase of new vans; 1908, £736; 1909, £635; 1910, £620; 1911, £791. The subscriptions for 1911, with £33 from Van collections and sales of books and tracts, enables the Mission to meet its expenditure, including the maintenance of four vans, wages, working expenses, printing, and the salary of the missionary agent.

Since the last annual meeting of the Association a considerable number of books and tracts have been issued. It was decided that the imprint, "The Lindsey Press," be used on the title-page in future issues of any special books or other publications, whenever it was considered advisable not to use the imprint of the British and Foreign Unitarian Association. Mr. Ronald P. Jones kindly prepared a special design for the title-page of *The Lindsey Press*, and it is peculiarly appropriate that the name of Theophilus Lindsey should be connected in this way with publications issued by the Association.

The financial statement shows that the receipts for the year ending December 31, 1911, were as follows:—Subscriptions, £2,702; collections, £638; dividends, £1,476; book room sales, £724; book room grants, £422; Van Mission, £824; special, £50. The payments were:—Home work, £2,332; colonial and foreign work, £1,173; book and tract grants, home, £267; colonial and foreign, £155; deputations [and meetings, £46. Van Mission, £822; book department, £1,036; anniversary expenses, £97; salaries and wages, £860; general expenses, including rent, postages, &c., £235. There was an excess of expenditure over income of £186. Several subscriptions received in the early part of 1911 properly belonged to the previous year, and are not likely to be renewed in 1912. The Association Sunday collections show an increase of £117, compared with 1910, but the comparison is a little misleading owing to delay in receiving some of the collections. Amounts paid early in January occasionally belong to collections taken in the previous November.

An appeal for new subscribers and subscriptions has been issued, and the assistance of the members of the Association in making it known is earnestly desired.

NEWS OF THE CHURCHES.

Acton.—The sixth anniversary of the opening of the Unitarian Church in Creffield-road, Acton, was celebrated on Sunday, June 2, by special services conducted by the Rev. Dr. Lionel Tayler and the Rev. E. Daplyn; and on Tuesday night by a public meeting, presided over, in very genial fashion, by the Rev. F. K. Freeston, of Essex Church, Kensington. There were between fifty and sixty present, and the addresses delivered by the chairman, the Rev. Dr. Tudor Jones, Mr. H. G. Chancellor,

M.P., the Rev. J. A. Pearson, and the minister of the church, the Rev. A. C. Holden, were much appreciated by all present. The hon. secretary (Mr. A. Barnes) and the hon. treasurer (Mr. E. B. Athawes), in compliance with a call from the chair, spoke on behalf of the church, the latter in his remarks commending with enthusiasm the project of a bazaar to be held in about a year's time, with the bold object of raising £300, to enable the balance of the loan on the site (£264) to be paid off, and to provide the nucleus of a building fund for the erection of a permanent church at some future date. A cordial vote of thanks was accorded to the chairman and visitors, and also to the ladies who had provided the refreshments, on the motion of Mr. Brison, seconded by Mr. D. B. Soeats.

Bermondsey: Unitarian Church.—We are asked to say that funds are urgently needed to defray the expenses of the annual excursion in connection with the Sunday school, which will take place early in July. The smallest donations will be thankfully received by Mr. Thos. Javison, secretary, 99, Fort-road, Bermondsey, or Mr. Herbert N. Caley, 74, Fort-road, Bermondsey.

Birkenhead: Appointment.—The Rev. J. E. Jenkins, of Padiham, has accepted a unanimous invitation to become the minister of the Unitarian Church at Birkenhead.

Birmingham: Appointment.—The Rev. J. M. Lloyd Thomas has received and accepted an invitation to become the minister of the Old Meeting Church, Birmingham, in succession to the Rev. Joseph Wood. Mr. Lloyd Thomas has been the minister of the High Pavement Church, Nottingham, for eleven years. At the quarterly committee held last Monday in the High Pavement Schools, Nottingham, a resolution was unanimously passed expressing the Committee's great regret at Mr. Thomas's approaching removal from the district, and congratulating him on his acceptance of the pastorate of the Old Meeting Church, Birmingham. The Committee desired to place on record their grateful acknowledgment of his invaluable services as secretary of the North Midland Presbyterian and Unitarian Association for eight years, and latterly as one of the vice-presidents, and the generous way he has given himself to the common work of the Liberal Christian Churches.

Chowbent.—The School sermons, afternoon and evening, were preached at Chowbent Chapel on Sunday, June 9, by the Rev. W. G. Tarrant, of London, to crowded congregations. The Rev. J. J. Wright took the scholars' service in the morning. On the cover of the hymn papers were printed the following items of information about the school:—"£62 6s. 6d. were the collections last year (1911); £35 5s. 9d. of this have had to be spent on improvements, repairs, painting, &c., of the school buildings during the past year; £4 8s. 8d. in debt the schools find themselves at the end of the year (March 31) in consequence, after paying for the usual fuel, light and cleaning, and the necessary class books (chiefly illustrated New Testaments), and other school equipments. There are 447 scholars in the Sunday school; there are 34 teachers: 4 superintendents (besides the Minister); a gain of 48 scholars during the year is recorded; 157 of these scholars are over 16 years of age, 19 more than last year; 16 more scholars have become members of the chapel in this year, 1912. A £65 collection could be well used in the cost and work of the schools, towards helping the good life of these 447 young lives." Last Sunday's collections resulted in £68 3s. 8d. being raised—more than the sum asked for above. During the day a presentation was made on behalf of 100 past and present members of the Young Men's Class to Mr. Robert Greenhalgh, J.P., who has been its teacher for more than 23 years, on his retirement from service. His place is being taken by his son-in-law, Dr. Jessel.

Clifton.—The induction of Dr. G. F. Beckh as minister of Oakfield-road Church, Clifton, will take place on June 25 at 3.30. Principal Carpenter, D.D., the Rev. A. N. Blatchford, the Rev. R. H. U. Bloor, Mr. P. D. Worsley, and the Treasurer of Lewin's Mead Meeting will take part in the service, to which all are cordially invited. A luncheon at the Imperial Hotel, Clifton, at 2 for 2.15, will precede the service. Those desiring to be present are requested to inform Mr. C. Cole, St. Ives, Westbury-on-Trym, of their intention, in order that suitable arrangements may be made. Afternoon tea will be provided in the lecture hall or garden immediately after the service.

Dover.—The annual meetings of the General Baptist Assembly were held at Adrian-street, Dover, on Tuesday and Wednesday in last week. There was a fair gathering of ministers and delegates from the various constituent churches, and the meetings were not without lively episodes. After a board meeting on Tuesday afternoon, followed by tea in the school-room, a service was held in the church, conducted by the Rev. S. Burrows. At the close a communion service was conducted by Mr. Ginever. On Wednesday morning the Assembly met for business. The Secretary's report and the Treasurer's accounts were read, and after some discussion, accepted. A new board was elected, as follows:—Mr. W. Walker, J.P., president; Mr. Edward Chitty, J.P., vice-president; Mr. Offen, treasurer; the Rev. J. Brinkworth, secretary; the Revs. T. Bond, S. Burrows, and Geo. Lansdown, and Mr. Hazel. Mr. Ginever was elected as messenger in place of the late Mr. Marchant; he was also appointed as assistant secretary to the Assembly. Lunch was followed by a pleasant drive, after which tea was again provided in the schoolroom. In the evening a public meeting was held. Mr. Lansdown and Mr. Harvey Smith gave addresses on the subject, "What Relation has Religion to Labour Unrest?" A very interesting and animated discussion followed, and the meeting terminated with votes of thanks to all who had contributed to making the visit of the Assembly to Dover a success.

Hull: Park-street Church.—The annual meeting of the congregation was held on Wednesday, June 12. The printed reports of the Committee, the Sunday-school, and the various societies give evidence of continued vitality and progress, and under the stimulus of the Rev. Lawrence Clare's ministry, the outlook is bright and promising. Generous donations by devoted members of the congregation have brought the contemplated extension of the school-room and adjoining premises within reasonable prospect of realisation, and it is hoped shortly to commence building operations. Officers were elected for the ensuing year, and two ladies were again appointed to the Committee. A garden party was held at the residence of Mr. and Mrs. W. F. Harris on Saturday, June 8, when, despite unpropitious weather, over £23 was obtained towards the extension scheme. Several hundred pounds are still required to complete the scheme, and donations will be gratefully acknowledged by the treasurer, Mr. H. E. Holmes.

Kensington: Essex Church Appointment.—The Rev. Harold Speight, M.A., has accepted the invitation of the congregation to become the junior minister of Essex Church, for a period of three years from September 1 next. Mr. Speight had a distinguished career at the University of Aberdeen, and is now completing his second year at Manchester College, Oxford, as holder of the "Daniel Jones" fellowship. He has also assisted the staff of the College in the tutorial work, and has lectured on historical and philosophical subjects.

Manchester: Longsight.—The Rev. B. C. Constable, of Stockport, has accepted a uni-

mous invitation to the Free Christian Church, Longsight, and will commence his ministry there on the first Sunday in July.

Newbury: Presbyterian Meeting House.—The 215th anniversary of the Presbyterian Chapel at Newbury, which is one of the historic features of the town, was celebrated on Whit Sunday. There were special services to mark the occasion, the pulpit being occupied by Mr. H. G. Chancellor, M.P., who preached on "The Freedom of Faith"; while in the evening a service of sacred song, entitled "The Good Samaritan," was given, with readings by the Rev. R. Newell. In connection with the chapel it is intended to hold a sale of work and garden party on the lawn, 121, Bartholomew-street, by kind consent of Dr. and Mrs. Hickman at 3 o'clock on Wednesday, June 26. Mrs. Walter Baily, of London, will perform the opening ceremony, and the Mayor of Newbury (Mr. S. Knight) will preside. Any help in the way of goods or money will be gratefully acknowledged by Miss Stillman, secretary, Marsh Cottage, Newbury, and Mrs. Newell, treasurer, Arthur-road, Newbury.

Northampton.—In connection with the recently formed teachers' preparation class at Kettering-road Unitarian Church, Mr. F. J. Gould, of the Moral Education League, gave a demonstration lesson in moral instruction on Friday, the 7th inst. The attendance was good, and included several teachers from other local schools.

NOTES AND JOTTINGS.

AN EXHIBITION OF PHOTOGRAPHS AT THE COLONIAL INSTITUTE.

An exhibition of photographs taken by Mrs. John H. Harris during a journey in West Central Africa of nearly 5,000 miles will be held at the Royal Colonial Institute on June 19, 20, and 21. The photographs, which number over 500, represent the production of cocoa, rubber, palm oil, and gum copal; forest and river scenery, African industries, native customs and diseases, cicatrising, fetishes, canoeing, &c. The exhibition is private, but open to all adult members and friends of the Royal Colonial Institute, the Royal Society, the Royal Geographical Society, the African Society, the Institute of Journalists, and the Anti-Slavery and Aborigines Protection Society. Tickets of admission may be obtained by sending a stamped and addressed envelope to Mr. Travers Buxton, 51, Denison House, Vauxhall Bridge-road, S.W., or Mr. J. R. Boosé, Royal Colonial Institute, 18, Northumberland-avenue, W.C.

"SAFETY" FLANNELETTE.

All is not "Safety" flannelette that is so labelled, according to the *Child's Guardian*, and more prominence, it is urged, should be given to the good work done by the British Fire Prevention Committee, which undertakes tests and investigations from time to time for the purpose of enlightening the public as to the dangers they run from causes of which they are lamentably ignorant. One of the recent tests was devoted to what is called by the manufacturers and retailers "Safety" flannelette. The material was of good quality, described as of "fine finish," and the price paid was 8½d. per yard. The tests were careful and systematic. They

resulted in proving that this so-called "Safety" flannelette was of a highly inflammable nature. The need for legislation to prevent the sale of a material so destructive to life has been frequently urged. Its importance is all the greater when remembering that the cheaper qualities are far more dangerous. The British Fire Prevention Committee say, "To sell a textile falsely described as 'safe' should be an offence punishable by a summary procedure," and all who know of the lamentable waste of infant life through burning accidents will be in hearty agreement.

ENTENTE OR ALLIANCE.

At the monthly meeting on Wednesday, June 5, of the National Peace Council, representing thirty allied organisations, Mr. Gordon Harvey, M.P. (chairman), moved the following resolution, which was seconded by Mr. Harry Nuttall, M.P., and adopted unanimously:—

That the National Peace Council expresses its strong disapproval of the proposal which is being made in certain quarters for an offensive and defensive alliance with France. It rejoices in the existence of the present cordial relations between the two peoples, and earnestly desires that they may continue and spread from both sides until they include all other nations.

It is the opinion of the Council that the formation of an alliance such as is suggested would not only prevent the extension of international European goodwill, but would certainly add to the unhappy feelings of suspicion and irritation which now prevail, and would lead to an increase in the burden of armaments and military service already intolerable.

THE TOWN OF ASOLO.

Asolo, a magic word to all lovers of "Pippa Passes," is no longer the quaint old town given over to silk-weaving of fifty years ago. New machinery has now taken the place of hand labour, while the railways have drawn the centres of industry from the hill-perched town to the cities of the plain, says Mrs. Miller Morrison in a recent article in the *Daily News*. "But the hand that transformed the lovely old-world Asolo into the very fairyland of a poet's dream held a gift in its still, and the present lace school of Asolo, founded in 1892, is a son's tribute of affection to the little town his father loved. Mr. Barrett Browning bought the crumbling factory in which Pippa worked and sang, hoping to resuscitate Pippa's craft. But the silk industry was found to be past and gone beyond recall, so the old silk factory was transformed into the new lace school, and within its walls, looking down on the verdant rivas, and the blue, misty plains, and across to the Euganean Hills, some thirty small pairs of hands are to be seen, all busy with their pillows and their bobbins, weaving lovely Venetian lace in the beautiful antique patterns, and decorating hand-woven linen such as one sees shining white on the tables in old Venetian pictures. Just across the street from the lace school we read on a tablet let into the wall of the little house in which Robert

Browning and his sister lodged during his last visit to Asolo:—

In questa casa
abitò
Roberto Browning,
Sommo Poeta Inglese,
Vi Scrisse Asolando,
1889."

* * *

The centenary of the poet whom Asolo loves to claim as its own has been celebrated by the township by the inauguration of another tablet, bearing the following inscription:—

Celebrando il Centenario
del suo Poeta
al Nome di
Roberto Browning,
questa via
consacrava
7 Maggio, 1912.

This has been placed on the little house in which he lodged, "thus naming, in token of Asolo's love and gratitude, the street in which he last lived and worked Via Roberto Browning."

THE BANKS OF THE WANDLE.

The annual report of the Kyrle Society for 1911 gives an interesting record of the activities of the committee in regard to many important schemes for the preservation of open spaces. Particular reference is made to the River Wandle, which rises at Waddon, near West Croydon, and flows through Beddington to Hackbridge, where it joins another stream and flows on through Wallington, Mitcham, Morden, Merton, Wimbledon and Wandsworth to the Thames. The banks of this river include many lovely bits of country scenery, as the photographs included in the reports show, and several tracts of land along its banks have already been acquired for parks and recreation grounds, in addition to a beautiful mere, and a lovely stretch of stream and bank near the Lower Mitcham Bridge, which have been purchased by generous friends. It is hoped that other pieces of land may also be procured.

* * *

Ruskin, in the introduction to the "Crown of Wild Olive," has written a delightful passage about this beautiful little stream:—"Twenty years ago there was no lovelier piece of lowland scenery in South England, nor any more pathetic in the world, by its expression of sweet human character and life, than that immediately bordering on the sources of the Wandle, and including the low moors of Addington and the villages of Beddington and Carshalton, with all their pools and streams. No clearer or diviner waters ever sang with constant lips of the Hand which 'giveth rain from Heaven'; no pastures ever lightened in spring-time with more passionate blossoming, no sweeter homes ever hallowed the heart of the passer-by with their pride of peaceful gladness—fain-hidden yet full-confessed." But in those days there was much pollution, and it is partly due to Ruskin's influence that some of the springs of origin at Carshalton have been protected, and much done since to purify the once famous trout stream which is so perfect in epitome an beauty of its greater brother the Thames.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANC.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z. INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella." Washable. Wide range of fascinating designs. Beautiful shades, durable, looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

REMNANT BARGAIN!—Genuine White Art Irish Linen. Big pieces suitable for making Teacloths, Traycloths, D'oyleys, &c., 2s. 6d. per bundle. Postage 4d. Irish Linen Catalogue FREE.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday June 15, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

Library of the
PACIFIC UNITARIAN SCHOOL
OF THE MINISTRY
Berkeley, California

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3652.
NEW SERIES, No. 756.]

LONDON, SATURDAY, JUNE 22, 1912.

[ONE PENNY.

The International Visits Association

Founded for the Purpose of Studying the Customs and Institutions of Other Countries.

THE SEVENTH VISIT TO DENMARK.

August 13-23, 1912.

The arrangements include visits to Frederiksborg High School for the Danish People, Koerehave Agricultural School for Cottagers and Cottagers' Wives, a Co-operative Dairy, an Agricultural Museum, the Open-air Museum at Lyngby, a Home for Old Age Pensioners, a Labour Bureau, a Co-operative Bakery, the Training School for Domestic Servants, the Finsen Light Institute.

THE THIRD VISIT TO HOLLAND.

July 23-August 2, 1912.

The arrangements include visits to Rotterdam, Amsterdam, and the Hague, a Cheese Factory, an Automatic Auction, Small Market Gardens, "Polders," the Club of the Diamond Workers' Union, &c.

All particulars may be had from the Hon. Sec., Miss F. M. BUTLIN, Old Headington, Oxford.

The inclusive cost will not exceed Eight Guineas for the visit to Denmark, and Six Guineas for the visit to Holland.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

- July 5. **Montreux**, 16 days, £8.
Hon. Conductor, Councillor ROYSTON.
- August 2. **Lugano**, 16 days, £9 9s.
Hon. Conductor, Mr. W. CARTER.
- August 2. **Montreux**, 16 days, £8.
Hon. Conductor, Rev. T. P. SPEDDING.
- August 30. **Lugano**, 16 days, £9 9s.
Hon. Conductor, Councillor ROYSTON.
- August 30. **Interlaken**, 16 days, £8 12s. 6d.
Hon. Conductor, Rev. R. B. MORRISON.
NO EXTRAS.

The above prices include full programme of Excursions.

Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

CROW'S NEST.—Mr. E. W. LUMMIS proposes to take a party to Eastern Switzerland in August. Inclusive cost: a fortnight abroad, 14 guineas; a month abroad, 19 guineas. Persons wishing to join should write early to 15, Green-street, Cambridge.

CANCER CURE.

Dr. ROBERT BELL's latest book,
"The Cancer Scourge and How to Destroy It."

1s. 2d. post free.

THE ORDER OF THE GOLDEN AGE,
153, Brompton Road, London, S.W.

THE FOURTH INTERNATIONAL SUMMER SCHOOL.

To be held at **TORQUAY**,
AUGUST 3 to 17, 1912.

Director: D. N. DUNLOP, Editor of "The Path."

TO PROMOTE UNITY IN RELIGION, PHILOSOPHY AND SCIENCE, AND ITS EXPRESSION IN ALL BRANCHES OF SOCIAL SERVICE.

A few of the LECTURERS are:—

Rev. Dr. K. C. Anderson, of Dundee; Professor Patrick Geddes, of St. Andrews University; Mrs. Despard; Sir Richard Stapley; Professor A. W. Bickerton; C. Lazenby, B.A.; Philip Oyler; W. Loftus Hare; W. Wroblewski; Dr. Tudor-Jones; Madame Pogosky, of the International Fellowship of Workers; J. C. Hudson (The Home School, Highgate); Miss Dora Marsden, B.A., Editor of "The Free-woman"; Professor R. M. MacIver, of Aberdeen University, and others.

A few of the SUBJECTS are:—

Brotherhood, Mysticism, Educational Problems, The Religions of the World, The Future of Art, The Philosophy of Work, &c., &c.

MUSIC.

Miss Margaret Holloway, Violinist; Mr. Van der Straeten, Cellist; Mr. Van der Straeten, Jun., Violist, and others. Mr. Conal Quirke at the Piano.

Societies and Organisations interested and desiring to be represented by a Lecturer are invited to communicate with the Secretary.

Descriptive pamphlet and **COMPLETE PROGRAMME OF LECTURES**, &c., can be obtained from Department I1, The Fourth International Summer School, Oakley House, Bloomsbury-street, London, W.C.

PROVINCIAL ASSEMBLY of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

THE ANNUAL MEETING will be held at **Southport** on Wednesday next, **June 26.**

11.30 a.m. Service in the Unitarian Church, Portland Street. Preacher, the Rev. A. W. Fox, M.A., of Todmorden. Supporter, the Rev. B. C. Constable, of Longsight.

12.45 p.m. Luncheon in the Cambridge Hall, Lord Street, 1s. each.

2 p.m. Business Meeting in the Temperance Institute, London Street, the President, the Rev. R. Travers Herford, B.A., in the Chair.

5 p.m. Tea in the Cambridge Hall, Lord Street, 1s. each.

6 p.m. Meeting in the Temperance Institute, London Street, Arthur S. Thew, Esq., in the Chair. Addresses by the Rev. H. Enfield Dowson, B.A., Alfred Pilling, Esq., and the Rev. C. M. Wright, M.A. The Mayor of Southport will be present and will offer a welcome to the Assembly.

H. ENFIELD DOWSON, B.A. } Hon.
N. ANDERTON, B.A. } Secs.

Schools.

WILLASTON SCHOOL. NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., *Head Master.*

LETCWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

FRENCH YOUNG LADY wishes for Situation *au pair* for three months, from beginning of July, in respectable English family. — For information apply to Mrs. GAYTE, 43 rue de Boulainvilliers, Paris 16^e.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 23.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Berrymondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Mr. C. A. WING.
 Forest Gate, Upton-lane, 11, Mr. J. W. GALE; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. R. W. PETTINGER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. CHARLES HARGROVE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH E. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROOKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11, Rev. J. W. AUSTIN, M.A.; 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11, Rev. JOSEPH WOOD; 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Mr. J. J. LAY, (Norwich).
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN Row, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HOBESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. W. LUMMIS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. H. M. NOLAN, M.A., B.Litt.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. R. RUSSELL.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. R. H. MAISTER.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 NEW BRIGHTON and LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TEAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. T. P. SPEDDING.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hong-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

MARRIAGE.

GRIFFIN—FEWINGS.—On June 15, at the Unitarian Church, East-hill, Wandsworth by the Rev. W. G. Tarrant, B.A., Ernest, eldest son of Alfred Ernest Griffin, 12, Morella-rd., Wandsworth Common, to Eleonora Irene Phelps, youngest daughter of Edwin Fewings, of Bolingbroke-grove, Wandsworth Common.

DEATHS.

EVERSHED.—On June 15, at Malthouse Villa, Station-road, Billingshurst, Sussex, Caroline, widow of the late William Evershed, of Tedfold, Billingshurst, aged 83.

ISAACS.—On June 14, at Rosenheim, Branksome-park, Bournemouth, Alice Mabel, second daughter of Charles Isaacs.

SMITH.—On June 15, at his residence, Oakfield, Woodbourne-road, Edgbaston, Birmingham, Howard Samuel Smith, aged 70 years.

Situations

VACANT AND WANTED.

FRUIT GROWING.—Vacancy occurs for a Pupil on a Fruit Farm and Market Garden. — RYLAND, Radford Nurseries, Leamington.

SITUATION as Clerk, Storekeeper, Overlooker, Collector, or any position of trust, required by business man (34). Moderate salary. — "CORNUBIAN," INQUIRER Office, 3, Essex-street, Strand, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	419	CORRESPONDENCE :—	FOR THE CHILDREN	427
A PLEA FOR MIRACLE	420	Control of the Feeble-Minded	MEETINGS AND SOCIETIES :—	
THE LIBERAL CHRISTIAN PULPIT :—		The Memorial to Miss Toulmin Smith at	Boys' Own Brigade	428
Love Among the Ruins	421	Manchester College	Yorkshire Unitarian Union	428
LIFE, RELIGION AND AFFAIRS :—		The International Visits Association	The Eastern Union of Unitarian and	
Church Life in Scotland.—I.	424	The Sunday School Association	other Free Christian Churches	429
The Altar on the Desolated Hearth	425	The Shooting of Rare Birds	Announcements	429
		BOOKS AND REVIEWS :—	NEWS OF THE CHURCHES	429
		Some Criticism of Bergson	NOTES AND JOTTINGS	431

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE proceedings at the annual British Conference of Young Men's Christian Associations, which opened at Manchester on Saturday last, show that the outlook of this Society has broadened by force of time and circumstance. A mere glance at the subjects for discussion shows that other questions than those with which the Y.M.C.A. occupied itself at its foundation have thrust themselves upon its notice. Problems of leisure and recreation, of belief and unbelief, of employment and unemployment—all these were discussed in a frank and liberal spirit. Mr. W. M. Oatts, of Glasgow, presented the report of a commission on "problems of belief and unbelief," which said that its members "were not despondent about the progress of religion in this country." They believed that the forces which tended towards unbelief and irreligion were spending themselves. Just as much of the unbelief of to-day was a recoil from the other-worldly religion of a preceding age, so there was likely to come a reaction against the tyranny of the materialism of the present age."

THE Commission on Employment and Unemployment reported that "broadly speaking, really efficient men were not often found out of employment. Such isolated cases as there were could generally be traced either to the temporary overcrowding of an industry, or to a lack of initiative, enterprise or character in the individual." We do not wish to comment on the last sentence further than to say that there is a great weight of disinterested and authoritative opinion against it. Of other causes of unemployment mentioned by the Commission the most prominent place was given to the exploitation of juvenile labour. Although the

Commission did not believe that such exploitation could be absolutely abolished, they recommended, says the *Manchester Guardian* report of the Conference, "the formation of advisory committees in each centre dealing with boys, the support of the policy of making attendance at continuation schools compulsory, and the co-operation of the Y.M.C.A. with education authorities."

THE death of Professor A. W. Verrall, which took place on Tuesday last, has deprived Cambridge and England of one of their best-known classical scholars. In the Classical Tripos, he was bracketed second with Mr. T. E. Page, the late Professor Butcher being Senior Classic, while in the competition for Chancellor's medals this brilliant trio were bracketed equal. An exact and original scholar and fascinating lecturer, he had at the same time a rare gift of friendship, which will cause the greater regret at his decease so soon after his appointment as the first King Edward VII. Professor of English Literature. The work with which his name will be most associated in the public mind was "Euripides the Rationalist" and other expositions of the Greek dramatist, which, with Professor Gilbert Murray's translations, have taught us that Euripides was not merely a collection of particles or a *corpus vile* for critical dissection, but a man and a prophet whose teachings are worthy of the attention of this age no less than of fifth century Athens.

MR. ROOSEVELT was so frank in his criticism of European methods of government when he last burst upon us that he can hardly be surprised if there is some disposition on this side the Atlantic to criticise his present methods of establishing himself again at White House. When he announced to an expectant world that his hat was in the ring, it was generally felt that he had accurately described the state of affairs. To some of us it has always seemed that he was an amalgam of Abra-

ham Lincoln and P. T. Barnum, in the proportion of 1 per cent. of the former to 99 of the latter. And although there is still too large a proportion of electors, both here and in the States, who will accept anything that a strong man says, especially if copy-book maxims are bawled at them through a Rooseveltian megaphone, it is a little too much to be expected to believe that the ex-President and his political rough-riders are "battling for the Lord." To the mere average European it appears perfectly clear that he has but invoked primitive instincts of combat and taken up quite carnal weapons in a battle for himself.

As there is some danger that the Woman's Movement should be identified in the public mind with indiscriminate window smashing, it was well that an attempt should be made to present the spiritual aspects of women's claims. The meetings at the Queen's Hall on Wednesday last were remarkable both for the number of distinguished people of various types who took part in them, and for the quality of the addresses that were delivered. The aim of the meetings was "to bring before the public the graver and more serious issues of the women's movement," on the ground that these are liable to be obscured in the midst of political conflict and social unrest. The Archbishop of Canterbury, in the course of a letter which was read, and the Bishop of Hull, in an address delivered at the afternoon meeting, pointed out that the movement is a much larger thing than the question of giving the suffrage. Mrs. F. E. Willey, speaking of its world-wide significance, said, "this movement for the freedom and emancipation of women is a great religious movement. There are no wrongs to women that are not also wrongs to men."

THE Bishop of Oxford, in a brilliant speech at the evening meeting, said, "I understand by the women's movement a movement which has led to the opening up to women's activities of

a vast number of new fields of effort. As it presents itself to me the entrance of the women's movement into the strictly political arena and the demand for the suffrage has been part of the movement in its essence. . . I am as sure as I can be of anything in the world, that the existence of the law as it is at present (*i.e.*, the state of things which it is sought to remedy by the Criminal Law Amendment Bill) has been possible because the mind of women was not represented in the legislature of the country. I might say the same with regard to a good many facts concerning the position of women in industrial and educational life. It has been possible that her views should be ignored and her interests overlooked only because the Legislature represented exclusively the male point of view. If the women's movement represents the claim of women for self-realisation, then I am certain that the movement, however much it may benefit by the individual activities of men and women will never secure its position without legislative enactment, which makes men and women side by side voters and citizens."

* * *

ALL lovers of justice—though probably many of them may never have heard of Dr. Bell's theory of cancer before last week, and may regard it sceptically even now—will be glad that his claim to practise research and explain his views to the public have been vindicated so triumphantly in the Lord Chief Justice's Court. When an injurious attack is made by one eminent medical man upon another because the latter has dared to put forth unorthodox views relating to the treatment of disease, we are confronted once more with that attitude of intolerance which some of the best people in the world seem to be capable of assuming whenever they meet with individuals whose painstaking search for truth has led them into new and uncertain paths. Whether Dr. Bell's theory is right or wrong, the mere layman is perhaps not yet qualified to judge; but, in view of the alarming increase in the number of victims to this terrible scourge, and the lack of any infallible cure or even unanimity of opinion as to its origin, it is not too much to ask that a medical man with the qualifications of Dr. Bell, and a record of disinterested service on behalf of humanity, should be allowed to place his views before the public without being stigmatised as a "quack" or having his honesty questioned. As *The Times* points out, the applause with which the verdict was received indicated that "public sympathy is on the side of honest unorthodoxy when made the object of an attack which wears the air of persecution." And it adds, "it is of no use for the medical profession to resent this feeling or to wrap themselves in superiority and put it aside as due to ignorance."

A PLEA FOR MIRACLE.

WHATEVER else the twentieth century revolt against intellectualism may have done or not done, it has, at any rate, made the modern mind profoundly uneasy about the scientific interpretation of the universe. Twenty years ago most of us hailed Natural Science as the new Light-Bringer. It gave us all a fine sense of superiority over our benighted fellows who were still groping about among the superstitions of religion. We were going to know everything and to do everything. We were also going to be everything, but more especially we were going to be "advanced." Gradually we began to suspect that we were "advancing" backwards into a *cul-de-sac*. To-day we realise we have been trapped by our intellectual pride into a rationalistic blind alley from which BERGSON and others are busily trying to lead us out.

The truth is that Human Life cannot exist without religion, and religion cannot exist without miracle. A natural science that reduces external reality into the "immutable laws" of nature, and a psychology that reduces internal personality into a deterministic system of states of consciousness, have begotten a salutary reaction. We cannot, indeed, limit miracle to Palestine or the apostolic age. Nor can we limit it, as MARTINEAU tried to do, to the inward soul. In so far as Science is true at all, it is true always, everywhere, and among all. It is true of inside and outside, of mind and of matter. If the principles whereby it predicts future events are exactly and not merely approximately sound, then it is sheer moral cowardice to refrain from asserting that *in principle* Science is able to predict the weather six months hence at a particular place, and the sex of a child about to be born, or the immediate issue of the bacteriological struggle now going on in the carcase of the present writer. The factors in these problems may be too complicated and minute for modern science to handle with certainty and precision; but there is nothing in the problem itself which can prove in principle refractory to scientific solution.

But many minds are satisfied not only that there are things in heaven and earth not dreamt of in our philosophy, but that of the ordinary daily movements and activities of life, the most important are, and for ever will be, too complex and too delicate for even the most exact of our instruments of precision, for our most minute and subtle methods of investigation. There are, indeed, many science-ridden intellects still so enslaved by Mid-Victorian prejudices that they shrink from the word "miraculous." But they are at least humble enough to admit the thought of the mysterious. Yet in the

autobiography of most men it will be found that there is only a step, if indeed it be even a step, between the vivid consciousness of mystery and the frank acknowledgment of miracle. For the real content of miracle is that which is admirable, surprising, marvellous—something which awakens amazement and wonder. To the profoundly reflective mind and to the deeply brooding heart all life is strange, bewildering, baffling, full of suddennesses and inexplicable changes and fresh creations.

However loyal we may wish to be to Science we cannot acquiesce in the pedantic idea that the Universe is a self-contained machine, moving with uniform order, without any shock of surprise or thrill of the unexpected, or awe of unexperienced beginnings. Whatever order may belong to the world is the order, not of mechanism, but of an ever-poetic, creative life. It is not a thing of wheels and cylinders and pistons and cranks. It is essentially a Consciousness, a Divine Consciousness. It is the place of souls, the abode of intelligent beings who are being trained for ever-deepening communion with God. Even though our system be an ultimate Monism, it must be a Monism that includes what we call the Supernatural as well as the natural. It must admit of the invasion of the spiritual into the material, of the entrance of the eternal into the midst of time, of the irruption and eruption of the supernatural into and out of and through the natural. It is truly the scene of powers and presences most busy with us behind the veil, who yet send forth swift-moving, invisible hands, operative here and now in the commonplace routine of every day. Behind and within the visible is the invisible; behind and within the temporal is the eternal; behind and within the material is the spiritual. Our secular affairs are saturated through and through with sacred meanings. Nature is soaked with supernatural significances. Humanity is drenched with Deity. There is no order, no system, no plan, no design so finely constructed, so closely woven or firmly knitted, but that some mysterious and essentially miraculous reality beyond that order, system, plan, design, finds entrance and escape through its joints and meshes.

Our natural science, though true everywhere always and for all, so far as it goes and within its own order, is utterly inadequate to interpret the perpetual miraculousness of Reality. Science is a sieve too coarse to hold the gold dust and liquid wonder of all the True, the Beautiful, the Good. Our scientific knowledge is a fisherman's net in the ocean of wonder—the tides and currents of the deepest life of the spirit pass and repass through its meshes unobstructed and unobserved. The sense of this breaks out now and again into a fresh plea for the miraculous. The

most readable modern book on the subject in English, known to the present writer, is Dr. JOHANNES WENDLAND's volume translated from the German by Professor H. R. MACKINTOSH, of Edinburgh.*

It states the difficulties of the non-miraculous view with great force and convincingness; but it hardly succeeds in removing the objectionableness of its own extreme logic. But it is decidedly a book to read, being full of stimulating suggestion and interest. It seeks to show us that the Universe, and our life, in it, are open and pervious on every side and through and through to the influence and presence of God. It exposes as the greatest of all superstitions the rationalistic superstition which regards reality as a self-enclosed system governed and controlled by rigid laws, whose "evolution" is simply an unrolling and making explicit of the film of the implicit, an unwinding of the inexorable implications of the past, without producing any departure or change or fresh life. It is not that we must set the Spiritual as something contrary to Nature, but that Nature itself is seen to be miraculous in every pulse and movement. We might almost say (not that Dr. WENDLAND says anything so inexact) that the Natural gives out the Supernatural as a flower gives out perfume, that it receives in the Supernatural at every pore as a tree drinks sunlight and breathes in air. The natural world we live in teems with the Supernatural; it is the very abode of amazement. To every regenerated heart it speaks of a "Love so amazing, so divine." The confession of our most vivid religious experience is always "Eye hath not seen, nor ear heard, nor heart conceived." Two words that described the Pentecostal experience still apply—"Suddenly . . . from Heaven." Suddenly the round of habit is broken; suddenly there is burst of light and love; suddenly earth is irradiated with heaven; suddenly sober men become drunken with the Spirit; suddenly the cold heart is fired with inextinguishable enthusiasm. No young man or young woman has ever yet fallen in love without believing in miracle. Whatever rationalistic or romantic nonsense they may talk, the miraculous fact is an extraordinary heightening and deepening and expanding of the joy and beauty and interest of life, a feeling that life has been flooded from founts of glory and illuminated with celestial splendour. There may have been no classifiable change in the visible fabric of things, except that all the world has somehow become lovely and lyrical and divine, the very leaves of the trees are fresher and greener, and all life is younger and more thrilling than it has ever been before. The great change is within; a

tongue of fire has rested on the heart and burns there to brighten all that is without. So it is with any genuine access of religious experience. Where God's finger touches us, there our life leaps into flame. Real religion always opens all our faculties to a world of miraculous and adorable reality. It makes us aware that the obvious surface-world we habitually live on is a shadow-world lower than the world of God's Truth. Every great experience breaks the crust of custom and convention and lets in streams of new life from the realm of the Invisible. Every moment of emotional crisis makes a rent in the systematic order of things opening out into the Unknown and giving gleams and glimpses of a higher mode of being. Death, calamity, love, sorrow or overwhelming joy may stab our spirit broad awake, and we rise from dreams of system makers to find that the obvious is incredible and that only the miraculous is the simple believable thing. A freshness of feeling like the deliciousness of youth brings an atmosphere of romance even into our philosophy. Old scenes, old facts, old pursuits, are invested with an incantatory charm full of brightness and colour and song. "Away with systems!" The iron walls of negation are shattered by a breath. The pressure of physical prohibitions is removed and the wings of the soul are spread abroad in liberty. The ideal is felt to be the most actual instant thing of all, and the actual passes into a dream-world of illusion. The tangible becomes sacramental and seems ever on the point of vanishing.

What we worship and admire, and love and hope and pray for, becomes more enduring than the things of sense. The "accidents" of the Universe may appear constant, but essentially it has been transubstantiated into the body and blood of God.

"O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!"

J. M. LLOYD THOMAS.

THE LIBERAL CHRISTIAN PULPIT

LOVE AMONG THE RUINS.*

BY PROFESSOR G. DAWES HICKS.

1 Cor. xiii. 8 : Love never faileth.

BURNE-JONES exhibited for the first time in 1873 at the Dudley Gallery a picture that has never failed to appeal to all who care for what is beautiful in nature and in life. The picture bore the title, *Love among the Ruins*. It was great as a work of art; it was great also, as every true work of art is, through the wealth of meaning to which it gave expression. In

the foreground were two lovers, seated on the fallen columns of a Renaissance palace, and around them was the crumbled masonry of the old building, overgrown now with wild rose bushes, indicative of the loveliness and beauty with which nature herself blots out the effects of the havoc and decay that sooner or later overtake the material productions of man. The maiden is gazing into space, with heavy pensive eyes, betraying all too clearly the thoughts and emotions of which her mind is full. The youth, to whom she clings for comfort, looks down upon her with tender wistful countenance, telling that he too is sharing the experiences which, at that moment, make up the contents of her consciousness. And overhead is the dark and stormy sky, frowning down upon them, as if to emphasise still more pointedly the obstacles to be encountered. But love is there, even amid those memories of "old unhappy far-off things," and the look of confidence in the young man's face betokens that love is strong enough to triumph over the tragedy of the bygone time.

What was that "tragedy"? The ruins are its symbol, but I do not know that the artist has anywhere left it on record what exactly he wished us to understand by them. Was it the tragedy of the girl's own past? Perhaps. And, then, the surrounding scene of desolation was rehearsing the story of a first home, of its early affections, its early hopes, its early joys, its early associations. It was recalling the stroke of desolation, by which all these had been wrenched from her present existence, and which had cast her adrift into a new environment, strange and unfamiliar, whence she had to seek for other companions and other interests to replace those which yesterday were hers, but which to-day are hers no longer. Crises such as that are experiences, sufficiently common, and when they come they sever the very fibres of our life in twain, so that the self that now is and the self that has been seem almost two different personalities. Lit by the lamp of memory, how soft and radiant is the image of the past that stands out to view! In the calm light of retrospect we realise how much of quiet joy and happiness was distributed over the story of our years. We see then the care and solicitude that made life bright and fair, the youthful affection that made the world romantic, the birth of thoughts that brought our soul in harmony with nature, and deepened our hold on earth's familiar scenes. How often is it the case that the worth and value of our inheritance is only recognised by us when thus we sit among its ruins!

Or, perchance, the picture had yet a wider significance. Did it refer symbolically to the conditions which surround the men and women of the age in which we live? Did the artist mean those shattered and silent witnesses of former human greatness, those remnants of walls and towers, to suggest the ravages which science and criticism have made upon the beliefs and convictions that sustained and supported the lives of our forefathers? Did he mean them to kindle the reflection that in the place of what were once assured certainties we have the ground strewn now with doubts and misgivings, which seem

* *Miracles and Christianity.* Hodder & Stoughton. 6s. net.

* A sermon preached at Manchester College, Oxford, June 9, 1912.

often to bar the road to hope and trust; that in the place of temples reared to God, the Parent Mind, we have now, for many souls, only the fragmentary stones, representing, when thus torn from their original setting, but abstract and powerless ideas? Are the young people, now entering upon life, in the position of those depicted by the painter, encompassed by the débris of a vanished spiritual world? I do not intend, of course, to thrust this interpretation upon the artist. I am content to offer it as one that is of interest on its own account.

But, take the ruins to signify what you will, the main consideration is the lesson intended, in any event, to be conveyed—the lesson, namely, that there is a native vitality, if one may call it so, of the human heart capable of rising above the chaos, and of building again the shrines of the sanctities that make us men. It would, indeed, ill betide us, pilgrims as we are across the fields of change, were it otherwise. We are wending our way along paths that are not strange to the tread of human feet, and hardly any features shall we encounter but such as are intertwined with the thoughts, the feelings, the aspirations, of untold generations of rational beings who had striven, toiled, and died, ere we commenced the journey. Around us everywhere are the relics and memorials of thoughts and notions which are no longer ours; and were we given much to meditate thereon, it might almost appear as though this ancient earth were fast becoming the grave of ideals that are bereft of their inspiration, and of divinities that have ceased to be regarded as real. As a rule, we are too deeply immersed in the duties of the hour to give ourselves over to broodings such as these. It is only when the forces of destruction burst forth in our immediate vicinity, only when a violent severance comes and the continuous thread of our existence is snapped asunder, that the problem is forced upon us in all its magnitude and intensity. Then it is—so may we render the lesson of the artist—then it is that we learn the strength of love among the ruins, then it is that we become aware of the power of that great faculty of soul which is ready to build a temple to God on the tomb of every earthly happiness and even out of the very stones of the sepulchre. Whilst, in such circumstances, the merely cold calculating intellect will attain, at the most, to Stoic courage, love, hoping ever and believing ever in goodness and beauty, will keep us in touch with the eternal verities, and suffer us not to lose sight of their deathless character.

“The thing that seems
Mere misery, under human schemes,
Becomes, regarded by the light
Of love, as very near, or quite
As good a gift as joy before.”

Whether there be prophecies, they shall be done away, whether there be tongues they shall cease; but Love, the quickener of Faith and the inspirer of Hope, abideth. Religion attains its highest consummation in that evangel, and for Christ and his apostles love was a principle universal in its scope and replete with inexhaustible resources for keeping the ordinary ways of

life fresh and bright and beautiful. As they viewed it, the world itself existed for the sake of love, and the common things of nature, the common things of the human heart, were the greatest things and the most fair, just because they were constantly exemplifying, in ever varied forms, the one fundamental principle. Modern modes of thought have sometimes tended, it is true, to thrust recognition of this principle into the background, and even to deny altogether its credibility. “The trampling march of unconscious power is,” we have recently been informed, omnipotent, and for us it only remains to cherish, ere the blow falls, the lofty thoughts that ennoble our little day. But suffer a great poet to cast his eye upon the scene, and once more it yields the old familiar lesson. Browning, for instance, seeks, in one of his finest efforts, to re-tell the story of the world’s development in such a manner as, without doing violence to the facts of science, shall yet be consistent with the facts of life. Paracelsus is represented in that work as a man whose pride lay solely in the analysing intellect, and whose one aim was to solve through its means the problem of existence. And when thus dealt with, the whole structure and fabric of civilisation seemed to be nothing but the exhibition of power which by sheer strength had obtained supremacy on the surface of the globe. Paracelsus had gazed on power so exclusively that he had grown blind to aught beside. He “saw no use in the past; only a scene of degradation, ugliness, and tears.” At last, however, there came upon him the crushing weight of an overwhelming sorrow, and through its revealing influence the theory he had advanced with so much confidence collapsed like a fictitious dream. “Love’s undoing taught him the worth of love in man’s estate,” taught him, too, how love preceded power, and “with much power, always much more love.” The entire movement of evolution presented itself to him then in a new and gracious light. The fashioning of the universe had itself been the work of joyous love—a love that is born anew in the myriad centres of life in the universe, and goes on multiplying itself lavishly and unceasingly.

And is not science itself along its own lines gradually arriving at Browning’s conclusion? Earthly love, so science is being constrained to admit, was no late arrival, no afterthought, no addition to the merely mechanical process of natural selection. With the first appearance of the living cell it took its rise; there, in the most rudimentary of organisms, were contained the possibilities of all the subsequent manifestations of it with which we are now familiar. Never, at any time, has evolution been a mere struggle for existence; never, at any time, has its procedure been one merely of battle and strife. Always, from the very beginning, the individual has been sacrificing itself for its offspring, and has been thereby exhibiting the characteristic of living for others. Love, in the larger sense of the word—crude, instinctive love in the primitive stages, no doubt, but still love—has been from the commencement a ruling central principle in the upward march of life. And who can gauge all that it covers

in the human world? It stands for the earliest outpouring of feeling that leads the little child to nestle in its mother’s arms, and for the responding thrill that sends the answering caresses back. It stands for the feeling that originates the merry comradeship of young people, and the strong grip of friendship by which in later years grown men are held together. It stands for the bliss our painter has depicted, and for the deep peace that will follow it, when in after time the old man and his life-companion will pass together down the vale of years. It stands for the feeling that binds one to one’s native land, and prompts one to do and dare that its homes may be safe and their inmates secure. It stands for the feeling that urges the search for truth and which clings to it with a passionate devotion when once it is found. It stands for the feeling that impels the great and good to sacrifice every personal ease and comfort in the pursuit of noble ideals, and leads them to surrender all for the sake of realising that which to them is of highest worth. Thus might you trace its ever-deepening hold upon the advancing life of our common humanity, and observe its constant tendency towards the expansion of the merely single self, culminating only when the heart of the whole community beats in the pulse of the individual, and the joys and griefs, the disasters and triumphs, of mankind are felt by him as his own. This it is which makes our world a drama of profound and often breathless interest, which converts it from a pale succession of mechanical events into a theatre of strenuous spiritual exertion and noblest moral deed.

Once to appreciate these facts in their true proportion is to become conscious of their tremendous import in any serious attempt to construe the nature and meaning of the universe. And in view of them, we need count it no small matter to be thrown back upon a potency of soul so persistent and ever deepening, when the glory of our outward lot seems to have departed, and the things of time make manifest their evanescence by crumbling into fragments at our feet. Consider, then, what it is that love can do among the ruins of our earthly lives. How does it evince its efficacy when our path is strewn with the remnants of what were once the objects of our trust?

In the first place, Love may regain for us the road that leads the human soul to God, even though we had come to regard that road as irretrievably lost. For always and repeatedly it has been through the ascending pathway of the affections that the consciousness is gained of a Personality to whom we ascribe the characteristics we are wont to designate as divine. Perception and thought are not, indeed, the materialising faculties they are sometimes represented as being. There is, in truth, nothing materialising in the interpretation they yield of the vast scheme of reality—the interpretation which tells of the unchanging laws exhibited everywhere by changing phenomena, of the enduring principles indicated everywhere by transitory events, of the invisible ideas manifested everywhere by the visible things of sense. These are precisely the traits of ration-

ality, and that reason discerns them throughout in the processes of the universe is certainly a curious ground for the contention that reason materialises whatsoever it touches. Yes; but, though they enable us to find a unity in the world, they do not of themselves suffice to guarantee a-unity of souls. It is the unique, the profoundly inner and yet essentially outgoing and self-expanding feeling we have for other souls, that in linking us each to each, carries us all to God. Love—the enlightened love of a knowing mind—waits as little for supernatural attestations as it waits for logical proofs of the reality of Him in whose charge it reposes the commonwealth of minds; it bears within itself, so to speak, the intimation of its divine origin, and in its own unfaltering way knows that intimation to be one on which it can depend. Something, I think, wonderfully significant—and wonderfully reassuring too—is to be found in the implicit persuasion of even the most sceptical of intellects that the power of discerning the secret of one noble heart would bring us into immeasurably closer contact with the meaning of existence than would be obtained, for example, by the facility of reading the law of gravitation through and through. Explain it how you will, there lies at the back of all our intellectual doubts and difficulties the insuppressible conviction that no indifferent Nemesis presides over the course of the ages or determines the trend of human affairs. Native as it is to the soul, that conviction will not be silenced. It finds expression, for instance, in the confession that has just been wrung from the Wessex poet, face to face as he conceives himself to be with a fast vanishing belief in a personal God:—

“How sweet it was in years far hied
To start the wheels of day with trust-
ful prayer,
To lie down liegely at the eventide
And feel a blest assurance he was
there!

“And who or what shall fill his place?
Whither will wanderers turn distracted
eyes
For some fixed star to stimulate their
pace
Towards the goal of all their enter-
prise?”

I know not how to interpret the tenderness here evinced towards the former things save as the protest of Love, re-asserting its supremacy among the ruins, and vindicating once more its claim to be heard. And surely, if reason be true to itself, if its function still be to prove all things and to hold fast that which is good, it cannot afford to ignore that voice, or to dismiss as baseless the testimony it bears. Reason, at least, must meet the challenge which the largest and deepest experiences of life force upon it; reason, at all events, must not stultify itself by taking lightly for granted the enormous assumption that the love we feel is greater than the Love we ought to trust.

Love, again, can span the gulf that severs at times one human soul from another. For often, alas, personal affec-

tion and mutual sympathy have with us a way of becoming lost treasures. There is, of course, a sense in which every finite being is compelled to live in a little realm apart. The loneliness from which the individual spirit cannot escape, the “straits between us thrown” that isolate us even from our nearest friend, have furnished a well-worn theme for moralists and poets. “Each in his hidden sphere of joy or woe our hermit spirits dwell” is a dictum of Keble’s *Christian Year*, and that there is in every personality a factor which is incommunicable cannot be gainsayed. Yes; but on the other hand the communicable things are illimitable, and they are, after all, the things of incomparably the greatest moment. The danger we have to guard against is that of keeping these things to ourselves. Is it not the case that we may dwell in the same house with another, and be yet as wide apart as though oceans rolled between? In fact, the estrangements of life occur not as a rule amongst those whose interests differ, but amongst those whose interests are akin. The casual acquaintance offers usually too few points of contact with us for misunderstandings to arise; those of our own family circle, those nearest to us in feeling and in purpose, alone incur the only serious risk of dissension. And the loss of mutual confidence between those who have once known its blessedness is, however it may appear in the pages of drama and romance, one of the bitterest catastrophes of life. Ah! then we may experience the power of love among the ruins, and welcome even the blows of misfortune should they help to discipline our souls into fellowship and re-union. Not seldom, indeed, it does happen so. Have you not noticed the strange and subtle influence there is in suffering and sorrow to knit together in bonds of closest intimacy those who have borne it together? Tennyson’s picture of the reconciliation of a husband and wife over the little grave of the child they lost in other years touches us so deeply because it stands for so much. It is symbolic of Love, rising triumphantly over what had been its ruins, and bringing into companionship two sundered souls.

Love, once more, may build the bridge to Heaven even for those who are in Hades. A fine old legend relates of Christ that he descended into hell. And certainly, in a pictorial way, the legend expresses a great truth—the truth which people have felt to be contained in the thought of Jesus bearing their sins upon the Cross. They have been conscious that perfect Love does in a very real sense suffer the penalty of sin. Suppose that one who is inexpressibly dear to you has somehow been guilty of a wrong which has meant to him or to her social disgrace and ruin. Would you not be willing to take upon yourself almost any penalty could the object of your solicitude be saved thereby? Aye, would the sufferer endure any suffering that would not also be yours? The illustration is not altogether inappropriate. The Christian conception of redeeming love does imply that in this manner the innocent experience, and must experience, the misery of the guilty. Indeed, in this manner, not only Christ, but thousands of good men and

women have atoned, and are atoning, for the sins of others. And it is just the assurance that self-sacrificing love by sharing the penalties of evil must ultimately conquer it, which has made Christianity so gloriously optimistic. Human love victorious among the ruins of society is for it the promise and the guarantee of the divine Love winning in the end all conscious souls to itself.

Finally, in respect to those inevitable partings which we cannot prevent, love will confirm and sanctify the trust that love’s fruition is yet to be. For immortality is a sure prophecy of the heart, its inalienable testimony that love is stronger than death. No one more powerfully than Browning has revealed the inner meaning of that testimony. Recall how David, having charmed away the madness of Saul by the tunes of his lyre, flings aside his instrument, and seeks to give utterance in song to the faith which is in him. Before him stands the wreck and ruin of a king, seemingly the destruction of all that had once been great. Yet David finds within himself a love and an affection for his master—a desire, a craving, for Saul’s continued personal existence—so fervid and deep that words can convey no idea of its intensity. “Can I, a frail mortal, possessed only of faculties that have been bestowed, of a nature that has been given, can I,” he urges, “rise to the height of an affection which God, its bestower, its giver, does not feel?”

“Would I fain in my impotent yearning do
all for this man,

And dare doubt He alone shall not help
him, who yet alone can?”

Can the love I feel be greater than the love I yet must trust? That, surely, were to harbour an unworthy notion of God the Father—thus to doubt the love that is the source and inspiration of our own. Who is there that, when bowed in the presence of a dark, bewildering bereavement, has not rather in the stillness been conscious of a holier resignation, and known the truth of things to be nearer to him than in the dull cold moods of a despairing mind? And in such moments David’s prayer becomes the prayer of our common humanity:—

“I know that my service is perfect;
Oh, speak through me now,
Would I suffer for him that I love?
So would’st thou—so wilt thou.”

Thus it is that Love guarantees the soul’s immortal destiny, such is the pledge it offers of the preservation of our noblest heritage. “The strong desire that your friend shall survive death affords no proof that he will,” protests the critical understanding. “Yes,” answers Love, “it does; for He who implanted in us the desire is no deceiver, but the purest Perfection of true and genuine life. Instinct in nature leads neither bird nor insect astray; instinct in man excites no false anticipations of the future awaiting him, but is at least as trustworthy as that which guides the swallow on the wing.” Let, then, our trembling hearts cast off their fear, and go forward with confidence to the fond greeting of those who will sit with us among the ruins of the transient things of earth,

and share with us the higher things of the life that is to be.

"Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt him nor
deny:

Yea with one voice, O world, tho' thou
deniest,
Stand thou on that side, for on this
am I."

LIFE, RELIGION & AFFAIRS.

CHURCH LIFE IN SCOTLAND.

I.

THERE are a few esoteric places on the face of the earth—like Oxford and Scotland—which lie in a storm-field of magic-forces, out of which souls come, polarised, so that they beat for ever after to the rhythm of their glamour-waves. To know such places you have to go through them, and when you have gone through them you despise those who have not. They may paint them, discuss them, try to sympathise with them, but the Oxonian and the Scotchman *know*—it is they who have the music in them. Such places are like the great round, red ball of sun in the heaven, seen from the rapid-moving train, they travel with you along the rush and hurry of life.

The poor world is forced to allow the old Oxford man or the young Scotch man the last word, for it has other things to do than waste time about fine fancies and virginian-creeper sentiments. But the truth may be that if you want to know Oxford, you will have to go to Manchester, and if you want to know Scotland, Germany may be able to give you important information. Scotland's greatest poet believed in the salutaryness of seeing ourselves from across the street or from the next door step. Distance may bring disenchantment, and when we get away from ourselves we may become sensible.

And it were, I think, well if that Presbyterianism which has given birth to Scotland and holds it by its apron strings—as a mother holds her child—could read, mark, and inwardly digest this remarkably well-informed, just, admiring and discriminating book by Dr. Dibelius.* A Free Kirk Professor could hardly have done many parts better, and some parts he could not have done so well. For when it comes to fondling mother-Church the only difference at bottom between a Presbyterian and a Roman Catholic is that the one is Presbyterian and the other Roman Catholic. In both cases alike their church is a divine mother, and all the rest are "steppies," and intruders, of the earth. Dibelius, however, though conscious of what a great mother the Presbyterian Church has been to the Scottish race, can see, without any senti-

ment in the eye, the wrinkles and crows' feet that are the signature of mortality upon the face.

The book begins with a rapid cinematographic view of Scotch social history—wherein pass Highlands, absentee landlords, solitary places where the wild bird alone is kept alive for the August shootings, young men leaving the paternal roof and passing these moors on their way to the big cities and far-off prairies, being a mere accident on the ground where they were born and bred; "the deep blue seas, the sunny hills, the romantic heights" not theirs, whose blood and bone is of them! The Lowlands, too, are seen: little towns growing up to cities through the eighteenth century, as industry develops; the spirit changing in adaptation to the shop-environment, while "wealth accumulates," and men show a tendency to decay; the rise into first-rate importance of the question, "among the English as well as the Scotch," not as to whether "a thing is good, or a certain standard essential, or a misfortune blameworthy, but *what will the thing cost?*" At the bottom of the picture, a trickle of whisky among hissing tears, and slums and lodging-houses where the riff-raff welter among darkness and rack-rent, such as have no parallel in Germany.

The ancient poverty of the land is emphasised, its isolation from European culture, some highland parts having never yet been touched by Protestantism, and also the Puritan strictness of its people; its Sabbatarianism, which, as Dean Ramsay has related, so filled some people with godly anger one Sunday as the kirk was "skailin," when they met a man coming along the road "whistlin' and lookin' as happy as if it was the middle of the week," that they attacked the poor sinner to the danger of his life. Out of that poverty and puritanism have come some of Scotland's greatest sons, David Hume, Robert Burns, and Thomas Carlyle—terrible heretics the three of them, however.

When Calvinism and the Scotch character met through the work of that Boanerges, John Knox, it was one of the marriages made in heaven, as far as compatibility of temper goes. Dibelius says "Knox gave Scotland its soul." He gave it both its mind and its soul. For what was Scotland without its Presbytery and School Board? Calvinism brought to the rough, unlettered folk, earnestness, discipline, and a Church for the people ruled by the ministers of their choice. The members had to go to church. If they did not turn up, the kirk-session would know the reason why. Elders patrolled the streets at service-time, and had entry to the homes, to ferret out any guilty wretch who neglected his divine duty of church attendance. As readers of Geo. Macdonald know, the session of Elders sat to try offences of members and impose penalties. The guilty might have to stand with feet in a tub of water at the Church door till service commenced, or blush in some other dreaded place of penance, while before the assembled congregation of the faithful the minister would reprove him, Sunday by Sunday, once, twice, or up to half a year. They were taught that the chief end of man was "to glorify God and to enjoy

him for ever." But it was a dread glory and a fearful joy.

It had one similarity with the ancient pagan religions of Greece and Rome, that it entered into all parts of the life, church, public, and domestic. The hearth was an altar, and the father a priest. Obedience and awe made up the greater part of love for the children. The head of the house represented God's majesty and authority, and if there was any grace and fellowship in Godhead, it was the mother who represented it. And what mothers they were! No country could owe more of its greatness than does Scotland to its mothers. Stern, absolutely without gush, often unable even to write, they had enough unfinished material in their heads and hearts to make them equal rearers of philosophers, scholars, and prophets. And religious piety was the soul of them.

But changes came. Culture made its appearance, the social conditions altered, the patriarchal relations declined, and "Moderatism" came to its day in Scotland about the middle of the eighteenth century. Previously the parson was unmercifully punished if he was seen to take snuff on Sunday or powder his wig, like the unfortunate minister of New Machar in 1735. But now they became jolly good fellows, and liked some hearty company of a Sunday night. They struck up acquaintanceships with science and art, became, in a word, gentlemen, and were not unequal to pluralities. It is well known that Chalmers—afterwards the great Disruption leader, when arguing in support of his candidature for a mathematics post in St. Andrews—expressed himself to the effect that two days a week gave a minister all he needed for his ministerial duties, leaving four for indulgence in the studies that delighted him. The Moving Finger wrote that word, and the day came when Chalmers would rather not have said it.

Moderatism, however, in Scotland, was rather a poor aufklärung; it slackened the bonds of Calvinism, but it was without religious inspiration either for ministers or men. When religion tries to be gentlemanly it is apt to become effeminate and pithless. And Scotland had to wait till the Disruption in 1843 for a great outburst of genuine spiritual life in the Church.

The Disruption sprang out of a protest against Patronage. Cases arose—especially the famous Auchterarder case—where a man was presented to the charge and had to be accepted, the people unwilling. The Courts decided that the Church had no right to make its own laws, in such or any other cases. It was a vital question of freedom in spiritual things or State control, for, of course, in Scotland the Church was an Established Church and State-supported. The evangelicals under Drs. Chalmers, Candlish, and Cunningham, decided to come out, and they came out, leaving behind them State emolument and property, their churches, manses, university posts, all the capital and the glebes belonging to the Establishment.

On May 18, 1843, when the General Assembly of the Church took place in Edinburgh, they severed themselves from the State Church, acknowledging Christ alone as their head. It had been esti-

* Das Kirchliche Leben Schottlands von Lic. Dr. Otto Dibelius, Giessen, 1911, 233 p.

mated that about 70 would brave the sacrifice of church and home, but out they filed from St. Andrew's Church, in august procession, and when the number was reckoned it was found that out of 1,203 clergymen not 70, but 474 had left their mother fold. There ran through Scotland a thrill of mingled sorrow, admiration, joy. Lord Jeffrey, the great lawyer and litterateur, when the news was taken to him, could only exclaim, "I am proud of my country!"

The Free Kirk of Scotland had seen its hour of birth. Naked and penniless under the open sky! One of the greatest hours in Scottish ecclesiastical history! The enthusiasm of the deed spread over Lowlands, Highlands and Islands, and by the end of a year "500 churches had been built, and manses were rising; college-buildings were erected for the training of future students, and the Church Constitution was drawn up by representatives of the congregations to the General Assembly!" Of course, as Dr. Dibelius points out, there has been subsequently a good deal of overlapping, competition both at home and in the missions abroad, and, worst of all, a sectarian spirit has sometimes been created that was once very bitter. To-day there is hardly anything essential to choose between the Established and the Free Churches, for in the former also the congregations have power to select their own ministers, and a feeling of friendship and unity is in the ascendant and exchanges of pulpit take place. It would be difficult to-day to find in broad Scotland a gardener who would take the position of a fellow-craftsman after the Disruption, who, when asked the difference between him and the Established Church, replied, "No, it is not in doctrine, service, or organisation." What is the difference, then? "Ah, Sir, there is a very, very great difference between us and them. We are redeemed, and they are damned."

The Union of the Free and U.P. Kirks, consummated under Rainy's leadership in 1900, but surely hastened by the work in 1863 of that fine, simple, big-built, big-hearted man, Principal John Cairns, who had once been a herd-laddie, has given a new awakening to the ideal of complete Presbyterian unity in Scotland. But the principle of Establishment, and that alone, stands in the way, and, personally, we have no hope that it will be removed.

Some practical working arrangement in the Home and Foreign Mission Field, to prevent competition and over-lapping, would remove the worst features of the case, and now that the Established Church has liberty to fix its own formula of subscription, it is not evident what advantages would accrue to compensate for the loss of State support and endowments. It seems impossible to stir up any enthusiasm against the principle of Establishment in Scotland; the people prefer to let well alone; and so long as the question among Scotch folk is, as Dr. Dibelius says (of course, in the face of Covenants and Disruptions), not the principle and good of the thing, but its cost, and so long as the Parish Kirk justifies its existence creditably, as it does to-day, there is not likely to be any Disestablishment Bill for Scotland.

R. NICOL CROSS.

THE ALTAR ON THE DESOLATED HEARTH.

THIS phrase has a history, and a sad one. Upon catching sight of this heading, there are eyes will instantly glow with a strange fire, conjuring up scenes of forty years ago. Then as memory turns its kaleidoscope the ruby glow of passionate indignation will soften and fade out into the tender moonstone hue of compassion, under sense of *lachrimæ rerum*. The story requires the raking of ashes where once the violent flames of human vengeance leaped in destruction, but the fires have long burnt themselves out. Among the grey cold cinders may be found some bright gold coins of human endurance or human pity.

The tale takes one back to a time when parliamentary representation was a closed preserve for a privileged few. In the County of Cardigan, the county magnates were wont to make selection of their representatives, count the number of their tenants, and adjudge the issue upon that reckoning. There was no supposition that the tenants had any convictions of their own. But in the election of 1868, some of these tenants ventured to vote against the prescribed candidate. As a result, a system of petty persecution began. Men were driven out of homesteads upon which their forefathers, their fathers, and themselves had lived for generations and centuries. One of the evicted was David Jones, of Llewelyn's Fountain. With the Cymro's strong sentimental attachment to the home of his fathers, in order to be comforted for what he felt to be a well-nigh unendurable separation he besought his minister to hold a farewell religious service at the old home, previous to his departure for an unknown residence in a new land beyond the seas.

Friends came from all parts of the countryside, drawn by sorrow and sympathy, and all possible influences were in operation to charge the occasion with unforgettable anguish. To the susceptible actors in this drama every stone in the walls cried out; the tall elms moaned in agony as they creaked in the wind, and the very rafters shook as though sharing the intense emotion of the sad company gathered beneath them. The preacher had laid upon his sensitive spirit that day one of his hardest duties. For him, too, worse times were in store. A few years hence he and his congregation were to suffer eviction from the religious home of their forefathers, and have the gates barred against them from God's Acre, hallowed by the dust of their beloved dead. Such is the way Unitarians in mid-Wales have been called upon and deemed worthy to suffer for their faith. And though the poet-preacher of this occasion must administer the balm of comfort to souls distressed, and bid them rely upon the divine equality for the final award, could he honestly declare that their woes were not preventible woes, and bid them welcome the oppressor as the angel of God? Nay, the habitually cheerful sounds of the yard and meadow seemed to have changed into raucous protest, as they broke upon the hushed assembly; and moving with silent ire, and laying their passion upon the hearts of those present, the ancestral spirits seemed

to pass to and fro. In God's name was denounced the unholy power that could wreck homes of peace, and scatter the lovers of their fatherland to alien shores. Never so sweet is the fragrance as the perfumed breath of incense from an altar soon to be flung into the mire. "There are herbs" (said the comforter) "that give forth a sweeter odour when trampled upon. So let the heel of the persecutor discover in us the heavenly grace of patience and resignation and courage to suffer without stint for the cause of truth."

And these unhappy victims of tyranny had need of these virtues, for the chapter of their misfortunes was but just begun. On the eve of sailing from England, the family was lodged in a house that was afterwards known to have been infected by smallpox. The children caught the infection, and every one died, at sea, or shortly after landing in New York. There was left no further desire to venture upon an enterprise undertaken for their children's sake, now that the children were no more. In the mother's breast, at least, the last elements of hope were extinguished. Having learnt in a vision that she was soon to follow her dear ones, she begged to be brought back to her homeless homeland. Like a gaunt Niobe, the fountain of whose tears is all dried up, whose heart is turned to stone, she returned to the countryside where her once happy youth was spent, and the years of happier motherhood had sped peacefully away. Not long did she survive. Then was the man David Jones forlorn indeed. Bereft of home, of wife, of children, small wonder if he felt that his own life was more desolate than the desolated hearth from which he had been driven. A grim retribution overtook his persecutors, but Nemesis can never give back that which has been lost.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

CONTROL OF THE FEEBLE MINDED.

SIR,—May we appeal, through your valuable paper, for help in securing the better protection and control of the feeble minded, one of the most urgent social needs of the present day. The feeble minded at present form from 10 to 20 per cent. of our prisoners, 62 per cent. of the inmates of inebriate homes, 50 per cent. of the inmates of rescue homes, and 20 per cent. of the inmates of workhouses. The individual misery caused by our present treatment of them is unspeakable, and their cost to their country is immense, as they tend to increase more rapidly than the strong and healthy, and in their families mental deficiency reproduces itself continually. Thus one family, where the weakness first showed itself as moral defect, increased in two generations to twenty-seven descendants, only four of

whom were normal individuals, the others being either thieves, prostitutes, paupers, inebriates, lunatics, or feeble minded.

For seventeen years the National Association for the Feeble Minded has laboured to bring this evil before the public by demonstrating its influence as a potential source of racial decadence, pauperism, and crime. The Princess Christian's Farm Colony has been founded by it, for the permanent care of the feeble minded at Hildenborough, Kent, where colonists of both sexes, aged from 14 to over 30 years, are rescued from mischievous or vagrant lives, and now usefully and contentedly occupied in farm work and other industries necessary for a community of over 120 inhabitants; and twenty-four other Homes are affiliated with the Association.

It seems now probable that the efforts of the National Association, and of many others interested, to secure better legislation for the care and control of this class, may be shortly crowned with success. The Feeble Minded Control Bill, drawn up by the Association, and introduced by Mr. Stewart at the House of Commons on May 17 last, received strong support from members on both sides of the House, and the production of the Government Bill on the evening before its discussion gave promise that legislation of some kind is likely to ensue. This position is, however, only secured by continually active and necessarily costly propagandism, and funds are immediately needed for this, and for the work of permanent care. £6,000 is needed to pay off the debt upon the five Homes at the Colony.

For a sum of £3,000 donors are entitled to name a house on the Colony.

For a sum of £250 to name a ward.

For a sum of £100 to name a bed.

We appeal to all who are convinced of the importance of the Association's task to support its efforts liberally during the present crisis. All donations in aid of this urgently needed work will be gratefully acknowledged by the Secretary of the Association, 72, Denison House, 296, Vauxhall Bridge-road, Westminster.

We have the honour to remain,

Your obedient servants,

WILLIAM CHANCE (*Chairman*),
CLIFFORD ALLBUTT,
AVEBURY,
SHUTTLEWORTH,
L. R. ROFFEN,
LOUISA TWINING.

June 18, 1912.

THE MEMORIAL TO MISS TOULMIN SMITH AT MANCHESTER COLLEGE.

SIR,—The reference to this Memorial in the report of the Manchester College Trustees, just issued, contains a slight error, which I should be glad if you would allow me to correct in this place. The verses inscribed under the portrait are there ascribed to me. As many who have seen them will no doubt have recognised, they are borrowed from Meredith, one of

the few "Epitaphs," Greek in their simplicity and intensity, in which he enshrined his passionate sense of Life in death. My part in the matter is simply that of the fortunate discoverer. For I will dare to assert that these verses were not more exquisitely expressive of the nature of "the Lady C. M.," who inspired them, than they are of the nature of Lucy Smith. As some of those who knew her may not have an opportunity of seeing the Memorial, I quote the lines which are inscribed immediately after her name:

"To them that knew her, there is vital flame

In these the simple letters of her name.
To them that knew her not, be it but said,

So strong a spirit is not of the dead."

I am, &c.,

C. H. HERFORD.

University of Manchester,
June 17, 1912.

THE INTERNATIONAL VISITS ASSOCIATION.

SIR,—Now that the holiday season approaches, would you allow me to remind your readers of the objects of the International Visits Association?

Each summer we visit one or two countries where, with the help of native lecturers who explain, in English, how their country is governed, how the land is divided and cultivated, how the children are educated, how the housewives manage their homes, the character of the Labour and Women's Movements and much besides, and with the help of native guides to schools and colleges, co-operative dairies and automatic auctions, model farms and old-age pension homes; our visitors are able to get more into touch with the life and people of the country in the course of a ten days' visit than they could hope to do in many months, perhaps years, without the help of our Association.

The International Visits Association, which was founded under the presidency of the late Earl of Stamford, has up to the present time arranged six visits to Denmark, two to Norway and Holland, and one to Sweden. This year Dr. Fridtjof Nansen is the president. Councils have been founded in Norway and Denmark to work with the British Council, and the names of the members are a sufficient guarantee of the correctness of the information which is given up to the International visitors. Professor Otto Andersen is chairman of the Norwegian Council, Professor Harald Høffding of the Danish; the English Council numbers among its members Miss Margaret Ashton, Lady Byles, Professor F. Y. Edgeworth, Professor Patrick Geddes, Mr. Lees-Smith, Miss Madeline Shaw Lefevre, Professor Paul Vinogradoff, Mr. Sidney Webb, and Mr. Philip Wicksteed.

This year a third visit has been arranged to Holland (July 23 to August 2), and a seventh to Denmark (August 13 to 23). The centre for the Dutch visit is Haarlem, a peaceful, picturesque old city within easy distance of the more noisy Amsterdam

and its picture galleries. There lectures will be given by the best Dutch authorities on "Dutch History," "Horticulture," "The Educational System," "The Social Democratic Party," "Canals and Canal Life," "Dutch Manners and Customs as Portrayed in Dutch Art," &c., and visits will be paid to a cheese factory, "Polders," an automatic auction, the club of the Diamond Workers' Union, &c.

The centre of the Danish visit will be Copenhagen, where lectures will be given in a room, kindly lent by the University for the purpose, on "Danish History," "The Danish Peasantry," "Danish Schools and Scholars," "The Labour Movement in Denmark," &c., while visits will be paid to a People's High School, a home for old-age pensioners, a co-operative dairy, an agricultural college, &c. Reception committees to welcome the international visitors have been formed at both centres.

As these International visits are intended to be accessible to as many as possible who are interested in national or social movements, no trouble is spared in ascertaining how all expenses not essential to the purpose of the visit may be avoided in carrying out the programme. The inclusive cost of the Dutch visit need not exceed six guineas and the Danish eight guineas. Particulars of both may be had from the hon. secretary, Miss F. M. Butlin, The International Visits Association, Old Headington, Oxford.—Yours, &c.,

F. M. BUTLIN.

June 19, 1912.

SUNDAY SCHOOL ASSOCIATION.

THE TEACHERS' SESSION.

SIR,—The Sunday School Teachers' Session will open next Friday at Manchester College, Oxford. There is room for more students. The programme of proceedings arranged is a very useful and attractive one, and teachers who can get away for a few days cannot do better than spend them at Oxford. Applications should be sent at once to me at Essex Hall.—Yours, &c.,

ION PRITCHARD, Hon. Sec.

June 21, 1912.

THE SHOOTING OF RARE BIRDS.

SIR,—I have read with interest the letter, signed N. D. Deuchar, on the above "vandalism" as he rightly styles such wanton destruction of rare feathered visitors. Few people have heard the cry of the bittern, whose wonderful note he describes, and few will ever have that pleasure, unless legislation speedily affords such birds protection. If the Picture Palace companies would take up the subject of bird life in a right spirit, teaching the interest of observation instead of senseless slaughter, the public taste might be lifted to more humane methods than at present obtain.—Yours, &c.,

E. L. DAUBENY,

Hon. Sec. Cheltenham Branch R.S.P.C.A.

June 20, 1912.

BOOKS AND REVIEWS.

SOME CRITICISM OF BERGSON.

Modern Science and the Illusions of Professor Bergson. By Hugh S. R. Elliot. With an Introduction by Professor Ray Lankester. London: Longmans, Green & Co. 5s. net.

It is surely time that Bergson's reputed contributions to philosophy were removed from the beclouded atmosphere of popular discussion and popular propaganda, and some more careful, effective, and expert consideration given to the question whether there really is anything *philosophically* valuable in Bergson's work, and, if so, what it is. As Professor Dawes Hicks pointed out at Birmingham, in one of the few really philosophical comments on Bergson which it has been our fortune to hear or read, there is a sort of popularity which is fatal to a philosopher; Bergson seems to be suffering from this at the moment to such an extent that those who care for the serious study of philosophy might be excused a little impatient annoyance. There are a few things in Bergson's philosophy which popular discussion and exposition of him carefully avoid, but which, nevertheless, are of primary importance, and moreover constitute the philosophical suggestions of permanent value, if there are any which Bergson has made. Amongst these few things may be mentioned in particular the new theory of the nature of time, which is basic in Bergson's thought, and the theory of perception, which also plays a prominent part in the whole scheme. It is all very well to talk glibly of "the life force," the power and value of "intuition" and "instinct," and so forth; much of all this we have heard often enough before, and much of it may be of enormous interest and importance. Much of it may be peculiarly representative of the spirit of the age, and consequently lend itself to effective popular appeal and exposition. A preacher might get many excellent sermons out of "L'Évolution Créatrice"; but this sort of comment and exegesis does not help to a genuine philosophical understanding of Bergson. That can come only when the basic hypotheses of Bergson, especially his notions of time and of perception, are candidly and carefully threshed out, the one by expert metaphysicians, the other by expert psychologists.

At present we await, and, indeed, we seem almost to be awaiting in vain, the judgment of those competent to give an opinion on these matters. For ourselves we can only say that we are still earnestly struggling to understand Bergson's view of time and of perception. As to the former, if one could but fix its strict and adequate meaning, and if that meaning could be in any way substantiated, then it would constitute a philosophical discovery indeed, one calculated to revolutionise a not inconsiderable number of our ideas. As to the latter, the view of perception, at present we do not understand it at all; the form in which it is presented is elusive; the effort demanded of turning one's self inside out in order to get the point of view at all, even vaguely,

is rather prodigious, and if long continued, produces decided symptoms of vertigo. Nevertheless, we do urge that *these* are the things in Bergson that need discussion, and we deprecate so much distracting popularisation, which will not permit us to see the wood because of the trees. For the same reason, we are inclined to welcome almost anything that we come across in the way of criticism of Bergson, even perhaps when we do not personally find the criticism particularly helpful. The book, for example, in our hands now, "Modern Science and the Illusions of Professor Bergson," is, at least, some sort of criticism; it does not accept the gospel according to Bergson as finally and utterly true. Moreover, the author does, in his criticism, happen to light upon the points in Bergsonian philosophy which need criticism; he does, that is, pour a little of his materialistic and scientific scorn on the theories of time, perception, and intuition. We are not ourselves prepared to say that the criticism offered is permanently valuable; we do not think it is. The author is, perhaps, too ready to reduce all Bergson's work to the state of "mere words." There is probably more in Bergson than that; it is just the "more" we want to get at. However, permanently valuable or not, the book before us is a book of criticism; it is at least an attempt to treat Bergson seriously from a certain scientific point of view; and inasmuch as it is relatively well written and interesting, we are glad to welcome it.

Apart from the more detailed scientific criticism, there is some general criticism which is worth nothing at the moment. Three general faults are laid to Bergson's charge. Firstly, he is accused of "the Mannikin fallacy"—a pretty name, unknown before. Bergson's general method, it is said, is to examine and *reject* current theories on a particular topic, and then arbitrarily assume that, because the other theories are false, his own is true; the facts he adduces are not to support his own theories, but to destroy those of another. Admirers of Bergson, please defend! We see decided justification for the criticism. So, also, with the second charge. Bergson is accused of a perpetual use of false analogy; as an example, there is given the choice instance of the analogy suggested in "Matter and Memory," between mind and body, on the one hand, and, on the other, a coat and the nail on which it hangs. It must be admitted that many of Bergson's analogies are of this order, highly picturesque, touched with a suggestive imagination, but, when rigorously looked into, rather helpless. But especially do we sympathise with the third general criticism of Bergson. He is charged with "misuse of language." Well, we would rather not put the matter in that way. What is actually the case, however, is this, : Bergson, as we all now know quite well, writes in a charming, fluent, enticing, and easily persuasive style; we read on through pages of delightful imagery, vivid and striking suggestion, plausible analogies, and we seem to know what it is all about; then, perhaps, if we are so foolish, we stop and try to put the thing in our own words—and the result is, well, no, not

even chaos! We have a few vague terms, a sense, perhaps, as William James used to say, of having "something by the tail," and nothing more.

This is the great danger in Bergson, and one of the causes also of his popularity. His very command over language, his use of words (call it "misuse," if you like), lures you insensibly to the belief that you really have got hold of something you thoroughly understand, something, in fact, which "you have always said yourself"; and then, in a cool hour of reflection, you try to work it all over again *for yourself* and you find clouds and darkness. And the end of the matter is this, that we should exercise a little more care in dealing with Bergson, and not be too ready to suppose that his is the last word in philosophy, and that we need no other book besides "Creative Evolution" to guide us into the inner meaning of things as they are. Criticism of Bergson, then, is welcome, and worth while, if it is sincere; and we believe that Mr. Elliot's criticism is at least sincere. His book would have been decidedly better without Professor Lankester's "introduction."

FOR THE CHILDREN.

THE GIFT OF "LITTLE PRINCESS."

THE village fairies were in trouble. The boys and girls were so disappointing. There were only twenty children in the village, when you had counted all, but they never could agree for two days together. Sometimes they even fought each other. Of course, the fairies would have liked to play with them, but how could they when such ugly words were flying about? It was dangerous. And now the Queen had said that she must find other fairies to take their places, because it was evident they could not manage their village properly. Altogether the poor fairies were so sad that there was quite a shower through their tears of grief and disappointment.

"Ugh—I am beginning to hate children," said one viciously.

"Oh, don't say that," said another, who had been quite silent until now. "Don't say that, 'Little Princess' is coming."

The fairies all looked up and smiled, and a beautiful rainbow arch spread over the sky.

"Then it will be all right," said the first speaker, with a deep content in her voice.

And, indeed, it was. She came to stay with her grandmother, and she was small and fair with her hair in two pigtails. But her ways were so quaint and queenly, they had nicknamed her "Little Princess." No one wanted to quarrel when she was there, and no one knew why. But the fairies knew, and they were happy because she had come.

It was not that she sat still and sewed, and was very good and prim, and never had a dirty face or fingers sticky with jam. Oh, no—"Little Princess" loved jam, and

she knew all the new games. No one seemed to have time to be disagreeable, and you cannot sulk for long if someone loves and comforts you all the time. You get ashamed.

Day after day the children played together, and happiness seemed quite at home in the village. One day, the grown-up people were talking together, and they said: "How good the children are, but then 'Little Princess' is so charming." And the air was scented with roses, as the fairies laughed softly for joy.

"But if only we had her charm gift," said one "we could make the children good."

"Ah, yes," answered another a little sadly, "but we cannot, and she is greater than us."

But soon after came a great message from Sorrow to the village. "Little Princess" fell ill, and everyone thought of nothing but to give her pleasure and to try to make her well again. The children did not quarrel or fight. But, although she was so ill she was still so gay and loving that no one could be very unhappy.

Then a night came when they sent for her dear mother, and the fairies learnt that their beloved little one with the charm gift would never run in their village again. And still "Little Princess" was so sweet that even her mother was helped to bear the great pain in her heart.

And the fairies whispered one to another, "To whom will she leave her magic charm?"

"Let us send and ask the Queen," said another.

So they did, and the answer came in the night, when the moon shone lovingly down on the fields, and on "Little Princess," who was asleep now. "She has divided it among the children," said the Queen's messenger.

N. L.

MEETINGS AND SOCIETIES

BOYS' OWN BRIGADE.

ANNUAL COUNCIL MEETING.

A SMALL but enthusiastic gathering of officers, office-bearers and friends met for the Annual Council Meeting of the Boys' Own Brigade, which was held on Monday, June 17, at Essex Hall, with the President (Mr. Ronald P. Jones, M.A.) in the chair.

The annual report spoke of the striking increase at the present day in the number of societies formed for work among boys, deprecating the tendency, however, to lay undue stress upon mere drill and exercise, and called upon all members and friends of the B.O.B. to make this association stand for the very highest type of such work, free from all theological bias, free from the spirit of militarism, dedicated solely to the advancement of pure and upright living among boys, the life consecrated to the service of God.

Statistics showed the following status of the Brigade:—9 companies (and one in process of formation), 30 officers, 54 non-commissioned officers, 168 privates;

in all 249, compared with 234 in 1910-11. In the summer, 1911, 154 members had gone to camp (91 in 1910); and other activities occupying the several companies were as follows:—Sunday classes, church parades, ambulance classes, life-saving, swimming and carpentry classes, bugle bands, social clubs, gymnastic parades, outings, route marches, concerts, displays and inspections.

The report further expressed regret that a larger number of the boys' clubs, &c., connected with the Liberal Churches did not see their way to joining the B.O.B. Sometimes the cause was lack of workers; sometimes, however, it lay in fears of militarism or of an overbearing executive laying down laws with an iron hand. Such fears were quite groundless; for though there must of necessity be some rules, discipline and conformity where there was association, in the Boys' Own Brigade these were neither military nor such as to prevent freedom of individual action.

The *London Battalion* had reported its summer camp, held at Deal from July 29 to August 8, 1911, and expresses the thanks of the whole Battalion to Mr. R. P. Jones for his renewed generosity in defraying much of the cost of the holiday. Two United Religious Services had been held during the session; at the Battalion Council Meeting in November, Mr. C. E. B. Russell, of Manchester, had delivered an address on "Juvenile Crime"; and at the Annual Gymnastic Competition for the Marian Pritchard Memorial Shield the 4th Company (Essex Church) had gained the honour of victory. The Battalion was now looking forward to its summer camp at Deal again, to be held from July 27 to August 5.

The *Liverpool Battalion* reported that the companies at Mill-street and Hamilton-road had had a most successful session in every respect. A summer camp had been held at Great Hucklow Home, from July 8 to 15, under command of Captain the Rev. J. L. Haigh, and 51 boys with five officers had spent a delightful holiday. The Battalion, however, had altered its plans for 1912, and were eagerly looking forward to their camp at Ramsay, Isle of Man, to be held in July. To this camp would be invited the boys at Bessborough-road Church, Birkenhead, who were working under Mr. P. W. Hawkes, formerly Captain of the 8th Company, and who hoped soon to be formally enrolled as a new company of the B.O.B. The Company at *Monton* had reported a successful session, and they also had held a summer "camp" at the Great Hucklow Home in July, 1911.

In addition to its usual routine work the Executive had published in January, 1912, a gift book called "Honour Bright!" for presentation to all the boys of the Brigade, and their thanks were due to the Rev. F. K. Freeston, chaplain of the 4th Company, for writing the subject matter, for supplying the illustrations, and for his generosity in defraying all the cost of publication.

The Treasurer's statement showed that matters in this direction were in a healthy condition, though this was largely due to a special appeal having been issued in 1911.

After the usual election of office bearers, &c., and some general discussion upon the

work of the organisation, a lecture was given by Mr. J. Howard Whitehouse, M.P., secretary of the "National League for Workers among Boys," &c., on the present position and future prospects of education in England. Mr. Whitehouse assumed at the outset that the English educational system of to-day was in pressing need of reform; the great difficulty in the way, however, was an easy-going public opinion on the subject. The Ministry of Education was comparatively poorly paid, and was looked upon too often as a mere stepping-stone to some higher seat in the Cabinet; in parliamentary discussions the real issues were lost sight of in a cloud of theological controversy; and even in regard to so simple a reform as the raising of the minimum age at which a child might leave school, there was a strong and ardent (to him most misguided) opposition.

He dwelt at length upon the terms "Elementary" and "Secondary"—on what they mean and ought to mean. At present "Elementary" refers to the education given to the children of the poorer classes, and "Secondary" to that given to the children of the well-to-do who have passed beyond mere childhood; and it had even been suggested that a new system should be introduced, to be known as "Higher Elementary," making still more marked the class distinction, for this was to be schooling for the children of the poorer classes who chose to remain at school after the age of 13 or 14. Contrasting all this with what obtained in schools of the United States, for example, he claimed that what was wanted at home was a more scientific articulation and adjustment of our national educational system, so that the "Elementary" would be the education offered to children up to a certain age, and "Secondary" should refer to that which was suited to more advanced pupils, the same opportunities and privileges being open to all without class distinction, and the secondary education being always appropriate to the tendencies and special aptitudes of the young people concerned.

The Rev. F. K. Freeston moved and Mr. W. H. Ballantyne seconded a hearty vote of thanks to the speaker, and this was carried with unanimous applause. Various members of the Council joined in the discussion.

YORKSHIRE UNITARIAN UNION.

MEETINGS IN LEEDS.

THE annual meetings of the Yorkshire Unitarian Union were held on Saturday, June 15, in the Priestley Hall, Leeds, Mr. Grosvenor Talbot presiding. The afternoon's proceedings commenced with a service in Mill Hill Chapel, at which the Rev. C. Hargrove was the preacher, and at a subsequent business meeting an encouraging report was given of the progress of Unitarianism in Yorkshire.

In his report the Secretary (the Rev. W. R. Shanks) stated that a new association had been formed with Sheffield as its centre. This move seriously affected the Yorkshire Union numerically at the present time, but it was felt that it would be of ultimate benefit. The following districts now came

within the scope of the Sheffield Association:—Bradley, Bolton-on-Dearne, Barnsley, Mexborough, Sheffield (three chapels), Stannington, and Great Hucklow. The Leeds and District Association included Bradford (two chapels), Dewsbury, Elland, Halifax, Huddersfield, Hull, Idle, Leeds (three chapels), Lydgate, Malton, Pepperhill, Pudsey, Scarborough, Selby, Wakefield and York. The change in the constitution necessarily affected the financial arrangements, and it had therefore been decided to hold a bazaar before November, 1913, as a means of replenishing the funds. The Treasurer (Mr. Julius Hess, Leeds) recorded a balance in hand of over £96. The report and balance sheet were adopted. The officers were elected as follows: Mr. G. E. Verity (president); Messrs. G. Talbot, J. T. Kitchen, S. Harris, J. Sagar, and A. Whitworth (vice-presidents); the Rev. W. R. Shanks (secretary); and Mr. Julius Hess (treasurer); Mr. Grosvenor Talbot retired after thirteen years' occupancy of the chair.

At the evening meeting Mr. Talbot was supported by Mr. C. Hawksley (London), president of the British and Foreign Unitarian Association; the Rev. C. Hargrove, Mr. and Mrs. F. J. Kitson, the Rev. W. L. Shroeder (Halifax) the Rev. A. Cunliffe Fox (Manchester), the Rev. A. H. Dolphin (Sheffield), the Rev. T. Anderson (Mexborough), Mr. G. E. Verity, and the Rev. W. R. Shanks.

The Chairman after remarking that that was the thirteenth time he had presided over those meetings, said that changes were occurring in their Association. The forming of the new district at Sheffield would bring more power and intelligence into their work. Their members from that district were not able to attend their meetings, and much better work would be done at Sheffield than if the centre remained at Leeds. That society was a necessity, because it took to the country districts the blessings of free thought and a free church. What they had to teach was the great doctrine of love of God and love to man. The preaching they should get from their chapels was to live the best life on earth and to endeavour to raise the character of every man and woman under their influence. Referring to the resignation of the Rev. C. Hargrove, the Chairman said it would be a great loss to them, but although Mr. Hargrove would not attend every meeting he would do all he could to aid the Society.

The Rev. W. L. Shroeder gave an address on "Our Ideals as Unitarians." He said that it had been stated that the churches were afraid to tackle the social problems of the day, so that the people had sought solutions in a more practical fashion by forming political associations. As a set-off they had churches entering into competition with secular agencies. The institutional church tried to follow with religion on Sunday, recreation on the week days, and social life in between. If they said that they could not carry on their work without those agencies it was a confession that religion has lost its power. He protested against the idea of a church which was made a mere social club. There ought to be an intense cultivation of the religious life. They had given the other side a chance, and it had practically failed. They were being driven by the

social development to their own particular work, and that lay in the cultivation of the spiritual sense, and the great opportunity given to it in worship.

The Rev. C. Hargrove welcomed the representatives of the other societies who were present, and the Leeds branch of the Unitarian Women's League. Mr. Hawksley responded, and Mrs. F. J. Kitson, in her reply, read a letter on the aims and progress of the League.

The Rev. A. C. Fox, the Rev. T. Anderson and Mr. F. J. Kitson also addressed the meeting.

THE EASTERN UNION OF UNITARIAN AND OTHER FREE CHRISTIAN CHURCHES.

THE annual meetings of the Eastern Union were held at the Free Christian Chapel, Churchgate-street, Bury St. Edmund's, on Thursday, June 13, Mr. J. Williment, F.S.A.A. (Ipswich), the President, was unable to attend. Those present included:—The Revs. E. W. Lummis, (Cambridge), Mortimer Rowe (Norwich), G. H. Patterson (Great Yarmouth), H. C. Hawkins (Framlingham), William Birks, F.R.G.S. (Diss), George Ward (Bury St. Edmund's), A. E. Rump (Hapton), Messrs. A. H. Hamblin and R. Scopes (Ipswich), A. M. Stevens (Norwich), and others. The secretary (the Rev. A. Golland) was also unable to attend. The Rev. G. Ward carried out the secretarial duties in connection with the annual assembly. A meeting of the Executive Committee was held in the schoolroom at noon. Luncheon was subsequently served in the club-room, when the Rev. E. W. Lummis presided, the Mayor of Bury St. Edmund's (Major V. Davoren) being also present. After lunch

The Chairman proposed "The Town." It was an extremely interesting and historical town, and it was a pleasure to come to Bury St. Edmund's, especially on that occasion, and to couple with his remarks the name of the Mayor of Bury (Major Vesey Davoren). The Mayor, who was received with applause, said he felt that they should propose the King. As he was the representative of the King he would now give it. During his year of office he was not allowed to take part in political questions. As to his religion, it might differ slightly from theirs, but they were all Christians, and were trying to lead others forward to the same light.

The Chairman then extended a welcome to the Rev. G. Vipond Byles (Wesleyan Minister at Bury St. Edmund's) and the Rev. A. J. Brown (Congregational minister).

The annual business meeting was held in the Chapel after lunch, the Rev. Mortimer Rowe, presiding. The report and balance-sheet were considered satisfactory, and adopted.

A brief address was given by Miss Lucy M. Tagart (representing the British and Foreign Unitarian Association). After the business meeting a service was conducted in the chapel by the Rev. George Ward, the sermon being delivered by the Rev. Gertrud Von Petzold, M.A. (the minister of Waverley-road Church, Small Heath, Birmingham). A collection was taken on

behalf of the funds of the Union. Tea was subsequently served in the club and schoolrooms, when a large number sat down. This was followed by an organ recital by Mr. Stanton Gildersleeve (organist at Thurston). A musical soiree took place in the chapel in the evening, the Rev. George Ward presiding. The Rev. Gertrud Von Petzold gave an address dealing with her experiences in Germany, Switzerland, and the United States. An address on Sunday-school work was given by the Rev. H. C. Hawkins (Framlingham), secretary to the Eastern Sunday School Union. Mrs. Tempest presided at the piano. During the day Mr. W. A. Pawsey conducted the delegates on a tour of inspection of the principal places of interest in the town.

ANNOUNCEMENTS.

THE Provincial Assembly of Lancashire and Cheshire will meet at Southport on Wednesday, June 26. The religious service will be held in the Unitarian Church, Portland-street, at 11.30, the devotional part being conducted by the Rev. B. C. Constable and the sermon being preached by the Rev. A. W. Fox. Lunch will be provided at the Cambridge Hall, Lord-street, at 12.45, and the Business Meeting will be held in the Temperance Institute, London-street, at 2 p.m., when the President, the Rev. R. T. Herford, will take the chair. At 6 p.m. a meeting will be held in the Temperance Institute, Mr. Arthur S. Thew, in the chair, when addresses will be delivered by the Rev. H. Enfield Dowson, of Gee Cross, on "Public Worship"; Mr. Alfred Pilling, of Bolton, on "The Implications of Church Membership"; and the Rev. C. M. Wright, of Sale, on "Faith." The Mayor of Southport (Mr. Councillor F. T. Reynolds) has kindly consented to be present, and will welcome the Assembly to Southport.

NEWS OF THE CHURCHES.

Ballyhemlin.—The Rev. H. Enfield Dowson preached a special sermon on Sunday afternoon, June 16, at the N.S. Presbyterian Meeting House. There was a large attendance, Grey Abbey sending over a good contingent. Mr. Dowson made an appeal emphasising the necessity of public worship, and urged that it should be prepared for and encouraged in every way. The collection amounted to over £13.

Billingshurst: Mrs. Caroline Evershed.—By the death of Mrs. Caroline Evershed, at the age of 83, which took place at the Malt-house Villa, Billingshurst, on June 10, the chapel at Billingshurst has lost its oldest and most faithful supporter. From her earliest years she attended this venerable meeting-house, and her interest in it never flagged. In her youthful days, when the Sunday school was the only means of education in the village, she was a most energetic and helpful teacher, and her zeal and love for the cause have formed a very happy feature of her life. Nothing but

the increasing weakness of old age ever prevented her from attending the services, which she looked upon as a great privilege. Lately the erection of a new organ, which she was destined never to hear, has been a source of pleasure to her. Her acts of kindness endeared Mrs. Evershed to many, and she will be missed and mourned by a large circle of friends. She was married in 1861 to the late Mr. William Evershed, of Tedfold, Billingshurst, by whose side she was laid to rest in the chapel-yard on Wednesday, June 19, the service being conducted by the minister, the Rev. D. Davis.

Bolton: Walmsley.—The anniversary sermons were preached on Sunday, June 9, by the Rev. A. W. Fox, M.A., of Todmorden, to crowded congregations, afternoon and evening. The address in the morning to teachers and scholars was given by Mr. Edward Davies, of Bolton. The choir, under the leadership of Mr. H. L. Haslam, sang the anthems "Teach me, O Lord," and "Oh, Worship the King," admirably, in the afternoon and evening respectively. A very pleasing feature of the services was the rendering of a special hymn at each service by the children. The collections amounted to £46 15s. The organ has lately been rebuilt by Messrs. Young, of Manchester, and the formal opening will take place towards the end of July.

Carlisle.—The trustees and congregation at Carlisle decided at a meeting held on June 17 to try and secure the services of a resident missionary minister, as an experiment, for one year, in the hope that the Unitarian Church may be reinvigorated. The proceeds of the sale of the buildings will be invested by the British and Foreign Unitarian Association, and the income applied in providing a modest salary for the minister, and a small sum towards the expenses of hiring a suitable room for the services. It is hoped to make a beginning in the early autumn. The great difficulty will be to discover a capable missionary prepared to make the experiment. The Secretary of the British and Foreign Unitarian Association will be pleased to supply information to any minister who feels the call to engage in such an enterprise.

Cullompton.—Amongst the generous subscriptions received towards the erection of the new chapel and school at Cullompton is one from the Consistory of the French Church at Maastricht, in Holland, where the Rev. Dr. Landell is minister. Donations continue to be paid in, or promised; but a considerable amount must yet be raised before the architect's plan for the building can, without debt, be carried into effect.

Leeds: Mill Hill Chapel.—At the annual meeting of the congregation, held on the 17th inst., Mr. Grosvenor Talbot proposed a resolution, that the congregation, desiring to recognise the long and honourable service given by Mr. Hargrove to them, offered him the title of Minister Emeritus, to take effect at the close of his pastorate. The speaker said that the honour to the congregation would be greater than that to Mr. Hargrove, and that the latter deserved the honour, not only for what he had done for the chapel, but for his services to Unitarianism at large. The resolution was seconded by Mr. F. J. Kitson, and carried with acclamation. The honour is, we believe, unique in the history of the chapel.

London: Kentish Town.—On Friday, June 28, Mr. H. G. Chancellor, M.P., will lecture in the schoolroom of the Free Christian Church, Clarence-road at 8.15 p.m., on "The Insurance Act." The lecture is free to members and friends of the church, and questions will be invited at the close.

London Sunday School Society.—One of the largest gatherings of recent years was present at Essex Hall on Sunday afternoon, June 16, when the annual aggregate service for elder scholars and teachers was held. Fully 400 young people, from about 15 of the London

schools, listened with marked attention to Miss Amy Withall's address on the subject of "Earnestness of Purpose." Miss Withall chose for her text the words "Doing the will of God from the heart." Her apt illustrations and the sincerity with which she dealt with the problems of life facing a young man or young woman on entering into business life easily held the attention of her audience. The hymns were well chosen and heartily sung, and a couple of anthems were rendered by the choir of the Limehouse school. Mr. W. J. Noel very kindly presided at the organ.

Manchester: Chorlton-cum-Hardy.—On Saturday last, June 15, a garden sale of work was held, by kind permission of Mr. and Mrs. Hiller, at Oakholme, Wilbraham-road. The sale was opened by Mrs. John Harwood, of Bolton, who expressed sincere good wishes for the success of the sale, and her hope that the Circuit Churches would eventually work themselves out of their present difficulties into a satisfactory position. The attendance was unusually good, and the satisfactory sum of about £62 was realised as the net result of the sale. During the afternoon a play, "Gentlemen of the Road," was performed admirably by Miss Megson and other friends.

Mottram.—The first picnic in connection with the newly formed North Cheshire and District Union of Unitarian Men's Sunday School Classes took place at Mottram on Saturday last, when over 200 persons attended. Tea was partaken of at the Mottram Sunday school, and at a short meeting held afterwards, presided over by the Rev. H. Fisher Short, of Mossley, the first President of the Association, an address was delivered by Mr. H. J. Broadbent, president of the Manchester District Sunday School Association. Short addresses were also delivered by the chairman, Mr. W. Marcroft of Oldham (vice-president), Mr. Radcliffe Firth of Mossley, president of the North Cheshire Sunday School Union, and the Rev. C. W. Butler (Mottram). Thanks were tendered to the Mottram friends for the provision of tea, and for the use of the school premises. After a short ramble most of the party returned to the school, where a pleasant evening was spent. The first quarterly syllabus of the Union has just been issued, containing the programme of work for the next three months at the twelve classes which have joined the Union. The programme is creditable alike to all concerned, and the choice of subjects is very comprehensive. The Union commences under the most auspicious circumstances, and its work ought to prove of great benefit to the churches and Sunday schools. The membership embraces Ashton-under-Lyne, Boston Mills, Denton, Dukinfield, Failsworth, Flowery Field, Gee Cross, Mossley, Mottram, Oldham, Stalybridge, and Stockport. It is provided in the constitution of the Union that the President of the Manchester District Sunday School Association and the North Cheshire District Sunday School Union are ex-officio vice-presidents. Each class is entitled to an address from a member of one of the other schools once a month, and this stipulation has been taken advantage of in each instance. At the annual meeting it is intended that reports shall be tendered from each class showing how the work is progressing.

Newport, Mon.—The midsummer rally of members of the Unitarian Free Christian Church took place on Sunday, June 16, when the hall in Charles-street, was well filled. At the evening service after an address by the minister, the Rev. J. Tyssul Davis, B.A., on the function of the Church, brief speeches were made by Miss Powell in answer to the question "Why I left Orthodoxy?"; and by Mr. Sutherland, "Why we founded this Church?" The Minister then received into fellowship nine new adult members. The desire has been expressed to have the Lord's Supper introduced. Is there a congregation not using its Communion Plate which will kindly lend it to the

friends at Newport until they can afford to procure some for themselves?

Preston.—On Thursday evening, June 14, the first of a series of special services was held in the Unitarian Chapel, Church-street, Preston, in connection with extensive additions and improvements to the chapel. The old apse, which was built in 1882, has been pulled down, and a larger one has been built according to the designs of the architect, Mr. E. J. Andrew. In the centre of the apse a fine organ has been placed, and semi-circular choir stalls to seat about 30 persons have been erected. The apse has been adorned by two beautiful stained glass windows, one, "The Good Shepherd," having been given by the children of the late Mr. James Buck, and the other, "Christ blessing little children," having been given by the nephews and nieces of the late Mr. Sam Lee, J.P. Other alterations have been made, and the result should be of great benefit to the religious life of the congregation. The service was conducted by the pastor, the Rev. Charles Travers, during whose ministry of eight years the church has made very substantial progress in every direction, including the increase of the premises by the building of a new vestry, large classrooms, an assembly hall, and the purchase of an adjoining house as a residence for the caretaker. The chapel was well filled. After prayer, Mr. Travers unveiled the two windows, concluding his address by saying that it was fitting that in a building set apart for the worship of God the memories of those who had lived a life larger than their own religious fellowship, whose convictions had shown themselves, in one way or another, for the redemption and good of humanity, should be signalled. The organ and apse were then dedicated. In dedicating the apse Mr. Travers concluded a short and interesting historical account of the rise of that, the first Protestant dissenting place of worship in Preston, by saying: "We have received this building as an inheritance from faithful men and women. It is not ours; it belongs to something more enduring than earthly men—to principles and ideals in which we are supposed to believe, for which we are called upon to labour, to which the dead call on us to be true. The building is a mere means whereby high religious aspirations are kept alive, giving to those of kindred sympathies an opportunity of meeting together for worship, whereby the mental, moral, and spiritual life is nourished. We cherish what our fathers gave us; we thank them for the liberty they won for us at the sacrifice of money, comfort, and ease. We hold it to pass it on to our children's children unstained by our faithlessness and sanctified by our zeal." A musical programme, arranged by Mr. W. Haslam, J.P. (who trained the augmented choir), and Mr. H. Weedall, the choirmaster, was ably rendered. The services were continued on Saturday, when an organ recital was given by Mr. Walter Wild, of Bury, succeeded by a tea at 5 o'clock, at which from 150 to 180 persons were present. At 6 o'clock a service was conducted by the Rev. Fred Hall, of Blackburn, the preacher being the Rev. W. Copeland Bowie. Members of various North Lancashire and Westmorland congregations were present, over twenty coming from Blackburn, and the chapel was well filled. On Sunday morning the service was conducted by the Rev. H. McLachlan, of Manchester, there being a very good attendance. In the afternoon a scholars' service was held, taken by the superintendent, Mr. T. J. Miller, an address being given by Mrs. Halstead, of Ansdell. The evening service was conducted by the Rev. Charles Travers, the sermon being preached by the Rev. W. Copeland Bowie, to a crowded congregation. This brought the series of services to a successful termination. The presence of the Rev. W. C. Bowie at each of the four services on Saturday and Sunday was very much appreciated.

Swinton: The late Mr. and Mrs. John Evans.—The congregation at the Unitarian Chapel, Swinton, have lately suffered loss by the death of two of the oldest members of the chapel. Mrs. Evans passed away on June 3, after a long illness, in her 78th year. She had been connected with the chapel from early childhood, and had watched its growth with great interest. The old School was very dear to her. When the chapel was erected in 1857-8 she was the first to be married in it just a year after it was opened, and many will cherish her memory for her real devotion and faithfulness to the cause in Swinton. Husband and wife were not separated long, for Mr. John Evans passed away on the day following the death of Mrs. Evans, June 4, in his 83rd year. Mr. Evans rendered useful service to the chapel in many ways. For years he was one of the chapel stewards and a member of the Committee. He was one of those silent workers who do their best in quiet ways, not seeking for praise. Advancing years told upon him, but his interest never abated until the end came suddenly closing a long and useful life. They were buried together, the service being conducted by a former minister, the Rev. John Moore. The first resident minister, the Rev. William Harrison, was also present, but owing to ill health could not take part in the service. The services the following Sunday were also conducted by the Rev. John Moore, who made special reference to the loss sustained by the congregation.

The Unitarian Van Mission.—The seventh season of the Van Mission has been most successfully inaugurated. Four vans are again at work in districts which, with one exception, are familiar. In the Potteries and the Midlands it is possible to forecast large meetings. Wales is sure to do well. London in most centres will prove satisfactory. The new route is through parts of Yorkshire that are thinly populated, except for a few large towns, and great meetings will not be possible as a rule. The London mission opened at Ilford, and the friends there threw themselves into the work with commendable and characteristic energy, and found, we believe, that the chapel benefited through the joint effort. At Woolwich great meetings were held, both at night and at midday. Organised opposition was encountered, but the van drew the audience away from its opponents who had to suspend their meeting for two hours until the missionaries had had their say. But ill-fortune befel the mission shortly afterwards, for as it came to Erith the place was engrossed in the dockyard troubles, and the people practically could not be induced to give their attention to any matter of less apparent importance. Unfortunately too, the influence of the strike is likely to be felt for some time longer and in other places that are on the van programme. The friends at Southend are looking forward to the arrival of the van there on July 1, their protest against the omission of that town having been successful. The Rev. F. Summers and T. F. M. Brockway have conducted many of the meetings, and assistance has also been rendered by the Revs. A. H. Biggs, W. G. Tarrant, J. A. Pearson, and W. W. C. Pope. The chair has been occupied by members of the congregations at Ilford and Woolwich (Messrs. Fyson, Kinsman, Coate and Field), and in both places the friends most loyally supported the Mission. The Potteries district (giving the term a pretty wide scope) has always yielded a harvest for the Mission, and this season the visitors have been delighted with their reception at Crewe, at Stoke and at Hanley. The Revs. Dr. Griffiths, W. McMullan, and H. D. Roberts were the missionaries at the respective places, and all of them were pleased with their experience. The Rev. G. Pegler, who has just settled at Crewe, the Rev. W. A. Weatherall, and the Rev. H. Hawkes have also taken part. The van that is now in

Wales spent a week in Stockton-on-Tees before leaving the district where it has worked during the last two seasons. The Rev. E. T. Russell conducted great meetings, and with him in the chair on several occasions was the Rev. W. H. Lambelle. On the transference to South Wales, meetings were held at Pontypridd, with the Rev. Simon Jones as missionary, and the Rev. J. Park Davies, and Mr. John Lewis, chairmen. In Yorkshire the season opened with small meetings in the Holbeck, Hunslet, and Woodhouse Moor districts of Leeds. The Revs. Dr. Thackray, W. R. Shanks, T. Anderson, and H. R. Tavenor conducted the meetings in the first fortnight and the Rev. A. Scruton in the last week, when a more favourable site was available. Many of the meetings have suffered from the inclement weather of the last fortnight, and no less than ten have been abandoned. The remaining 69 meetings have had attendances numbering 21,565 and giving the high average of 312. That this would have been even more satisfactory will be judged when the analysis is seen to yield only 116 per meeting for Yorkshire. **DETAILS.**—No. 1 Van, Stockton and Pontypridd, 13 meetings, attendance 5,200, average 400. No. 2 Van, Crewe, Stoke and Hanley, 18 meetings, attendance 7,725, average 429. No. 3 Van, Ilford, Woolwich and Erith, 22 meetings, attendance 6,775, average 308. No. 4 Van, Holbeck, Hunslet and Woodhouse Moor, 16 meetings, attendance 1,865, average 116. All communications respecting the work and offers of assistance should be addressed to the Missionary Agent, the Rev. Thos. P. Spedding, Essex Hall, Essex-street, Strand, London, W.C.

NOTES AND JOTTINGS.

A NEGLECTED AUTHOR.

We have recently received an interesting pamphlet by Mr. F. H. Evans on James John Garth Wilkinson, a friend of Henry James, senior (price 1s.), reprinted from the *Homœopathic World*. Those who may have forgotten all about this remarkable writer (if indeed they ever heard his name) are reminded that he was the author of some twenty-five books, many of which deserve to be studied anew in the light of recent philosophical discoveries, if we may judge from some passages which are quoted. To him we owe, apart from his own works, the first type-printed edition of Blake's "Songs of Innocence and Experience," which he had published at his own cost in 1839 when but twenty-seven years of age, prefacing it with an essay on Blake's art and poetry. This preface, at once noble in thought and dignified in expression, was unsigned; so, too, was the "Introduction" to Swedenborg's "Economy of the Animal Kingdom," written for the new and revised edition of Clissold's translation, which he edited seven years later. Perhaps we may attribute to his modesty no less than to the fact that he was much influenced by Swedenborg's message, which was also studied by Blake "with altering estimations at different periods of his life," some of the neglect which has overtaken him.

At the conclusion of the preface to the "Songs of Innocence," which has in many respects more significance for our own time than when it was written over

seventy years ago, Garth Wilkinson says: "If this volume gives one impulse to the new spiritualism which is now dawning on the world, if it leads one reader to think that all reality for him, in the long run, lies out of the limits of space and time, and that the spirits and not bodies, and still less garments, are men; it will have done its work in its little day, and we shall be abundantly satisfied with having undertaken to perpetuate it, for a few years, by the present publication." "Garth Wilkinson calls it a re-publication," says Mr. Evans, "though he, of course, knew that the only previous publication, if it could be called so, was in the home-engraved and coloured copies prepared entirely by Blake's and his wife's hands, and sold privately to patrons; the issue under notice was therefore practically the first public edition." The pamphlet gives a sympathetic analysis of some of the mystical ideas expressed by this well-nigh forgotten author in his own peculiarly vivid and original way. They appear to be based upon a profound realisation of the value of the Golden Rule as the "mainspring of a beautiful life" in touch with the divine.

EARLY MEMORIES OF SIR FRANCIS CHANNING.

We are reminded by the *Manchester Guardian* that some interesting allusions to Sir Francis Channing, who has just been raised to the peerage, occur in Julian Hawthorne's "Hawthorne and his Circle," published in 1903. It was, we are told, his career at Oxford, where he was "overpowered by the subtle attractions of English culture," that corrupted the American patriotism of "Frank Channing," and turned him into an Englishman, both outwardly and inwardly.

When Nathaniel Hawthorne was American Consul at Liverpool, the Rev. William Henry Channing was pastor of a Unitarian church in that city. The two families became acquainted, and Julian Hawthorne and Frank Channing—according to the former's reminiscences—were soon inseparable companions. Young Channing was devoted to ornithology, had a strong proclivity to art, and was wonderfully clever in all kinds of fine handiwork. "All intellectual operations came easy to him." He exercised a remarkable fascination over his fellow-exile, especially when "he proved to me by a mathematical demonstration, which I accepted without in the least understanding it, that in fifty years New York would be larger and more populous than London at the end of the same period." For in those days they were both "fanatically patriotic."

PORTUGUESE SLAVERY AND BRITISH RESPONSIBILITY.

A public meeting to consider Portuguese Slavery and British Responsibility will be held by the Anti-Slavery and Aborigines Protection Society in the Westminster Palace Hotel on June 25 at 4 p.m. Lord George Hamilton will preside, and the speakers include Mr. J. St. Loe Strachey, Mr. W. A. Cadbury, Mr. T. E. Harvey, M.P., and the Rev. J. H. and Mrs. Harris. The meeting is supported by Lord Courtney, Lord Weardale and Lord Peckover, Sir T. Fowell Buxton, Sir H. H. Johnston,

Sir A. Pease, Messrs. Joseph Rowntree, Roderick Fry, Eugen Sandow, and many members of Parliament, including :—Sir A. Spicer, Bart., Sir J. Jardine, the Right. Hon. Thomas Burt, Right Hon. J. W. Wilson, Mr. Ramsay MacDonald, and Mr. Arnold Rowntree.

SIR WILLIAM CROOKES AT THE AGE OF EIGHTY.

Sir William Crookes expressed to a representative of the *Daily News and Leader* the other day a fervent hope that no law would be passed limiting him to eight hours' work a day! He had just completed his eightieth year, and is still extraordinarily alert and active, his mind being busy at present with the problem—which he appears to have solved—of saving posterity from famine when the fertility of the wheat-growing lands throughout the world are exhausted. "I consider," he said, "that a good deal of my success in science is due to having lived so long. Supposing I had started when I did, and had gone on with scientific work for twenty or forty years—and then died. I should have done nothing like so much. Every ten years has given some addition to my knowledge."

UNITARIAN HOME MISSIONARY COLLEGE,

Summerville, Victoria Park, Manchester.

THE ANNUAL PUBLIC EXAMINATION OF THE STUDENTS

will be held on
TUESDAY, JULY 2, 1912,
commencing at 10.30 a.m.

The Visitor's Address will be delivered by the Rev. W. G. TARRANT, B.A., of Wandsworth, at 5 o'clock. Subject: "Student Ministers."

On the Evening of the same day, the **Valedictory Service** will be held in Cross-street Chapel at 7.30, and will be conducted by the Rev. E. L. H. THOMAS, B.A., of Dean-row and Stylal.

Music by the Choir of the Longsight Free Christian Church. Organist: Mr. O. H. HEYS.

The attendance of all friends of the College is earnestly invited.

For the Committee,

P. J. WINSER, } Hon.
G. A. PAYNE, } Secs.
Knutsford.

NEWBURY.

Sale of Work and Garden Party

on the Lawn at 121, Bartholomew Street
(By the kind consent of Dr. and Mrs. Hickman),

at 3 o'clock on Wednesday, June 26.

Opened by Mrs. WALTER BAILY, of London.
The MAYOR OF NEWBURY (S. Knight, Esq.) will preside.

Convenient trains from Paddington and elsewhere, G.W.Ry.

MINISTERS' PENSION & INSURANCE FUND.

In the absence of the Secretary abroad, all communications with respect to the above Fund should be addressed to the Treasurer, Mr. H. CHATFIELD CLARKE, 102, Bishopsgate, London, E.C.

STAND UNITARIAN SUNDAY SCHOOL.

104th ANNIVERSARY SERMONS

will be preached on Sunday, June 30, by Rev. H. ENFIELD DOWSON, B.A. (of Gee Cross). Services at 10.45 a.m. and 6.30 p.m.

Scholars' Service in the afternoon, conducted by Rev. OTTWELL BINNS (of 'Ainsworth').

Collections at each service in aid of Sunday School Funds.

Tea will be provided after afternoon service for convenience of friends from a distance.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHERS (both Services):

June 23.—Rev. CHARLES HARGROVE, M.A. (of Leeds).

„ 30.—Rev. RUDOLPH DAVIS, B.A. (of Gloucester).

July 7.—Rev. Dr. ESTLIN CARPENTER (Principal of Manchester College, Oxford).

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

The Inquirer.

Among recent articles are the following :—

The Church and the Living God. By Rev. J. ESTLIN CARPENTER, D.D. June 15.

This Generation. By Rev. S. M. CROTHERS, D.D. June 8.

Uniformity and Nonconformity. By Rev. J. E. ODGERS, M.A. June 1.

George Dawson and the Coming Church. By GERTRUD VON PETZOLD. May 18 and 25.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

SURREY.—Home offered Child or Invalid Lady; experienced care, bracing air, good garden. Medical and other recommendations.—M. B., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

RED WHITE & BLUE

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella." Washable. Wide range of fascinating designs. Beautiful shades, durable, looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

REMNANT BARGAIN!—Genuine White Art Irish Linen. Big pieces suitable for making Teacloths, Traycloths, D'oyleys, &c., 2s. 6d. per bundle. Postage 4d. Irish Linen Catalogue FREE.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 22, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3653.
NEW SERIES, No. 757.]

LONDON, SATURDAY, JUNE 29, 1912.

[ONE PENNY.]

The International Visits Association

Founded for the Purpose of Studying the Customs and Institutions of Other Countries.

THE SEVENTH VISIT TO DENMARK.

August 13-23, 1912.

The arrangements include visits to Frederiksborg High School for the Danish People, Kørshave Agricultural School for Cottagers and Cottagers' Wives, a Co-operative Dairy, an Agricultural Museum, the Open-air Museum at Lyngby, a Home for Old Age Pensioners, a Labour Bureau, a Co-operative Bakery, the Training School for Domestic Servants, the Finsen Light Institute.

THE THIRD VISIT TO HOLLAND.

July 23-August 2, 1912.

The arrangements include visits to Rotterdam, Amsterdam, and the Hague, a Cheese Factory, an Automatic Auction, Small Market Gardens, "Polders," the Club of the Diamond Workers' Union, &c.

All particulars may be had from the Hon. Sec., Miss F. M. BUTLIN, Old Headington, Oxford.

The inclusive cost will not exceed Eight Guineas for the visit to Denmark, and Six Guineas for the visit to Holland.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

July 5. **Montreux**, 16 days, £8.

Hon. Conductor, Councillor ROYSTON.

August 2. **Lugano**, 16 days, £9 9s.

Hon. Conductor, Mr. W. CARTER.

August 2. **Montreux**, 16 days, £8.

Hon. Conductor, Rev. T. P. SPEDDING.

August 30. **Lugano**, 16 days, £9 9s.

Hon. Conductor, Councillor ROYSTON.

August 30. **Interlaken**, 16 days, £8 12s. 6d.

Hon. Conductor, Rev. R. B. MORRISON.

NO EXTRAS.

The above prices include full programme of Excursions.

Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

SWISS-TYROL-ITALIAN borders.—Mr. LUMMIS' party will leave on August 1 (fortnight, 14 guineas; month, 19 guineas, cheap tickets to the Grisons also arranged).—15, Green-street, Cambridge.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

NEW BOOKS NOW READY

Crown 8vo, 140 pp., with Portrait.
1s. 6d. net, postage 3d.

COMMUNINGS WITH THE FATHER.

Collects and Prayers.

By JAMES C. STREET.

Introduction by CHRISTOPHER J. STREET, M.A.

Fcap. 8vo, 130 pp., with Portrait. 1s. net, postage 2d.

MAN'S CHIEF END,

and other Sermons.

By R. B. DRUMMOND, B.A., T.C.D.

Fcap. 8vo, 128 pp. 1s. net, postage 2d.

HOW A MODERN ATHEIST FOUND GOD.

By G. A. FERGUSON.

Crown 8vo, 272 pp. 2s. 6d. net. Postage 3d.

THE CHURCH OF TO-MORROW.

By JOSEPH H. CROOKER, D.D.

Crown 8vo, 164 pp. Photogravure Portrait. 2s. 6d. net. Postage 4d.

THOUGHTS FOR DAILY LIVING.

From the Spoken and Written Words of

ROBERT COLLYER, Litt.D.

The Lindsey Press, 5, Essex-street, Strand, W.C.

The Inquirer.

Among recent articles are the following:—

The Church and the Living God. By Rev. J. ESTLIN CARPENTER, D.D. June 15.

This Generation. By Rev. S. M. CROTHERS, D.D. June 8.

Uniformity and Nonconformity. By Rev. J. E. ODGERS, M.A. June 1.

Love among the Ruins. By Professor G. DAWES HICKS. June 22.

A Plea for Miracle. By Rev. J. M. LLOYD THOMAS. June 22.

Church Life in Scotland. By Rev. R. NICOL CROSS. June 22.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

FRIAR GATE CHAPEL, DERBY.

The Officers announce that the re-decoration of the Chapel and restoration of the Organ have been completed, and desire to thank all subscribers for their support.

An Ideal Holiday

can be spent at the Vegetarian Society's Summer School at Arncliffe, Westmoreland, from July 27 to August 31.

Illustrated Prospectus free on application to Dept. A.257, Deansgate, Manchester.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TIAN-Y-BRYN, LLANDUDNO.—PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

For Prospectus and information apply to C. J. MONTGOMERY, M.A., Head Master.

LEITCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

FRENCH YOUNG LADY wishes for

Situation *au pair* for three months, from beginning of July, in respectable English family. — For information apply to Mrs. GAYTE, 43 rue de Boulainvilliers, Paris 16^e.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, Managing
G. SHRUBSALL, Directors.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 30.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Mr. C. A. WING.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. S. P. PENWARDEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. STEPHEN GYORFI, Hungarian Student of Manchester College, Oxford.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. W. H. SANDS; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. RUDOLF DAVIS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Angelsea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and 6.30, Annual Sermons, Mr. LAURENCE REDFERN, B.A.
 { STYAL, Closed.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. R. RUSSELL.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. JOHN MOORE.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. W. HAWKES.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hoat-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

PULPIT SUPPLY.

Mr. LUMMIS has a few dates vacant in the Long Vacation.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

BIRTH.

BIGGS.—On June 24, at 37, Coventry-road, Ilford, the wife of Rev. A. H. Biggs, of a daughter.

NOTICE.

Mrs. ATTACK and family wish to thank all friends for the kind sympathy shown in their sad loss.

Situations

VACANT AND WANTED.

ADVERTISER seeks post as Nurse-Companion or Companion-Help. Experienced in nursing, domesticated; Unitarian references.—Biss, 5, Darlington-road, Bath.

YOUNG GERMAN LADY (speaks English), trained nurse, desires situation with delicate lady, or one child. Would travel; small salary.—Mrs. ROGERS, John Pounds House, Southsea.

MOTHER'S HELP wanted at once to assist with three children, needlework, and light household duties.—Apply, stating age, experience and requirements, to FURNIVAL JONES, 26, Bedford-avenue, Barnet.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	435	BOOKS AND REVIEWS :—		Willaston School	444
THE BICENTENARY OF JEAN JACQUES		The Religious Situation in France	440	Non-Subscribing Presbyterian Church of	
ROUSSEAU	436	Nonconformist Questions	441	Ireland	445
LIFE, RELIGION AND AFFAIRS :—		Publications Received	441	The Social Movement	445
Church Life in Scotland.—II.	437	FOR THE CHILDREN	442	Appeals	446
Types of English Piety	438	MEMORIAL NOTICE :—		Announcements	446
At Church in New York	439	Mr. Howard Samuel Smith	442	NEWS OF THE CHURCHES	446
CORRESPONDENCE :—		MEETINGS AND SOCIETIES :—		NOTES AND JOTTINGS	447
The Land Hunger	440	Manchester College, Oxford	443		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

IN the case of the Welsh Church Bill the really important issue of Disestablishment is in some danger of being obscured by the discussion on disendowment. In addressing a deputation from the Conciliation Conference, organised by Sir Henry Lunn, and representative of the moderate opinions of a few distinguished names, the Prime Minister spoke as follows :—

“ Our desire is that this measure, which we believe to be called for by considerations of high policy, and which is in strict accordance with democratic principles, should be carried out with the minimum of hardship and without any injustice to the existing interests, and, above all, to the spiritual interests of the Church. There is no one more sincerely desirous than I am that the operation shall be carried through on those lines and in this spirit.”

* * *

WE doubt, however, whether any policy of compromise or concession on the question of disendowment is likely to prepare the way for peace with honour, unless there is a genuine attempt to understand the Welsh Nonconformist position and a refusal once for all to attribute it to narrow and unworthy motives. It is unfortunate that a man of such judicial mind as Canon Sanday should write to the *Times* in order to appeal from “ the old narrow and jealous Nonconformity ” to the “ newer Nonconformity,” which “ is casting away the

spirit of jealousy and thinking only how best the work of God can be carried on.” It is time for the fiction of Nonconformist jealousy to disappear from all honourable controversy. There is nothing paltry or mean in a genuine desire for religious equality.

* * *

WE hope most earnestly that a great deal of public attention will be devoted to the discussion of the Criminal Law Amendment Bill by the Standing Committee of the House of Commons. So far as the Bill strikes an effective blow at the White Slave Traffic it can hardly be too stringent in its provisions. In view of recent revelations of the extent of the evil and the impunity with which it is carried on, the hands of the police must be greatly strengthened in spite of some doctrinaire objections on the ground of possible mistakes and risks to personal freedom. There are, however, other clauses in the Bill, dealing with large and intricate questions of police administration, which will require the most careful and dispassionate consideration. In our zeal for regulation or suppression we must never lose sight of the fact that fundamentally it is a question not of law but of morals. The police may be effective guardians of public order, but clean hands and a pure heart are in the keeping of religion.

* * *

A WELL-ATTENDED meeting was held in the Queen’s Hall on Wednesday night to commemorate the work of Mr. W. T. Stead, and to urge the passage of the Criminal Law Amendment Bill during the present session of Parliament as his best memorial. Dr. Horton, who presided,

paid a fine tribute to Mr. Stead’s character and achievements. He was, he said, in a great and true sense a Christian man, who found his Christianity in the Church Militant. He was never content unless he was working and suffering for the ideals he had at heart. He was a man of courage, who seemed almost to rejoice in the howls of execration which he sometimes aroused. He was a Congregationalist, but, like most Congregationalists, he said nothing about it. Accordingly, he contributed little outwardly to Congregationalism, but Congregationalism and his spiritual ancestry contributed a great deal to him. He lived for the security and honour of womanhood, and especially of the young and unprotected girlhood of our country.

* * *

EXCEPT among a small band of High Church extremists there will be general satisfaction that the House of Lords has dismissed the appeal in the Banister case. The decision that it is not competent for a clergyman of the Church of England to treat a man who has married his deceased wife’s sister as an “ open and notorious evil liver,” and to deny him the Holy Communion on that ground, must now be held to be good law. The pith of the judgment is contained in the blunt words of Lord Halsbury. “ It was absolutely ludicrous,” he said, “ to apply the words open and notorious evil livers to persons the validity of whose marriage had been established by Act of Parliament.”

* * *

THE plainness of this language, with its uncompromising appeal to the action of Parliament, has caused some consternation in High Church circles, and called forth

a diplomatic letter from the Archbishop of Canterbury, which appeared in *The Times* on Wednesday. The Primate makes a great deal of the fact that the decision of the Court of Arches has been upheld on appeal, but in view of the fact that the appeal was to the ordinary civil court, and that its decision would be binding in any case, whether it agreed with the Court of Arches or not, it seems rather futile to insist "that nothing has really been done which impairs the Church's right through her own authorities and tribunals to interpret her own rubrics, and to regulate her own terms of Communion." We doubt whether the keen High Churchman, who is continually chafing under the limits imposed upon his action in a State Church, will find much solace in these words in face of a severe legal rebuff to his claims to spiritual autonomy.

* * *

In so far as this decision causes spiritual distress to earnest and conscientious men, we regret it. The dark shadow of the law can never be welcome to the freedom of the religious spirit. At the same time it may be salutary, when it brings back the ecclesiastical dreamer to the plain realities of life, and forces him to distinguish between the conscientiousness of mere partizanship and essential points of conscience. The attempt to rehabilitate respect for canon law in the Church of England and to claim supreme authority for ecclesiastical courts is never likely to arouse much interest among the laity; but it is not without its menace, for it helps to stiffen the energies of the Church into an inert mediævalism and to alienate many of the clergy from the living issues of religion. For such people the recent decision, with its timely common-sense, may well be a blessing in disguise.

* * *

THE Interdenominational Conference of Social Service Unions has held its first summer meeting at Swanwick in Derbyshire during the past week. It has been successful beyond the early dreams of its promoters. Common interest in social work has been a real bond of union among men and women, who have known little hitherto of one another's activities. The concentration of numerous groups from different parts of the country upon the same subject of study, and the friendly interchange of thought and experience will add enormously to their practical effectiveness. The bonds of sympathy and mutual understanding have also been strengthened in such a way as to suggest the possibility of new avenues of spiritual approach. It is through the discovery of common interests and purposes and not by the conscious elimination of differences that men enter into the unity of the Spirit.

THE BICENTENARY OF JEAN JACQUES ROUSSEAU.

ON June 28, 1712, Jean Jacques Rousseau was born at Geneva. He died in 1778. He is regarded as the prophet, the inspiring herald of the French Revolution. He had no reasoned-out, systematic scheme of life for the individual, for the nation, least of all for himself. Like the little child, who uses words beyond his own control, Rousseau, irresponsible himself, burst out into expressions with regard to life, breathing the sense of a responsibility for human political, social, and educational action, which recall the old dictator of Geneva, the same irresistibility of speech, the necessity of utterance—of a message to mankind—but with a personality so different that it is difficult on first thoughts to realise that the spirit of the same city could have held them both within its sphere of influence. Calvin was inflexible in self-control, merciless to others and to himself in declaring the law of God to the Genevans, a champion of intolerance, but a moral disciplinarian, who dragooned willing troops into the service of the temple. And from that service came the marvellous fulfilment of the pronouncement, not only to Geneva but to Calvinised Europe, "Thy service is perfect freedom." The aim of Calvin was, implicitly and finally, the freedom of the sons of God. Rousseau was without self-control, the slave of his emotions, a sentimentalist, who rendered himself liable to all the rigour of George Meredith's adverse criticism of sentimentalism as "the attempt to taste experience without incurring responsibility." Added to this sickly emotionalism, he was subject to weakness of body, showing itself in physical suffering, and no less to mental weakness, at times more than verging upon insanity. As M. Jules Lemaître epitomises his personal characteristics, he was not one, but many persons; and chameleon-like, he changed his colour from time to time and stage to stage: "Genevise soul, Catholic soul, soul of a vagrant and of a rebel, soul of a would-be lover, soul of a simulator through desire for emotion, soul of a dreamer and almost of a fakir, soul of an invalid." What a contrast to Calvin, the despotic administrator, the Pope-like vicegerent of a theocracy! Yet if Mark Pattison is right in the assertion of the paradox with regard to Calvin that in "the suppression of the liberties of Geneva was born the seed of liberty in Europe," it may be stated as an equal paradox, that out of the unbalanced, ill-trained, ill-controlled "babe and suckling" Rousseau, came guidance and light in the expression of political and educational principles, which, if they did not act as the prophetic fire, kindling the forces of the greatest revolution in history, at least have become the

recognised *formulae* for its justification, and the watchwords of political and social advance, even to the present day.

Into the question of the psychological aspects of Rousseau's antecedents, development, or rather lack of it, and the relation between his environment and personality, I cannot enter. The problem is one of acute difficulty, and the monuments of its discussion would almost call for a bibliography to itself. But, at this moment of the bicentenary of his birth, it seems fitting that we should recall to ourselves the central principles which he enunciated. For these have had a world-wide influence imparted to them. They were uttered just before the Declaration of Independence of the United States of America, and before the establishment of the first French Republic. I am not suggesting that Rousseau's views are absolutely original. I am not wishing to give the impression that they were a leading cause of those great critical events in the history of the world. But Rousseau gave literary expression to the underlying ideas of his age, and rose to the crest of the wave of the transforming thought of his time at a formative period of the world's history. The French recognise him as a master of style. He made political and educational literature popular, because he made it thrill with ideas in the consciousness of those who felt that all was ill with the world, but that all could be made right. "God was in His Heaven!"

What are the principles of Rousseau? They are the principles of revolt for which the world yearned, embodied in *formulae*, and yet expressed in the most positive form. In other words, they are principles of reconstruction which worked as vitally for an ideal of optimistic hopefulness as they worked drastically for revolt against the old order of things. The "Social Contract," the great political and social treatise of Rousseau, begins: "Man is born free, and everywhere he is in chains." And, again, he begins his "Emile" with the conjoint declaration: "Everything is good as it comes from the hands of the Author of Nature; but everything degenerates in the hands of man." Calvin had preached the natural depravity of man. Rousseau proclaimed man's natural goodness. Without attempting a critical inquiry into the actual grounds for the acceptance, or otherwise, of either of these extremes, it is worth while to notice that Rousseau's *dictum* (Rousseau's pronouncements of principles are all *dicta*) is the one which inspires self-respect in the human being on whom it dawns as a truth, or at least as a portion of the truth. It was accepted, we may say from a critical point of view, too readily as an axiom. As Lord Morley puts it so excellently: "People ceased to see one another as guilty victims cowering under a divine curse. They stood erect in consciousness of mankind." This was the

clarion-cry of Rousseau, the demand to think the best of man and life, the absorption in optimism as a creed. It is the reaction from the older creeds of theological Calvinism, of political absolute monarchy, of aristocratic oppression and *insouciance*, that made Rousseau's appeal to the essential goodness of all men, especially to the down-trodden and the despised, a gospel. The nobility of the ancient classical world, with ideals of simplicity of character of a Cincinnatus, and still earlier the simplicity of the archaic heroes of Homer and the old time before them, was acknowledged by every educated man, who had entered into the educational traditions of classicism. But Rousseau, by a master-stroke of insight, threw himself further back than the classicists, and conceived the still more ancient (if reputation is to be reckoned by antiquity) glory of the predecessors of the Romans and the Greeks, viz., the original man—savage-man, if you like the term, for he was in the happy state of Nature, in whose keeping and control all is good. This was the golden age, and, like Plato of old, Rousseau invented a myth which the eighteenth century gladly accepted almost without a breath of inquiry, viz., the Social Contract, which was entered into by these primitive people. Rousseau imagines, for it is quite untenable as an account of what historically occurred, that a contract was arrived at to secure that the general will of the community should be invested with power superior to the will of any particular will.* This suggestion, put with the picturesqueness which quickly visualised the political doctrine to the people, was the most effective criticism on the despotism, say, of Louis XIV. But the vitality of Rousseau's conceptions was not limited to the exigencies of the day. The phrases to which he gave life—"the sovereignty of the people," and the expression of "the general will of the people," and the pride of "citizenship"—have brought Rousseau along with them, into a world of futurity, of the conditions of which he never dreamed. For the sense of individualism, of liberty, such, for instance, as Mr. John Stuart Mill or Auberon Herbert sketched, is clearly traceable in the development of an Emile, whose individuality is so precious, that for the period of education Rousseau isolates him from his kind, as if he were a Robinson Crusoe on an island, along with a tutor instead of the Man Friday. On the other hand, the collectivist view, that of socialism, and of the solidarity of the community, is vividly present in the idea of the Social Contract itself. An analysis of Rousseau's general principle of optimism shows first his "enthusiasm for humanity," and secondly, the proposal of the watchword "Back to Nature" as a cure for all the evils of civilisation. And yet, to quote Lord Morley, "Rousseau traces his conclusions from words, and develops his system from the interior germs of phrases."

Modern democracy owes much, therefore, to Rousseau, in political expression.

* Rousseau states that the Social Contract solved the problem: "Find a form of association which defends and protects by means of the common force the person and goods of each member, and by which each, uniting for the weal of all, shall yet obey only himself, and remain as free as he was before."

Education of what is termed the "rational" kind traces back its most telling presentment even yet to him. Everywhere he is full of fire for liberty, though he would often reach forward to it by dictating despotically his own wise precepts. He has not learned, with George Eliot, to "tolerate the intolerant." His love of Nature has permeated the whole world of literature, and he himself has been called "priest of nature." The influence he exerted on other writers is marvellous. Our own Wordsworth and the Nature-school of poets; in Germany, on Goethe, Schiller, and the philosophers. Nor is it too much to say that Tolstoi in spirit is a literary descendant of Rousseau.

Rousseau's joy in the charms of nature, his desire of retreat from overcrowded cities to the sweetness and beauty of the country, make him a pioneer in the popularity of "the simple life." He has the characteristic of genius, viz., to dethrone conventions and to see into the real values of things. He is no philosopher, but, as a French critic says, his "unreason, his total subordination of judgment to emotion, give him a unique place in literature." And were his title to high rank in politics and in literature to be overshadowed, his work in education would be unforgettable. Rousseau says: "Nature wills that children should be *children* before they are men. If we seek to prevent this order we shall produce forward fruits without ripeness or flavour, and though not ripe, soon rotten; we shall have young *savants* and old children. Childhood has ways of seeing, thinking, feeling, peculiar to itself; nothing is more absurd than to wish to substitute ours in their place." Rousseau may not be a systematic philosopher, or even a systematic educationist, but in his educational romance of "Emile," he offered for the service of children what has been called a *Magna Carta* of the child's "rights."

FOSTER WATSON.

LIFE, RELIGION & AFFAIRS.

CHURCH LIFE IN SCOTLAND.

II.

"MAN's chief end is to glorify God and enjoy Him for ever"; such is the statement of Scotland's greatest Calvinistic document—the Shorter Catechism. But Dr. Dibelius' analysis in his recent book, "Das Kirchliche Leben Schottlands," of Scotch piety and church-going, elicits a good deal of the motive of glorifying God, but extremely little of the enjoyment of Him.

The Scotchman attends church whether the sermons be good, bad, or indifferent, whether his own minister occupy the pulpit or a stranger be preaching, because he feels he has done his religious duty—he has revered God. He boycotts the electric car—not for the driver's and conductor's sake—but for God's sake; he won't take a walk or listen to music, because it is the "Lord's Day." It reminds us of the story of the old Presbyterian servant-woman in a noble English

family. Her mistress, one Sunday, took her in the carriage to a fine Episcopal High Church service, with a good deal of organ and music in it. On returning, the mistress quizzically asked her what she thought of it. "Ou, it's verra bonny, verra bonny; but, oh, my lady, it's an awfu' way of spending the Sabbath!" Similarly with foreign missions, which are a great feature of Presbyterian activity, but which (let it not be told in Gath) perhaps draw more for their missionaries on the zeal of stickit' than of successful ministers, they too are run to extend God's Kingdom rather than to save and bless the heathen themselves.

Dr. Dibelius puts it epigrammatically when he says a Scotch Calvinist has no religious needs, he has only religious duties. And he cites an experience at a wedding in Alexandra Hotel, Glasgow—the Mecca of brides and bridegrooms—where the bridegroom's speech to the guests at breakfast was: "I shall try to do my duty, and I hope she will also do hers." Scotch Calvinism differs in this respect from German Lutheranism. The former has the character of an impersonal, objective system, whereas the latter is more subjective, spiritual and mystical, emphasising not so much God's Majesty as his Grace and Love. Scotland has produced no mystic brotherhoods as Germany had.

It must, however, be stated that if the foregoing be taken as anything more than a filmy generalisation, it will lead to grave misapprehension. As a generalisation it is brilliant, and we believe it to be true; but evangelical experience has been by no means absent from the history of the Scotch people in later times, and to-day it is a living fact in the professoriate and ministry of the Presbyterian Churches.

To-day, whether as a result of the influence of German Biblical criticism and the growing emphasis on the personality of Christ in its transcendently spiritual and mystical characteristics, evangelicalism is, we believe, coming into a new day of power within the realm of Scottish Ecclesiasticism.

The land is overwhelmingly—almost solidly—Presbyterian. The Church of Scotland and the U.F. Church can total up 1,250,000 communicants, while Congregationalists count 36,000, Baptists 21,000, Methodists about 12,000. Methodism, first, introduced by Whitefield and Wesley before the middle of the eighteenth century, seems, lately, to be growing, but only among the heterogeneous lower-class workpeople; while the Unitarians, who are not considered worth mentioning in Dibelius' statistics, and who can only number about a thousand in active connection with their churches, keep their ground with difficulty.

Carlyle once, in a letter to Emerson, spoke of Unitarianism as the "half-way house to Atheism," and the remark illustrates the attitude of even the educated and liberal. If Carlyle himself was anything nameable he was a Unitarian. He might quarrel with the Emersonian "moonshine" in the interest of sober historical facts, but I don't think he would have quarrelled with Dr. Martineau or even with Theodore Parker. Still, Unitarianism is taken to be a flourish for Atheism! That is Scotland all over! And to get

over Scotland, to drive any effective wedge into this ancient, wooden Presbyterianism, Unitarianism will have to come not as the cold iron, but iron red-hot and burning, from an evangelical, spiritual fire.

The impression which Scotch people seem usually to get, if they ever enter a Unitarian chapel, not only in Scotland but in England also, was put into rhyme by Burns, while once in a different church :

"As caul a wind as ever blew,
As caul a kirk, and in't but few,
As caul a minister as ere spak
Ye'se aw be het ere I come back."

Let it be said that in many cases that is only surface contact ; as cold as earth on the top, the globe may have fire enough below ! For Scotland, however, Unitarianism can only be said to have heroically, or less heroically, failed.

Presbyterianism has always been, and is now, conservative ; conservative in church life and conservative in church theology. Theology has been the peculiar temper or, if you like, distemper of Scotch religion. In the old days, Dean Ramsay tells us, it did not much matter what a minister's text was, the sermon always went along its *via dolorosa*—from the Fall of Adam and man's guilty state thereby, lingering upon his restoration through the Atonement of Christ, and at length reaching justification by Faith and the terms of the New Covenant ; after which, of course, one might expect the application, the exhortation, and, in the preacher's good time, the conclusion. It was all a question of right doctrine. When poor David Hume, the sceptic, once fell into a swamp and could not get out, he begged an old Scotch woman passing to help him, reminding her that Christian charity bids us to do good to all, even atheists. "Christian charity here, or Christian charity there," replied the old worthy, "I'll do naething for you till ye turn Christian—ye maun repeat the Lord's Prayer and the Creed ; or faith, I'll let ye grafel (grovel) there as I fand ye !" And Hume, in terror of his life, had to do it.

And yet, with all this interest in theology, Scotland has produced no theologian of any consequence. It can't move forward freely, being laden like a poor ass with the heavy burden of its creeds. Freedom of thought and inquiry are not appreciated or wanted in the Church. Dr. Dibelius has rightly noted that in Scotch theological colleges theology is prosecuted not as a science, but as the *handmaid* of the Church's life—*slave* would be the better word.

He points out that all the professors are taken from the ranks of the active practical ministry—a gain to the church as such, but an irreparable loss to the subject taught, as a science. That also, we may add, accounts for the fact that the theological professors are so painfully obsessed with the thought of "the weaker brethren." Chair and pulpit alike have always this idea of the Church looming in the back of their minds ; they are anchored to it, and it keeps them from going forward as they should. They hang back for the sake of the weaker brethren. The men who count in the modern thought of young Scotland are the men who got their

light and leading from Germany, Edward and John Caird and Flint, the last to a much less degree, we imagine. And when the essence of Kant and Hegel is abstracted from the Cairds, what is left, as far as original thought is concerned ?

There was one man who had it in him to make some contribution to European thought, in connection with Biblical Criticism : that was Robertson Smith. In 1870, while he was a young professor at the Free Kirk College in Aberdeen—so brilliant that he had stepped from the student's desk into the professor's chair—appeared his contributions to the ninth edition of the "Encyclopædia Britannica," contributions which made the ancient lethargic orthodoxy shake its venerable bald head in dismay, and in righteous anger kick for its life. On May 26, 1881, Robertson Smith was deprived of his chair in Aberdeen. What Scotland rejected Cambridge took in. That was prophetic. Any real furthering contributions to Biblical Criticism in this country have come from England. And recently the most brilliant of young Scotch critics has passed out of Scotland to Oxford, and its freer atmosphere. Here and there a voice for Freedom rises from the grave, but it finds a poor and meagre echo ; the most advanced are far behind. "Of theological liberalism in the proper sense of the word Scotland to this hour knows nothing." That is approximately fact. True, the door of liberty is being very slowly and cautiously opened, but few there be that go in thereat.

In the march of progress Scotland falls out of reckoning. She is too paralysed by fear to utter a voice. Sir William Ramsay and George Adam Smith may be read beyond the borders of their own church, but what has either of them to contribute to theological advance ? One may burrow in deserted cities, the other write fine prose, but neither has the philosophy nor the insight that can lead the present or open up the future. Sad to any son of his country who would gladly see her as once she was, the seat of leading thinkers in these British Isles ; sad, but just the summing up of Dr. Dibelius in this book, which is a masterpiece of painstaking, thorough, and illuminated work :—

"As always hitherto, the general attitude of the Scotch churches in the matter of 'Confessions' is wholly conservative. Not only that the leading circles have no mind to grant a right in the church to those positions which are advocated by the so-called liberal theology in Germany ; but among the ministers themselves there is a total lack of such as would be ready to fight for them. Again and again, it must be emphasised that in Scotland the theoretical cause falls behind the practical."

Since the time of Robertson Smith all that has been learnt is, that only in the gravest circumstances need one proceed against minister or teacher on the score of his theological views, and hope to succeed. That is surely little, when at the same time you are told that not here but on German soil must the great battle of doctrinal and religious progress be fought. *There*, not here, is the scene where the real drama is being played out.

R. NICOL CROSS.

TYPES OF ENGLISH PIETY.

It does not seem as if the modern world, in the west, has much room for Piety. The word has an old-world flavour about it. In some strange fashion—perhaps some far-off association—it suggests to me lavender and an old garden. It is out of place amid the dominant mechanism of modern life. It belongs to quieter and simpler times. It is like a wayside flower smothered and choked by the dust-trail of the motor car. It cannot live in the same world with the lust of speed and the love of hustle ; and this is largely our modern world.

William Law defined Piety as "the earnest application of the soul to God, as the only cause and fountain of happiness." Mr. R. H. Coats* defines it as "the effort of man's entire personality to adjust itself to the totality of his spiritual environment, and come to terms of harmony with the supreme over-arching and underlying Power, in whom we live and move and have our being." The latter puts in cosmic terms what the former says in simpler anthropomorphic language ; but the thing is the same. You will have to get into the by-ways of modern life, even of modern religious life, to find it. It is not a common flower in our church gardens. For our churches are largely over-run with the business element. The ark is the treasury-chest. The sanctuary has almost been lost. We do not take the shoes from off our feet. Social problems intrude ; the strifes of the dusty highway echo in the shrines. Many are able to discuss the psychology of prayer, but few pray. We have a New Theology and a New Thought, but our religious husbandry, scientific and up-to-date as it is, does not seem able to grow the old fragrant plant in the modern soil. We know too much to be pious. We are too much concerned about the doing of things to be pious. We have strayed from the simplicity of the child-heart. We are blasé in point of wonder. We are the victims of our achievements. We are strangers to that humility which lies at the root of both greatness and goodness.

When Mr. Coats wants examples illustrative of his three different types of Piety, he has to go a long way back for them. Lancelot Andrewes, George Herbert, John Keble, John Bunyan, William Cowper, Henry Vaughan, Samuel Taylor Coleridge—your average church-goer would be hard put to it to secure half marks, or even one-third marks, in answering the question as to who these were, when they lived, what they wrote. They belong to another world than that of the things he is mainly interested in. He is interested in the elaboration of organisation, in the popular preacher, in the relation of scientific discoveries to the facts of his faith ; he has probably long abandoned the habit of prayer, he regards the devotional portion of public worship either frankly as a bore, or as a necessary performance, or as a preliminary ; he measures success by results, and, while he is by no means innocent of "good works," whether

* "Types of English Piety." By R. H. Coats, Edinburgh, T. & T. Clark. 4s. net.

personal or by proxy through the subscription list, he is not conscious, in his own private life, of the need of meditation, communion, or any of the real exercises of the religious life. The men whose names have just been mentioned were not strange phenomena unrelated to their time; they were possible only because of a certain quality of atmosphere and energy and consciousness characteristic of the religious life of their day; our world does not produce such men because the modern religious community has different characteristics. The consequence of this is that in reading Mr. Coats' book one feels almost as if one were passing through an ancient armoury, or studying the costumes of a hundred years ago.

Why is it that there are types of Piety? It is a fact familiar to the student of psychology that ideas arise in the mind not singly but in systems. Each prominent idea comes up with an associated system of fringe-ideas. These fringe-ideas are very important. The idea of God, for example, in the mind of Jesus, and in the mind of a typical Pharisee, is associated with a different system of fringe-ideas; hence a differing religious attitude and method. The idea of Nature, again, in the mind of Haeckel, and in the mind of Wordsworth, is associated with a different set of fringe-ideas; hence a differing outlook and reaction upon Nature. A good deal of the difference in mental quality and life-spirit which lies between man and man may be expressed in terms of the different "fringes" associated with the dominant ideas in the mind.

Piety is one thing all the world over. We have already had it defined. If a man has any visual image corresponding to the feeling of Piety—and most men have—it will be the image of a son in the presence of a father with love lying warm and free between them. That which causes it to happen that there are various types of Piety is that this focal idea, or image, is associated in the minds of different men with differing systems of fringe-ideas. It is this fringe which determines very largely the warmth, and colour, so to speak, of the focal idea; also the quality of action that flows from it. The fringes themselves are determined by a man's temperament, tradition, education, and environment, by the kind of ideas which, whether by instruction or by intuition, have come to be associated for him with the notion of God as the idea-system has gradually formed in his mind.

Mr. Coats has written an essay always delightful, fascinating, stimulating, and not unseldom brilliant alike in sympathetic insight and critical acumen. He marks three principle types of Piety in the religious life of England—the sacerdotal, the evangelical, the mystical. If our theory of fringes is sound, he himself cannot well belong to all three; possibly he belongs to none of the three, but to a fourth type at which he only hints, namely, that which characterises the advocates of liberal Christianity; yet it is amazing to find with what vividness, enthusiasm, sureness of touch, warmth of genuine feeling, the suggestion almost of actual personal experience, he deals with each in turn. The rare gift of a sympathetic imagination dwells in double portion with him; he projects himself

into the various types with a completeness of self-identification, and yet never leaves his critical faculty behind him.

Is it possible that a new type of Piety is arising in these modern days? I think that it is very likely. It would seem at any rate that the way is being prepared for it. There is a gathering revolt against mechanism; the cult of the simple life, the practice of mental culture, and such like, seem to be the heralds of something; the man of the world writes them down as the fads of mere cranks, but he is not the best judge of the inwardness of a movement. The Church, moreover, whose central energies have been as much dissipated as expressed in such public works as the education of the children of the people and the care of the sick and the poor—vicariously taking upon herself the common burden at her own cost—is now being largely relieved of such labours by the recognition of community-responsibility. She is becoming free to get back to her proper function. The rehabilitation of immanentist theology, coupled with the results of psychological investigation into the nature of personality, has given a new significance to the worth of the individual and its relation to the spiritual organism. The limitations of the intellect are more clearly marked—as, for example, in the writings of Bergson—and the sense is growing that man has other and better faculties for the apprehension of reality. Thus, while it is not possible altogether to rationalise prayer and devotion, these things begin to find a reasonable place in the whole round of a man's self-expression. There is an increasing number of people who are definitely setting themselves to the simplification of their lives, and the development of the profounder functions of personality. There are many who find that they can work better in the world, and for the world, if their souls are at home with God.

These are among the signs of the times. They seem to foreshadow a revival, perhaps rather a new up-thrust, of the religious consciousness. If this can establish itself—and this is largely a question of our readiness to receive it—some of us who stand here shall not taste of death before we see the Kingdom come in power. For this deepening of personal life necessarily involves the re-discovery of the human unity; and this, in its turn, involves the doing away with those divisive things, those "works of the Devil," which, whether in the form of creeds or of long-established social iniquities, keep men apart and at strife.

E. W. LEWIS.

AT CHURCH IN NEW YORK.

THE opportunity of worshipping once more with Robert Collyer was not to be missed.

So evidently thought President Taft, who in the middle of his strenuous political campaign in New Jersey, found time to attend the service at Thirty-fourth-street, New York, on the last Sunday in May. On the previous day he had covered 125 miles in his automobile, and had addressed twelve meetings. On Sunday morning

very scantily attended, he walked into Church, showing his companions into the pew before him. A strong, honourable, high-minded man, but possibly not strong enough to rid himself of the incubus of the party political machine.

But my interest was not in President Taft, but in Robert Collyer. Years ago (was it forty) I had heard him speak, standing on the slope of the Dingle, in Liverpool, with the vessel that was to take him back to America lying in the Mersey in full view of where he stood. Since then I had heard him on Decoration Day in his New York Church, thirty years ago. I remember his story to the crowded congregation of men of the comrade who told him, as life passed away from him, that he had seven very good reasons for not coming to the War—a wife and six children. Again, I had listened to him in Liverpool and elsewhere. Now once again, the well-known voice, strong and clear, if not quite so distinct, invited us to sing, "From all that dwell below the skies, let the Creator's praise arise." Later on, he added to his announcement of the hymn, "Everybody sing," and everybody did sing. A welcome change from thirty years ago, when I remember the same invitation was not very generally responded to. The lesson was read by the Rev. John Haynes Holmes, Mr. Collyer's assistant minister.

It was our venerable father in God who invited us to the "old sweet errand of coming to our Father." The keynote of the service was struck at once, as he gave expression to the faith that "Thy dear Son was present with us, helping us now and evermore." His sermon was directed to the thought of Christ. "Is not this the Carpenter?" It was full of all the homely illustrations, the apt personal reminiscences, the pithy and expressive phrases with which many of the readers of THE INQUIRER are familiar. The sermon, read throughout, showed no falling off in this from any previous deliverances of Robert Collyer that I can remember.

He ventured the supposition that Joseph had upon one occasion promised Jesus that one day he would take him to the temple, where the Rabbis would be able to answer the earnest questions Jesus put to him, his simple old father. "The old father probably forgot the promise, but not so the boy." Clement writes of him as a carpenter and builder with his father, a maker of ox goads and ploughs. So it was a wise master builder who told the story of the house built upon the sand and upon the rock. The very limitations of his knowledge, of his reading and of his race, helped to make Jesus what he was, a true Son of Man. "So human, therefore so Divine." He learned as he went along, and it was after his talk with the Samaritan woman that he told the story of the Good Samaritan. Why should we trouble ourselves with these limitations? "All he knew he told us. All that could be done he did for us." He was a true Son of Man because he reached downward to the lowest. He seemed to say to the sinning one "God help thee, there must have been something wrong that you have come to be where you are." He wept by the graveside, he shrank from the

shadows. It was in his humanity that he was most divine.

It is the measure of our own manhood, if we are loyal to Him, to be a Son of God, we must be a true Son of Man.

Jesus, Mr. Collyer declared to be the most exalted religious genius God had ever sent to the world.

Where lay his secret?

It was because he rested utterly and without debate, not only on the Fatherhood of God, but also in the Motherhood of God.

Though once he seemed to think that God had forsaken him, never for a moment did he think that he could forsake God. Still he was a carpenter, a man of the field, a democrat, one who hated the tyrants and the tyrannies, the bigotries and the bigots.

He saw right into the heart of Heaven through his own heart. He was the sacred seer of the eternal life.

"I want him to be the Captain of my Salvation."

"I rest in him."

"May we realise what he has been to the ages, and what he is still to us." So he closed.

In one hearer's mind one question remained.

What is his secret—the secret of Jesus? How comes it that all the finest, the holiest, the purest souls that have lived since his time have one and all acknowledged their loyalty to the great Captain of their Salvation?

The leaders of past ages and the leaders of our own are one in their glad and profound allegiance. Added knowledge, wider experience, the light from other faiths and other traditions does not diminish, but seems to increase the testimonies of the best of men to one greater than themselves.

When we are most truly human, said Mr. Collyer, then are we most truly divine!

Has humanity become so perfect in him that it has seemed Divine in very deed and truth?

One phrase, and one phrase only of the aged preacher, called up a protest in my mind.

He spoke of Jesus as not looking down upon us from the awful influence of the Godhead. Does not the Godhead whom Jesus has revealed to us become the tender father speaking to his children? For is it not his voice, the voice of his Father, and our Father, that we hear when we listen to our Master, and in His face we see, not indeed, "the awful influence of the Godhead," but the Father?

R. R.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE LAND HUNGER.

SIR,—Eight years ago we wrote an open letter to the Press, inviting readers to

send letters and documents describing their memories and experiences of life in rural England under Protection. We received a large and remarkable response from the whole country, with the result that the volume now known as "The Hungry Forties," was prepared and published. This volume was made up almost entirely of information voluntarily supplied by men and women who knew the difficulty of living in a time when Protection (Tariff Reform) and the Corn Tax still robbed the people.

We have always felt that in England Free Trade has not had a fair opportunity of being a complete success, whilst the land on which the people live, and from which the food of the country might be obtained, is still in bondage. To-day we need Free Land to give Free Trade its full scope. Richard Cobden, in his last speech at Rochdale on November 23, 1864, said:—

"If I were five-and-twenty or thirty, instead of, unhappily, twice that number of years, I would take Adam Smith in hand—I would not go beyond him, I would have no politics in it—I would take Adam Smith in hand, and I would have a League for Free Trade in Land, just as we had a League for Free Trade in Corn."

Holding these views, we should be glad if readers of this letter would correspond with us and communicate their experiences of land renting and land buying, especially in connection with small holdings and allotments, rack renting, land going out of cultivation, arbitrary ejections with no compensation—or inadequate compensation. Illustrations of what could be done even now to cultivate the common and waste lands of their district, or to restore to cultivation lands that have gone out of use, might be given.

In connection with this subject is the burning one of cottage accommodation; here perhaps some readers will add information in regard to cottages in their neighbourhood; the tied house system, the difficulty of obtaining houses, and the high rents paid in many places; cottages with inadequate accommodation for families, and therefore insanitary and leading to immorality. Information also might be given in regard to the difficulties in the way of marriage of young people from lack of house room, with the result of emigration to foreign countries or to the towns.

Other subjects and points will suggest themselves, and the experiences of the past and of the present will all be of interest and value, and of service in bringing these great questions before the country. As we promised in connection with "The Hungry Forties" so we now promise correspondents that a book will be prepared and published as a result of this inquiry. Any documents addressed to our care will be copied and returned if desired.

(Signed)

T. FISHER UNWIN.
JANE COBDEN UNWIN.

Oatcroft, Heyshott, Midhurst, Sussex.

BOOKS AND REVIEWS.

THE RELIGIOUS SITUATION IN FRANCE.

L'Orientation Religieuse de la France Actuelle. Par Paul Sabatier. Paris: Armand Colin.

THE title of a book is often but a more or less arbitrary label, a convenient rather than intimate designation of its individuality. Sometimes, however, a title succeeds in being the compression of the whole spirit of a book into a phrase. M. Sabatier's title has this happy quality of significance. It reveals at once what is to him essential in religion. The life of religion is rooted in the past, but it is wholly directed towards the future. Where its gaze is turned consistently backwards, it dies down into an imitation which is not merely non-religious but is in danger of becoming irreligious.

It is from this point of view that M. Sabatier seeks to describe the actual religious situation in his own country. Historically France belongs almost exclusively to the Catholic Church. The administrative acts of 1685 secured for that country religious unity, though at a great cost. French Protestantism is a historical memory, not an actual religious force. It is true that the adherents of that creed exercise an influence upon the national life out of all proportion to their numbers. They are respected, they are trusted. Even their religion, as a social fact, is invested with a certain measure of cold and distant respect. But as a religion it makes no sort of appeal to the French character. And since the Separation Law of 1905 the possibilities of its religious influence have, if that were possible, been still further reduced. Up to 1905, French Protestantism was represented by two churches, the Reformed Church of France, Calvinist in organisation and doctrine, and the Lutheran Church of Alsace-Lorraine. Since 1905 the Reformed Church has split up into three sections, the National Union of Reformed Evangelical Churches, representing an uncompromising Biblical orthodoxy, the United Reformed Churches, embracing the small group of religious Liberals, and the Union of Jarnac founded for the purpose of mediating between the orthodox and the Liberals, but finally compelled by the difficulties of the situation to become itself an independent and rival organisation. It is perhaps not wonderful that a church so divided has lost such influence as it might once have hoped to exercise, has indeed lost all hope or purpose of exercising it.

There remains the Catholic Church. Here the situation is, in M. Sabatier's view, much more complicated. It is indeed so complicated that a superficial reading of M. Sabatier's book may well produce upon the mind of the reader an impression of utter confusion. It needs sympathetic attention to recover his hope from the midst of the desperate situation he so vividly pictures. Materially the Roman Catholic Church in France has since 1905 been struggling for bare existence. In many dioceses, perhaps in most, it is already financially insolvent. Its seminaries

are rapidly emptying. In the diocese of Paris, comprising three million souls, there were in the year 1910 only sixteen ordinations. Last year only eleven. This year there will be fewer still. Of nine seminarists called from the Roman Seminary in 1910 to fulfil their legal term of military service only two returned. It seems as though the Church were rapidly sinking into bankruptcy both of men and means. In a few years it may be that the Church in France will be manned almost entirely by members of religious orders and of orders which cannot legally maintain congregations upon French soil. The Church will have become a wholly alien institution.

This material bankruptcy is naturally the index to its moral bankruptcy, to its utter lack of influence upon the national life. And the moral bankruptcy of the Church is all the more hopeless because it is by no means the result of a depression of moral tone among the clergy. Never, indeed, was the moral standard of clerical life on a higher level. The priest is almost universally respected for the simplicity, the earnestness of self-sacrificing devotion, which almost invariably characterises his life. The system which he represents is the one thing about him in which the great masses of the people are not interested. In so far indeed as religion is the consecration of certain moments in the life of the individual which have a social interest and significance, it is still treated with at least formal respect. Its ministration in this kind are both expected and demanded. But its modern specialised devotion, its obstinate insistence on the archaic ecclesiastical discipline, and especially perhaps its reactionary political attitude, have separated it by an impassable gulf from the life of the people. It can no longer recognise and encourage what is best in that life, as it has also lost the power of effectually reproving what is worst in it.

The official Church can only helplessly wring its hands over the religious apostasy of France. M. Sabatier's thesis is that there is no need for such an attitude, that France is deeply stirred by a renewal of the religious spirit, that that spirit will in the end succeed in renovating the actual religious tradition of the nation. There are, he insists, two Catholicisms in France, the official Catholicism which is dying and the Catholicism which is being born out of the decay of traditional fame. The latter, he believes, will enter into the full inheritance of the former. It is too generous a hope to be lightly set aside by anyone who believes in the universal human need of religion, and the unlimited power of religion to renew itself. That hope will not be rebuked even by the formidable power of resistance of an ancient religious organisation, forced by every threat to its continued dominance to become more blindly obstinate in the assertion of its most disputable claims. It is still possible to conceive of even such a resistance being overcome. But assuredly there is needed to overcome it an immense fervour and vigour of religious certainty concentrated into a sustained purpose and effort of renewal. If one is compelled to hesitate about subscribing to M. Sabatier's generous faith in the future of French religion, it is only because the religious forces which he so lucidly analyses

seem as yet too vague and consciously unrelated to effect the revolution which is necessary. Yet he would probably reply that life is a slow process but a sure one, that the factors of religious change, which as a historian he indicates, must in time converge to the necessary consciousness and intensity of purpose. That raises the further question whether a great religious change can ever be the product of a gradual evolution, or must perforce involve a conscious and revolutionary breach with the past. In the sphere of religion at least, that is a problem which must be left to the future to decide. The history of the past affords us no precedent here.

A. L. LILLEY.

NONCONFORMIST QUESTIONS.

Nonconformity, its Origin and Progress. By W. B. Selbie, M.A., D.D., Principal of Mansfield College, Williams & Norgate. 1s. net. (Home University Library.)

EVERY time a fresh and sincere attempt is made to review Nonconformist history, and to place it among the living tendencies of our day, there inevitably arises the question, Can Nonconformity as such continue to have a *raison d'être*? With the growing certainty of changes now at last arriving in the "Establishment of Religion" in these kingdoms, must there not come also a change of aims and attitudes among great numbers of people whose Nonconformity had strong historical roots in the situation, "State Church *versus* Voluntaryism"? Principal Selbie, in his careful and comprehensive sketch, thinks that "after the Church is disestablished" Nonconformists will find their *raison d'être* in that "more democratic ideal of Church government and fellowship" for which they stand in striking contrast to the Church of England. Does not this, however, too much assume that "after disestablishment," other things will remain entirely as they now are, e.g., that the "freed" Church of England would in the anticipated circumstances, not effect a measure of democratisation; or that the increasing appreciation of beautiful Catholic forms of ritual would not change the face of much "freed" Dissent—"freed" in this case from ancient antagonism to noble usages of which its enemy has had the monopoly? The great probability seems to be that the all-changing Time-spirit, while overturning so many of the ancient landmarks, is not going to leave untouched the not very stable forms in which the religious unrest of the last three centuries happens to have clothed itself.

It is only just to say that Principal Selbie writes with a full consciousness of the impending changes in religion and social life that are now all about us. He frankly states that the great masses of the wage-earning population are altogether alienated from the Churches, whether Nonconformist or Anglican. The reasons for this, he says, are predominantly social, and he looks to a quickened social conscience and deeper study to remedy the matter. The comment may be ventured, with regard to this, that while it is a true answer so far as it goes, it is scarcely relevant to the subject.

No doubt there must be more study. But all the Churches, and all men, must study. The question is, What, if any, is the specific contribution of Nonconformity to the problem of religious decline under social stress? And if such specific contribution is out of the question, then will not Nonconformity, more and more, be out of the question?

It is much more to the point when Principal Selbie roundly affirms that we have now reached a period of religious reaction, an ebb-tide in spiritual things. It is good and heartening to find that, in such a crisis, he puts his faith in a wider theological outlook and an untrammelled exercise of the intellect. He admits that "men still cling pathetically to the old formularies, and regard every suggestion to alter them as a profanation of the ark of God. Even among the larger Free Churches, there is not a little intolerance. . . . It is impossible to put back the hands of the clock, and the Churches must be able to speak to the men of to-day in the terms of the current intellectual life." How delightful, if we may look to the Principal of Mansfield to be the leader in the great approaching Transition. That the omens are favourable, we are convinced from what he says, in weighty and balanced language, almost in the closing words of the book. He is speaking of Unitarians. "Their aims and methods naturally keep them apart from the Evangelical Free Churches, but as changes are taking place on both sides it is to be hoped that better relations may be established in the not very distant future. . . . The hard dogmatic attitude which has characterised both sides alike is found to be no longer possible. And as it comes gradually to be understood that belief in the Divinity of Christ depends not so much on philosophical interpretations of His Person and place in the Godhead, as on the Christian's personal faith in and devotion to Himself, the old Unitarian controversy loses much of its point and meaning."

He goes on to define the evangelical position as being that Jesus Christ has the religious value of God. This was the position Dr. Selbie took up in his recent Deansgate Lecture, and it is a position that can be held by Unitarians without contradicting their fundamental prepossessions. Truly the omens are favourable.

The historical part of the book, needless to say, is very thorough, considering the amount of space at command. The writer tells a plain story, without unnecessary varnishing, and gives an immense amount of information.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & CO.:—Stories for Young Hearts and Minds: F. J. Gould. 2s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—Scripture Teaching in Secondary Schools.

MESSRS. P. S. KING & SON:—Taxation of Land Values: John Orr, M.A. 1s. net.

MR. T. FISHER UNWIN:—The Lower Depths: Maxim Gorky. 2s. 6d. net.

MISCELLANEOUS.

Review of Theology and Philosophy, The Quest, Sunday School Quarterly.

FOR THE CHILDREN.

BABES IN THE WOOD.

BABES in the wood? Yes, dozens—scores of them for those who have the desire to find and the tireless patience needed for successful looking and listening. Bird babies not only in the wood, but in the lane where the wild rose is flinging pink and green sprays far down the hedge bank, in the green pastures beside still waters where sleek cows lie peacefully chewing the cud, on the fell-side where the lambs are playing, among the sedges of the marsh, and—tantalising though it be—deep down in the hay grass now ripe for mowing and not to be trampled.

More British wild birds build nests in May than in any other month; therefore, from late in May to well on in June we may expect to see the greatest number of young broods. During the first week of this month few of the nests visited by me contained eggs; but there were little families in all stages of growth, and some nests from which the birds had already flown. Come with me to a small wood which I know well, where you shall certainly see some young birds.

This wood is composed chiefly of young firs with a few silver birches and other young trees scattered among them. Here and there we shall find a full-grown oak, and close at hand is another wood full of oaks. The presence of these oaks is probably one reason why so many birds choose to build in the small wood; instinct teaches them that green caterpillars will be in very great demand in June and July, and that oaks supply these in great numbers. We shall find our wood difficult to get about in, for draining trenches are cut all across it; and when the young trees were thinned out in February or March they were left just where they were cut down, and now lie half hidden among the yard-high bracken. Where there is no bracken there are nettles growing in tangles of bramble. Thus this wood gives just the shelter which a large number of small birds seek for their nests. We must thread our difficult way as quietly as we can, for we depend partly on the birds themselves to unconsciously betray their nests; if we startle them away in advance we may lose valuable clues.

That little heap of loose sticks with nettles growing through it is a likely place for a whitethroat's nest. You know that "nettlecreeper" is one of the names of this bird. No, you need not go up to the spot; fling this bit of dead wood in that direction, and if a bird is there she will rise. No movement; pass on, and be all ears as well as eyes. "Chuck-uck-uck." Do you hear that? Softly now—we must not terrify that little brown bird which we hear scolding us because we are near her nest. "Chuck-uck-uck." There she is, in that tiny birch. How restlessly she flits about. If we follow she will not fly up and away, but will skulk about within a few yards of her treasure. No nest is to be seen, but there certainly is one. I know it by the bird's behaviour. We will go away for awhile and will visit the nest of a pair of bullfinches which I know of

and have visited a few times. Stay, we must make landmarks or we shall not find the place again. We will place these two whitish stones at the foot of this young horse chestnut, the only one anywhere near.

Now follow me to Mrs. Bullfinch's home. It is built of birch twigs, and lined with dry grass and hair. When I found it she had five bluish-green eggs blotched and streaked with dark red and purplish-brown. During the early days of sitting she would fly off very silently if the little tree was touched; but as the hatching advanced she sat tighter, and from the time she had two eggs hatched out she sat, as the bullfinch always does, very closely. Books tell us that this bird will allow herself to be stroked on the nest. One day, when I very gently raised the branch which conceals the nest, she crept to the edge of it and lay motionless for a few seconds before she stole away. Two of her eggs had not hatched out when I paid my fourth and last visit six days ago and twenty-one days from the date of my first visit. If they are still in the nest we will remove them, for they will not hatch out and will only be in the way.

Here is the tree. No, not the birch; bullfinches do not build in deciduous trees, that is, trees which shed their leaves in winter, but in firs or other evergreens. The nest is about three feet from the ground. Walk round the little tree. You can see nothing? See, I raise this bough. Ah, now you have it. Yes, it is a pretty nest and uncommon-looking. No parent bird on it. Surely the birds are away seeking food for these two fine fledglings. There are no eggs to be seen, and where can the third fledgling be? I will gently move this bird and look below. See here is a dead bird not more than a third the size of the others, so it must have died some days ago. Its tiny body is decaying. Why did not the parents throw it out? Perhaps it is too heavy for them. I will very carefully draw it out. There, birdies, we have done you a good service by dragging the poor wee corpse from under you. Notice the atoms of pale reddish fluff on the throats and breasts of these young birds; they are to have salmon red feathers there when they are grown up. Mark also the beginnings of white feathers round the roots of their buds of tails. One of the distinguishing marks of a bullfinch is the white rump, seen most clearly when it flies. I am pleased to see this mark at so early a stage, for it means that if ever I see a young bullfinch that has just left its nest I shall have little difficulty in recognising it as a bullfinch.

Now we will go back to our two white stones. How thick the undergrowth is on this slope! It is hot work pushing through it in this blazing sunshine, and the brambles grip one's clothing unmercifully. Now down on hands and knees to crawl under these close-growing young larches; it will prove the easiest plan on such an incline as this. There we are through, hot and panting, but it is all in the day's work, and well worth while to the real bird lover. We are close to the white stones, so keep a good lookout. There, a bird flew out of this young fir. Ah, you have the nest! It is crammed full of babies. How comically

skinny! Five of them, probably two days old. Why do I think this? Because they lift their heads steadily, and have already clearly-defined traces of fluffly down on their heads and bodies. If they were much older you would see faint signs of the quills out of which the feathers are to grow. This must be the nest of our skulking whitethroat, for the cup is deep, far deeper than that of the bullfinch, and flimsily woven of dry grass and lined with finer grass and horsehair. No feathers. Whitethroats do not use them. There comes a parent bird with a bill crammed with insects. Let us hurry away and leave the babies in peace.

A bird rose just on your left. It came from the ground; let us look about; tread cautiously or you may trample it. I heard a willow wren's song as we came near here, so look for a domed nest made chiefly of hay and much more closely woven than our last. It will be lined with such things as moss and wool, and above all these there will be feathers in plenty. Here it is. Yes, a willow wren's family of four young and three eggs. The parents are in that big oak; that "tewy, tewy" so anxiously uttered is their alarm note. Here again we must not linger or the eggs may chill. We will come to-morrow and hope to find the nests of some warblers, or a blackcap or wren. All such birds are likely to favour a wood like this.

EMILY NEWLING.

MEMORIAL NOTICE.

MR. HOWARD SAMUEL SMITH.

BIRMINGHAM has lost one of its prominent citizens, and the liberal religious movement in the Midlands one of its staunchest supporters in the death of Mr. Howard Samuel Smith, which occurred on Saturday, June 15, at his residence, Oakfield, Woodbourne-road, Edgbaston. Born in 1842, Mr. Howard Smith was the fourth son of the late Mr. Brooks Smith, who for many years in the Town Council and in other capacities was prominently identified with the public life of Birmingham. His mother was a daughter of the late Mr. James Ryland. His professional career as a chartered accountant was one of great enterprise and success. In reviewing its course, the *Birmingham Daily Post* writes:—"Many years ago Mr. Smith became a member and afterwards a Fellow of the Society of Actuaries, and he was a Fellow of the Actuaries' Institute of Scotland, and of the Royal Statistical Society. . . . He took a prominent part in the movement which resulted in the incorporation of accountants by charter, and he not only occupied an important position in the councils of the society, but he filled the office of President, and also held the presidency of the local branch. Busy man though he was professionally, he was keenly active in many movements of social and public importance. For a number of years he was a member of the Birmingham Board of Guardians, and he took a lively interest in the administration of the Poor Law, as well as in the work

devolving upon the Board of Overseers, of which body he was at one time chairman. In 1868 he was the local secretary of the Social Science Congress, which, in that year, held its meetings in Birmingham; he kept the accounts of the Education League, established in 1869; he was a Governor of King Edward's School; and he was the secretary for several years of the Nursing Institution and the Birmingham and Midland Counties Sanatorium. In 1873 he was also the hon. secretary of the Birmingham Musical Festival. In politics, a Liberal, Mr. Smith followed the late Mr. Gladstone on the question of Home Rule, and when the fortunes of the party were at a low ebb in Birmingham, he did a great amount of good work as an active member of the executive committee of the Liberal Association to promote the principles of Liberalism, in opposition to the strength of Unionism which prevailed in every division of the city. He was a magistrate for the county of Warwick, and discharged his duties as a member of the Aston bench."

As a Unitarian Mr. Howard Smith was a regular worshipper at the Church of the Messiah, with which his family has been connected for several generations. His familiar presence there, his ever ready counsel, sympathy and generous support of the work of the church and its institutions, all will be sadly missed. From 1881 to 1887 he was the treasurer of the church, and at his death he had been a trustee for forty-four years. Further, he always took a deep interest in the Hurst-street Domestic Mission, and was president of its committee. Mr. Howard Smith was married in 1872 to Miss Ellen Follett Osler, daughter of the late Mr. Clarkson Osler. He leaves also four children—two sons and two daughters. One daughter is the wife of Mr. Cecil Crosskey, the other of Mr. P. J. Worsley, jun. Mr. Howard Smith was a brother of Mr. Priestley Smith, the oculist.

At the Church of the Messiah, on the ensuing Sunday, Mr. Austin spoke of him as one honoured and loved by all who knew him. He referred to him particularly as illustrating the progressive spirit, which spirit, "descending from father to child continually, bears continually its rich fruits in private life, in the life of the community and in Church life."

The funeral took place on Tuesday, June 18, at Quinton, near Birmingham, and was attended by a large number of mourners and friends and representatives of many societies. His last resting place, Quinton Cemetery, fittingly overlooks a wide tract of beautiful country dear to Mr. Howard Smith's heart, and associated with many of his happy leisure hours.

MEETINGS AND SOCIETIES

MANCHESTER COLLEGE, OXFORD. CLOSE OF THE SESSION.

On Thursday and Friday, June 20 and 21, the proceedings in connection with the close of the summer term at Manchester

College, Oxford, took place. On Thursday papers and essays were read by the students. A sermon was preached by the Rev. C. E. Reed, of Ringwood, who has been spending a year at the College, and by Mr. Györfi and Mr. Holden, who are leaving the College on the completion of their course. An interesting address was delivered by Dr. Mellone, Principal of the Unitarian Home Missionary College, Manchester. Mr. Wicksteed also gave a short address, expressing his feeling of the unusually high standard reached by the students in their examination work. In the evening a *soirée* was held in library, and an address was given by Dr. Carpenter on the work of the College. The Trustees' meeting took place on Friday, at 12 o'clock, when, in the absence of the President, Sir John Brunner, the Rev. H. E. Dowson, chairman of committee, occupied the chair. A cordial vote of thanks to the Principal and members of the teaching staff was moved by Mr. Wicksteed and seconded by Mr. Monks. The Principal, in his reply, referred to the great ability of the present students and the very satisfactory diligence they had shown in their work. Amongst the juniors who received prizes, the work of Mr. Sydney Spencer and of Mr. C. P. Scott, son of the Rev. Lawrence Scott, was especially commended. The Rev. D. C. Simpson, lecturer in Old Testament and Hebrew, who has been acting as Dean over the Residence in the absence of Mr. Jacks in America, was thanked for his wise and careful management. The address of the Committee was adopted, officers were elected, and a vote of thanks to Mr. Dowson concluded the meeting.

In the afternoon the Valedictory Service was held in the chapel, at which a farewell was spoken by Dr. Carpenter to the three retiring students, Mr. Holden, Mr. Györfi, and the Rev. C. E. Reed. Mr. Dowson delivered the address welcoming them into the ministry.

Dr. Mellone's Address.

Dr. Mellone, in addressing the students, based his remarks mainly on a number of the essays on "Bergson's Theory of Matter and Spirit," which had been written for Mr. Jacks during the past session, and which he (the speaker) had recently read. After commenting on the high order of the work shown, and making some critical comments, Dr. Mellone indicated the general conclusion set forth with varying degrees of distinctness in the essays. For Bergson, Matter and Spirit differ not in kind but in degree. Bergson's detailed statements were, however, by no means free from difficulty or inconsistency. He sometimes suggests a difference in degree so great as to be equivalent to a difference in kind.

We must ask, for example, how does "matter" originate? Bergson discerns in the human mind a double movement towards a spontaneity and a freedom which involve the perpetual creation of what is new, and also towards a mechanism and automatism which involve a mere repetition of what is old. This contrast is applied to the interpretation of reality in general. The fundamental creative process involves an upward and a downward movement, the latter tending towards the

increase of the merely "homogeneous" and mechanical aspects of what we call "matter." The downward movement arises from a relaxation (*détente*) of the creative process itself, producing within itself a form of existence which limits it, and which it has to overcome.

After commenting critically on Bergson's use of the terms "intellect" and "intuition," Dr. Mellone referred in conclusion to the great value of Bergson's philosophy to the religious thinker. He sets us free from every conception of a universe where we are "cribb'd, cabin'd, and confin'd." The human mind is attracted by all that gives the sense of "beyond and behind," all that continually opens up into fresh channels and reveals new possibilities, passing knowledge in the limited meaning of the word, broad and deep and high, ever expanding into new ranges of light. In this twentieth century, more than ever before, we need to have our human achievements touched with the sense of the Eternal.

The greatest danger facing all genuine religion arises from man's increasing discovery of the fact that he himself is creative. Things that used to be regarded as the sole prerogative of the Deity are now regarded as within the power of man. Excessive confidence may be shocked by terrible disasters; but the conviction remains and is true—in the end, no limit can be set to man's power of mastering and moulding Nature to his will. And this is in direct conflict with that sense of dependence and sense of need which are always vital elements in the spiritual life. Bergson has done and will do much to put this human sense of creative power into its true setting. In his thought, it is overshadowed with the power of the Highest and filled with the sense of the Eternal.

"There is in Wordsworth's country," says Dr. Horton, "a waterfall which is the type of Wordsworth himself. You approach it from a barren lake shore by a bare and treeless valley. When you are near, you see only a thin streak of water on the wall of hill. You might pass it, and go up the valley without further notice, if you had not expressly come to see it. But you enter the ravine—the fall is really withdrawn in a deep recess of the mountain side—and you find yourself in a rustic hall of musical sound. The narrow cleft, clothed with ferns and mountain ash, is lit with the white gleam, filled with the flying spray, and loud with the gentle roar of the fall, which plunges over the ledge and leaps a hundred feet to reach the stream." Thus do all the chambers of mystery and revelation lie beyond the beaten tracks of life—the tracks marked out by what Bergson calls "the intellect," and yet from the beaten tracks they may ever be approached; and then we hear the deep, penetrating music of those eternal and ever creative harmonies whereon the universe is built.

The Committee's Annual Address.

In the course of their address the Committee refer with much regret to the resignation of Sir Henry Jones, who has been Hibbert Lecturer in Metaphysics for the last six years at the College. He finds that his work at Glasgow claims him more and

more, and for the present he has come to the conclusion that he must confine himself to that work. The Committee wish to express their warm appreciation of the inspiring influence and teaching of Sir Henry Jones. He has won the affection of students and staff, and his lectures have aroused great interest in Oxford and have drawn large audiences to the College. In his final course on "Spiritual Realism," he expounded his views of the fundamental conceptions of the philosophy of religion. The Committee hope that the materials accumulated in his Oxford teaching may be incorporated in some permanent form. The Committee are now in negotiation with Professor Royce, of Harvard, who, it is hoped, will be able to reside in Oxford and take up the work of Sir Henry Jones next session.

Mr. Speight, who was appointed Daniel Jones Fellow two years ago, has asked to be allowed to vacate his Fellowship, which was given for three years. He has been invited to become junior minister under the Rev. F. K. Freeston at Essex Church, Kensington, and wishes to accept the invitation. The Committee have agreed to his request, and they express to him their hearty good wishes for his success in the new sphere of labour to which he has been called; and they feel that under Mr. Freeston he will have the best possible introduction to the work of the Liberal Christian ministry. He has been an earnest student, and has helped Dr. Carpenter by reading the New Testament with the junior students of the College.

The Committee report with much satisfaction that through the kindness of the Arlosh Trustees and the generosity of private friends the long felt need of a college hall is now to be supplied. There is no room large enough at present in the College to accommodate all those who come to hear the distinguished lecturers whom the College rejoices to have from time to time within its walls. A college hall is only less necessary than a college chapel. The Committee and staff have long desired and hoped for it, and they are filled with joy at the near realisation of their hopes. Land and houses adjoining the College premises have been bought from Merton College at the cost of £12,500, and the Committee are now considering plans for a hall with Mr. Percy Worthington, son of the architect of the College, Mr. Thomas Worthington. The Arlosh Trustees have undertaken to pay the cost of erecting the hall and have contributed £5,600 towards the purchase of the land. The President, Sir John Brunner, has also given £5,000, and Mrs. George Holt and Miss Holt £1,000 each towards the purchase of the land. The College is most fortunate in possessing such generous friends, who once again have come forward in response to its need. The Committee express their heartfelt gratitude for these splendid gifts. The land bought will allow also for the erection of residences for the students and a house for the Principal or a tutor. The houses in Holywell at present used for this purpose are old and unsuitable. When the College has a hall and residence such as is proposed, the Committee feel that they will have buildings in all ways worthy of the traditions of the past, of

the teaching staff that they possess, and of the great work which the College is called upon to do.

The Treasurer's accounts are satisfactory, and show a small credit balance, but the Committee, in face of their splendid equipment, have once again to confess, "the one great need of the College is for more students for the ministry."

It was announced at the Trustees' Meeting that the Rev. L. P. Jacks has received the honorary degree of D.D. from Harvard University. Mr. Jacks studied at Harvard as a Hibbert scholar 25 years ago, and it is accordingly specially fitting that he should now be enrolled among her distinguished graduates.

WILLASTON SCHOOL.

SPEECH DAY.

SPEECH DAY at Willaston was held on Wednesday, June 19. The official proceedings of the day began at 2.15 p.m., when the visitors were received at the West Front by the Rev. H. Enfield Dowson, B.A. (Chairman of the Governors), Mr. H. Lang Jones, M.A. (headmaster), and Mrs. Lang Jones. At 2.45 o'clock, the Speech Day Meeting was held in the gymnasium, and the events of the school year were then reviewed.

The Rev. H. Enfield Dowson, B.A., occupied the chair, and spoke of the aims and aspirations which characterised the school. Scholarship, he said, was a thing greatly to be desired, but there were other things required besides scholarship in the building up of character, which was their highest aim. And in no better way could those "other things" be provided than in such a school as Willaston. Character was not made so much in the class-room as on the playing-fields, where jealousy was unknown. The spirit of emulation which the various games aroused in the players acted and reacted on every single boy, and the healthy rivalry evoked brought out the very best that was in the boyish nature. He wanted Willaston to turn out, above all else, men of character. It was good—and he urged them—to win scholarships and exhibitions, and to produce men of trained intellect, but, more than all, he wanted Willaston to send out into the world men of character whose lives would be an honour to the school. He rejoiced that they had with them that day Mr. J. S. Phillpotts, M.A., formerly headmaster of the Bedford Grammar School. If any man ever made a school, Mr. Phillpotts had made Bedford School, and if he would only teach them how to make a second Bedford School at Willaston, they would all owe him a deep debt of gratitude.

Speech by Mr. J. S. Phillpott.

Mr. J. S. Phillpott, M.A., said that after his forty years in the teaching profession, he had special means of finding out something about any school in England or elsewhere. He had learned, on independent authority, much about Willaston School. He had heard that the school, though at present on a small scale, was first rate in quality. He had heard that the teaching was on the very best

modern lines, and by good men, and that the headmaster was an inspiring force in the school. Finally, he had heard that the tone was excellent. He was also delighted to know that the religious instruction was in the hands of the headmaster, and was on simple lines. He had always endeavoured, so far as he could, to keep boys in the faith of their fathers; at the same time, he had tried to give them a wider outlook, because a narrow outlook only led to disputes, and that was not the way in which they should do their duty to the world. He understood that that was the spirit of the Willaston School, and a very good spirit it was, too. He was delighted to see, in the curriculum, that drawing and manual work were school subjects taken by all the boys. Handicrafts were most important, especially carpentry. On physiological grounds they were told by the best authorities that the nerve centres which controlled the muscles of the hands only developed until fifteen years of age, and, if they did not train those nerves to act on the hands before the age of fifteen was reached, their fingers became thumbs through life, and they were clumsy. Handicraft was also useful in making them handy in all their professions. It put them in touch with their environment, and helped in the practical work of life. If all boys in public schools were trained to use their hands, they would have more sympathy with the working men, and would have a better idea of the dignity of labour. It was important to remember this, on account of the chasm which was opening between the professional classes and the employers on the one side, and the working man who worked with his hands on the other. The real menace to our country, he said, was a moral menace. The people were lost in money-making, luxury, and games, and the verdict of history had ever been that the people who would not sow were those who went down before nations more virile. He rejoiced, therefore, that at that school the training which the boys received was such as would equip them in the very best sense for their duty in life.

Headmaster's Report.

Mr. H. Lang Jones, M.A. (headmaster), in his report, said the past year, compared with the preceding twelve months, was uneventful, but there was not a little on which they could look back with satisfaction to justify the claim that they had had a successful year. Two boys entered for matriculation last summer—one at Manchester and the other at London. A well-deserved success was scored in the latter by B. K. Hunter, but confident expectations in the other case were not realised. E. Taylor passed the Oxford and Cambridge Joint Board's examination. For the lower certificate seven boys were entered, and five passed. D. P. Hirsch and J. A. Ruck passed in eight subjects (the minimum was five), S. H. Brooks and F. M. Coventry in seven each, and T. M. Fripp in six. The examiners' report was, in the main, satisfactory, and particularly gratifying was the testimony borne by no less a person than Professor Verity, of Cambridge, to the excellence of the work done in English

literature. "The boys," he said, "appeared not only to understand English books they had read, but to appreciate them"—which examinations usually did their best to prevent. Having given an exhaustive report on the various branches of the school work, Mr. Jones said the conclusion to be formed was that they had had a good year, and that the school was in a flourishing condition. That it was so was due, first and foremost, to the zeal of those it was his good fortune to possess as colleagues. The late Mr. Philip Barker's bequest was that they should have religious instruction of an unsectarian character. They were trying to produce, as all schools were trying to produce, a complete schoolboy, who would grow into a complete English gentleman. This was not a faddists' school. They tried to keep abreast of the times when the times were worth keeping abreast of. They did not compete with other schools. The school was founded to meet a definite need, yet people did not seem to take advantage of it. He asked the company present to use their power and influence to bring people to visit the school, because if parents with male children ever visited it, they almost invariably sent their children there. They did not compete with other schools to their detriment and Willaston's advantage. He only wanted fifteen to twenty towns to send half-a-dozen boys each. The school was not a financial venture; if it had been, it would have been closed long ago.

Referring, in conclusion, to the boys, Mr. Jones said:—"I have said that the school may claim to be in a flourishing condition. I hope, with hope verging on belief, that it is in a healthy condition, too. If this is so, it is due, in the last resort, to the boys themselves. The spirit of cheerful, unswerving attention to duty which prevails among the monitors and pro-monitors must command the highest admiration. . . . The senior boys—and by these I mean not only those in authority, but also those next them on the roll, on whom the shadow of the prophet's mantle already rests—are, as it were, the hinges of the school, that link the swinging portal with its Janus face to the permanence of authority and right. If the hinges are rusty the door will creak and not answer readily to the touch; if the hinges are weak the door may fall. The burden of responsibility is heavy, even for the least of us; ten times as heavy for each one as it would be if he were in a school ten times our size; but it can and must be borne, and our senior boys know that their first duty is to see that every member of the school, when he enters it, must be made to realise that he is expected to be 'keen and clean—clean and keen' (the one involves the other), and must be made to feel that if he is not prepared thus to live up to the spirit of the school he is not fit to wear the school colours, nor, when he leaves, write after his name the letters 'O.W.' which should be a patent of nobility. The burden, I say, is heavy, and the result, numerically, may be small. But we do not regret our efforts; rather do we feel humbly grateful that we have been permitted to do so much. We may not pay so much attention as some schools do to preparing boys for the possible contingency of having to die for their

country; but when our Old Boys come down to see us, as they often do, we dare to believe that we teach them to *live* for their country. And that carries with it the readiness to die also if the call should come."

An excellent programme of music and recitations was then rendered by the boys, and the visitors were afterwards entertained to tea in the dining hall.

NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

ANNUAL MEETING.

THE annual meeting of the Synod of the Presbyterian Church of Ireland was held in the First Presbyterian Church, Rosemary-st., Belfast, on Wednesday, June 19, the Rev. T. Dunkerley (Moderator) presiding. In the course of his address, the Moderator referred to the Rev. William Napier and the Rev. W. S. Smith, two of their oldest and most highly respected ministers who had died during the year. The great work of the year had been that of raising a Sustentation Fund, and they had been fortunate in the Convener of the Committee who had charge of that fund. They had good reason to congratulate themselves on the measure of success that had been attained in the scheme, but the work was still incomplete, the goal was not yet reached, and in the year before them they must continue their efforts in that matter. Concluding, Mr. Dunkerley moved that the Rev. Alexander Gordon, M.A., be the Moderator for the ensuing year.

Mr. Gordon having declined nomination on the ground that circumstances would render it impossible for him to discharge the duties adequately, Mr. Dunkerley was reappointed. Subsequently, the Rev. G. J. Slipper was elected clerk in succession to the Rev. J. J. Magill, who had resigned owing to ill-health, and the Rev. J. A. Kelly was reappointed treasurer.

The report of the Sustentation Fund Committee contained the following:—"At the beginning of May of this year about 600 members of the Church had either promised or given donations amounting in all to £7,000. A considerable sum still remains to be raised, however. The Committee appeal to all the members of the Church who have not yet contributed to the fund to do so as generously as possible. About £5,000 of the above sum has been received by the Treasurer (Mr. J. R. Rankin), who has handed this amount to the trustees for investment. The trustees report that £3,500 has been invested, and arrangements will be made for the investment of the remainder as soon as possible. The committee believe they will be able to meet all the initial expenses connected with the fund, including the collecting of the money and the legal expenses of the trust deed, out of the income from the capital sum before the scheme is brought into operation in 1914, and they hope therefore to be able to apply practically the whole of the income of 1914 to the purposes of the fund. No portion of the capital sum will be used for expenses. The

committee feel they would like to put on record their appreciation of the services of Dr. John Campbell, Mr. J. M. Andrews, Mr. Harold Thomas, Mr. W. J. Baxter, and Mr. Eustace Gordon, all of whom gave their assistance in advocating the need and advantages of the fund, and to whose labours much of the success of the fund is due. They also record their appreciation of the labours of local secretaries and committees."

The Rev. Joseph Worthington, in moving the adoption of the report, said the fund stood to-day at £8,000. Nearly one thousand members of the Church had promised or given a donation, and they had secured under the scheme annual contributions from congregations equivalent to a capital sum of £5,000, so that as a result of their first year's effort they had succeeded in raising practically £13,000 for the benefit of their ministers and churches generally. He thought, however, their generosity was not yet expended, and that many of their people would see their way to contribute. If they kept up their enthusiasm as they had been doing next year they would be able to record a very substantial increase to the fund.

Mr. J. M. Andrews, in seconding, said the success had been due to the united effort of the people belonging to their Church. Independent of the good resulting from the fund itself it was an important element that their churches had been brought together in such a satisfactory way. He thought in everything England was anxious to help them, and if an application was made by influential men, no doubt many generous and able Unitarians would be glad to come to the assistance of their poorer brethren in Ireland.

In the evening the annual dinner was held. The Moderator again presided, and there was a good attendance.

THE SOCIAL MOVEMENT.

THE INTER-DENOMINATIONAL CONFERENCE.

The Conference at Swanwick, in which all the religious bodies who have social service unions are taking part, has more than justified the expectations of those responsible for its inception. During the progress of the Summer School, arranged by the National Conference Union for Social Service at Manchester College, Oxford, in the summer of 1909, it was felt that inasmuch as the other social service unions had most cordially responded to the invitation to send official representatives, it ought to be possible to carry conference, and even co-operation, farther. When a formal attempt was made to strengthen and continue this impulse in the right direction, it soon became clear that social service offered one way in which the churches, unfortunately so sadly divided, might reinforce each other in a common war against evil. It is the barest justice to say that the Bishop of Oxford, President of the Conference, which has now been securely

established, though avowing himself a strong Denominationalist, has been the cement that has bound together the participating unions. In these words he has explained the aim which he, and those whose privilege it has been to co-operate with him, have steadily kept in view. "If we must organise ourselves apart in social unions, as, unhappily, our communions are separated, and we cannot at present bridge the gulfs, yet when we come to the study of social questions, and to action for social reform, we can come together. If we are to set our unions year by year to study some department of the social problem in theory and in fact, we can choose the same subject, and in part come together to study it, and we can combine our forces to make our weight felt for practical reform in the municipal or political sphere."

* * *

The fact that the members of the Swanwick School are able to meet together in one place, to dwell under one roof, to have common meals, and abundant opportunities for recreation and exchange of views between the more formal parts of the programme, has had a wonderful effect in increasing the general interest of the proceedings, and in showing all those who took part how great is the measure of their agreements and how small and petty their differences. Moreover, the intense interest of the audience reacted on the speakers, all of whom were at their best. A fuller impression of the meetings by one who has attended all of them will appear in our columns next week.

* * *

An interesting visit will be paid to this country from July 8 to 17 by a band of American social students, under the leadership of Dr. Edward Ewing Pratt, of New York City. The aim of the tour is to provide a first hand laboratory study of social problems in Europe, with European methods of endeavouring to solve them. London and the great industrial centres of England, with Stratford, Oxford, and Letchworth thrown in, Amsterdam, Brussels, Antwerp, Düsseldorf, Essen, Dresden, Munich, Ulm, Berlin, Frankfurt, Zürich and Paris, are on the itinerary which has been prepared by an advisory board consisting of representatives of universities and social institutions from New York to Los Angeles. Though neither Mr. Roosevelt nor Mr. Taft has heard of it, there is at present in the States an immense and growing number of disinterested students of social questions, who have discovered that, broadly speaking, the problems which they have to face are fundamentally the same as those in the industrial countries of Europe. Notwithstanding the colossal aggregate wealth of the States, there as here an enormous proportion of manual workers are not in receipt of a living wage, and though, as with us, the rate of wages has on the whole tended to increase during the last four or five decades, in recent years, where there has been an increase, it has been more than counterbalanced by the increased cost of living.

APPEALS.

Mr. R. Asquith Wooding, Treasurer of the London Sunday School Society Country Holiday Fund, writes from 25, Engayne-gardens, Upminster:—"I am venturing to call the attention of your readers to our country holiday movement in the hope that some of them will be kind enough to send me a contribution towards this year's fund. Fully £135 will be required this summer, of which over £25 have still to be collected. The fund will be distributed about the middle of July, and any help which your readers can give before then will be very welcome. We expect to be asked to assist at least 400 scholars from the London schools this summer towards a short country holiday, and great indeed will be the disappointment if the fund is insufficient to meet all the calls upon it."

The Rev. Gordon Cooper writes from The Parsonage, Mansford-street, Bethnal Green, E.:—"Once more I ask you to allow me to appeal to your readers for subscriptions to our Country Holiday, Excursion, and Convalescent Fund at the Mansford-street Mission. I have already made arrangements to send a number of people away this summer, and I am relying again on the generosity of the friends of the Mission to help me raise the necessary funds."

The Rev. F. Summers writes from Dingley-place (lately called George's-row) Domestic Mission, St. Luke's, E.C.:—"Will you allow me to appeal to friends for help for our Sunday-school excursion to Theydon Bois, of which we are in need? Donations may be sent to me at 4, Durley-road, Stamford Hill, N."

ANNOUNCEMENTS.

THE annual public examination of the students of the Unitarian Home Missionary College, Manchester, will be held on Tuesday, July 2, commencing at 10.30 a.m. At 5 o'clock the Visitor's address will be delivered by the Rev. W. G. Tarrant, whose subject will be, "Student Ministers," and the valedictory service will be held at 7.30 on the same day in Cross-street Chapel, and conducted by the Rev. E. L. H. Thomas.

On Wednesday evening, July 10, there will be a welcome home meeting to the Rev. W. Wooding and Mrs. Wooding at Essex Hall, when Mr. and Mrs. Wooding will speak of their recent visit to Australia and New Zealand. Mr. Charles Hawksley, President of the British and Foreign Unitarian Association, will occupy the chair. Friends are invited, and tickets are not required. The meeting will begin at 8 p.m.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Balle, Co. Down.—On June 23 services were conducted by the Rev. H. McLachlan, M.A., B.D., of Manchester Home Missionary College, and sermons appropriate to the re-opening of the renovated church were preached to large congregations. The building has been thoroughly overhauled, new high-pressure heating apparatus set up, and a fine organ built in solid oak by Dalladay, of Hastings, has been erected. The old graveyard has been mapped and numbered, and gravelled paths laid out. The tinted glass windows, set in Castlewella granite jambs, are especially noticeable for their reposeful simplicity and strength. The grand old timbered roof, which was raised at the first renovation of the church, in 1773, is unique, and showed out beautifully in the favourable light of the summer day. The old rough-hewn flagged floor has been replaced by a patterned maple wood block floor, which adds to the quiet neatness aimed at by the promoters of the scheme. The musical part of the service was rendered by an augmented choir of voluntary helpers. The beautiful instrument was ably handled by the honorary organist, Mr. R. McCullen, C.E. There was a generous response to the appeal for funds, nearly a hundred pounds being realised by the services. An outstanding feature of the day was the fact that two neighbouring rectors of the Episcopal Church held no services, thus leaving their people free to attend these services at Balle Unitarian Church. The Rev. J. H. Bibby returned thanks at both services for the many gracious acts of a memorable day. The work, which gives universal satisfaction, was wholly carried out by members of families belonging to Balle Non-subscribing Church. The new manse, which is still waiting completion, was much admired, within and without, by the numerous visitors of the day.

Bolton: Bank-street Sunday School.—The sermons on Sunday, June 23, morning and evening, were preached by the Rev. E. Savell Hicks, M.A., formerly an assistant minister at Bank-street, and now of Stephen's Green, Dublin. In the afternoon, the Rev. W. J. Cleal, of Claremont Baptist Chapel, addressed the scholars. The attendance was well up to the average, the evening service being very well attended. The collections amounted to £81. It is expected that further donations may bring it up to £100. The singing of the young scholars was, as usual, a feature of the morning and evening services.

Dunedin: New Zealand.—The Rev. W. F. Kennedy reports:—"I began a series of Sunday evening lectures here yesterday evening, May 12, my first subject being 'Liberal Religious Ideas of To-day.' The attendance was close on eighty, most of those present being thoughtful inquirers. Much interest was taken in the proceedings, and many promised to come again. The way has been prepared somewhat by the visits of Mr. Hargrove and Dr. Tudor-Jones, and there is some desire for the establishment of a church. We hope for good results, and will meantime labour on. The community is very Scotch, and the majority of the people are staunch to their own kirk. Outsiders, of course, there are in good numbers, and we want to get these with us."

Exeter.—The annual meeting of the Exeter Assembly was held on June 19 at George's Chapel. The Rev. S. W. Wright, of Devon-

port, was elected Moderator for the year. In the evening the Rev. R. H. U. Bloor gave a lecture on "Robert Browning."

London Lay Preachers' Union.—At their meeting on June 24 the Union had the pleasure of the company of the Rev. T. D. Bacon, of Salem, U.S.A., who has for some weeks been taking the services at Highgate. After conducting a short devotional service, Mr. Bacon gave a most interesting and stimulating address on a question which had on a previous occasion been discussed at the Union, viz., "The Aim of Preaching." He prefaced his remarks by saying that, to the best of his knowledge, lay preachers were absolutely unknown among the American Unitarian churches; and it appeared, from questions which were subsequently put to and answered by Mr. Bacon, that if a church cannot afford the full services of a minister it is practically compelled to "close down." The proper function of the church, Mr. Bacon continued, was to be "a power house of the Spirit"; and, of course, it was not sufficient to develop the power simply. The problem was to connect the power with the machinery which would make it practically effective; and thus it was that the greatest preachers were not necessarily the greatest logicians or the most learned theologians, but rather those who, by the force of their convictions, were best able to awaken in men their "sixth sense"—the sense of life in the invisible or spiritual world. We must beware of merely negative preaching. It was not our business to start the day with the intention of "persuading men to disbelieve as many things as possible before breakfast"; but to make it clear to those to whom many of the old dogmas were impossible, that the religious life did not consist in such dogmas. We are glad that we can worship without superstition, although it is a fact that even these served to give to many a sense of the Presence of God. Religion was never opposed to reason, but we must never forget that it transcended reason. The Secretary of the Union (Mr. W. T. Colyer) briefly expressed the members' sense of obligation to Mr. Bacon for his kindness in coming to speak to them during his holiday in England; and the feeling which Mr. Bacon's presence gave them of union with the fellow-workers across the Atlantic, whom they were not likely ever to see. A general discussion followed, in which Miss Amy Withall, the Revs. W. H. Drummond and J. Arthur Pearson, and Messrs. A. D. Beckwith and J. Kinsman took part.

Manchester: Oldham-road.—On Saturday, June 22, the passing of the old school building in Varley-street (which has been sold to an adjacent business firm) was marked by a well-attended gathering of old and present-day scholars. The building, which served as a school-chapel prior to the erection of the church on Oldham-road, was opened in 1863. A new building, on land adjoining the church, is to replace it. After tea the chair was taken by Mr. E. Jones (senior superintendent), who was supported on the platform by Messrs. W. Burton, H. Eardley, H. Fairbrother, J. C. Horsfield, and J. H. Swann. Short speeches were made by the Chairman, and Messrs. Burton, Eardley, and Swann. The speakers generally took a hopeful view of the school's future. Now that the project of a school building close to the church, so long entertained, is to be realised, it is satisfactory to note the confident spirit of those who are carrying on the work of the school.

Sheffield: Attercliffe.—The Sunday-school anniversary took place on Sunday last, June 23, the services being conducted by the minister in charge, the Rev. J. Walter Cock. The children had been trained by Mr. H. Bailey. A small string band added very much to the effect. On the Monday evening the prizes gained in 1911 were distributed by Mrs. Sinclair to the winning scholars. The meet-

ing was presided over by Mr. Sinclair, and short speeches were given by Mrs. Bailey, the Revs. A. H. Dolphin, J. W. Cock, Mr. H. Fishburn, and also the chairman. Mr. Vickers, the secretary of the school, read a very favourable report of the work done, which showed a good increase in scholars and teachers.

Tunbridge Wells.—We have received the following resolution for publication:—"That the majority of the Unitarian community at Tunbridge Wells, worshipping at the Dudley Institute, desire to express their hearty approval of the Bill now before Parliament for the Disestablishment and partial Disendowment of the Established Church in Wales. They approve the principle of the Bill as essentially just, its provisions as liberal, and the measure itself as long overdue, in view of the facts of Welsh religious history, and of the strongly-expressed desire of the great majority of the Welsh people. They believe that the comparative absence of demonstration in its favour amongst the Nonconformists of England does not result from indifference, but is due to a widespread feeling of confidence in the intention and ability of the Government to carry the Bill into law, and to a ripened conviction that, far from any damage resulting to the interests of religion, nothing but good can be the issue of a measure so reasonable and right, and so ardently desired by a succession of men whose best energies have been given to the establishment of religious liberty and national well-being."

West Bromwich: Lodge-road Unitarian Church.—On Tuesday, June 25, a presentation was made at Lodge-road Church to Mr. John Jackson, who is leaving the town, by the minister, the Rev. F. A. Homer. In handing the gift to Mr. Jackson, Mr. Homer expressed the great regret of his friends and fellow-worshippers that they were about to lose him, and referred to his long and honourable connection with the congregation. Messrs. J. J. Bowater, Jas. Padley, H. Reeves, R. J. Powis and others also spoke, and Mr. Jackson earnestly thanked the members of the congregation for this token of their goodwill.

NOTES AND JOTTINGS.

DR. HUNTER ON THE TREATMENT OF ANIMALS.

A correspondent in the *Humanitarian* gives an account of a humanitarian sermon which was preached by Dr. John Hunter a few weeks ago at Trinity Church, Glasgow, to a large congregation. The preacher dealt at some length with the over-emphasis of the idea of Nature's mercilessness which is fostered by scientists and hyper-sensitive writers, who largely ignore the joyful element in animal life. Passing on to man's dealings with animals, Dr. Hunter quoted Burns' "To a Mouse," as indicating the ideal "dominion" of the strong over the weak. The pathetic confidence of certain animals in man is akin to that passionate faith in his Creator that made a man cry: "Though He slay me, yet will I trust in Him." The suffering inflicted on animals in man's interests, and the way in which they are sacrificed for his use, make it hard not to believe that compensation awaits them in another life. Among the worst wrongs perpetrated by the human on the sub-human races are the barbarities of "sport" and the mas-

sacre of birds for millinery. For the practices of the vivisector, even were it proved that knowledge can be gained in this way, we may pay too dearly in the inevitable coarsening and degradation of human nature.

A GARDEN CITY SUMMER SCHOOL.

Letchworth (Garden City) is to have a Summer School this year to discuss the deeper aspects of citizenship. It will be held at Letchworth from Friday, July 26, to August 6 inclusive, and the promoters claim that while the subjects that are to be dealt with are very diverse, there is a unity underlying the whole course, the chief object being to bring before the men and women of the present day a practical ideal of citizenship viewed from as many aspects as possible in the hope of meeting with a general response. The President is Mr. Ebenezer Howard, and among the items on the very varied and interesting programme as at present arranged are the following:—Mr. Raymond Unwin, "Housing"; Miss Margaret Macmillan, "School Clinics"; Dr. Saleeby, "Eugenics"; Mr. F. E. Benson, "Dramatic Art"; Mrs. Despard, "The Child"; Mrs. Annie Besant, "The Citizenship of the Coloured Races throughout the Empire"; Mr. Norman Angell, "International Relations"; Mr. G. André, "Restoration of the Criminal"; and Lord Robert Cecil, "Co-Partnership." Some interesting excursions are being arranged, and there will be many opportunities for social intercourse and entertainment. This summer school promises to be one of the most important ever held in this country, and should draw a large number of people to the Garden City.

BEQUEST TO HARVARD.

We learn from the *Times* that the splendid collection of books inherited by Harvard University as the result of the *Titanic* disaster, which numbered their owner, Mr. H. Elkins Widener, among its victims, is said to be in some respects unrivalled in America. It includes some fine copies of the four folio Shakespeares, and many "association books," as they are called in the United States—that is, books which have the marks of former owners, such as the copy of the Countess of Pembroke's "Arcadia," which was the Countess's own copy. The Dickens collection is a large one, and the Rossetti and Shelley books and tracts include many of exceptional rarity and fine condition. The Stevenson section is practically complete, and numbers the MS. of his autobiography on 22 pages, written at San Francisco in January, 1880. Both William Blake and Coleridge are well represented, the former by his own copy of Walpole's "Noble Authors," with his autograph and an original drawing by him for "America: A Prophecy," and by two original drawings for "The Grave." The Coleridge items include the rare "Lay Sermon," 1817, with a long article in his autograph written in the copy. Boswell's "Life of Johnson" is the first edition with an autograph presentation note, "J. Reynolds from the Author." The Brontë collection is also extensive, and comprises a copy of

the "Poems" by the three sisters, which was withdrawn from circulation after a few examples had been issued.

AN ANECDOTE OF H. M. STANLEY.

Sir Henry Lucy, who is continuing his reminiscences in the *Cornhill Magazine*, tells us that although Stanley, the explorer, was disappointed in his Parliamentary career, for which he was scarcely fitted, he was a man who, outside of Parliament, and when deeply moved by his subject, "could rise to heights of simple eloquence." A remarkable speech which he made at a banquet given in his honour by the Turners' Company is recalled.

"He told me a curious thing with respect to this speech. He had been hard at work revising the proofs of his book, and with other engagements was so beset that he was not able to carry out the custom adopted by him since his return of preparing his speech in manuscript. He had not a scrap of notes with him, nor had even thought of what he should say. He anticipated a breakdown, not being accustomed to extemporaneous speech, and through the dinner somewhat gloomily faced the prospect. Seeing the people all about him bountifully feeding, there came back to his mind an episode of his journey when he and his men had not for six weeks eaten a bit of meat, nor for ten days seen a banana or a handful of grain, and for whom (130 of them) he made broth with a pound of butter and a tin of condensed milk. Then he thought he would just tell this simple story, and was surprised to find how profoundly it interested the company. At first he spoke in low voice with hesitating manner. As he went on before the intently listening audience he became master of himself and spoke splendidly."

A VEGETARIAN SUMMER SCHOOL.

Of summer schools there is apparently no end, but it is not to be expected that the food reformer will consent to be left out altogether when so many pleasant gatherings are being planned for mutual enjoyment and edification. The Vegetarian Society is holding its summer school this year at Arnside, near Carnforth, a quiet and pretty village in one of the most bracing parts of the North of England within easy reach of Grange-over-Sands, Cartmel, with its fine Priory Church, Levens Hall, Furness Abbey, and Kendal, which is twelve miles distant and connected with Arnside by the railway. "Inglemere," where the students will reside, is a girls' school splendidly equipped for comfort and health, surrounded by grounds covering 11 acres and commanding fine views of sea and mountain. Non-vegetarians are heartily welcomed, and it may be added for their benefit that they need not anticipate much preaching on vegetarianism. The food supplied is considered the best arguments in its favour, and for the rest the summer school is intended to be a place where a pleasant holiday may be spent, while a knowledge of facts relating to hygiene and humanitarian principles may be acquired at the same time. All details can be obtained from the Vegetarian Society, 257, Deansgate, Manchester.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHERS (both Services):

June 30.—Rev. RUDOLPH DAVIS, B.A. (of Gloucester).

July 7.—Rev. Dr. ALEXANDER CARPENTER (Principal of Manchester College, Oxford).

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss O. . . . HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

NOW READY FOR JULY.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Power of Suggestion. Edgar Thackray, [M.A., Ph.D.]

A Bygone Village. Emma C. Drummond.

A School in Madagascar. T. F. M. Brockway.

Reading for Children. Charles Roper, B.A.

Gotama Buddha. George Burnett Stallworthy.

The Song of the Sea. Manley B. Townsend.

The Theory and Practice of Sunday School Teaching

—II. A. Stephen Noel.

Man or Priest. Rupert Holloway.

The Use of the Bible. Florence Mawson, B.A.

Notes for Teachers.—XVI.—XXX.

Arthur Brooke.

Bertram Lister, M.A.

T. M. Falconer, B.Litt.

F. J. Gould.

H. V. Mills.

Heroes of Faith.—Joseph Priestley. Albert Thornhill.

Training. Alma Attwell. [M.A.]

Baptismal Hymn. R. Nicol Cross, M.A.

By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

SURREY.—Home offered Child or Invalid Lady; experienced care, bracing air, good garden. Medical and other recommendations.—M. B., INQUIRER Office, 3, Essex street, Strand, W.C.

LISCARD, near New Brighton.—To be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

RED WHITE & BLUE

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella," Washable. Wide range of fascinating designs. Beautiful shades, durable, looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

REMNANT BARGAIN!—Genuine White Art Irish Linen. Big pieces suitable for making Teacloths, Traycloths, D'oyleys, &c., 2s. 6d. per bundle. Postage 4d. Irish Linen Catalogue FREE.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 29, 1912.

*. Regarding Advertisement Rates see inside Front Cover.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3654.
NEW SERIES, No. 758.]

LONDON, SATURDAY, JULY 6, 1912.

[ONE PENNY.]

A UNIQUE SUMMER HOLIDAY AT St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance and carriage drive through avenue of trees. House and lawns entirely secluded in beautiful wooded grounds near sea.

Five Tennis Courts for use of guests. Bathing, Fishing, Boating unequalled. Easy access to lovely Sussex Downs, Golf Links, etc.

Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House, Food Reform Boarding Establishment, Norfolk Terrace, Brighton.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

July 5. Montreux, 16 days, £8.
Hon. Conductor, Councillor ROYSTON.

August 2. Lugano, 16 days, £9 9s.
Hon. Conductor, Mr. W. CARTER.

August 2. Montreux, 16 days, £8.
Hon. Conductor, Rev. T. P. SPEDDING.

August 30. Lugano, 16 days, £9 9s.
Hon. Conductor, Councillor ROYSTON.

August 30. Interlaken, 16 days, £8 12s. 6d.
Hon. Conductor, Rev. E. B. MORRISON.
NO EXTRAS.

The above prices include full programme of Excursions.

Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

SWISS-TYROL-ITALIAN borders.—Mr. LUMMIS' party will leave on August 1 (fortnight, 14 guineas; month, 19 guineas, cheap tickets to the Grisons also arranged).—15, Green-street, Cambridge.

Southern Unitarian Association.

ANNUAL MEETING

AT
RINGWOOD,

WEDNESDAY, JULY 17.

BUSINESS MEETING, 2.30. SERVICE AT 6.

Preacher: Rev. S. M. CROTHERS, D.D.

LUNCH at 1 (1s. 6d.). Tea, 4.45 (6d.).

BRIXTON UNITARIAN CHRISTIAN CHURCH.

THE Rev. S. M. CROTHERS, D.D., will preach at the Unitarian Christian Church, Effra-road, Brixton, on the evening of Sunday, July 14, 1912. Service at 7 p.m.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

SUMMER SCHOOL FOR RELIGIOUS STUDY

AT
Woodbrooke, Selly Oak,
near BIRMINGHAM,

AUGUST 17—26, 1912.

Under the care of the Woodbrooke Extension Committee of the Society of Friends.

General Subject:

"Christian Faith and Modern Thought."

Devotional Meeting and Lectures each morning; afternoon Recreation; informal Conferences and Discussions. Attendance limited to 100.

Lecturers:

Miss M. CARTA STURGE ("Philosophy and Religion"); LEONARD DONCASTER, M.A. ("Science and Religion"); HERBERT G. WOOD, M.A. ("The Jesus of History"); G. CURRIE MARTIN, M.A. ("Influence of Jesus on Human History"); EDWARD GRUBB, M.A. ("Prayer, Miracle, and the Reign of Law").

Inclusive charge (for lodging, board, and lectures) £1 17s. 6d., with reduction of 2s. 6d. if a bedroom is shared. Apply, enclosing 10s. deposit, to

WILFRED E. LITTLEBOY,
44, Waterloo Street, Birmingham.

JOHN POUNDS HOUSE, SOUTH-SEA.—The Annual Public Meeting and Pound Day to be held at the Home on Saturday, July 13, at 3.30. Subscribers and friends warmly welcomed, also POUNDS of useful things.

FRIAR GATE CHAPEL, DERBY.

The Officers announce that the re-decoration of the Chapel and restoration of the Organ have been completed, and desire to thank all subscribers for their support.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:
REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Next Entrance Examination on July 19.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL.—An Open Scholarship of £20 is offered for Competition. Candidates must be under 14 years of age. The Examination for this Scholarship will be held on July 19.—Apply to the HEAD MASTER.

CHANNING HOUSE HIGH SCHOOL, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL, HIGHGATE, LONDON, N. A Scholarship, value £15 per annum for two years, will be awarded on the result of an examination to be held at the School on Wednesday, July 24. Candidates must be under 14 on the day of examination. For particulars apply to the Head Mistress.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS.—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

BAD KREUZNACH, near Wiesbaden. HIGH SCHOOL FOR GIRLS.—Domestic and scientific training. Special attention to English pupils. Excellent pronunciation. North German Head Mistresses. Highest references from pupils' parents. For prospectus and details apply to the Principals, T. KEMPER and M. A. KUNTZE, 9, Königstrasse, Bad Kreuznach. Winter term commences September 15. School fees, £60 per annum. References kindly permitted: Mrs. BLAKE, "Yeabridge," South Petherton, Somerset; Mr. W. F. PRICE, "Overdale," Letchworth-road, Leicester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 7.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Communion, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Mr. C. A. WING.
 Forest Gate, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Rev. J. A. PEARSON; 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., Anniversary Services, 11, Rev. Dr. TUDOR JONES; 6.30, Mr. ION PRITCHARD.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROFER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. J. KINSMAN.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. Dr. J. ESTLIN CARPENTER.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. S. LEMARE, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. STANLEY RUSSELL.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. HENRY DAWTREY, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 NEW BRIGHTON and LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. W. HAWKES.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hoac-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

PULPIT SUPPLY.

Mr. LUMMIS has a few dates vacant in the Long Vacation.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

BIRTH.

ODGERS.—On June 22, at 17, Elsee-road, Rugby, the wife of F. W. Odgers, M.A., of a daughter.

MARRIAGES.

HICKS—KELLY.—On June 26, at Rademon Non-Subscribing Presbyterian Church, by the father of the bride, assisted by the Rev. Alex. Gordon, M.A., Henry Charles, youngest son of the late Henry Hicks, of Erindale, Belfast, to Mabel Hester Malet, only daughter of the Rev. J. A. Kelly, Minister of the First Presbyterian Church, Dunmurry, Belfast, and grand-daughter of the late Rev. J. A. Malet, D.D., Senior Fellow of Trinity College, Dublin.

MELLOR—THOMSON.—On July 4, at the Church of Our Father, Rotherham, by the Rev. J. Estlin Carpenter, M.A., D.Litt., and the Rev. W. Mellor, father of the bridegroom, Dr. Stanley A. Mellor, son of Rev. W. and Mrs. Mellor, of Huddersfield, to Anita, eldest daughter of Mr. and Mrs. Andrew Thomson, Stoneleigh, Rotherham. At home, 31, Wilson Patten-street, Warrington, September 4 and 5.

DEATH.

HARRISON.—On June 27, at Tulse Hill, S.W., in his 71st year, John Thomas, second son of the late Rev. Dr. Harrison, of Chowbent and Brixton.

Situations

VACANT AND WANTED.

ADVERTISER seeks post as Nurse-Companion or Companion-Help. Experienced in nursing, domesticated; Unitarian references.—BISS, 5, Darlington-road, Bath.

YOUNG GERMAN LADY (speaks English), trained nurse, desires situation with delicate lady, or one child. Would travel; small salary.—Mrs. ROGERS, John Pounds House, Southsea.

WANTED.—As Lady Housekeeper to Gentleman, or Companion-Housekeeper to Lady. Thoroughly capable manager, domesticated. Excellent needlewoman, knowledge of nursing. Highest references.—Miss FOUNTAINE, 5, South Park-rd., Wimbledon, S.W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	451	Oxford Summer School for Sunday School Teachers	455	MEETINGS AND SOCIETIES :—	
THE CHURCH AND HUMAN LIFE	452	FOR THE CHILDREN	456	Provincial Assembly of Lancashire and Cheshire	459
LIFE, RELIGION AND AFFAIRS :—		MEMORIAL NOTICE :—		Presbyterian College, Carmarthen	461
The Inter-Denominational Conference of Social Service Unions	454	Mr. John Harrison	457	NEWS OF THE CHURCHES	461
				NOTES AND JOTTINGS	462

** * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE striking address which Lord Morley delivered to members of the University of Manchester last week was a powerful plea for thoughtfulness, sound historical judgment, and the accurate use of language over the whole field of political and social activity. He laid stress upon the importance for practical affairs of speculations as to the State and its various relations to the individual, and suggested that the University ought to have a chair of politics, "a chair that would set an example of accurate use of terms in great national affairs and relations; of a systematical inquiry into historical origins of contemporary cases; of the commonplace, but neglected, truth that it does not follow that if only people enough hold an opinion, it must therefore be both true and apt; of coherence and classification in our survey and treatment of political problems." It would be hard to find a more splendid justification of the place of intellectual virtue in all the serious interests of life, and not least in religion.

* * *

THE Congress of Universities, at which 52 universities of the British Empire have been represented, has been in session in London this week. There has been a remarkable display of stimulating oratory by Lord Rosebery, Lord Curzon, Mr. Balfour, and other speakers, and many polite compliments have been paid. There has been also a brisk interchange of ideas alike on internal organisation and the

method and scope of university education. It is unlikely that there will be any practical results immediately. Universities are among the most conservative of institutions, and it requires whole battalions of ideas and a long siege to make any breach in their walls.

* * *

IN the discussions at the Congress certain lines of advance and mutual co-operation were laid down. It is clear that the older universities need much greater elasticity of mind in their attitude towards students who come to them from other centres of learning. Intellectual hospitality is not one of their conspicuous virtues. Some adaptation of the German plan which enables a student to migrate from one university to another during his undergraduate course would be of value, and might easily be arranged; especially among the newer universities. We need also to be less conventional in the value we attach to different types of education. The colonies may be our benefactors as well as recipients of our intellectual bounty, and the time may not be far distant when it will be desirable to send young men from the motherland to study at colonial universities. Lastly, the assumption that it is a good thing to graft Western education upon the Oriental mind, and that in denationalising Indian students at English universities we are conferring a benefit upon them, needs to be re-examined in the light of the disillusionment of experience.

* * *

CANDOUR is one of the characteristics of the Bishop of Oxford. On one side of his mind he is the most modern of men, on the other he is the mediæval ecclesiastic, and there is no attempt to soften the antagonism. In his *Diocesan Maga-*

zine for July he advises his clergy to abide by Church law as against statute law, and to refuse Communion to those who have contracted marriage with a deceased wife's sister. He thinks they ought to do this as a matter of principle, without violent language or intemperate action, and by their courage, simplicity, and wisdom commend the principle of their action to the common religious conscience of the nation. If many of the clergy take his advice we may have to admire their consistency in face of a hostile public opinion, and the risk of legal penalties; but we wonder whether Dr. Gore really believes that it is possible to teach the conscience of the nation to regard such marriages with moral abhorrence. Does he believe that in some deep interior sense they are wrong, or merely that they are a breach of ecclesiastical obedience? We fear that there is often a good deal of confusion between these two things.

* * *

IN the *Commonwealth* for July Canon Scott Holland does well to recall the clergy from the belated controversies over the Insurance Act to the practical task of helping people to use it to the best advantage. He describes it as a measure of vital importance to the poorer workers, which expresses the ideal of our corporate responsibility for one another. "It aims at giving that touch of security and stability to life which alone can make it human and moral and precious. It is an heroic effort to cover the whole field of our working people's anxiety and distress. It dreams of lifting the world of labour out of the morass on to a new level of hope. . . The clergy are the first people who ought to be ready to set it in action, and to explain its obligation and its methods."

THE CHURCH AND HUMAN LIFE.*

BY PROFESSOR G. DAWES HICKS.

THIS is an eventful moment for those of you who are bidding farewell to our little society, and are about to take your share in the work for which the time spent in these class-rooms has constituted the *Lehrjahre*—the years of preparation. You are seeking to serve your fellow men through the ministry of religion, through the agency of the church, and I would fain, if one may hope so much, be the bearer of some helpful message that shall confirm your assurance of the high importance of the tasks awaiting you, and of its being worth while to expend upon them the strength, the energy, and the resources of a life. The great institution, for which it will be your privilege to labour, has met in these days, like almost every other institution, with a vast amount of hostile and unsparing criticism, and it will be part of your mission to make men realise that the things for which the church stands are still precious, still vital, still essential, both to the individual and to the community. The first requisite of success in this respect will be, at all events, that you yourselves should believe with earnest, genuine, and downright sincerity in the enduring value for mankind of the aims the church has to further and the ideals it has to cherish. However it may be with other occupations, here, at any rate, intense conviction is the indispensable condition of fruitful industry; whole-hearted loyalty and allegiance an absolutely necessary passport to peace and contentment of mind. I suppose a lawyer can passionately plead for a client whilst being himself fully persuaded of the latter's guilt, but a prophet who has lost his faith in his prophecy had certainly better retrace his steps ere it be yet too late. In these days of giddy tastes and hesitating beliefs you are going forth to represent a cause which must be as dear to you as life itself, if it is to prosper in your hands.

The cause of the church we will call it. I am informed that the word "church" cannot be uttered in certain assemblies without a whole host of images of cardinals, bishops, priests, and monks, all arrayed in the insignia of their office, arising in the minds of the auditors. I need hardly protest that I have not come to Wales to suggest visions of that kind. "The Church," said a distinguished Scotch divine, "is neither more nor less than a spiritual corporation for putting down sin and making men good." I do not say that I regard this definition as exhaustive. The church, I take it, is much more than an institution for the culture of the moral

life, but whatever else it is, most certainly it is primarily and distinctively *that*, and in strenuously insisting upon the moral basis of religion we touch, I believe, the ultimate point of unquestionable certainty. But the term "spiritual corporation" will carry our thoughts further. I like to picture Plato's ideal state as becoming gradually realised in the Christian church, although on a broader and more extensive scale than Plato conceived to be possible. For the Platonic ideal was essentially that of a community within which there would be, as its nucleus, so to speak, a spiritual corporation, the members of which would be occupied with the best and highest things—the things which are lovable and precious for their own sake. The soul would be carried out of the sea which encrusts it with the "shells and stones and tangle" of the earthly appetites into communion with "the divine, the immortal, the eternal," to which it is akin, and, awakening from the dream-life in which men wrangle about the shadows of power and grasp at phantoms of good, it would be in touch with reality in its own essence, and recognise that whatever is true and right and beautiful in the whole world is due thereto. Beyond all question, we have here one of the greatest and most tremendous conceptions ever reached by the mind of man—the conception, namely, that in this universe of endless multiplicity and change, the intrinsically valuable, the intrinsically worthy, is alone the ultimately real, the ultimately true—that for the sake of which all other things are, and which the mere mechanism of nature, vast and huge though it be, is as impotent to create as it is powerless to destroy. To know and to live in the light of this reality was, in Plato's view, the highest form of human existence, and he who did so would make the space around him as a citizen, pure and fair and noble. How far we, in modern times, have descended from the height of the Greek ideal is, alas, only too obvious. Emerson contrives, in his genial way, to bring home to us our little care for moral and spiritual blessings for their own sake by pointing, for example, to the fact that we bluntly ask for our sovereign "grant him in health and wealth long to live," whilst in the diary of the excellent Samuel Pepys, the most pious petition contained is that the new coach which he had just acquired might, by the grace of God, be continued to him. But, notwithstanding, the Christian church *does* aspire to be the spiritual corporation of which its head and founder would have approved—a society of persons who are seeking to escape from the narrow and fretful region of self into the larger and serener world where Christ taught us to find the fitting environment of the soul. Plato's conception lives again in the ideal of a fellowship of minds, knit together as disciples of one who pleaded

with men to be faithful to their own deepest experiences, to trust their own noblest loves, and to revere the gracious beneficence and wisdom discernible by the understanding eye and felt by the responsive heart. It has been said of Emerson that "his life was one long conversation with the invisible divine, expressing itself through individuals," and certainly no man is ever at his best or highest except when he is in touch with ultimate issues. And it is because in the region of the spirit the fellowship of mind with mind means the strengthening and the enrichment of each, because it is universally felt that in the sublimest reaches of the soul's attainment, the individual is led beyond the merely personal self into closest intimacy with the inner being of others, that religious communion has been throughout its history one of the main functions of the church to encourage and foster. Accordingly, the church has become, so to speak, the syndicate of those who in the sympathies of a common want and a common trust would seek the consecration of heaven upon their earthly work and the sustenance which that consecration alone can give to the life of conscientious labour and of self-sacrificing service. Taking over a vast heritage from the past, religious fellowship secures no less innumerable subtle influences from the present, and humanity would be infinitely the poorer were men ever to cease contemplating together the sacred realities above them and yet within them and around.

Expressed very briefly that is what I take to be the function of the true church of Christ. It is delineated more adequately and with fine Celtic enthusiasm in a delightful little work* of an able Welsh preacher—Mr. Lloyd Thomas, of Nottingham—a copy of which I trust each of you about to enter the ministry will carry away with you. So conceived, the church is, of course, an institution vastly more comprehensive in its scope than the select community of choice spirits Plato would have banded together for the pursuit of the highest ends. The latter was to be the monopoly of the cultured few. Christianity, with its great principle of the infinite worth of each individual soul, has been enabled so to widen the spiritual fraternity as to include the hewers of wood and drawers of water, who, according to the Greek ideal, would have been left outside. "Down in Judæa" they may not have known everything, but they knew a few things it would have been well even for the cultured intellectuals of Athens to have recognised. They knew that the spiritual well-being of mankind is intimately wrapped up with the tillage of the field, the pasture of the flocks, the customs of the market, the habits of the home, and the whole bent of modern progress has been to substantiate and to confirm this assurance of theirs. So that the old Roman motto "extra ecclesiam nulla salus," although in one sense harsh and exclusive, turns out in another and deeper sense to be profoundly true. If by salvation be meant the realisation of

* Annual Address to the Students of the Presbyterian College, Carmarthen, delivered on Wednesday, June 26, 1912.

* "A Free Catholic Church." London: Williams & Norgate, 1912.

the soul's best, then that end is not to be attained except through the medium of spiritual fellowship. I am not, of course, oblivious of the frightful mangling and mutilation the institution of the church has undergone in the rough base usage of the world. Christian communities have been reproached with narrowing down the number of the elect to themselves, and then proceeding to damn 99 per cent. of their own diminished numbers, and it cannot be said that the reproach has been altogether ill-deserved. Repeatedly the life of a "sect" has been substituted for the life of a "church," and men have failed to grasp the enormous difference between the temporary concurrence in theological opinions that constitutes the one and the sameness of spiritual relationship that furnishes the basis of the other. Not alone from Rome, but from many another centre of ecclesiastical jurisdiction the attempt has been made to satisfy man's religious needs by prescribing the tenets of his faith, and by authoritatively demanding of him to believe only what it declared to be true and to do only what it declared to be right. No great ideal is ever realised without suffering some deterioration in the process, and perhaps Plato would have predicted the deterioration just mentioned as the penalty of widening the range of communion. But the human soul cannot be permanently fettered, and all down the Christian centuries there have never been wanting sincere and earnest men who have been faithful to the ideal in its pristine purity, and who have insisted that not correctness of dogma, but the consciousness of spiritual need, the sense of filial dependence upon God, is the only condition Christ would impose for membership in his church. And in these days more than ever it is coming to be seen that fidelity of the church to her great head consists not in straining at every gnat of so-called heresy, but rather in contriving to embrace within her circle the largest number of associates who, with whatever diversities of thought and temperament, are on the way to heaven. "Do not tell me," exclaimed Channing, "that I surrender myself to a fiction of imagination, when I say that distant Christians, that all Christians and myself, form one body, one church, just as far as a common love and piety possess our hearts. Nothing is more real than this spiritual union. There is one grand all-comprehending church; and, if I am a Christian, I belong to it, and no man can shut me out of it. You may exclude me from your Roman Church, your Episcopal Church, and your Calvinistic Church, on account of supposed defects in my creed or my sect, and I am content to be excluded. But I will not be severed from the great body of Christ." And he goes on to declare that no ecclesiastical combinations on earth shall sunder him from such men as Fénelon and Pascal, from Archbishop Leighton, Jeremy Taylor, and John Howard. Their spirit, flowing out through their lives and writings, penetrates his soul and forms a portion of his own being, so that but for them he would have been a different man from what he is.

No careful observer of the tendencies of the present time can entertain a moment's

doubt that Christian men and women of all denominations are coming more and more to recognise that in so speaking Channing was interpreting with strict accuracy the catholicity that ought to characterise the spiritual communion we call "the church." They are coming to see the divergence between what Mr. Lloyd Thomas distinguishes—and I think rightly distinguishes—as doctrine and dogma. Each individual thinker must form his own intellectual opinions and conclusions concerning the great problems with which theology has to deal, and these conclusions and opinions will be doctrines that will seem to him, and are for him, valid and important. But dogma, as Mr. Thomas points out, is not doctrine merely—it is doctrine authoritatively decreed, doctrine externally enforced, by a sect or its ecclesiastical representatives. And it is this element of compulsion overriding the reason and conscience of man, and suppressing the right and duty of individual judgment which, as he says, "degrades a Church from a voluntary fellowship of the spirit into a legislative and judicial authority." The non-acceptance of, or disobedience to, a dogma thus becomes heresy, just as the violation of an Act of Parliament becomes a crime in law. The enforcement in this way of dogma is as detrimental to the successful pursuit of theological science on the one hand as it is destructive of the ideal of religious fellowship and common worship on the other. Theology, as a science, can only live when each of its devotees uses the gifts God has given him to solve his own intellectual difficulties; theology, as a science, can only live when students pursue their work subject to constant mutual criticism, and with readiness at a moment to readjust their conclusions in accordance with whatsoever fresh insight free unfettered inquiry may yield. So far as the church is concerned, it is precisely the vicious practice of stereotyping doctrines and of converting them into dogmas that has alienated thoughtful minds from religious congregations, and has led such minds to regard themselves as heretics. Even the poet who sang so sweetly over Wordsworth's grave, and who feels so sympathetically the beauty of Wordsworth's simple faith and piety, can discern in the Church of to-day nothing but a remnant or survival of decaying mediævalism and superstition—

"Outwardly splendid as of old,
Inwardly sparkless, void and cold;
Her force and fire all spent and gone,
Like the dead moon, she still shines on."

And he pictures the time when liberated from the incubus of sectarian prejudices and what he takes to be the intolerable pretensions of existing religious organisations, there will arise the possibility of that vision of divine realities towards which the noblest minds of our race have been unceasingly aspiring. "When," he says,

"When whelmed are altar, priest, and
creed;
When all the faiths have passed;
Perhaps, from darkening incense freed,
God may emerge at last."

Is it not a sad and melancholy reflection

that the institution of the Church which arose from the human, need of worshipping together the Father of us all as Love, and from the need of co-operating together for the service in love of our brother men, should present a spectacle like this to thousands of earnest truth-seekers, in consequence of which they are repelled from the fold of Christian discipleship? Let us not be under the delusion that these minds are antagonistic to religious aims and ideals, or that they are enemies to those objects for which the Church, when it is faithful to its own ideal, subsists to further. These minds know, as well as you can tell them, that the consciousness of a divine relationship brings to man a dignity that affects all he touches, and enables him to realise the greatness that underlies the apparent littleness of our ordinary existence, so that in the hour of humblest endeavour he becomes aware of standing in the midst of the eternities which God takes care of. They know, as well as you can tell them, that human life would be a grander, nobler, sublimer thing, if only we could contemplate it together as impregnated with a sacred trust, and as claiming from us the devotion of our best powers to the ends of righteousness and truth. Listen to the words of one who was not accustomed to speak well of orthodox dogmas, but who yet had no unkind syllable to utter concerning the essentials of religion:—"I can conceive," said Professor Huxley, "the existence of an Established Church which should be a blessing to the community—a Church, in which, week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just, and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few; a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets compared with peace and charity. Depend upon it, if such a Church existed no one would seek to disestablish it."

To the ministry of that truly Catholic Church—and whether it be "established" or not, in the legal sense, matters, I think, but little—I welcome you with all my heart to-day. Come to it with something of the imagination of the poet and the enthusiasm of the moral reformer. Come to it with the determination to make its members feel that there is a greatness and divineness in the soul of man, and in human society, in the city's roar, and in the quiet retreat of the home, no less than in the tremulous glory of the nightly heavens and in the splendour of the natural world which it is the privilege of us all to enjoy. I can imagine no epoch of human history when the ministrations of such a church are more imperatively called for than at the present time. The stress and strain of human life is increasing by leaps and bounds; the pressure of existence is being felt as it has never been felt before. The mad rush of modern employments, much of it wholly unnecessary, is becoming overwhelming; in office, shop and study, the demands upon our energy and activity

are vastly more exacting and relentless than they have ever been before.

"What shelter to grow ripe is ours?
What leisure to grow wise?"

A well-known essayist complains, not without reason, that the feverish love of speed, the love of novelty and excitement, is depriving the modern citizen of the possibility of anything that can be called a large view of the world. This headlong curiosity, this devouring of distance, instead of adding to our sense of nature's greatness, makes, he insists, the world smaller and the mind smaller. The error of the motor car policy is, he urges, that "it never understands anything or anybody." "To it, Arabia may be a whirl of dust and China a flash of rice fields; and the sensation is doubtless glorious. But Arabia is not a whirl of dust, and China is not a flash of rice fields. These are things ancient and inscrutable, things with secret powers buried like treasure, things that can only be understood from the inside, things that can only be felt with the loyalty of children and with the great patience of poets." I stay not now to inquire into the justice of this sweeping indictment of the recent tendencies of our civilisation. But I do say that to whatever extent it represents the truth the more urgently the church is needed to bring us back to the large quiet things of life, to moderate and chasten the desires of men, and to repair the havoc wrought by the excessive anxiety and worry of our busy years. Men and women everywhere are yearning for the secure assurance of a Love whose nature it is to bestow peace, to assuage grief, to spread a watchful and delivering providence over the abodes of human kind. They are asking everywhere, consciously or unconsciously, to be shown the way to find that Comforter, that spirit of Truth, which Christ promised to those who communed with the Father in Heaven. It will be your high vocation not to appear in the pulpit week after week with a hastily concocted piece of talk, but to help those to whom you will minister to enter into the great spiritual inheritance which is theirs, and to take their share in doing Christ's work and in doing it in Christ's own way. And in entering upon that mission, you are latest in a procession of believers in the good and true which started forth in an immemorial past to save and redeem men and thus to build up a happier and sweeter human home on this ancient earth.

"The great hearts of the olden time
Are beating with you full and strong;
All holy memories and sublime
And glorious round you throng.

The truths ye urge are borne abroad
By every wind and tide;
The voice of Nature and of God
Speaks out upon your side.

The weapons which your hands have
found
Are those which Heaven itself has
wrought,
Light, Truth, and Love—your battle-
ground,
The free, broad field of Thought."

LIFE, RELIGION & AFFAIRS.

THE INTER-DENOMINATIONAL CONFERENCE OF SOCIAL SERVICE UNIONS.

THE name of The Hayes brings back to all who were privileged to be there last week the remembrance of an ideal place for such a gathering as our Inter-Denominational Summer School. For though it is surrounded on nearly all sides by the coal-fields of Nottinghamshire and Derbyshire, the house and grounds are as secluded as heart could wish, and the view from the terrace extends past the lawn, with its two spreading oak trees, over a sloping field, with deep woods on the one side, and a peep of water and rhododendron beds on the other, to distant ridges of rock and moor, clothed in a grey haze or blending with the sky. The weather favoured us on the whole, as, though there were many showers and one heavy thunderstorm, no day was without its hours of sunshine when one could wander dry-shod over the close-cropped lawns and the asphalt paths of garden and shrubberies.

The number of guests was not quite so large as had been anticipated, and the camping-out facilities were therefore not required; but the house, and quad, and hostel were well filled, and more than 200 sat down to meals during the greater part of the time. The members came from all denominations and from none, and among them were eight Dutch friends who came over purposely for the week. Inquiry showed that of those who sent in their names as hoping to attend, 50 were Anglicans, 12 Roman Catholics, about 25 Friends, and a similar number of Congregationalists and Wesleyan Methodists, and 33 belonging to the National Conference Union, besides Primitive and United Methodists, Baptists, Presbyterians, members of the Church of Scotland, and a good many who did not fill up their papers as belonging to any denomination.

The Session opened on Saturday evening with an address on "Philosophy and the Prospects of the Social Problem," by Professor Muirhead, of Birmingham—a member, as he said, of no denomination, but of "The Church Invisible." His paper was a profoundly interesting presentation of philosophical thought as applied to industrial questions, and was followed by much discussion, formal and informal. Indeed, the interest of the various subjects treated was by no means confined to the Lecture Hall, but was carried on, sometimes in large groups, sometimes in small, wherever and whenever the members met.

On Sunday morning various services were held at the nearest places of worship, and in a sheltered nook on the lawn, by the earnest desire of Miss Knappert and her Dutch friends, Mr. Wicksteed read aloud the opening pages of "The Prelude." This was so highly appreciated by all those who heard it that each afternoon during the week it was continued from three to four in the Walnut room, a large panelled apartment requisitioned for sectional meetings and services at all times of the day.

On Sunday afternoon the members gathered in the Conference Hall to hear addresses from the Bishop of Oxford, who was in the chair, Monsignor Parkinson, head of Oscott College, Birmingham, and Dr. Scott Lidgett, who one and all were inspired by the uniqueness of the occasion to speak words worthy of the great cause in which we were gathered together, viz., the identity of the spirit of religion with the spirit of social reform.

On Monday morning began the programme proper, covering the large field of "The Life of the Industrial Worker." Mrs. Margaret Alden, M.D., dealt, as an expert, and in a wise and sympathetic way, with the environment of the child, and the Rev. Hume Campbell, in the evening, gave an exhaustive psychological review of the growth of a child's mind and character. The chairman on this occasion was Mr. Michael Sadler, Vice-Chancellor of the University of Leeds, and he followed the lecturer with a delightful historical sketch of the influence of Rousseau on education, leading to the interesting experimental work of Madame Montessori in Rome.

"Adolescence" was the subject of Mr. Chas. Russell on Tuesday morning, and "Youth and Industry" of Mr. R. A. Bray in the evening. Both lecturers dwelt on the importance of a sympathetic treatment of the problems concerned, and both gave practical suggestions of the utmost value.

On Wednesday the "Industrial and the Social Sides of the Life of the Man-Worker" were treated by Mr. Seeborn Rowntree and Mr. George Shann. The latter was particularly illuminating in his description of the forces now at work in the labour movement, and he warned the middle classes against supposing that they had the power to settle the affairs of the workers, for the latter were not only competent, but determined to do it for themselves, and for that purpose were welcoming the opportunities for education now afforded them in so many directions.

"The Problems of the Woman Worker" were discussed on Thursday, when Miss Constance Smith gave a terrible picture of the conditions due to the low wages which obtain in so many industries, and for which she believed the only remedy to be the organisation of women in Trade Unions. In the evening the no less difficult and pressing problem of the "Woman in the Home" was considered, and on Friday morning the Rev. Will Reason closed the series with a well thought out and extremely interesting paper on "The Non-Worker."

The concluding meeting was held on Friday evening, when Dr. Carlyle summed up the leading ideas of the week's discussions in his own genial and happy way, and emphasised especially the hopeful features which had emerged. In response to the earnest desire of the Conference, it was decided by the Committee that all these addresses should be printed and issued in the form of a report, which cannot fail to be a valuable contribution to the cause of social reform.

It may here be mentioned that in the choice of lecturers no question was raised as to the denomination to which they belonged; the only desire was to secure the

ablest and best-known exponents of "the life of the industrial worker" in its various aspects. The denominations were represented by the chairmen of the different meetings, the chairman of the concluding meeting being the Rev. P. H. Wicksteed. It is impossible to convey in words the faintest sense of the impressiveness of his valedictory address. It must suffice to say that after impressing on his hearers the need for the utmost watchfulness of all experiments in the social and economic sphere, he referred to the lament of the Bishop that we could join in everything but prayer, and expressed his own conviction that this was not impossible, inviting us there and then to unite our hearts in reverence and gratitude to God "without the hindrance of human speech"; and in a few seconds came the sound of a piano, and we listened to the dropping chords of a lovely movement of Beethoven.

Thus, not for the first time, was it proved that the universal note can be struck only by one outside all creed-bound churches.

But the meetings arranged by the Committee for the study of these important questions were by no means all the meetings that took place. Every Social Union gathered its members together for the discussion of its own work, and our National Conference Union met on Wednesday afternoon under the chairmanship of Mr. Wicksteed. As one of the objects of the United Conference is to urge local co-operation wherever there are branches of the different unions, it would seem desirable that our unions should be in touch with the various societies in our churches which are already engaged in social work and social study, and the question of an organising secretary, raised in Birmingham, was again discussed. There was a strong feeling amongst the members that some arrangement of this kind was desirable, and that the necessary funds could easily be raised, but it was left to the Committee to formulate a definite plan. At all events, as Mr. Lloyd Thomas urged, it was highly desirable to retain our position in the united movement. As already mentioned, our numbers at the Summer School were second only to those of the Anglicans, and before the end of the week we had six fresh applications for membership from men and women who felt that our Union was the one with which they were most in sympathy. Our cumbersome name seemed to be no drawback, for particulars of each union were given in the Handbook, which arrived from the publishers in the middle of the week. In this the Unions are arranged alphabetically, each with a short history and description of its objects, with a preface by the President, the Bishop of Oxford. Copies may be had, price 2d., from the various secretaries. Impromptu meetings were held also on the Insurance Act, the Charity Organisation Society, and Women's Suffrage, besides many meetings of the Conference Committee.

It only remains to be said that the most complete cordiality reigned throughout; badges were worn with the names of the wearers, so that no formality of introduction was necessary; walks were taken in company, tennis was played, a few excursions arranged, and there was a kaleidoscopic change of neighbours at every meal time. It must be added that

the wheels of the machine worked with admirable smoothness, thanks to the organising ability of Mr. Stark, the hon. secretary of the Sub-Committee for arranging the Summer School, and to the tact and wisdom of our kind, practical, humorous hostess, Miss Lucy Gardner, the hon. secretary of the whole Conference. It was decided, with great enthusiasm, to hold another session next year, and Miss Gardner's last announcement was that the next meeting of the Summer School at The Hayes would commence with five o'clock tea on Saturday, June 28, 1913.

CATHERINE GITTINS.

OXFORD SUMMER SCHOOL FOR SUNDAY-SCHOOL TEACHERS.

THE eighth Oxford Summer School for Sunday-school Teachers, convened by the Sunday School Association, is at present meeting at Manchester College. The proceedings began on Friday, June 28, and end on Saturday, July 6, so that the present account must necessarily be incomplete. As regards, however, the larger part of its work, already transacted, the present session must certainly be put down as a very successful one.

About sixty teachers, ministers, and other workers have this year joined the school—a smaller number than usual, owing to various circumstances. There is, however, no lessening of enthusiasm, and the very fact that fewer are here makes personal intercourse more possible and pleasant. The new plan has been adopted this year of providing members with badges indicating name and school, to be worn during the proceedings as a means of introducing one to another. This arrangement has put everyone delightfully at ease, and may be recommended for any other large gathering of the kind.

The arrangement of the session is in the main similar to that which has been previously followed. An opening service was conducted on the first morning by the Rev. J. J. Wright, ex-President of the Sunday School Association, who spoke upon the programme and spirit of our meetings here. The closing service is to be taken by the Rev. T. P. Spedding, now President of the Association. Each day begins with a short devotional service in the College chapel, followed by two lectures. The afternoons are given to recreation and the evenings to further lectures or discussion meetings. On the first evening (last Friday) the members were kindly and graciously received by Principal and Mrs. Carpenter in the Library. They have also been made welcome by Dr. Carpenter and Dr. Odgers at home, and they have again felt fully the kindness which throws open for their meetings this College with all its wealth of association and inspiration. A summer session in any other place than Manchester College would be a far different thing. The local arrangements are in the hands of Mr. H. W. Stephenson, and could not be better entrusted. To him and to all the College officials very great thanks are due for work most readily undertaken at every moment

The subjects treated and discussed have again covered a wide field of Sunday-school work. First in importance, as a special feature of this session, must be mentioned the three lectures delivered by Dr. Carpenter on "Religion in the Time of Jesus." The first of these dealt with the temple at Jerusalem, its buildings, services, and priests; the village synagogue and its worship; home piety, and the usages of the Sabbath. The second described the details of religious party developments, the Scribes or Guardians of the Law, and the Pharisees, in their more rigid and their more genial sections; and it concluded with a striking exposition of their fine spiritual teaching. The third lecture dealt with Jewish beliefs in "The Age to Come," influenced in turn by Persian domination and by the desire of compensation for suffering in this life. The apocalyptic literature of pre-Christian times was described, with a summary of its teaching on the passage from one "Age" to the other, the portents which would herald it, the resurrection and judgment, and the coming of a Messiah who should inaugurate a "kingdom of God." The whole course was delivered with great impressiveness and power, and listened to attentively by large audiences, who felt it a privilege to receive in such a way first-hand teaching from a master upon his own subject.

Two pairs of lectures have also been included in the programme, the Rev. F. K. Freeston speaking twice on "Lives of the Saints," and Rev. A. W. Fox on "The Growth of our Unitarian Faith." The latter lectures are, at the time of writing, still to come. Mr. Freeston dealt first with mediæval saints, with special reference to the "Golden Legend," and secondly with the modern saints of "the new calendar," illustrating his words this time by a magnificent collection of lantern slides representing monuments and memorials of great modern men and women. No lecture in our proceedings has been more enjoyed or more deeply stirred its audience. In addition to the lantern illustrations, Mr. Freeston had prepared cards with each a portrait of some "saint" of our race, and some striking testimonies to his or her sainthood. The hope was freely expressed that some permanent form might be given later to the work expended on this most valuable lecture.

The New Testament has been specially brought into prominence at this session, for, in addition to Dr. Carpenter's course, lectures have been given by the Rev. T. P. Spedding on "New Testament Lesson Values," and by Mr. Ion Pritchard, secretary of the Sunday School Association, on "The Life Story of Jesus," based upon Giran's "Jesus of Nazareth." Mr. Spedding dealt with two ways of treating the New Testament material—the method of detailed analysis of a book, and the "subject-method" which correlates various passages to bring out some particular moral lesson or fact of history. Mr. Pritchard's direct and vivid account of the life of the Master emphasised afresh the possibilities which that life-story contains for the Sunday-school teacher. The name of our secretary must not be mentioned without some word of the sincere affection and gratitude which every mem-

THE HIBBERT JOURNAL

Principal Contents of July
Number Now Ready.

- The Degeneration of Classes and Peoples.** Dr. Max Nordau.
- The Significance of Jesus for His Own Age.** C. G. Montefiore.
- Christ as "The Truth."** R. Kennard Davies.
- The Church, the World, and the Kingdom.** Right Rev. J. E. Mercer, D.D., Bishop of Tasmania.
- The Ungodly Organisation of Society.** Rev. A. W. F. Blunt, M.A.
- Conformity and Veracity, 1662 and 1912.** Rev. E. W. Lummis.
- The Vain Appeal of Dogma to Science.** M. M. Pattison Muir, M.A.
- Logic—M. Bergson and Mr. H. G. Wells.** Philip E. B. Jourdain.
- The Artistic Attitude in Conduct.** E. F. Carritt.
- The Interpretation of Prophecy.** Rev. G. E. French, B.D.
- The Sistine Madonna.** Archibald A. Bowman.
- The Gods of Epicurus. A Plea for their Serious Consideration.** B. A. G. Fuller.
- Social Service. No. 4. The Hardships of Seamen's Wives.** Emma Mahler.
- Signed Reviews, Discussions, and Survey of Religious and Philosophical Literature.**
- Super royal 8vo, 2s. 6d. net; 2s. 9d. post free.
Subscriptions, which may commence with any number, 10s. per annum, post free.

CROWN THEOLOGICAL LIBRARY.

NEW VOLUMES.

- Pharisaism: Its Aim and its Method.** By Rev. R. TRAVERS HERFORD, Author of "Christianity in the Talmud," &c. Crown 8vo, Cloth, 5s. net.
- The Religious Experience of St. Paul.** By Prof. PERCY GARDNER, D.Litt., Author of "Modernity and the Churches." Crown 8vo, Cloth, 5s. net.
- New Testament Studies.** By Dr. ADOLF HARNACK. Translated by Rev. J. R. WILKINSON, M.A. Crown 8vo, Cloth, 5s. net per volume.
- Vol. I.—**Luke the Physician.**
Vol. II.—**The Sayings of Jesus.**
Vol. III.—**The Acts of the Apostles.**
Vol. IV.—**The Date of the Acts and of the Synoptic Gospels.**

THEOLOGICAL TRANSLATION LIBRARY.

THE TRUTH OF RELIGION.

By Dr. RUDOLF EUCKEN,
Professor of Philosophy in the University of Jena, and recently awarded a "Nobel Prize."

Now first translated into English from the second and revised edition, with a special preface by the author, by the Rev. W. TUDOR JONES (Ph.D.), Jena, for some years a student under Professor Eucken.

Demy 8vo. Cloth, 12s. 6d. net.

WILLIAMS & NORGATE,
14, Henrietta Street,
Covent Garden, London, W.C.

ber of the session bears towards its organiser and real centre.

The Rev. W. G. Tarrant spoke to an enthusiastic audience on "Music in our Sunday Schools," dealing with the uses of this department, the materials at hand, and the methods in which they may be used. His address was full of practical points and suggestions, giving the testimony of long experience on a very important part of Sunday-school work. Miss Grace Mitchell gave a fine paper on "Citizenship: The Teacher's Responsibility," opening our eyes to many unnoticed wrongs in our social life, and (which is better) to ways in which the individual may help to set them right through the operations of local government. Miss Mitchell kindly provided literature for those who were further interested, and much useful discussion has arisen from this particular lecture. Perhaps this after-discussion is really the most important and vital part of all the Oxford proceedings.

The Rev. J. Tyssul Davis is giving two lectures on nature subjects, one illustrated by the lantern. The more immediate problems and methods of teaching have been several times brought forward. "Teachers in Council" meetings have been held on the preparation of lessons and the telling of stories, the latter subject introduced by the Rev. L. Clare, illustrated by actual story-telling on the part of several teachers. Another Council will follow on "Teachers' Difficulties," presided over by the Rev. J. J. Wright. A paper on "Infant Class Teaching: Its Influence and Place in the Sunday School," was read by Miss D. Tarrant, who dwelt specially on the importance of early training in habits of thought and conduct alike, the value of instilling a reverent faith in little children from the very first, and the genuine influence which the presence of an infant class may exert upon the whole school. The Rev. J. Arthur Pearson is to give the last lecture of the session upon "Lessons for Younger Classes." A most valuable lesson demonstration, to an actual class of boys and girls, was given by Mr. F. J. Gould, of the Moral Education League, who thus repeated the kindness which he showed us at the session of 1910.

On Sunday the George-street Mission School was transplanted to Manchester College and superintended by Mr. Walter Holmes. Excellent lessons, open to teachers to attend, were given to four classes by Miss Piper, Miss Effie Turner, Mr. Abbott, and Mr. Evans. The day was further rendered memorable by chapel service, conducted by Dr. J. E. Odgers, who preached from Daniel vi. upon the importance of faithfulness to religious and moral principle. A brief devotional service is held at the beginning of each day; these services are conducted by various ministers taking part in the proceedings. Prominent among these is the Rev. H. Enfield Dowson, who is giving us no lecture, indeed, but the encouragement of his presence and counsel; and we welcome with him Mrs. Dowson, a former president of the Association.

The whole of our meetings here have been so far marked by an enthusiasm and a keen zeal for better work, which seem

to augur well for the future of our schools. A large number of young teachers are present, and by them especially this opportunity of strengthening their hands for their own work amid such surroundings, and in a city of ancient piety and learning and of a charm beyond expressing, must be long remembered.

D. T.

FOR THE CHILDREN.

OLIVER CROMWELL.
1599-1658.

I.

"I will go forth in the strength of the Lord God. . . . Kings with their armies did flee and were discomfited."

ABOUT two months ago I told you the story of a great sailor; to-day I want to speak of a soldier—a very great soldier indeed, because as Joan of Arc fought for France, so he fought for England, believing that God had commanded him to do so. And it was harder for him than for Joan of Arc to see what he ought to do, since the men who were harming England were his own country-people, not foreigners, and he had to see very clearly that it was right before he could begin to fight battles against men who were as much Englishmen as he was himself. I want you to like Oliver Cromwell, for he is a man we should all be proud of—one of the very greatest in the history of any country.

Some years ago—between 40 and 50 years—children used to be taught in their history-books that Cromwell was a bad man who murdered the King, and only cared about "getting on" in life, and being put at the head of everything in the King's place. But then came a great Scotchman called Thomas Carlyle, who knew that Cromwell was very different from this, and that it was a shame that English people should not know the truth about him, and so Carlyle set to work to write a book—the Life of Cromwell—in which, with much trouble and poking about in museums and libraries, he collected all of Cromwell's letters, and his speeches in Parliament, and these letters and speeches show us that Cromwell was a good and honest and brave and religious man—not a hypocrite at all. If he had been a hypocrite he could not have lived such a brave life, for hypocrites are generally cowards as well, and it is strange that people should for so long have thought him one. But thanks to this book of Carlyle's (which I hope some of you will read for yourselves when you are older) we think differently now, and that is why I want you to remember what I am going to tell you about his life, and to notice especially that it was his religion which made him able to do all he did.

Cromwell's religion was not a thing which just lasted through Sunday, and then was put away for the rest of the week while he attended to his other business. No, he was thinking on Monday, Tuesday, Wednesday, and every other day of how he could best serve God and make England

a better country than he found it, and this gave him no easy time of it, as you will see. Until he was 43 years old, his life was a quiet one. He lived as a country farmer, and most likely never thought that he would some day be the most powerful man in England, ruling instead of the King. He was born in Huntingdon in 1599, four years after the death of Sir Francis Drake, while Queen Elizabeth was still reigning. She died in 1603, so that Cromwell was then four years old, and then James I. began to reign. He was the son of Mary Queen of Scots, and was the first Scotch king who reigned over England. He was not much beloved by his people, for England was growing more and more Protestant at this time, and King James wanted it to be Catholic; also he wanted to govern by himself without asking leave of Parliament to do the things he thought best, and this was a great fault in the eyes of the English people, who have always depended upon Parliament to prevent the King from having too much of his own way, as is the case in some other countries. However, James did not go nearly so far in this way as Charles I., who came after him, so that the country did not fight with him as it did with Charles. If it had, we should have heard of Cromwell sooner, for he, as you will see, was the great leader in this war against the King.

Well, as I have said, Cromwell was born at Huntingdon, a small town in one of the smallest counties of England, though one of the greatest men was to come out of it. He belonged to one of the old families in England (he was related to that Thomas Cromwell who was Lord Chancellor before Sir Thomas More) though his father, Robert Cromwell, had taken to brewing, and carried on this trade in Huntingdon. Oliver Cromwell was sent to the Grammar School, and afterwards went to Cambridge to study, then for a short time he was a lawyer in London. In 1620, when he was 21, he was married and went back to Huntingdon. Here for 22 years he lived quietly as a farmer, managing his estate, selling his cattle and sheep, bringing up his children well, and doing a great deal for his own country by helping to drain the Fens, that is to say, to bank in the River Ouse and prevent its flooding all the country, which is very flat and marshy to begin with, so that at the time of the great floods the farmers used to be worse off than before. The King, Charles I., was very unwilling to give money and help to this work, but Cromwell stood by the rest of his neighbours, and persuaded them to go on telling the King what they wanted, so that in the end it was done, and they were so grateful to Cromwell that they called him the "Lord of the Fens."

During this time the most important event in Cromwell's life—far more important to him than being put in the King's place—happened; he became a religious man. We hear of him in his own letters, having fits of great sadness as he walked about his fields at St. Ives (a place five miles off Huntingdon, where he had now taken a farm) and believing himself to be one of the wickedest men living; and he was always afraid that his death would come suddenly, before he had been able to find out how a man ought to live. He *wanted* to be religious,

but although he read his Bible diligently he could not for a long time see what he ought to do. At last it suddenly became clear to him, and from that day till the end of his life he sought after nothing but how he could best serve God. This is a great day in any one's life, when they first feel sure that what they read of in the Bible—God in heaven and Jesus Christ, and the angels, and the wonderful words in which Christ tells us how we ought to live—are *real* and true, and that we are sent here on earth to live so as to please God, not to please ourselves. People call this a *conversion*—which comes from two Latin words meaning a "turning-round"; and a turning round it is, because it makes you see things from another side, so that what has before seemed hard and useless and disagreeable now seems right and useful, and even pleasant, because God wishes us to do it.

Well, after this "turning-round" of Cromwell's he began at first doing what he could for his country in Parliament. He spoke against a bishop who had been trying to make people Roman Catholics at St. Paul's Cross, for you must remember that Cromwell was a great Protestant. You will understand this if you will think of what I have just said, for you see Cromwell believed that one must love and serve God with one's whole heart, and try to keep a good conscience. Now the Catholics believed that their priests could forgive a man his sins, even though he had made no effort to be good. That is the difference; the Protestants believe that only God can forgive sins, and only if one is honestly sorry for them and trying to do better. The priests even tried to make people believe that by paying money to the Church their wrong-doing would be forgiven, and they would go sooner to Heaven. You see how bad this was, for rich people did not care how badly they lived when they could set their conscience at rest by paying a few pounds to the priest. Now the reason of the great quarrel which began about 1630 between the King and the Parliament was this: The King, although he dared not call himself a Roman Catholic, because the greatest part of the English people was now Protestant, wished to come as near to it as he could by giving a great deal of power to the bishops, and telling them to preach in a Roman Catholic way if they chose; he also wished, like his father James I., to settle many things without the Parliament. One of the worst of these things was the raising of a tax to add ships to the navy.

It is part of the law of England that no tax shall be raised without the consent of Parliament, but the King got a lawyer to hunt out some old papers in which it was found that one of the old kings had once commanded several of the towns on the coast to provide ships when there was a war, so he pretended that he had a right to tax all the country for ships. This tax was called *ship money*, and was a most unjust thing. A relation of Cromwell's in Parliament, John Hampden, also a great man for acting as he did, refused to pay it when it came to his own county of Buckingham. He owned a great deal of land there and was ordered to raise £4,500 from the people for this ship money. But

he determined not to pay what he felt to be wrong, and so it came to a trial, and the lawyers, who were not honest men, decided it for the King. But that made no difference to the people of England, who knew that Hampden was right. This happened in 1636, and was one of the things which led to the war between Charles and his Parliament, which broke out six years later—in 1642. Cromwell, of course, thought Hampden was right, and would have done the same in his place. The poor foolish King went on angering the people and the Parliament more and more; first he got into a war with Scotland because he wanted them to have bishops over them, and they wanted to keep their own Church in their own way. Then in 1642 he tried to imprison five Members of Parliament, because they had resisted him in different ways. This was too much, and the Parliament decided to go to war. This Civil War, as it is called when the people of one country fight against each other, lasted six years, and next week I must tell you something about it. This was one of the saddest times in English history, for you can think how it was when sometimes two brothers of one family would be fighting against each other.

DOROTHEA HOLLINS.

MEMORIAL NOTICE.

MR. JOHN HARRISON.

It is with a sense of deep personal loss that we have to announce the death of Mr. John Harrison, which took place, after a long and trying illness, on Friday, June 27. Born on July 9, 1841, at Chowbent, Lancashire, John Thomas Harrison was the second son of the Rev. Dr. Harrison, at one time minister of Chowbent Chapel, and subsequently of the Unitarian Church, Effra-road, Brixton. Though he had lived in London since early boyhood he had reason to be proud of his Lancashire home and ancestry. His great-grandfather was the Rev. Ralph Harrison, for many years minister of Cross-street Chapel, Manchester, whose fame as a musician is preserved in the well-known hymn-tune "Warrington," called, no doubt, after the Warrington Academy where he was trained. Ralph Harrison traced his descent directly to Cuthbert Harrison, of Singleton, who, with his brother Joseph, was one of the ejected ministers in 1662. On his mother's side also Mr. Harrison inherited some of the noblest traditions of the Nonconformist ministry. No wonder that to a man of his quick sympathies and generous temper the care of all the churches, and helpful friendship with their ministers, were among the most congenial occupations of his life. He was a successful business man, whose success only prompted him to finer generosity. As a shipowner he did a great deal to develop English trade with Antwerp and Normandy, the port of Tréport being largely the creation of his organising skill. His eminent services were recognised by the French Government when he was created a Chevalier of the Legion of Honour. He

was also presented with the Order of Leopold of Belgium, while the Emperor of Austria awarded him the Order of Francis Joseph for conspicuous services to poor Austrian subjects in London, who were often granted free homeward passages on his boats. The latter is only one instance of the prodigality of his kindness. A small part of his generosity appeared in subscription lists, but a great deal of it was unknown even to his most intimate friends.

Special reference is made to Mr. Harrison's religious work in the address by the Rev. W. Copeland Bowie at the funeral, which we print below. He held practically every office which it was possible for a layman to fill. He was President of the British and Foreign Unitarian Association 1908-10, and of the London and South-Eastern Counties Provincial Assembly in 1902. For several years he served on the Committee of the National Triennial Conference, Manchester College, Oxford, and the London District Unitarian Society. In all these positions he was conspicuous for his shrewdness and geniality. He was always the most chivalrous of opponents, and difference of opinion in thought or policy served only to emphasise the breadth of his humanity and the graciousness of his spirit. He combined this peaceable temper with strong and ardent convictions. Nowhere was it more conspicuous than in his deep interest in international peace, and especially in recent years in the movement for closer friendship with Germany.

Mr. Harrison was married in 1866 to Elizabeth, daughter of the late John Wallace Hammond, chief engineer of the Great Western Railway. Mrs. Harrison died a year ago and there are no children.

The funeral service at Effra-road Church, Brixton, on Tuesday, was conducted by the Revs. W. Copeland Bowie and Dr. Cressey. Among the large congregation were the Revs. H. E. Dowson, C. Hargrove, J. J. Wright, Mr. C. Hawksley, numerous London ministers, and many other friends who had been associated closely with Mr. Harrison in his business and public activities. The interment took place subsequently at Kensal Green.

At the time of his death Mr. Harrison was treasurer for the new fund which is being raised in order to secure a minimum salary to the poorer ministers among the churches to which he was so deeply attached. It was decided at the Birmingham Conference last April to appeal for £30,000; but even £40,000 would be all too little for the purpose. We can conceive of no more suitable memorial to Mr. Harrison, and none which he himself would have commended more heartily, than a strenuous and determined effort to raise the larger sum.

ADDRESS BY THE REV. W. COPELAND BOWIE.

At the funeral on Tuesday Mr. Bowie spoke as follows:—

There are many good and worthy men in the world whose character, intelligence, and work command our respect or call forth our admiration, but fail to kindle our affections. The keynote of Mr. John Harrison's life to those who knew him best was his loveliness. His kindness was

not the mere impulsive expression of a highly sensitive and emotional nature; it formed an integral part of his reasoned life. To be helpful—to employ his talents and means for the good of others—was natural to him, and he cultivated and used his gift with earnest and sustained effort.

A man of affairs, immersed in difficult and often perplexing business concerns, himself an unflinching worker, no trouble was too great for him when the sufferings or needs of others made their appeal. Even those of us who knew him intimately for many years were, I believe, only acquainted with a very small part of his benevolence. The widow and the orphan, the distressed seaman from a foreign port stranded amid the loneliness of London, the Unitarian minister struck down by disease or struggling anxiously under the burden of poverty—these were types of the people assisted again and again by Mr. Harrison with a sympathy which brought not only material aid but joy to the life of the recipient.

The character of some men is so complex that it is difficult to make any statement in regard to them which might not be contradicted by relating different and contrary facts. The transparent directness and simplicity of Mr. Harrison's mind were obvious to all who came into personal contact with him. Nor was his loveliness the bubbling over of a kindly but weak nature. He possessed strong convictions to which he clung with resolute determination. Though invariably courteous towards those from whom he differed in opinion, nothing could divert him from the path which his own reason, conscience, and sense of duty marked out for him as true and right.

To enumerate in detail the many societies in the administration of whose affairs he took an active interest would occupy too much time to-day. To the Unitarian Christian Church at Effra-road, Brixton, he gave most generously and unwearily of his time, abilities, and means, while his constant presence at the Sunday services was an unflinching support and inspiration to his fellow-worshippers, and to every minister who occupied the pulpit. To the London District Unitarian Society, the London and South-Eastern Counties' Provincial Assembly, the National Triennial Conference, Manchester College, Dr Williams' Library, and other organisations, he rendered invaluable services extended over many years.

It is, however, no exaggeration to say that outside his own business and home no other work engaged his energies with such whole-hearted devotion and enthusiasm as the work of the British and Foreign Unitarian Association. He was an active member of the committee until illness laid him aside, and during the two years he occupied the honourable position of President, he laboured with an earnestness and loyalty which were beyond praise. Only a few weeks ago, in the midst of physical suffering, he spoke to me warmly of the joy which that work had been to him, and of his unflinching conviction that the principles and faith which the Association represented were fraught with untold good to mankind. Unitarian Christianity to him was no cold, arid theology, but a

religion throbbing with inspiration for life and duty, and permeated by a spirit of divine trust and love.

Mr. Harrison's devotion to music and his power of interpreting its beauty to others were always at the service of our churches. Our anniversary meetings were witness to his knowledge and skill as an organist, and it is pathetic to think that never again shall any of us listen to the lovely harmonies which he voiced for us, or join in the hymn singing which he led with such vigour and delight.

The promotion of peace and goodwill among men of all lands and races was dear to the heart of Mr. Harrison. The personal decorations he received from the rulers of France, Belgium, Austria, and other countries were an evidence of the high esteem in which he was held, and a recognition of his generous labours for the welfare of brethren living in other lands and professing varying creeds. On several interesting and important occasions he worthily represented the Unitarians of this country at meetings held in France, Germany, Switzerland, and Hungary. He had hoped to visit America in order to attend a great Peace Congress there, and also to see something of the Unitarian churches. It was his ambition on his retirement from business to devote the remaining years of his life to the work of inspiring and strengthening the moral and religious bonds which make the whole world akin.

But the call to lay down his life came before his wishes could be realised. Unforeseen difficulties and worries in his business affairs delayed his intended retirement. The labour troubles and unrest in France and England distressed and puzzled him greatly. He did not find it easy to believe that the rapid and fundamental social and industrial changes which are taking place in the world would make life any better for men than the old order to which he had himself been accustomed. The consequent anxiety and loss in connection with his business tended to wear him out. Then, again, the long and serious illness of his wife, followed by her death a year ago, further undermined his health; and his friends could see, if he did not recognise the fact himself, that the end of his active career was approaching. Recovery being hopeless, no one who loved him could have wished that his suffering should be prolonged. His peculiar place no one else can hope to fill; his genial and kindling presence will be sorely missed by many of us; his fine example of strong, unselfish service will abide as a precious memory, and an incentive to duty when we feel disposed to become slack and weary in our well-doing. Grateful for the good that was enshrined in the heart and displayed in the life of this son of the Manse, let us take courage and go forward with our several tasks until the call comes to us to lay down our lives. Would that it may be possible for the "well done, good and faithful servant," to be spoken of any of us as truthfully as it may be spoken of John Harrison.

Dr. Carpenter, the Principal of Manchester College, Oxford; the Rev. H. Enfield Dowson, the late President of the National Conference; the Rev. J. J.

Wright, minister of the Chowbent Chapel, had each sent a message of appreciation and affection, and the Rev. W. Copeland Bowie read what they said as follows:—

THE REV. DR. CARPENTER.

The Rev. Dr. Carpenter said:—"All who were privileged in any way to share Mr. Harrison's friendship must have felt the harmony of a noble nature. It was seen in his deep attachment to the religious faith which seemed to grow stronger as the years advanced, so that the lessons of his youth, enriched by the experience of life, upheld him through strenuous labour as well as through heavy personal trials. It was seen in his earnest devotion to the welfare of the ministry to which he was linked by beloved family ties, for which he had already given abundantly of his time, his thought, and his substance, and in the last year of his life had courageously undertaken labours which others must now carry through. No one could work with him without being impressed with his generosity in differences of view, his conciliatory temper in overcoming difficulties, his abounding personal kindness and goodwill. His modesty shone through the brief speeches, always apt and pointed, with which he adorned any public function in which he took part; while his private charities must have caused many to rise up and call him blessed. He shrank from no toil and evaded no responsibility in promoting the great religious cause to which his heart was given; and his love of the principles of Unitarian Christianity was no external attachment to a creed, it was the deep sentiment of his whole being in his daily walk with God. For this he found the fittest expression in music; and again and again in our worship, whether the gathering were large or small, he quickened our trust and awakened our thanksgiving, and opened for us springs of devotion which joined us spirit to spirit in common acts of praise and prayer. With Browning's Abt Vogler he could have said, 'The rest may reason and welcome, 'tis we musicians know.' Surely the heavenly harmonies were heard by him through the tumults and discords of earth, and they brought him a prophecy of peace and love and joy."

THE REV. H. ENFIELD DOWSON.

The Rev. H. Enfield Dowson said:—"I join, with a heart deeply touched, in the tribute paid this day to our beloved and honoured friend. It has been my own inestimable privilege, during a critical time in the life of the churches which he loved with surpassing affection, to be thrown into very close and intimate relations with him. Loyal to his own convictions, with an enthusiastic devotion that was an inspiration to us all, he was the most peace-loving of men; and if he lived to see the diffusion amongst us of a spirit of harmonious co-operation that has been delightful, it has been born of his own infectious example in a degree which none know more truly than I. We are now garnering from it the abundant harvest, of which he was to have been the foremost reaper. I know, from his own lips, how he meant to have laboured in the front of those who were going forth, a united band, to do something to benefit our ministry

through generations yet unborn. What is now being done with magnificent generosity by our laity will be written down by us on the tablets of our reverent memory as being the latest fruits of our dear friend's influence. It dies not with him who exerted it, and whose mortal part we commit to its last earthly resting-place in speechless affection, while we entrust his simple, earnest, Christian soul to the Eternal Father with a faith like his own that casts out fear."

THE REV. J. J. WRIGHT.

The Rev. J. J. Wright said:—"Chowbent Chapel, Lancashire, in the death of Mr. John Harrison, loses its most honoured son. Born in the old parsonage, during his father's distinguished ministry at the chapel, the influence of this place of worship upon John's early boyhood was such that, although more than sixty years of his maturer life were spent in London, it was always evident to those who knew him that he loved much the place of his birth and the chapel of his boyhood. Within the walls of this chapel, as he delighted to tell, there first awoke in him, while a child, the joy of music which he carried through life. There, too, he realised his earliest sense of public worship to which he was ever afterwards so devoted. The burial of his little brother within the chapel, in front of the pulpit, more than sixty years ago, he never forgot, and the depositing of the ashes of his eldest brother William in this same chapel some two years since was done by him as an affectionate and sacred duty. The minister and congregation of Chowbent Chapel, in united heartfelt sympathy, join to-day with the minister and congregation of Effra-road, Brixton, as well as with all our Churches and societies, in deeply mourning the death of Mr. John Harrison; yet rejoicing with him in the immortal life of love to which he has now attained—while reverently thanking God for the gift to us all of so true a friend, so good a man."

RESOLUTION OF THE PROVINCIAL ASSEMBLY.

At a meeting of the Committee held on Tuesday afternoon the following resolution was moved by the President, the Rev. H. Gow, seconded by the Rev. F. H. Jones, and carried:—"The Committee of the Provincial Assembly of London and the South Eastern Counties wish to record their deep regret at the death of their beloved colleague and friend, Mr. John Harrison, and their great gratitude to him for all his many services to the Assembly. He was a member of the Committee for many years, President in the year 1901-2, and Treasurer from 1902 to 1908. His generosity and kindness were unbounded, his devotion to the needs of our weaker churches and his desire for fellowship and goodwill and brotherly helpfulness were prevailing motives in his life. The ministers in the Provinces found in him an especial friend. The Auxiliary Fund which he founded has been a yearly blessing to those ministers who, by its aid, have been enabled to join the Ministers' Pension Fund. His memory will be long cherished by all the societies for which he worked with such zeal to the last, but by none should it be treasured more proudly and tenderly than by our Provincial Assembly."

MEETINGS AND SOCIETIES

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ANNUAL MEETING.

THE Provincial Assembly of Lancashire and Cheshire held its annual meeting at Southport on Wednesday, June 26. A service was held in the Unitarian Church, Portland-street, at 11.30 a.m., the preacher being the Rev. A. W. Fox, M.A., and the supporter the Rev. B. C. Constable. The church was filled to its utmost capacity. The sermon was from the text 1 Cor. ix. 16, "Woe is unto me, if I preach not the gospel." It was an appeal for a missionary Church, covering somewhat familiar ground, but stirring the heart by its fervour of conviction and militant faith.

After luncheon in the Cambridge Hall the Business Meeting was held in the Temperance Institute at 2 p.m., the president, the Rev. R. Travers Herford, B.A., in the chair. There was a good attendance.

Before the calling of the roll, Blackpool (South Shore) and Garston were admitted to membership of the Assembly. This brings the total number of congregations on the roll to seventy-eight.

THE PRESIDENT'S ADDRESS.

The President delivered an exceedingly fine address which was followed with the deepest appreciation and interest. After a glance at the history and traditions of the Assembly, and the great part it had played in the development of the group of free churches of which it was the representative, came a reference to the changes in the roll of membership. They had erased from the roll of the Assembly, but not from the tablet of their memory, the names of the Rev. Silas Farrington, the Rev. Noah Green, the Rev. Edward Allen, the Rev. John Harrison, and the Rev. E. P. Barrow, names, some of which meant little perhaps to the younger generation, but which brought back many recollections of faithful service and long years of friendship to the minds of those who knew them. There had gone also from their roll the name of the Rev. William Edward Atack, no veteran of former days, but one who till a few weeks ago was spending all his powers in the strenuous duties of his ministry. At the annual meetings of the Assembly it was the custom to refer only to the ministers in noting the changes in the roll of members. He would, however, take the privilege of friendship to add to those whom he had mentioned the name of a layman, the late Mr. Thomas Harwood, of Bolton, a man who by his life and character might be called a true son of their Free Churches, and who by the work he did for them in his own neighbourhood, was looked up to as their trusted friend and counsellor. A cordial greeting was offered to those who had entered the Province during the last twelve months. They welcomed the Rev. Dr. Mellone and the Rev. H. McLachlan, of the Unitarian Home Missionary College; the Rev. N. J. H. Jones, of Ashton; the Rev. H. Chellew, of Pendleton; the Rev. W. J. Piggott, of Burnley; the Rev. A. Thornhill, of Gorton; the Rev. G. Pegler,

of Crewe, and the Rev. Stanley Mellor, of Warrington. Proceeding the President made reference to the 250th anniversary of the ejection of the Two Thousand. Not in vain had they made their great sacrifice at the shrine of Faith and Freedom; and whoever else might be ignorant of them, or think lightly of what they did, they of the Provincial Assembly and of the kindred Free Churches throughout the country counted it their privilege that the tradition of the Two Thousand belonged especially to them. He would refrain from further reference because a special commemoration of the ejected ministers would take place on August 24, at the Memorial Hall, Manchester. Turning from the past to the present and future, the address made special reference to the feeling of tension between England and Germany, and to the present remarkable and even critical condition of the country. There was unrest and unsettlement in well-nigh every department of our national life. In politics, industry, art, literature, philosophy, religion, the "old order" was changing; and if it was "yielding place to new," that was as yet a hope rather than a certainty. That it was an interesting and exciting age to be living in no one would deny. It was a time full of perplexity, yet also full of promise; and if it forced upon them problems of which the solution was not yet discovered, that was not to say that they should give up the attempt to solve them. They felt the pressure of them in their own church life, when they had to cope with difficulties not felt fifty years ago; but they were not, on that account, going to despair of their church life, even if for a while they did not make the progress they should like to make. For his own part he was not afraid of the future, though he could not pretend to foresee developments. He did not believe that the ground truths of religion and morality, the facts of human nature and the principles on which all social life ultimately rested, were in any real danger of being undermined or swept away. They were very much hidden from view at the present time certainly, by reason of what might be called the cloud of dust raised by the unsettlement of thought all over the field of human life. The dust and confusion were, in themselves, by no means agreeable, but he saw no reason for supposing that it was all up with mankind in general or their own nation in particular. He thought it much more likely that their descendants, fifty years hence would wonder why they got into such a state of uneasiness, and how they could be so blind as not to see the nobler fabric of the national life which was being built, the fairer form of humanity which was being moulded into shape, and which they—their descendants—beheld. It was not impossible to get to the root of the confusion of the present time, to find the main source from which it had sprung. He should say that the leading feature of the whole was a desire to break from authority. There was heard, or believed to be heard a call to freedom; and those who heard it were trying to answer it in all sorts of ways. That which stood in the way of freedom was authority, the authority of the past, the authority of institutions, beliefs, ideas. The call to freedom set many people on breaking away

from all authority, on devising wild schemes for reconstructing social life, extravagant doctrines in religion, theories of morality which had little beside the name to show that they were moral, and on doing and saying what could only shock the feelings of more sober-minded people in general. Was this not, on the whole, to be explained as the effect of the idea of freedom upon minds which were somewhat excitable and unbalanced? He was far from saying that all the new ideas which were talked of in religion, philosophy, literature, and art were freaks of a disturbed imagination. Amongst these new ideas were assuredly the ones which would become the master words of a later age; though, as yet, it would be rash to say which they were. But certainly not all the new ideas would be permanent. And it was no harsh judgment to say that some, at all events, of the extravagant notions, the extreme theories, the freaks of up-to-date poets, painters, musicians, Bible critics, philosophers, scientists and anarchists in politics, religion and morals—that some of these notions were only the effect of the idea of freedom upon unstable characters and unbalanced minds. The need of the present time was to keep hold of faith in God, and not only to keep hold of faith, but to increase and strengthen it, and that all the more because religion was one of the subjects in regard to which the breaking away from authority and traditional belief and old usage was most noticeable. He did not think that the revolt on the field of religion was a revolt against the belief in God. It was much more a revolt against churches as institutions, claiming authority as from God. The authority so claimed might go; indeed, he thought it had gone. But the church as a means of ministering to religion and helping to give expression to it had not gone, and he saw no reason to believe that it ever would go. In some form or another it would continue to provide the opportunity for public worship and the source of inspiration for men's highest life and best work. It was for them to maintain public worship not as a mere habit but as the means of refreshing and restoring the spiritual nature through real communion with God; and to come to the place of worship not as the languid pastime of an occasional Sunday when they could find nothing else to do, but as the fulfilment of a serious duty, the seeking of what should minister to a real need. The revolt against authority was in its final, deepest meaning, the revolt from the authority which was less than that of God, when that lower authority would prevent the mind from rising to the height of its calling, and from becoming what He intended it to be. His was the one final and supreme authority, and in his service there was perfect freedom. And when the confusion of this time was passed away, its errors forgotten and only its truth left standing gloriously, men would know the truth, and the truth would make them free.

After the address the business was proceeded with as expeditiously as possible. It was announced that Mr. J. Wigley was elected President for 1912-13. The treasurer, Mr. J. Dendy, and the secretaries, the Revs. H. E. Dowson and N. Anderton were re-elected. The Rev. G. Payne was elected Supporter for 1913.

MINISTERS' SALARIES.

The Committee's report on Missionary work in the Province, and on Public Questions, having been received, a resolution was moved by the Rev. H. Enfield Dowson and seconded by Mr. F. Monks in support of the scheme for the increase of ministers' salaries, which had been accepted by the Committees of the National Conference, the British and Foreign Unitarian Association, the Sustentation Fund, and the Ministers' Stipend Augmentation Fund, and had finally received the unanimous assent of the National Conference in April last. In the course of his speech Mr. Dowson made the welcome announcement that promises had already been made of £22,500 towards the £30,000 required. It might be possible to raise £50,000, as had been suggested. The resolution was carried unanimously.

EDUCATION.

The Rev. C. Peach then moved and the Rev. Dendy Agate seconded the following resolution on Education, which was carried unanimously: "The Provincial Assembly of Lancashire and Cheshire thanks the Prime Minister for his promise of legislation on the Education Question in the Session of 1913, and while reaffirming its repeated protests against the imposition of sectarian tests on teachers, or the concession of a Sectarian Right of Entry into Council Schools, urges that having regard to the state of parties in Parliament and to the congested state of public business it is desirable that the proposals to be submitted should be limited to the making of such adequate building grants as will make possible the provision of Council Schools within reach of all children of school age."

FRIENDSHIP WITH GERMANY.

The following resolution on friendship with Germany was moved and seconded by Mr. J. Wigley and Mr. A. Nicholson respectively, and carried:—

"That while heartily welcoming the sincere endeavour that is now being made to restore the traditional friendship between England and Germany, this Assembly desires to express its profound regret at the strained relations which have taken the place of that long-established amity, entailing the intolerable burden of naval armament to whose increase there appears to be no limit, while this rivalry of force threatens possibilities of international strife too awful to contemplate. That this Assembly raises its voice in solemn appeal to the two Christian nations born of a common stock, and with the unbroken record of peace and goodwill that has knit them together in the past, to banish as an evil dream the spirit of suspicion and distrust that imperils their future, and to grasp hands in friendship never to be broken."

During the afternoon the following Committees were elected:—Advisory Committee: Revs. D. Agate, H. E. Dowson, R. T. Herford, S. H. Mellone, J. J. Wright, Messrs J. R. Beard, H. Coventry, J. Dendy, G. H. Leigh, and J. Wigley.

General Committee: Revs. A. W. Fox, R. T. Herford, J. M. Mills, G. A. Payne, C. Peach, W. Short, W. A. Weatherall, J. J. Wright, Miss Dornan, Mrs. J. W. Haigh, Messrs. J. R. Beard, H. P. Greg, C. S.

Jones, A. Nicholson, P. M. Oliver, T. F. Robinson.

Tea was provided in the Cambridge Hall at 5 o'clock, and the evening meeting was held in the Temperance Institute at 6 o'clock, Mr. Arthur S. Thew, J.P., in the chair. After the opening hymn the retiring President expressed the warm thanks of the Assembly to the minister and congregation of the Portland-street Church for their generous and kindly hospitality.

The Rev. R. N. Cross and Dr. Harris made suitable acknowledgments on behalf of the Southport congregation. A letter of greeting was read from the Mayor of Southport, Mr. Councillor F. T. Reynolds.

Addresses were afterwards delivered by the Rev. H. E. Dowson on "Public Worship," Mr. A. Pilling, of Bolton, on "Church Membership," and the Rev. C. M. Wright, of Sale, on "Faith."

PRESBYTERIAN COLLEGE, CARMARTHEN.

THE session was brought to a close on Wednesday afternoon, June 26, when the prize distribution to the successful students took place in the presence of a numerous gathering. The deputation from the Presbyterian Board consisted of Dr. Dawes Hicks, Professor of Philosophy in the University of London; Mr. Harold Baily, Dr. Tudor Jones, Mr. Ronald Jones, and Mr. G. H. Clennell (secretary), who, in the work of examination, were assisted by Dr. Talfourd Ely, of Claygate; and the Rev. J. H. Weatherall, M.A., of Bolton.

Of the 34 students of the College, four were reported to be sitting for the B.D. examination of the University of Wales with every prospect of success. The others had, with a few exceptions, acquitted themselves with much credit at the College examinations.

Professor G. Dawes Hicks, who presided over the proceedings at the close of the examinations, after paying a warm tribute to the work of Principal Evans and the other members of the College staff, delivered an address, which is reported in full in our present issue. He was followed by other members of the deputation.

Mr. Harold Baily said he was sorry to say that the elocution had been in many cases a poor performance. Neither in the Nonconformist churches nor in the Established Church was there sufficient attention given to elocution.

Dr. Tudor Jones, who spoke in Welsh, said there had been excellent papers on Ecclesiastical History. This was an important subject, and he did not think anybody had a right to be a minister except he were well versed in it.

Mr. Ronald Jones said that he regretted his lack of knowledge of the Welsh language all the more because he had heard Dr. Tudor Jones mention his name. He had not conducted any examination; his duty as a member of the deputation had been to tap the walls and to be able to assure the Board that the walls were not falling down. He did not suppose there was any need to speak there against the tendency to regard ministers as priests. He

thought, however, there was a danger of the opposite error—to regard ministers as only particularly zealous laymen. A minister ought not to throw himself into social service to the exclusion of his spiritual work.

Mr. Clennell, the secretary of the Board, expressed regret at the numerous breakdowns in health on the part of the students, and hoped they would pay more attention to their physical health.

Dr. Talfourd Ely, Professor Lewis (Aberystwyth), Principal Evans, Professor Moore, and Professor Morris Owen also spoke, and the Rev. J. Dyfnallt Owen concluded the meeting with prayer.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham.—The annual united service for the schools of the Midland Sunday School Association was held in the Town Hall on June 23. The service was conducted by the Rev. J. Hipperson (Oldbury), and an address on "Play" was given by the Rev. Joseph Wood. The hall was nearly full. The anthem "He Watereth the Hills" was sung by a choir from several schools and churches. On the following Saturday a teachers' ramble should have been held to Dudley Castle, but the wet weather did not allow this to be carried out. The monthly "Record" has considerably increased the interest of the teachers in the Association. This will be published for eight months during 1912, and for the remaining months the "Sunday School Quarterly" will take its place. The circulation is about 400 copies among teachers and members of congregations.

Clifton: Induction of New Minister.—The induction of Dr. G. F. Beckh as minister of Oakfield-road Church took place on Tuesday, June 25. Dr. Estlin Carpenter officiated, and the Rev. R. H. U. Bloor, the Rev. A. N. Blatchford, Mr. P. J. Worsley, and Mr. W. A. Templar Price took part in welcoming the new pastor. Dr. Estlin Carpenter, after he had conducted the introductory service, said that Dr. Beckh brought to his work many valuable gifts. In that congregation, which would soon celebrate the jubilee of its foundation, he would find a tradition of personal piety, devout, with service for the common good, which deserved honour and reverence from those who undertook the high function of speech and counsel upon Divine things. He had to unite for a little the double duties of teacher and student, and they would make great demands upon his strength. He was there as a helper, not as a ruler; he might labour long, and the results might not be as he expected or hoped. Let him accept humbly the limitations of his powers. Love which was based on understanding could sustain disappointment. Modesty would be his safeguard, and on the integrity of those around he would rest for support. To that ministry of life he commended him. The Rev. R. H. U. Bloor welcomed Dr. Beckh into the ministry on behalf of the congregation. He recollected that it was under his ministry, and through coming to his house and talking to him, that Dr. Beckh first felt a desire to become a minister. Speaking of much of the literature

of the day, he said it lost sight of man as an individual with the background of God. They had men with the institutional idea, politicians and others, who said if they made an institution they had a perfect machine-made man. He protested against that; man was more than that; they had to speak of each man as an individual soul, with infinite possibilities both for heaven and hell. He knew Dr. Beckh would not regret the step he had taken in becoming their pastor. The Rev. A. N. Blatchford also extended a welcome to Dr. Beckh, and said it was his privilege to do so in the ranks of his faithful brethren in the district of the west. In the names of the ministers of the churches with which it had been his joy and pride to have been so long associated, he bade him a loving welcome, and offered him the right hand of fellowship. Mr. P. J. Worsley said that it was with a sense of renewed hope that the congregation welcomed Dr. Beckh. Mr. W. A. Templar Price (treasurer of Lewin's Mead) congratulated Oakfield-road Church on having for a minister such an earnest man as Dr. Beckh. The two congregations with their ministers might make a stand in that old city for all that was true and good for the religious and moral life of the city of Bristol. Dr. Beckh, in his reply, promised that with his heart and soul he would throw what was in him on the side of religion and God. He was pleased to have words of welcome from Mr. Blatchford, who 46 years ago was welcomed by Mr. Worsley. He thanked them for their trust and confidence in what his powers might be able to do. Among letters of regret for absence was one from Mr. Charles Hawksley, president of the British and Foreign Unitarian Association, enclosing £10 towards the funds of the church.

London: Islington.—Before commencing his sermon last Sunday morning, June 30, at Unity Church, Dr. Tudor Jones gave expression to the profound regret felt by himself and the congregation at the death of Mr. John Harrison. His steadfast loyalty to the Unitarian cause, his earnest efforts to promote international peace, his unselfishness and generous help to those in need, will make the loss keenly felt, not only in England but in many countries of the world.

Lydgate Chapel.—On Wednesday, Thursday and Saturday last week, a successful bazaar was held in the recently erected "Oliver Heywood Memorial School" for the purpose of raising funds to pay off the debt remaining on the building, which was opened in September last. The bazaar was opened on Wednesday by Mrs. Anthony, of Hampstead, London; on Thursday by E. O. Dodgson, Esq., of Leeds; and on Saturday by the scholars of the Sunday school. The total proceeds amount to about £120, leaving £80 still to raise to make the building free of debt. On Sunday last the Sunday school anniversary services were held, the preacher being the Rev. Charles Hargrove, of Leeds.

Newbury.—A sale of work and garden party was opened at Newbury on Dr. Hickman's lawn, last Wednesday afternoon, by Mrs. Walter Baily, of Hampstead. The Mayor of Newbury presided; there were also present the Mayoress, Dr. and Mrs. Hickman, Mr. and Mrs. Stanley Hickman, the Revs. R. Newell and J. Kinnish (Primitive Methodist), and many other prominent townspeople. The object of the effort was to clear off a debt of about £50, and to raise a sum sufficient to repair and beautify the chapel. In opening the proceedings, the Mayor mentioned that he had attended the previous Sunday evening's service, and there was no doubt in his mind that the chapel was greatly in need of beautifying within and without. He hoped the congregation would realise their purpose in this bazaar, for the old chapel, which had stood since 1664, was an ornament and historic feature of the town. He commended this

object most earnestly to the inhabitants of Newbury. Mrs. Baily referred to her husband's family connections with Newbury, in the Mayor of 1773, whose house she had visited that day, and in Francis Baily, the astronomer, who was the friend of Priestley and Herschell. He published several important scientific books. One very important work he did, which was of world-wide interest, was the rectification of the Nautical Calendar. It gave her great pleasure to pay this visit to the interesting old town, and to open this sale of work, which she hoped would be very successful. The Rev. R. Newell proposed a vote of thanks to Mrs. Baily for opening the sale, which was seconded by the Rev. J. Kinnish, who expressed his pleasure at being able to take part in these proceedings, and to show his cordial goodwill towards his Unitarian friends in their work. Mr. T. H. Stillman, Dr. Hickman, Mr. Lewendon, and others also spoke. The result of the sale of work amounted to £51; there is, therefore, a considerable sum to be raised by further effort and appeals before the much desired object can be realised.

Pudsey.—It is gratifying to record that recently the Pudsey Ministers' "Fraternal" admitted the Unitarian minister, the Rev. G. A. Ferguson, as a member, and that at their last meeting they unanimously recorded their appreciation of Mr. Ferguson's services in writing his little book, "How a Modern Atheist found God." All the members were advised to read it and to recommend it to their friends.

Richmond: Memorial to the Rev. S. Farrington.—We should like to draw attention to the proposed memorial to the Rev. Silas Farrington which his various friends are anxious to place in the church at Richmond. It has not yet been decided what form the memorial shall take, but a committee has been formed for the purpose of considering the matter, and they will be glad to receive suggestions on the subject from friends interested in the scheme. If it is decided to place a window in the church, between £70 and £80 will be required. About £50 has already been received. The treasurer of the fund is Mr. L. Clennell, 42, Elm-road, East Sheen, and contributions may be sent either to him or to Mrs. G. H. Edwards, The Barns, Eastcote, Middlesex.

Sheffield and District Sunday School Union.—The Sheffield and District Unitarian and Free Christian Sunday School Union held its quarterly meeting at Stannington on June 29. The president gave a hearty welcome to the representatives from Bolton-on-Deane, who were present for the first time since they and Mexbro' Sunday schools joined the Union. After the ordinary business had been transacted Miss E. Wilson read a paper on "Personal Riches, or The Social Ideal." Miss Wilson avoided the political aspect of the question and laid emphasis on the idea of spiritual riches. These, and the personal qualities of individuals, were of much greater worth and importance to hand on to their children than worldly riches, though the latter might be looked upon as a form of strength if used in the service of mankind. A brief discussion followed.

Whitchurch, Salop: Resignation.—The Rev. W. J. Pond has tendered his resignation to the congregation of the Church of the Saviour, and will terminate his ministry on the last Sunday in August.

Yorkshire.—The annual excursion in connection with the Yorkshire Sunday School Union and Unitarian Club took place on June 22. A large number of friends assembled at Drighlington, and the party were conducted through the "Shirley" country by Mr. Porret, visiting several places of interest enumerated by Charlotte Brontë in her well-known novel. Birstal, the birthplace of Joseph Priestley, was also visited.

NOTES AND JOTTINGS.

A SUMMER SCHOOL FOR RELIGIOUS STUDY.

A gathering of members of the Society of Friends, and others who are in general accord with its ideals, will be held under the auspices of the Woodbrooke Extension Committee at Woodbrooke, Selly Oak, near Birmingham, from August 17 to 26. For those who are not acquainted with Woodbrooke, it may be mentioned that it was founded in 1903, as a settlement for religious and social study, for Friends and others. It now accommodates about fifty students of both sexes, Dr. J. Rendel Harris being the Director of Studies. A series of lectures will be delivered at the Summer School by Miss M. Carta Sturge, Mr. Leonard Doncaster, Mr. Herbert G. Wood, Mr. G. Currie Martin (late secretary of the London Missionary Society), and Mr. Edward Grubb, the editor of the *British Friend*. The general subject to be considered is "Christian Faith and Modern Thought."

A SCHOOL AND HOSPITAL FOR CRIPPLED CHILDREN.

An appeal has reached us on behalf of an institution in Salford, which was opened ten years ago, for the benefit of children among the poorer residents who are threatened with permanent ill-health or physical deformity. Here, as a result of fresh air and good feeding, skilled massage and suitable physical exercises, the lame learn to walk, and a unique work is being done for which more adequate support is required. The buildings are shortly to be enlarged in consequence of the generosity of a kind donor. The large buildings will involve considerable increase in expenditure, but if every parent who reads this appeal were to send even the small sum of one penny for each child of their own endowed with health and strength, it is believed that sufficient money would be realised to place this small hospital at Salford in a position of financial security. Contributions will be gratefully received by Mrs. Read Mumford, 44, Wilmslow-road, Withington, Manchester.

A MEMORIAL OF SHELLEY AND KEATS.

The Keats-Shelley Memorial Souvenir published by the *Bookman*, in connection with the recent matinées at the Haymarket Theatre, is one of the most interesting special numbers which has been published by this popular literary monthly. It contains numerous portraits, a *couserie* on the two poets by H. Buxton Forman, an article on Shelley by William Watson, and several reprints, including "Notes on Shelley's Birthplace," written thirty-three years ago by W. Hale White (Mark Rutherford) for *Macmillan's Magazine*, and some extracts from an article on Keats, by Joseph Severn, which appeared in the *Atlantic Monthly* in 1863.

A SINGER OF THE HEIGHTS.

William Watson lays his finger on Shelley's essential characteristic when he

describes him as one with "the air of being but a medium of communication, the conducting channel between his hearers and some more elemental influence, which the primitive imagination personified as the Muse." In his portraits he always appears to be listening to melodies which haunt the souls of other men without becoming audible to them, and his genius belongs to that transcendent order which has scarcely any roots in the homely earth. "It is true that he sings in an air too rarefied for ordinary lungs to breathe in," as William Watson says, "but then, we are not called upon to breathe in it as we listen; it is enough that he can sing there, and that the song is none the less melodious because it flutters down to us from where foot cannot follow . . . Wisdom is not especially the gift he has to give us, whilst he has other gifts for us in abundance. . . And song, after all, is not so much either Truth or Wisdom as the rose upon Truth's lips and the light in Wisdom's eyes."

RODIN AS A SPEECH-MAKER.

Apropos of speech-making, we are reminded of an amusing account which was given in the *Manchester Guardian* a short time ago by a correspondent of two speeches made by M. Rodin—one extremely long and the other distressingly short. The former was made at a dinner given in his honour about eight years ago at the Café Royal:—

"Rodin, when he rose, had of course an immense ovation, and we all expected that the dear, great old man, so nobly articulate in marble, so irresistibly eloquent in bronze, would in this other medium be (not less nobly and irresistibly) bashed—would but mutter a few broken words straight from the great heart of him, try to mutter some more, fail, beg our pardon, and sit down heavily in a scene of enthusiasm passing all bounds. That was not his way. He produced a great roll of typewritten matter, settled his pince-nez with more than its usual firmness, and proceeded to read to us very firmly, very quietly, an essay on the Ideal—an essay which might have been composed by Bulwer Lytton himself, so very facile and florid was it, or perhaps by Canova, and yet had really and truly (so I was told by a trustworthy Frenchman who sat next to me) been composed by the rugged guest of the evening."

* * *

"The other speech that I heard him deliver," the writer continues, "was of a less ambitious (and, I thought, a better) order. It was on the occasion of the opening of an exhibition of the International Society at the New Gallery. And I remember it word for word with special clearness, because I had later the privilege of reading it, in the master's own handwriting, on the back of an envelope. He had, I suppose, written it there in order that there should be no possibility of his breaking down, and he afterwards used the envelope for scribbling some instructions to a friend. The friend preserved, and reverently preserves, the envelope. The speech was as follows:—'Monsieur l'Ambassadeur, Messieurs, Mesdames, l'Exposition est ouverte.'"

HOW TO SECURE THE BEST ANNUITY TERMS.

Incomes Increased Fourfold on Gilt-Edged Security.

Does your invested capital yield an income adequate to your requirements? Thousands of men and women with a moderate capital live a pinched and monotonous existence, when they might, if they knew how, double, treble and even quadruple their incomes, rendering them absolutely fixed and certain for life, and enjoy security that is not surpassed by any in the world.

This result may be obtained by the **Purchase of an Annuity** from one of the **old-established and enormously wealthy Life Insurance Offices.**

EXAMPLE.—£2,000 invested in ordinary high-class Securities will yield only **£70 to £80 a year.** Invested in an Annuity by a man aged **50**, it will produce as much as **£150 a year**—by a man aged **60**, **£194 a year**—aged **70**, **£275 a year** (ladies receive slightly less). If the Investor is in really bad health the Annuity would be larger.

The **Purchase of an Annuity** will place you in the longest lived class in the world. Statistics prove that Life Office **Annuitants live longer than any other class**—the result of absolute freedom from financial worry. An Annuity never fluctuates, and never depreciates; it is a **sure, certain and steady INCOME FOR LIFE.**

About two-and-a-half million pounds a year is invested annually in Life Insurance Annuities.

The Various Uses of Annuities:

Husbands and wives buy **Joint Annuities**, for the lives of both. Fathers buy Annuities, paid for by small annual deposits, for infant children, to pay for future Educational Expenses.

Husbands buy, with small yearly deposits, **Annuities for Wives** to live on should they die.

Saving Men buy an Annuity to commence on retirement.

Some Actual Examples of Annuities.

A retired solicitor in impaired health, aged 74, deposits £6,000, and receives an Annuity of £1,000 a year for life, thus increasing his income fourfold.

Three sisters, aged 62, 69, and 72, deposit £1,500, and receive a joint Annuity of £135, payable half-yearly until the death of the last survivor.

A husband, aged 75, and his wife, 70, whose total worldly possessions amount to £2,000, on which they were realising £80 per annum, invested the whole in an Annuity, realising at once a joint income of £239, paid half-yearly during their joint lives, to be reduced to £179 after the death of the first.

Mrs. B—R—, aged 62, had £1,000 invested in securities yielding an income of £35 a year. By transferring the capital to an Annuity her income would have been increased to £93 a year, but, being in slightly impaired health, she obtained an Annuity of £105 a year, just thrice the amount formerly received.

L—K—, aged 52, had £2,000 invested in property which gave continual trouble and necessitated continuous attention. He was averse to purchasing an ordinary Annuity owing to his being the father of a young family. The company therefore granted him an Annuity of £126 a year for life, but guaranteed that, in the event of his death, the Annuity should be continued as before until his youngest child attained 21 years of age.

Miss J—A—, a lady of independent means, bought £2,000 of Consols in 1903, for which she paid £1,800. The income derived from this investment has been £50 a year. Early in 1912 this lady needed a larger income, realised her Consols for £1,600, and, being now 50 years of age, has obtained an Annuity of £109 per annum—more than double her former income.

Sir ———, aged 68, with slightly impaired health, invested £10,000, and secured an Annuity of £1,528 per annum, payable quarterly, and is arranging for a similar amount for Lady ———, his wife.

F—M—, an accountant, age 35, single, secured an Annuity of £91 16s. payable half-yearly, beginning at age 60. In event of his not reaching that age, his deposits are all returned. The annual deposit for this is £25 3s. It is, however, provided that should he marry, he may, from that date, increase the annual deposits by £9 4s., and, in addition to the other benefits, secure for his wife £1,000 at his death if he should not reach 60.

G—H—J—, aged 37, has a baby boy and another son aged two. He foresees that when they reach 15 their education will be getting expensive. He secures an Annuity of **£100 a year for five years for each**, beginning at 15 and continuing until 19. For the first he pays 15 annual instalments of £28 4s. each, and for the second 13 instalments of £32 18s. In the event of the father's death no further instalments will be required, and the Annuities will be paid just as if he had lived. Moreover, the Company will at once begin to pay £32 19s. yearly to assist in the elementary education of the boys until they reach 15, when the Annuities of £100 to each begin.

How to Secure the Best Annuity Terms.

The purchaser of an Annuity has one difficulty to surmount. There are no less than **sixty-six** different Life Offices issuing Annuities. All of them are perfectly secure, but some of them give much higher benefits than others. For example, one office gives only **£81 16s. 8d.** a year for each £1,000 deposited by a man aged **60**. Another, with equal security, gives **£97** a year for the same sum.

Then, again, some offices pay the stamp duty on the Annuity Bond—some do not, but leave the Annuitant to pay it.

Some offices will give much better terms if the Annuitant is in bad health—some will not, and so on.

The Purchaser of an Annuity

desirous of obtaining the best terms should not attempt to judge for himself which of these 66 offices is the best, but should consult an experienced **Insurance Broker.** It costs **absolutely nothing to do so**, for the Broker's remuneration is a small fee, **paid him by the Insurance Office selected**, if business is completed.

All interested in any Form of Annuity

are invited to enquire either by letter (stating what kind of Annuity interests them, and giving their **date of birth, without which it is impossible to give an exact quotation**) or on the following form, which may be filled in and to ensure privacy should be inserted in an envelope addressed to Mr. W. H. AUSTIN, Insurance Broker, 4 & 5, Norfolk Street, Strand, London, W.C.

All Enquiries are cheerfully and promptly answered free of all cost, whether business results or not. Exact examples are furnished with full details of security.

Enquiry Form.

I was born on the.....day of.....

in the year..... Kindly inform me

which Insurance Office will give me the best terms for

Annuity, supposing I invested £.....

The present state of my health is.....
(Insert here good, indifferent, bad, very bad, &c.)

NAME AND TITLE

ADDRESS.....

(Please write clearly.)

The International Visits Association

Founded for the Purpose of Studying the Customs and Institutions of Other Countries.

THE SEVENTH VISIT TO DENMARK.

August 13-23, 1912.

The arrangements include visits to Frederiksborg High School for the Danish People, Koerhave Agricultural School for Cottagers and Cottagers' Wives, a Co-operative Dairy, an Agricultural Museum, the Open-air Museum at Lyngby, a Home for Old Age Pensioners, a Labour Bureau, a Co-operative Bakery, the Training School for Domestic Servants, the Finsen Light Institute.

THE THIRD VISIT TO HOLLAND.

July 23-August 2, 1912.

The arrangements include visits to Rotterdam, Amsterdam, and the Hague, a Cheese Factory, an Automatic Auction, Small Market Gardens, "Polders," the Club of the Diamond Workers' Union, &c.

All particulars may be had from the Hon. Sec., Miss F. M. BUTLIN, Old Headington, Oxford.

The inclusive cost will not exceed Eight Guineas for the visit to Denmark, and Six Guineas for the visit to Holland.

The Inquirer.

Among recent articles are the following :—

Bicentenary of Jean Jacques Rousseau.
By FOSTER WATSON. June 29.

Types of English Piety. By Rev. E. W. LEWIS. June 29.

Church Life in Scotland. By Rev. R. NICOL CROSS. June 22 & 29.

Love among the Ruins. By Professor G. DAWES HICKS. June 22.

A Plea for Miracle. By Rev. J. M. LLOYD THOMAS. June 22.

The Church and the Living God. By Rev. J. ESTLIN CARPENTER, D.D. June 15

This Generation. By Rev. S. M. CROTHERS, D.D. June 8.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

An Ideal Holiday

can be spent at the Vegetarian Society's Summer School at Arnside, Westmoreland, from July 27 to August 31.

Illustrated Prospectus free on application to Dept. A. 257, Deansgate, Manchester.

UNIVERSITY HALL,

Gordon Square, W.C.
(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHER (both Services) :

July 7.—Rev. Dr. ESTLIN CARPENTER (Principal of Manchester College, Oxford).

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

NOW READY FOR JULY.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Power of Suggestion. Edgar Thackray, (M.A., Ph.D.)

A Bygone Village. Emma C. Drummond.
A School in Madagascar. T. F. M. Brockway.
Reading for Children. Charles Roper, B.A.
Gotama Buddha. George Burnett Stallworthy.
The Song of the Sea. Manley B. Townsend.
The Theory and Practice of Sunday School Teaching
—II. A. Stephen Noel.
Man or Priest. Rupert Holloway.
The Use of the Bible. Florence Mawson, B.A.
Notes for Teachers.—XVI.—XXX.
Arthur Brooke.
Bertram Lister, M.A.
T. M. Falconer, B.Litt.
F. J. Gould.
H. V. Mills.

Heroes of Faith.—Joseph Priestley. Albert Thornhill, Training. Alma Attwell. (M.A.)
Baptismal Hymn. R. Nicol Cross, M.A.
By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London :

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Board and Residence, &c.

S.T. LEONARDS-ON-SEA. — "Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

SURREY.—Home offered Child or Invalid Lady; experienced care, bracing air, good garden. Medical and other recommendations.—M. B., INQUIRER Office, 3, Essex street, Strand, W.C.

LISCARD, near New Brighton.—To be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric "Flaxzella." Washable, wears for years. Scores of fascinating designs, beautiful shades. Sale Catalogue FREE. Write.—HUTTON'S, 5, Larne, Ireland.

SALE BARGAINS!—Genuine White Art Irish Linen Remnants, big pieces, suitable for making Teacloths, Traycloths, D'oyles, &c., 2s. 6d. per bundle; postage 4d. Catalogue FREE. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH. — We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing. —WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS LTD. 27, Pilgrim-street, Ludgate Hill, London, E.C.4. and Published by THE INQUIRER Publishing Company, Ltd. at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 6, 1912.

Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3655.
NEW SERIES, No. 759.]

LONDON, SATURDAY, JULY 13, 1912.

[ONE PENNY.]

A UNIQUE SUMMER HOLIDAY AT St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance and carriage drive through avenue of trees. House and lawns entirely secluded in beautiful wooded grounds near sea.

Five Tennis Courts for use of guests. Bathing, Fishing, Boating unequalled. Easy access to lovely Sussex Downs, Golf Links, etc. Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House, Food Reform Boarding Establishment, Norfolk Terrace, Brighton.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

- July 5. Montreux, 16 days, £8.
Hon. Conductor, Councillor ROYSTON.
- August 2. Lugano, 16 days, £9 9s.
Hon. Conductor, Mr. W. CARTER.
- August 2. Montreux, 16 days, £8.
Hon. Conductor, Rev. T. P. SPEDDING.
- August 30. Lugano, 16 days, £9 9s.
Hon. Conductor, Councillor ROYSTON.
- August 30. Interlaken, 16 days, £8 12s. 6d.
Hon. Conductor, Rev. R. B. MORRISON.
NO EXTRAS.

The above prices include full programme of Excursions.
Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

SWISS-TYROL-ITALIAN borders.—Mr. LUMMIS' party will leave on August 1 (fortnight, 14 guineas; month, 19 guineas, cheap tickets to the Grisons also arranged).—15, Green-street, Cambridge.

Southern Unitarian Association.

ANNUAL MEETING
AT
RINGWOOD,
WEDNESDAY, JULY 17.
BUSINESS MEETING, 2.30. SERVICE AT 6.
Preacher: **Rev. S. M. CROTHERS, D.D.**
LUNCH at 1 (1s. 6d.). Tea, 4.45 (6d.).

BRIXTON UNITARIAN CHRISTIAN CHURCH.

THE Rev. S. M. CROTHERS, D.D., will preach at the Unitarian Christian Church, Effra-road, Brixton, on the evening of Sunday, July 14, 1912. Service at 7 p.m.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.
Second-Hand at Half Prices.
Catalogues Free. State Wants. Books Bought.
BOOKS SENT ON APPROVAL.
W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

The Inquirer.

Among recent articles are the following:—

- The Church and Human Life. By Professor G. DAWES HICKS. July 6.
- Bicentenary of Jean Jacques Rousseau. By FOSTER WATSON. June 29.
- Types of English Piety. By Rev. E. W. LEWIS. June 29.
- Church Life in Scotland. By Rev. R. NICOL CROSS. June 22 & 29.
- Love among the Ruins. By Professor G. DAWES HICKS. June 22.
- A Plea for Miracle. By Rev. J. M. LLOYD THOMAS. June 22.
- Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

UNIVERSITY HALL, Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHER (both Services):

- July 14.—Rev. W. COPELAND BOWIE (Secretary, British and Foreign Unitarian Association).
- „ 21.—Rev. PRIESTLEY PRIME (of Brighton).
- „ 28.—Rev. VALENTINE D. DAVIS (of Bournemouth).

After July 28, the Hall will be closed until September 22, when the services will be resumed.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000
Claims Paid exceed £12,700,000
Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

BAD KREUZNACH, near Wiesbaden. HIGH SCHOOL FOR GIRLS.—Domestic and scientific training. Special attention to English pupils. Excellent pronunciation. North German Head Mistresses. Highest references from pupils' parents. For prospectus and details apply to the Principals, T. KEMPER and M. A. KUNTZE, 9, Königstrasse, Bad Kreuznach. Winter term commences September 15. School fees, £60 per annum. References kindly permitted: Mrs. BLAKE, "Yeabridge," South Petherton, Somerset; Mr. W. F. PRICE, "Overdale," Letchworth-road, Leicester.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:
REV. H. ENFIELD DOWSON, B.A.
Headmaster:
H. LANG JONES, M.A. Oxon.
Next Entrance Examination on July 19.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL.—An Open Scholarship of £20 is offered for Competition. Candidates must be under 14 years of age. The Examination for this Scholarship will be held on July 19.—Apply to the HEAD MASTER.

"THE BEACON," Sevenoaks, Kent. HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILLIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL, HIGHGATE, LONDON, N. A Scholarship, value £15 per annum for two years, will be awarded on the result of an examination to be held at the School on Wednesday, July 24. Candidates must be under 14 on the day of examination. For particulars apply to the Head Mistress.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS. L.—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 14.

LONDON.

Acton, Creffield-road, 11.15, Mr. J. A. BARNES; 7, Mr. E. BRIDGER ATHAWES.
 Berrymondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. S. M. CROTHERS, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate; 11 and 3.15, Flower Service, Dr. CROTHERS, of Cambridge, Mass., U.S.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. F. LAWSON DODD.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. T. COLLYER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. C. ROPER, B.A.; 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. E. I. FRIPP.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, Sunday School Sermons, 11, Rev. BERTRAM LISTER, M.A.; 7, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. H. N. CALEY; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. COPELAND BOWIE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. W. H. DRUMMOND, B.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. W. KING.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. STANLEY RUSSELL.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. T. LANG BUCKLAND.
 MANCHESTER, Platt Chapel, Rusholme, 11, Rev. W. WHITAKER; 6.30, Rev. A. W. TIMMIS.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFOETH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY,"—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

DEATH.

BULLEY.—On July 6, at her residence, 12, Bertram-road, Liverpool S., Mary Anna, elder daughter of the late Samuel Bulley, aged 77 years.

Situations

VACANT AND WANTED.

ADVERTISER seeks post as Nurse-Companion or Companion-Help. Experienced in nursing, domesticated; Unitarian references.—Biss, 5, Darlington-road, Bath.

YOUNG GERMAN LADY (speaks English), trained nurse, desires situation with delicate lady, or one child. Would travel; small salary.—Mrs. ROGERS, John Pounds House, Southsea.

WANTED.—As Lady Housekeeper to Gentleman, or Companion-Housekeeper to Lady. Thoroughly capable manager, domesticated. Excellent needlewoman, knowledge of nursing. Highest references.—Miss FOUNTAINE, 5, South Park-rd., Wimbledon, S.W.

WANTED, Holiday Engagement at seaside by young Lady who has had two years' training at a Physical Culture Training College. Care of young children 4 to 16. Instruction in swimming, games, Swedish drill, &c.—Apply, A. H. INQUIRER Office, 3, Essex-street, Strand, W.C.

THE DAUGHTER of a Unitarian Minister would be glad to hear of a situation in which she would take entire charge of infant from the month. In or near the Midlands preferred.—S. S. INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C.

All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	467	William Watson	472	MEETINGS AND SOCIETIES:—	
THE NEW UNITY	468	Morality and the Religious Life	472	Unitarian Home Missionary College	476
LIFE, RELIGION AND AFFAIRS:—		Primitive Christianity	473	British and Foreign Unitarian Association	477
Patrick MacGill	469	Publications Received	474	The Social Movement	477
Poppies in the Corn	470	FOR THE CHILDREN	474	The Women's Local Government Society	478
BOOKS AND REVIEWS:—		MEMORIAL NOTICE:—		Appeal	478
Early English Dissenters	471	The Late Mr. John Harrison	475	NEWS OF THE CHURCHES	478
				NOTES AND JOTTINGS	479

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THIS week THE INQUIRER has completed its three score years and ten. The first number was issued on July 9, 1842. It is thus one of the veterans in the world of English journalism, but it is still young in heart, and looks forward to a future which shall not be unworthy of its fine record. We hope to publish a special number with commemorative articles in the autumn, and for the moment we must content ourselves with a few words of grateful tribute to the remarkable band of able men who guided the fortunes of the paper in former days and made it what it is. Richard Kinder, Richard Holt Hutton, Walter Bagehot, John Lalor, J. R. Robinson and Richard Bartram are names which THE INQUIRER will always hold in special honour. Three former editors are happily still among the living, the Rev. T. L. Marshall, 1856-1888; the Rev. W. G. Tarrant, 1888-1897; and the Rev. V. D. Davis, 1898-1909.

* * *

In our Jubilee number, July 9, 1892, the late Mr. J. R. Robinson, the renowned manager of the *Daily News*, contributed some personal reminiscences of his connection with THE INQUIRER, which it is of special interest to recall at the present moment.

"In 1847," he writes, "when I came to London, in my teens, introduced by my kind friend and adviser, the Rev. Henry Solly, to sub-edit THE INQUIRER, the proprietor of the paper was the late

Mr. Richard Kinder, and the leading articles were chiefly written by Dr. Sadler. Hampstead in those days was the Mecca whence came the prophets who enlightened the world through the columns of THE INQUIRER. Dr. Sadler was a bachelor then, and dwelt in comfortable lodgings in the centre of the village, and often have I sat in his room talking over the subject of the day and waiting for his manuscript. Hampstead was the spot from which were issued the brilliant, if somewhat uncertain outpourings of the triumvirate, Mr. Richard Hutton, Mr. W. Bagehot, and (I think, or was it Mr. Roscoe?) Mr. T. S. Osler—who for a while adopted THE INQUIRER as their channel of communication with a bustling world. Hampstead contained the home of Mr. John Lalor, who brought to the little paper the great pearl of his deep knowledge, his finished literary style, and his exquisite sympathies with all that is just and good. Mr. Lalor was compelled from ill-health to give up his post as a member of the editorial staff of the *Morning Chronicle*, but it was thought by a few of his friends and the friends of THE INQUIRER—conspicuous among whom was Mr. Henry Enfield—that the lesser labours of the weekly paper would not be too much for his strength. During the period of Mr. Lalor's connection with it THE INQUIRER must be regarded as highly favoured among newspapers. His contributions would have graced the very best of the journals of the time. Of the host of literary men with whom in my long career I have associated, Mr. Lalor stands out as the one to whom I am under the heaviest obligation."

* * *

"One illustration," Mr. Robinson continues, "of Mr. Lalor's success in dealing

with public topics occurs to me. Mr. Carlyle's pronouncement upon West Indian slavery in the first of the Latter-Day pamphlets, published in 1850, moved Mr. Lalor to a high degree of wrath, and an article appeared in THE INQUIRER in which Mr. Carlyle's views were discussed by Mr. Lalor with remarkable eloquence, with noble feeling, and with intense dramatic force. This article was transferred to the columns of the *Daily News*, and then set out on a complete round of the English-speaking world. For months afterwards I saw this page from THE INQUIRER in American newspapers and in the leading papers of all our more important colonies, and everywhere men felt glad to find so faithful an interpreter of themselves at their best."

* * *

THE group of men who founded THE INQUIRER and dedicated it to Truth, Freedom, and Charity, had two great interests in view. They desired to provide a record and an organ of opinion for the group of free religious communities to which they themselves belonged, and for the type of progressive theology which commended itself to their judgment. But they were anxious to do this in no narrow or sectarian spirit, and with due regard to the wider manifestations of religion in politics and social life, in literature, science, and art. What has been described as its "Broad Church tone" has not been so much a matter of editorial temperament as of deliberate policy; and for the same reason it has been happy to number among its contributors thinkers and writers in the Church of England and the various Nonconformist bodies, who felt themselves in accord with the breadth of its sym-

pathies and the largeness of its ideal. To this twofold interest THE INQUIRER still seeks to be faithful, and it does so untrammelled by official ties, and in the consciousness that a large charity, a wise understanding of the varieties of religious thought and experience, and a distrust of partisanship, are among the primary virtues of religious journalism which is to serve the deepest needs of the hour.

* * *

IN his recent Charge to his diocese, the Bishop of Hereford deplored the bad tone of some ecclesiastical newspapers, and their unhappy influence over many of the clergy. "It is, indeed, one of the present misfortunes of our Church," he said, "that these prints, so charged with *odium theologicum*, so ready to vilify those who differ from them, so active in fomenting ecclesiastical party spirit, so essentially irreligious in their tone, should be the chief weekly reading of so many of our clergy and their families, and should exercise so wide an influence over clerical sentiment and opinion." These are strong words, and recall the scorn of Frederick Denison Maurice for the religious press of his day; but they were spoken deliberately, and we cannot plead that they are undeserved.

* * *

PROBABLY Dr. Percival would be willing to admit that, in spite of some glaring exceptions, his strictures are less generally true than they used to be. The narrow mind darkened by prejudice, and the bitter word, are less effective weapons in controversy than they were formerly. But we fear that it is still the case that men regard bad lapses from just judgment and generous feeling as quite venial in religious argument. In so far as the religious press has any direct influence in moulding the clerical mind, and, through it, the average tone and temper of religious teaching, it should regard itself as pledged to noble manners and a rigid censorship of the bickerings and cavillings of anonymous correspondents, if, indeed, it is foolish enough to publish their letters at all. *Corruptio optimi pessima*, and nothing suffers so severely at the hands of false friends as religion.

* * *

IT is said that the London season has seldom been so brilliant. The hotels are crowded with pleasure seekers, and day by day the social columns of the newspapers bear witness to the prodigal expenditure of money on all the refinements of a luxurious civilisation. In the East End and along the line of docks thousands of women and children are on the brink of starvation. In face of this appalling misery attempts at an equitable distribution of blame for the continuance of the present deadlock are quite futile. Some may think that the Port of London Au-

thority is standing firm for a principle; others that the men are fighting for their rights; many more, that punctilios of pride are being allowed to frustrate a settlement. But the spectre of hunger stalking through the streets only throws the grim determination of the men into stronger relief, and no words seem to fit the situation so well as those used by Burke on a memorable occasion: "The question is not whether their spirit deserves blame or praise, but what, in the name of God, shall we do with it?"

* * *

THE Bishops of London, St. Albans and Southwark have issued an urgent appeal for a settlement of the strike, the continuance of which they describe as "a national calamity, and a reproach to our common Christianity." They plead that the slender margin of difference between the men and their employers does not justify the continuance of the misery to individuals, and loss to the community, which the strike entails, and that any real investigation of alleged grievances must involve some consultation with the men. We may add that in our judgment nothing could justify a settlement which would throw back a mass of labour into the casual class. It might be a temporary convenience to the employer, but at the cost of severe injury to the whole body politic. The course of industrial evolution must be in the direction of decasualisation, and not the reverse. Here prudential considerations of social safety and the idealism of Christian ethics are at one.

* * *

A CHARACTER study of the Rev. A. L. Lilley appeared in the *Daily News and Leader* last Saturday, written by the editor, Mr. A. G. Gardiner. It combines with a beautiful and sympathetic account of Canon Lilley's distinguished gifts as a preacher and religious thinker a strong plea for the recognition of spiritual idealism in the Church of England. "Why," Mr. Gardiner asks, "has a man of this stature reached middle life without recognition in a church so poor in the qualities of greatness as the Church of England to-day? Why has it been left to the Bishop of Hereford to give him some belated and trivial acknowledgment of his worth, and in doing so, unhappily to withdraw him from the great field of his true labour?" We believe that these questions represent the deep misgivings of some of the most religious minds in the Church to-day; who view with growing concern how the skilful organiser or the correct mediævalist is preferred to the man of original gift for positions of influence and distinction. Is it too much to hope that a Liberal Prime Minister will some day assert his independence of official ecclesiastical advisers and bring Canon Lilley back from Hereford to Westminster?

THE NEW UNITY.

THE Reunion of the Churches, long prayed for, is coming sooner than expected and by ways other than we dreamed. I have set my hopes on a Free Catholic Church, and I still believe in a closer co-operation in worship and in Church-life than any yet realised. But the Free Catholic Church will be for a long time to come the church of the pioneers and the dreamers and the visionaries of God who are willing to be, with the Apostle, "fools for CHRIST'S sake." In the meantime, the Reunion is coming along other paths, and chief of all by the path of denominational self-forgetfulness; that is, through a common social enthusiasm and social service. When our own denominational Social Service Union met a few years ago, in Manchester College, Oxford, under my presidency, a little group of us—Anglican, Wesleyans, Primitive Methodists, Quakers and others—met casually in the Residence and brooded on things to come. We meditatively smoked our pipes and chatted with irresponsible ease until the small hours of the morning, and the idea occurred to someone—"Why not link up all the Social Service Unions of all the denominations and have a joint summer school?" Already there at Manchester College, under the auspices of our own denominational summer school, we had managed to have present, as our guests, representatives of most of the other Social Service Unions. Why not now put the reunion on a proper basis, and organise a joint summer school? No sooner said than—criticised! Was ever scheme mooted by any of us that was not at once smothered with criticism? This idea, however, managed to survive. With characteristic self-effacement our own people said, "We'll do all you wish us to do, but to avoid theological prejudice we'll keep in the background; let the Quakers and the Wesleyans take it up, they are not suspect." They did: and, to their honour be it said, they did it in a right catholic spirit. A little group met first of all privately and unofficially at Woodbrooke, Birmingham, under the chairmanship of Mr. Seebohm Rowntree. We found that the dream had "caught on." We thereupon summoned formally all the Social Service Unions to send representatives to another meeting—the first official meeting—at Woodbrooke, this time under the chairmanship of that champion of Social Reform, Bishop GORE, then of Birmingham, now of Oxford. Would the Roman Catholics come in? Would the fearful Protestants work with them? Yes, we were all there, and in a mood of mutual confidence and friendship. That was the beginning, and two weeks ago we saw the dream come gloriously true. It is now a commonplace of the daily and religious newspapers. It is true that the

Roman Catholics could not, as such, worship formally with Protestants. Rooms were therefore set apart for "Mass" and for other group-worship—but we could not escape the feeling of being yet one family.

During these wonderful days at the "Hayes," Swanwick, even the Roman Catholics felt that they were socially and morally united to their Protestant brethren. As I wished "Good-bye" to a Jesuit priest at the railway station, he said, "It only shows how united we really are." "Yes," I said, "in social enthusiasm, at any rate." "Ah," he added earnestly, "in other things too, if only we knew—if only we knew."

In the mornings we could see Unitarians (there were over forty of our own people) worshipping with the Quakers at their "meeting," and actually speaking and taking part in it, really moved by the Spirit. One day, the Evangelicals, who joined together in their own common worship, asked me to conduct their service, which I felt it a great and happy privilege to do. And how long ago is it since my poor misguided countryman, HUGH PRICE HUGHES (he knows better now), said, "I cannot pray with a Unitarian"!

What worked the miracle was nominally not religion at all but social aspiration, social study, social service. A rose by any other name will smell as sweet. We called it an Interdenominational Summer School for Social Service. But in the sight of all hearts it was a school of religious charity and reunion. This, then, is the new line of approach, not theology, not (nominally) religion, not denunciation of creeds, not elimination of dogma, nor yet insistence on it—but simply taking all these differences for granted, and then ignoring them by going ahead with the work of social redemption in which we are in earnest. We were Tories and Liberals, Individualists, and Socialists. We were Tariff Reformers and Free Traders. We were Militant Suffragists, Non-Militant and even Anti-Suffragists—and yet party politics were wiped out, and we were all, for a week at any rate, one man in CHRIST JESUS.

And this is not to be the end of the matter. So high did the tide of feeling run, that we clamoured for another Joint School of Social Service next year, and resolved on it. When a financial deficit was announced, "the hat" was sent round at the close of one of the lectures and £40 raised then and there—though most of us were not of the millionaire class. (If anyone wishes to contribute to this movement I should be very glad to receive contributions and forward them to the treasurer.)

The end of the school came with dramatic surprise. We could not, owing to the presence of Roman Catholics, join in

worship together. Mr. PHILIP WICKSTEED, who closed the gathering, said that though we could not all formally join in prayer, yet, as a matter of fact, we had really been praying together all through the week. In a few deeply moving sentences he described the spiritual unity we had realised, and as he spoke we wondered how he could end without at least the Lord's Prayer or a benediction. In a dead hush he said quietly that we should all remain for a few moments during some music and we could still silently pray together. A lady softly played some bars of CHOPIN'S Prelude, and there we all waited in a thrilling intensity of emotion, feeling a deeper union of spirit than any words could tell, and the descent of a benediction tenderer than man could utter. As we scattered, someone came up to me with glistening eyes muttering, "That is something to remember for life."

J. M. LLOYD THOMAS.

LIFE, RELIGION & AFFAIRS.

PATRICK MacGILL.

POET: SOMETIME NAVVY.*

THERE is very little doubt that "the pen is mightier than the sword," though Lytton said it, who perhaps shouldn't; but whether the pen is mightier than the pick and the shovel remains for Mr. Patrick MacGill to prove. The glorification of the pick and the shovel by one who either owes everything to those, his first literary tools—or nothing, makes one doubt which will prove the mightier. Mr. Patrick MacGill is a born poet, with Apollo's shafts fardarting and lyre complete. But he has not always bent the bow. If he is also a born navvy, the toilers of Grub-street and of the Chattertonian garrets will be breathless in the race with the men of the shanty and the hut. When he is weary of the pen he may remember what he said of the shovel:—

"Wonderful, ancient shovel, tool of the labour slave!
To you the sparkle of silver the hammer
and furnace gave.
For you the virginal forest was stripped of
its stateliest trees,
And you have the temper that flame has,
and you have the graces of these.
Athens and Rome have known you, London
and Paris know,
You'll raise the towns of the future when
the towns of the present go.
A race will esteem and praise you in the
days that are to be,
When I am silent and songless and the
headstone crumbles on me!
*Wonderful navvy shovel, the days are near
at hand
When you'll rise o'er sword and sceptre a
mighty power in the land.*"

* Songs of a Navvy. Published by P. MacGill, 4, Cloisters, Windsor. Gleanings from a Navvy's Scrap Book.

But we remember, as Stella said, "that the Dean can write very beautifully on a broomstick," and Mr. Patrick MacGill has tried his 'prentice hand on many humble but significant things, including the "far-flung" cigarette, and found none of them wanting. They are now famed in story, not only with buttercups and daisies, but with the celandine and daffodils. The sweat-drops on his brow in the fifteen and ten hour shifts have been the dew of his consecration. He has extracted from hardship sweetness and light, honey from the rock and oil from the flinty rock, wild honey as yet and petrol. His honey has just a suspicion of tartaric acid about it, as becomes an Ishmaelite with something of tartar, or of the Tartar in his poetical make-up. He uses his petrol more as a marvellous driving power than as an illuminant. His universe is yet geocentric, and not heliocentric. At any rate, the Sun of Righteousness with healing in his wings seems not to have arisen with the light that never was on sea or shore. When he does we feel he, too, will drive the chariot of the Sun, as one to the manner born. He will not "scorch" in any sense, nor bake another Africa. Some are asking if he is a genius. For a man who puts the name of Asquith like a fly in the amber of a fable of Lafontaine's, the question can be deferred awhile. We must "wait and see." But there is the promise of the greatness which arises in the man who does not despise the day of small things, and for whom the obvious is an unexplored country. Like Naaman the Syrian we could all do great things if we were bidden; but that is what neither the prophet, nor the prophet's God ever bids us do—they know their men—hence the dearth of greatness. We are bidden to do the obvious, and so some few only achieve greatness, and effect the miraculous. Genius proves itself largely independent of environment.

If Mr. Patrick MacGill can shed his "many fathers" and "ten thousand instructors," his genius will assert itself and proclaim its own "self-existence." The fatal facility, even when felicitous, of a Kipling is a dangerous thing to be seen too early by a poet who reverences, like a sane man and a wise, the strenuousness and simplicity of the pick and the shovel. It is a style as easy to set going as to set an egg on end. But nobody could do it until the first explorer showed the way. Many a man could set an egg on end more neatly than Columbus. We think Mr. MacGill betters his instruction. But it was far easier than to discover America, which was a work of "longue haleine." Many a man could have discovered the egg trick, who could never have discovered America. And one begins to think that though Mr. Kipling was the first to write Kiplingese easily, he could not do the other thing. But we shall forgive much and forget more of what Mr. Kipling has done, if he has in any way contributed by his own peculiar genius to the kindling of genius in another. If Mr. MacGill could throw up the egg he might navigate another Atlantic and discover a new world; even a new planet might swim into his ken.

But Mr. Kipling has not been "the only begetter" of these verses, for—

tunately. Bret Harte, Sims, and others might claim to be, if not among "the many fathers," yet among "the ten thousand instructors." Yet we none of us can have read everything, even at twenty-one—the ripe age when we pass to the majority—Milton perhaps excepted. There are realms of gold, and more worlds than Alexander found, or failed to find. And if Dan Chaucer ever beguiled the navy "at a shift," we doubt whether the "poet's poet" has yet come along his way. When he gazes through Spenser's "magic casements," a light above the brightness of the sun at noonday may send him to Arabia and "faery-lands forlorn" for a season, and some scales that now obstruct his vision will fall away at the word of an Ananias who had no faith in "the art that lies in lies," as his unhappy namesake seemed to have. But perhaps it is only in the mighty company of Plato that Mr. MacGill so defines poetry, and in his way, and may be, for his reasons. Poetry, like life, may be a combination of *Wahrheit und Dichtung*, but *Dichtung* is not lies—not necessarily.

There are a few translations from Lafontaine, "the fabulous Frenchmen," as Mr. MacGill all too facetiously calls him. The best advice to any one about to translate Lafontaine would be Punch's advice to those about to undertake an equally hazardous venture, "Don't." The mild heretic who found the New Testament "a very good book, upon my word, a very good book," but for the incomprehensible doctrine of the eternal torments, and "whom" his nurse (at his latter end) said, "le bon Dieu could not find in his heart to damn," can only be assimilated, he cannot be translated. There are also a few translations from Victor Hugo, and from some German poets. As five-finger exercises they are well performed, but such exercises are better adapted for one's "private devotions" than for "public worship." Art is to conceal—translation-work. And, had it not been for our Salvation, the Bible itself would have been better left untranslated. The apple of our "fall" would not have become the "apple of discord," and the Book itself we should have guarded as the apple of our eye, and used for the same purpose, for receiving and perceiving Light. But fortunately for the Bible as for Omar Khayam, the Holy Ghost appointed the translators, and even their mistranslation, as a Bishop of Peterborough once said, was "inspired." But such "favours are divine," as the hymn says, and more jealously select in distribution than even the human favours of the "Garter" and the "O.M."

We fain would quote from the "Songs of a Navvy," but to quote would largely be to mislead. He was building his city in clay, and has taken to marble. But a brick from each would tell nothing of the increasing power and grace of his work. Of some few things one might well say with a lofty "Edinburgh Reviewer," "this will never do." Our task, however, was to find merits, not faults; an easy task. But when Mr. MacGill crosses Lethe in the long hereafter, we trust the gods will help him to forget that he ever (more than once) rhymed "death" with "Leth." Still,

such a poet needs must show some credential, however slight, of his late navyship, and that he was once "of the earth, earthy." The little book "Songs of a Navvy," dedicated to his "Pick and Shovel," is a great advance on the "Gleanings from a Navvy's Scrap Book," dedicated to the "Members of the Ludicrous Club," which nevertheless seems to have cantered into and through a second edition. But to be twenty-one with such a pen as Mr. Patrick MacGill wields! The prospect for him and for us is poetically entrancing. We stand upon a peak in Darien, and stare at the untravelled future with a wild surmise. He sings:—

"On my hangings of arras

Dewdrop and sunlight commingle,
The music of woods that are endless,
And infinite seas

That come with the voices

Of storm or of calm to the shingle

In the lilac gray blush of the dawn,

On the sensuous breeze.

So full of promise is earth.

As a child's gentle laughter.

The sapphire tints of the water

Are fair to the eyes—

The present is only,

I know not a past nor hereafter,
And forth from my covering
Of saffron and ermine I rise."

E. L. H. T.

POPPIES IN THE CORN.

POPPIES—the artist's flower; corn—emblem of the fruit of labour; they grow together.

They grow together to indicate the marriage on the wastes of God, of beauty and use; of that which nourishes the soul, and that which sustains the body; and the equal sacredness of both.

Both have an extraordinary antiquity. Wheat was cultivated in continents that have disappeared. Five varieties were grown in the Stone Age of Europe, as impressions on the rock still testify.

In the ancient Greek religion, the poppy was sacred to Demeter, whose name signifies Mother-Earth, in whom the productive nature of the land was personified. In Christian hands the Greek goddess was transformed to Saint Margaret of Antioch, the sanguine colour of the scarlet poppy being held to show forth the blood of her martyrdom. It was the Arabs who discovered a more prosaic use, and from its medicinal properties named it the "father of sleep"; and from one of the species opium is still made.

Thus poets and artists grew to regard it as the emblem of sleep, and of sleep's twin-brother, death. So does Clement Scott weave it into his song of the "Garden of Sleep." So does Rossetti employ it in several of his pictures. A crimson dove brings in its beak the gift of kindly death to the "Beata Beatrix," in the form of an anodyne-poppy; and the floor of the chamber whither love leads the poet in "Dante's Dream" is also with poppies bestrewn. For poppy-land is that other condition of the consciousness, that serene and blessed mood

"In which . . . the breath of this corporeal frame

And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:

While with an eye made quiet by the power

Of harmony, and the deep power of joy,
We see into the life of things."

This is the sleep which is higher than waking, the silence diviner than music, the darkness diviner than light, known to every mystic. This is the state of "Samadhi" of the Hindus in which the gates of the senses close, and the voice of the silence grows audible, and with the loss of the consciousness of self, the dawn breaks of that cosmic consciousness which pervades the world.

But if that is what the poppies symbolise—the trance illumined by the gleam, the consecration and the poet's dream—what relationship bear they to the field of labour and the open life of nature and the robust sanities of the healthy practical life? Where would the vivid emerald of a myriad leaves be without the hidden growth of the myriad roots, distilling, absorbing in the dark beneath? Where would the blush of beauty be without the filtering of iron in the chemical laboratories of the body? Where would be the work of the world without the invisible range of mind in plan and potent purpose? Where the justice and equity and love of the world, apart from the vision without which the people perish?

Once upon a time the truth was borne in upon me in this wise. It was in Cornwall, under an unforgettable summer day. Before my gaze stretched an undulating sweep of land covered with ripening wheat, over which a light sea-breeze passed caressingly, the surface gently waving as though swayed by a responsive emotion. Just beyond the edge of the golden grain dark-seamed cliffs fell precipitously into a sea which blinked with countless sapphires, the blue waters stretching far away into silver distances, until ocean and sky dissolved into a shimmering dreamy haze. The white and red-sailed boats became wings of fancy; the corn whispered secrets which only the heart may receive, and the red poppies in its depths communicated a strange spell which released the mind on a tide of longing that snapped the moorings of the ship of the soul.

One great pang of ineffable rapture with the act of self-surrender, and I was disengaged from the thrall of personality. An expansive gladness diffused my spirit until I became one with the brooding sky and one with the waving wheat; the throb of the sea was felt as my own pulse; the waters washed over my breast as the rock subdues itself to the kisses of the waves; the life in the fields was my own; "I began thro' the grass once again to be bound to the Lord." I felt the mother-love of the quail as it fed its young; the playfulness of the dormice awoke in me the lilt and the rhythm of life. My roots sucked the moisture in a thousand humid places; my leaves felt the flutter of the breeze with which I also fanned them into motion. I was the rock that basked in the sun for ten thousand summers. I was that sea

that wears but an ell in an æon of time; and time was not, nor space, but just life passed in an eternal now.

Then I knew. Then I knew with a conviction which no doubt will ever diminish that all is well with the world. Then I knew that necessary as is the struggle for existence in nature, beneath it is a deep content. Then I accepted, acquiesced in, and loved all things. Then I saw that he comes nearest to the heart of the world who is tolerant and full of goodwill toward all creatures. Then, in sooth, it seemed quite as sweet to have suffered as to have enjoyed; that pain is a kiss of God; that sin carries its own corrective, and beneath the impregnable foundations of the world flows the invincible stream of divine forgiveness. But more than all I saw the necessity for the strifes and antagonisms of human life and the great good that reconciles them all in itself. Not in opposition but in harmonious purpose appeared the useful and the fair, the real and the ideal; and Martha served her Lord, unheeding his wisdom, but tending to his needs, as Mary who sat reverently listening at his feet.

And when I came to myself and looked out again through the windows of the eyes, it was to see the beams of benediction lie across the broad bosom of the earth, turning the tragedy of nature into the glory and splendour of the plains of God.

Return to me, thou hour of beatitude; allure me to that same utter surrender; yet not unless thou sendest me back to the ugly streets of the sweltering city and the grimy grapple with daily drudgery, with the song of the grassy, dewy places in my heart, and the vision and dream of beauty before my eyes, that I may unite the ideal to the practical, as the crimson poppies burn in the depths of the ripening wheat on the dreamy downs.

J. T. D.

BOOKS AND REVIEWS.

THE EARLY ENGLISH DISSENTERS.

The Early English Dissenters in the Light of recent Research (1550-1641). By Champlin Burrage. 2 vols. Cambridge University Press, 1912.

MR. BURRAGE'S book is the production of a skilful researcher. It is extremely business-like; there is hardly a superfluous word. There is no attempt at a continuous history. The first volume deals with a series of particular questions; the second is a collection of documents—the very *incunabula* of Nonconformist origins. The whole work hardly moves away from the region of literary evidence, *i.e.*, the evidence of books and tracts, many of extreme rarity, and that of manuscripts, in the Record Office, or in our great libraries, many of which have been hitherto unrevealed. In connection with such evidence, a kind of “higher criticism” is naturally evolved, and applied to previous historians. “If Mr. A. had seen document X, could he have said so and so?” “Was it on the authority of X that Mr.

B. controverted the statement of Mr. A.?” It is obvious that the right policy for a reviewer who wishes to indicate the importance of Mr. Burrage's book is to confine himself to the broader issues, and the questions which have been argued before, rather than plunge into details which present mere novelty. And Mr. Burrage has furnished a useful help to his reader, and his reviewer, by appending to his Introduction a series of concise paragraphs, setting forth precisely what he claims to have done in the way of settling vexed questions, or, if they cannot yet be settled, in the production of fresh information that may tend to their solution, and establish order where confusion reigned before.

The reader naturally wants to know what Mr. Burrage has to say about the “Privy Church,” of which Richard Fitz was minister; and he finds at once that in our author's opinion it was not a “regularly constituted Congregational church,” and that it is not to be identified with the Plumbers' Hall congregation. This latter judgment is against that of Mr. Shakespeare and Mr. Burgess, and of many Congregational historians. The initial difficulty is that so little is known of Richard Fitz; his name is not mentioned by Strype, and he finds no place in the Dictionary of National Biography. He is not mentioned by the bishops who, in their letters to their foreign friends, complain alike of the hardship of being obliged to enforce uniformity, and of the difficulties that are thrown in their way by Puritan sects and conventicles. Troubles as to strict conformity, which had been present ever since the accession of Queen Elizabeth, came to a head in 1567. All clerical licences were called in, and reissued only to those who would promise to conform in all respects, especially as to wearing the surplice. Thirty-seven of the London clergy refused “the conjuring garments of the Pope's Church,” were deprived, and imprisoned. The like-minded members of their congregations would attend the parish churches no more. They met in private houses, but, having engaged Plumbers' Hall for a larger gathering than usual (they said, for a wedding), a large number of them were arrested there on June 19, of whom seven were examined before the Court of High Commission. The account they gave of themselves is quite plain: as long as they could have the word preached and the Sacraments administered without “idolatrous gear” they went to church, and never assembled in houses; but when they could no longer have their own ministers, they bethought them what were best to do, and remembered that there was “a congregation of some of us” in Queen Mary's days, which used a Genevan book of order and discipline, approved by Calvin, “which book and order we now hold.” Refusing to go back to church, the accused were sent to Bridewell. They cannot have been long in prison, for in the following March seventy-two persons were captured while meeting in the house of James Tynne, goldsmith, and among them were six of the seven leading men who had been examined before the High Commission.

In April, 1569, twenty-four men and seven women were, through the intercession of Bishop Grindal, discharged from Bridewell. Only the names of the men are given; ten of them were among those arrested at Tynne's house, and five of these were of the seven Plumbers' Hall leaders. At the same time, William Bonham, a minister, was discharged upon his written promise not to exercise any private ministry and not to be present at any assemblies of prayer, and not to “invaie” against any rites or ceremonies of the Church. The same undertaking was given by another minister, Nicholas Crane, and both were licensed by Grindal. Both Bonham and Crane were concerned in the attempt to set up a parochial Presbytery at Wandsworth in 1572; and both were again imprisoned for breach of conformity in using the Geneva service book for marriages and baptisms. This seems to be the last of the Plumbers' Hall tradition. It looks as if the congregation had never had time and opportunity to organise itself, or to grow into a separate existence; its leaders, constantly in prison, formulated nothing, and it has left us no documents. There is no evidence of anything but Nonconforming Puritanism. As to Fitz's church, the case is different. Its origin is quite obscure, but it has left two printed papers. The first is “The order of the privye church in London,” and bears at foot the name of Richard Fytz, minister. It briefly sets forth “the mynde of them that . . . have set their hands and hartes to the pure, unmingled, and sincere worshippinge of God . . . only abolishinge and abhorringe all tradicions and inventions of man.”

These intentions are stated under three heads—first, to have the word preached freely, not in bondage and subjection; second, to have the sacraments administered purely, according to the institution of the Lord Jesus, and without any invention of man; third, to have “not the fylthye Cannon lawe, but discipline only.” The second document may be called a covenant, but it is rather a form of personal testimony. Mr. Burrage dates it between 1567 and 1571, but one is inclined to put it pretty close to the earlier date on account of its strong denunciation of “Popish garments,” “filthy ragges,” and “idolatrous trash.” In fact, the whole paper turns on the one point that the testifier declares that in spite of the danger of not attending his parish church—“I come not back again to the preachynges, &c., of those who have received these markes of the Romysh beast.” He says he has joined in prayer with others who will not conform; but there is no indication of a church constitution or organisation among them. And there is nothing yet to indicate the formation of a church of the Separatist order—in the sense of a Brownist or, as Mr. Burrage would have us say, a Barrowist independency.

A third document, a manuscript dating from 1571, is a testimony of the same sort as the last mentioned, concluding with a prayer that the Queen would follow the example of Jehoshaphat and cast down all high places of idolatry within her land. The subscribers call themselves “a poor congregation whom God hath separated from the Church of England and from

the mingled and false worshipping therein used," and mention, among those who have been killed by long imprisonment, "our minister Rycherd fitz thomas bowlande deacon, one partryge." The mention of a deacon looks like evidence of a church organisation. Thomas Bowland was an original Plumbers' Hall prisoner, and so was Randall Partryge, and so were seven or eight of the twenty-seven prisoners who signed this document—evidently very humble people, eighteen signing with a mark. It seems impossible to resist Mr. Burrage's inference that the old stalwarts of the Plumbers' Hall meeting may have met in prison many members of Fitz's church, "the earliest Separatist congregation of which any considerable historical record has been preserved"; but Mr. Burrage regards the appeal to Queen Elizabeth as proof that there was as yet no intention of establishing a permanent Separatist congregationalism as against the idea of a National Church. That is to say, as we understand it, that Fitz's church having absorbed a number of Plumbers' Hall adherents, was still in their position of demanding further reformation, but had not given up the notion that the first thing to do was to purge and rectify the Church as it was. Bishop Grindal speaks of "those who have openly separated from us . . . have held their own meetings and ordained ministers, elders, and deacons after their own way." He quite understood the position of another "Privy Church," that of which Scambler was minister, which persisted in holding Protestant services in secret throughout the reign of Mary. This knot of Protestants gained great credit. Scambler, and a subsequent minister, Bentham, became bishops; but people who would not go back to their parish churches when they might find no indulgence. Yet they seemed to themselves to be as consistent in denouncing "rags of Popery" in the Elizabethan Church as they had been in revolting from established Romanism in the days of Mary. We owe to Mr. Burrage the plainest story of these Elizabethan Nonconformists that has been put before us, and we think it will not soon be superseded by another.

Mr. Burrage's book, not professing to be a continuous narrative, has the charm of dropping the reader into the midst of unexpected details. We have, for instance, very interesting particulars of a congregation at Bocking, in Essex, in the early days of Edward VI., which was strengthened by the addition of a number of like-minded people who migrated from Faversham, in Kent, to join them. These people have been called Anabaptists, and claimed as the first English Separatists; but "they were merely Nonconformists of a rather peculiar type . . ." It is probable that they were revolvers against the Act for Uniformity of Service (1549); and that they represent the persistent Lollardism of which our historians take too little account. But the most interesting thing about them is that they reject entirely the doctrine of Predestination (which seems to be elsewhere inseparable from early Protestantism) and all its implications. Two at least of the members of this congregation are in the list of Marian martyrs.

Mr. Burrage identifies the home of a little congregation mentioned by Francis Johnson (1606) as "a church in the West parts of England professing the same faith with us," as Slaughterford on the Somerset border of Wilts. Twelve or thirteen of its members migrated to Holland, but apparently failed in their endeavour to establish themselves as an independent Church. It would be an interesting study for a man of leisure to work out the English homes of the refugees in Holland, whose names occur in the rare, but by no means scanty, literature connected with the Amsterdam churches and their controversies.

Mr. Burrage incidentally throws a good deal of light upon the history of congregational covenants, a subject which he has treated in a separate work. One is glad to note how much simpler were the earliest mutual pledges of members of gathered churches than the elaborate dogmatic covenants of later days. Perhaps at the beginning they "gave their hands together that they would not hear Mass at all." A little later, they pledge themselves in an excellent form which long persists "to walk together in all the ways of God so far as He has made known to us, or shall make known to us, and to forsake all false ways." It is to be noticed that the fifteen articles of the detailed covenant enforced by Hugh Peters at Rotterdam (1633) as a condition of admission to the Lord's Supper, deal entirely with conduct, and not at all with doctrine.

Mr. Burrage's book opens a good many doors which have hitherto been closed, takes many questions further on their way towards solution, and sets an example at once of accuracy in record and judgment kept tentative and carefully limited to data before it, in a region where the absence of such modesty has sometimes been conspicuous. It may be added that some good reproductions of documents and title-pages of rare books enhance the interest of these volumes.

J. EDWIN ODGERS.

WILLIAM WATSON.

The Heralds of the Dawn. A Play in Eight Scenes. By William Watson. London: John Lane. 4s. 6d. net.

THOSE of our readers who have formed a standard by which to judge the poet from the merits of "Wordsworth's Grave," "In Laleham Churchyard," the "Hymn to the Sea," or the "Unknown God," are likely to be disappointed in William Watson's last poem. The interest aroused by an admired poet's excursion into a new territory is not warranted by the issue. Mr. Watson is too fond of phrase-making, too contemplative, too detached from his subject to surrender himself to the influences that create effective characterisation. The *dramatis personæ* are not concrete enough, are not flesh and blood, but lay figures or symbols of the morality-play. The scene is chiefly laid at "Phantasmopol," in the country of Ideonia; and the time, "the morrow of antiquity." Among the characters are a king who represents

the past, with its superstitions and cruelties. The better time coming is heralded by the Prince, his son, named "Hesperus," who has seen through the delusive glory of war, who places mercy on an equal seat beside justice, and is a new theologian to boot.

"God is more just than thou dost picture Him.
Dost thou suppose He is a bartering God,
That makes a profit out of our poor folly,
Alert to seize on our unwariness,
To catch us tripping and stickle for a price?
And should'st thou dare to do a worthy thing,
Dost thou imagine that the august Begetter
Of all this world shall then fall short of thee
In righteous dealing?"

One feels that by adhering to his desire to try the experiment of poetic drama, the poet has hampered his muse. Honest craftsmanship, the maintenance of lofty diction, do not and cannot make up for lack of fire, and of the pulse of heroic feeling directly transferred from human life. Still Mr. Watson is too much of an artist, of too fastidious a taste, to be guilty of producing any work which is not profitable and pleasant reading.

Incidentally, the story of the Hunter of the Woods, who steals into the city to slay the successful Commander at the moment when a nation's laurels crown him, may be intended for a contribution to the present agitation against the white slave traffic. The Commander has dishonoured the Hunter's daughter, and later falls a victim to the distracted father's vengeance. To the King the crime is the "light handling of a country wench" which is not to be set above a mourning realm. But the Prince apportions the punishment of the avenger to the measure of the wrong he has suffered.

"Take then from me forgiveness,
And go thou back to thine own land in peace."

Here is the voice of the poet who has wept over Armenia's wrongs, who has espoused unpopular truth, and who has made us expect ever in him an ally of truth against expediency, of freedom against tyranny, and love against hate. As the prophetess Zoraya says:—

"Slowly the spirit of the world itself
Is bringing to the birth all thou did'st dream,
And with thee or without thee shall thy cause
Prevail."

MORALITY AND THE RELIGIOUS LIFE.

The Kingdom of God, a Course of Four Lectures delivered at Cambridge during the Lent Term, 1912, by William Temple, Headmaster of Repton. London: Macmillan & Co., 2s. 6d. net.

It is significant that these lectures were delivered under the auspices of the Cambridge Christian Evidence Society, for their professed aim is not to solve prob-

lems, but to stimulate thought. It is the more significant when we discover the eminently practical nature of the questions with which Mr. Temple deals. The foundation of the Christian faith and life is presented to us, not as the acceptance of statements about Christ bearing the impress of an age very different from our own, but as the membership of the Kingdom of God; and membership of the Kingdom involves the acknowledgment of Christ as "its King, and the spirit of His life as the law that governs alike the individuals who are to be its citizens and the nations which are to be its provinces."

Mr. Temple is singularly broadminded, and his broadmindedness is not that of the man who cares little for his convictions, but that of one who desires to enter really sympathetically into the point of view of those who differ from him. He addresses himself to the question whether there is any reason for saying that religion is necessary for goodness. "Why drag in religion at all?" And he clears the ground by an outspoken discussion of the relation of the moral judgment to religion. The former is in its nature, though probably not in its history, absolutely independent of the latter. The right judgment for each individual man is determined by the precise place which he holds in the general structure of society. The principle of society is frankly admitted to be involved in any philosophy of value. It is when this principle of society becomes predominant that my judgment as to what is good for me becomes a moral judgment. While granting that the growth of morality, both in extent and in content, has been accompanied, and, as a rule, conditioned, by a parallel development in religious conviction, Mr. Temple declares that it does not necessarily follow that the process need continue, "for the value of the moral law when reached does not depend on the way in which it has been found." The place of religion in relation to morality is to be found rather in the motive than in the content of morality. What we want, says Mr. Temple, is a change of will. The mere recognition of duty is no great assistance towards its performance. We must begin to feel the evil of the frame of mind that sent Christ to the Cross and to realise that it is to a very large extent our own frame of mind, we must feel "that the great Power which rules the world is submitting to suffer at our hands, in a way which can only be represented by the agony of Christ. . . . When He is reviled He reviles not again. . . . 'Father, forgive them; for they know not what they do.' . . . That is why the religious life can make all the difference to morality, because, to the religious man, all his faults, which he will now call his sins, are no longer merely a breach of law; they are the betrayal of a friend." "How are we to obey laws which our consciences make known to us?—we find that we need new power; and religion may supply that power in very many ways, not least in the way that I am now suggesting, by awaking in us horror of our own present condition. I do not mean horror of some extraordinarily sinful acts; it was not crime or vice that sent Christ to the Cross;

it was respectability and religious stagnation and compromise."

The rest of the book is chiefly occupied by the question what a Christian society would look like, and how we ought to live in the world of our own day. The ideals of the economic structure of society, of criminal administration, of charity, and of international relationships are indicated, and then the attempt is made to show that we are to-day necessarily involved in compromise of a legitimate kind. Mr. Temple admits that any one who likes can say that his views are due to his "having been born and bred in the Anglican tradition, which is compromise from beginning to end." His argument here is ingenious, even brilliant, but not quite convincing. We must compromise with the world on those points where we may be assisting the development of what is best in the actual circumstances of the society in which we live, is his conclusion, and it will be received differently by his different readers according to their temperament. True, the Kingdom of God is like unto a man that bringeth out of his treasury things new and old, a saying that Mr. Temple strangely enough does not make use of, but the difficulty for most of us is to know how much of the old to retain along with the new, or in other words how much retention of the heritage of the past is consistent with organic continuity with the past, and how much is illegitimate compromise.

Enough has been said to testify to the virility and frankness of Mr. Temple's lectures, and to their interest for all those who are genuinely anxious to hasten the day when English Christians of different communions shall find that their common ground of positive agreement lies in unity of spirit, not in uniformity of letter. Mr. Temple is as anxious for that day as are those of us who cannot apply his principle of compromise to the matter of creed-tests.

H. E. B. SPEIGHT.

PRIMITIVE CHRISTIANITY.

PRIMITIVE CHRISTIANITY: Its Writings and Teachings in their Historical Connections. By Otto Pfeiderer, D.D. Translated by W. Montgomery, B.D. Vol. 4. London: Williams & Norgate. 10s. 6d. net.

It is four years this month since Professor Pfeiderer passed away, after more than thirty years' service to New Testament scholarship in the University of Berlin; and now we have, completed in four volumes, the English translation of his final work on Primitive Christianity, a monument of the patient labours of a mind ever alert and sensitive to the progressive movements of thought, and fearless in the pursuit of truth. To the fourth and concluding volume of the translation an index of citations is added, which shows how broad is the conception of this study of Primitive Christianity during the first century and a half of its growth. The literature considered is by no means confined to the books of the New Testament Canon, but in addition to illustrative matter derived from the Jewish Apocrypha, and especially the "Wisdom of Solomon,"

the apocalypse of Baruch and Enoch, a large number of extra-canonical writings, which belong to the latter half of the period, receive substantive treatment. It is an indication of how Pfeiderer's work grew, that in the first edition of the *Urchristentum* (1887) there is only slight reference to the "Teaching of the Twelve Apostles," which was then a recent discovery, and only beginning to be thoroughly examined by scholars, whereas in the second edition (1902), from which this translation is made, a full section is devoted to its exposition. A good half of this concluding volume is occupied with the writings of the Apostolic Fathers and the Apologists, following the sections on the Johannine Writings and Theology. The Fourth Gospel Pfeiderer dates about 135 A.D., and the Appendix to the Gospel and the First Epistle about 150 A.D.; the Apocalypse much earlier, at the turn of the century, and the two shorter Epistles also before the Gospel; these "Johannine" writings, as a whole, are in his view to be attributed to four several authors. And, broadly speaking, contemporary with this group we have such writings as the Epistle of Barnabas, the "Shepherd" of Hermas, the Apologies of Aristides, Justin Martyr, and others, and the Epistle to Diognetus. Pfeiderer's account of these works makes one realise how imperfect was the judgment of values, which finally determined the limits and the inclusions of the ecclesiastical canon of the Scriptures, shutting out, e.g., that "pearl of early Christianity," the Epistle to Diognetus. "It cannot be denied," says Pfeiderer, "that the specifically Christian view of the world and temper of mind comes to stronger and clearer expression here than in the Apocalypse of John, or the Epistle of James. The apocalyptic enthusiasm of the victory over the world is here purified from its sensuous Chiliastic dross, and exalted into the spiritual freedom and inwardness of a Christian heart which is blessed in God and overcomes the world by love and faith; on the other hand, the jejune Puritanism of the morality of James is vivified and exalted by the enthusiasm of the Pauline and Johannine religious mysticism" (p. 489).

Another example of how these extra-canonical writings enrich our knowledge of Primitive Christianity is furnished by a quotation from the Apology of Aristides, which thus concludes: "Truly great and wonderful is Christian teaching for him who will consider and understand it; and truly this people is a new people, and there is a Divine element in it; and truly blessed is the race of the Christians above all men upon earth. Therefore, let their traducers leave off alleging against the Christians that which is not true, and rather worship with them the true God, in order to escape the terrible judgment which, through Jesus the Messiah, shall come upon the whole race of men" (p. 408).

This latter part of Pfeiderer's study is of great value in two respects. It broadens the reader's outlook upon the growth of religious life in the early Church, filling in the picture furnished by the New Testament records, both on the social side, and on that of inward religious experience; and it shows very clearly how various were the lines of doctrinal speculation active in the

Christian community throughout the period, grappling with inevitable problems of thought, in the endeavour to establish the universal bearings of the faith, and to meet the criticism of opponents. The concluding section on the Theology of the Apologists is of particular interest in this respect, as showing how *fluid* was the doctrine of the Eternal Son and of the Spirit at that time. What we see is the endeavour, by means of current forms of thought, to give adequate expression to the religious experience which had come to the world through the quickening power of the personality of Jesus, and to the deep sense of a Divine and spiritual presence in their own midst, which came to the members of the Christian community, as they set themselves to live out that same true life. The various tentative forms of doctrine crystallised in time into the accepted formula of the Trinity, but the religious life, which had furnished the motive power for such speculation, could not permanently be content with that partial expression of the truth of the Divine Immanence in man. The service which philosophy rendered to religion in those early days has again to be repeated in our modern world, with its wider horizon and ampler field of knowledge, and its hunger for as deep experience of the things of God. Among the servants of truth, who have laboured in this field Pfeleiderer must always be remembered with honour. The study of Primitive Christianity is still a living movement, and points of view, as regards chronology and other matters of criticism, may have shifted somewhat even since the completion of his work; but he remains a stimulating teacher, even for those who may not find themselves in full agreement with his conclusions, and we are glad that in such an ample work as this his influence is brought permanently within the reach of English readers.

MESSRS. LONGMANS will shortly publish a complete edition of the works of the late Walter Bagehot, to which will be attached a volume entitled "Home Life and Letters of Walter Bagehot," written by his sister-in-law, Mrs. Russell Barrington.

MR. JONATHAN NIELD has translated a second volume by Professor Boutroux, entitled "The Beyond that is Within," which has just been published by Messrs. Duckworth & Co. The book consists of three addresses on religious and philosophical subjects, and has a special preface outlining the central problem of present-day thought by the author. The translations have been made under Professor Boutroux's direct supervision.

A MEMORIAL was recently presented to the Archbishop of Canterbury, inviting him to appoint a committee to correct the Authorised Version of the New Testament "in those places only where it was erroneous or misleading or obscure." His Grace, in replying to the deputation, which was headed by Bishop Boyd Carpenter and the Dean of Norwich, expressed a wish that the memorialists should provide

a specimen to exhibit the kind of revision which they desired, and suggested the Epistle to the Hebrews as the book to be undertaken. The Archbishop's challenge has been accepted by two of those to whom it was addressed, and on July 16 the Cambridge University Press will publish "The Epistle to the Hebrews, An Experiment in Conservative Revision," by "Two Clerks." The desire of the two revisers has been to produce such a version as will, to the unlearned reader, appear to be none other than that with which he is familiar.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Beaumont and Fletcher. Vol. X. 4s. 6d. net.

MESSRS. DUCKWORTH & Co.:—The Beyond that is Within: Emile Boutroux. 3s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Lady Next Door: Harold Begbie. 6s.

MR. T. FISHER UNWIN:—The Labour Movement: L. T. Hobhouse. 3s. 6d. net.

MESSRS. F. WARNE & Co.:—Emanuel Swedenborg: George Trobridge. 2s. 6d. net.

MISCELLANEOUS.

The Hibbert Journal, The Nineteenth Century, The Contemporary Review, The Cornhill Magazine, The Vineyard.

FOR THE CHILDREN.

OLIVER CROMWELL.

II.

LAST week I promised to tell you something about the Civil War in which Cromwell played such a great part. The two armies were very different; the people who sided with the King were mostly nobles and gentlemen (though a good many of these were on the other side, too), and were called *Royalists* or *Cavaliers*. They dressed in gay clothes as the courtiers did, and looked much less serious than their enemies, whom they called *Roundheads*, because at first they consisted of the poorer people, who kept their hair cut short and did not wear it long like the courtiers. Another name that was given to the Roundheads was *Puritans*, because they were very particular in their conduct, and would not drink, or swear, or gamble like the Cavaliers. Cromwell was a Commander in the army of the Parliament. I have told you nothing yet about his looks—what sort of man he seemed to those about him. The first time we find him described is in 1641, just before the breaking out of the war. Lord Warwick, who was of the King's party, and so an enemy, we must remember, says this:—

"I came into the House one morning well clad [the Cavaliers took great pride in their smart clothes] and perceived a gentleman speaking, whom I knew not—very ordinarily apparelled; for it was a plain cloth suit, which seemed to have been made by an ill (*i.e.*, bad) country tailor; his linen was plain, and not very clean; his hat was without a hatband. His stature was of a good size, his sword

stuck close to his side; his countenance swollen and reddish, his voice sharp and untuneable, and his eloquence full of fervour. . . . I sincerely profess, it lessened much my reverence unto that great Council, for this gentleman was very much harkened unto."

This foolish Cavalier, you see, thought that because Cromwell had not gold lace on his coat, or frills on his shirt, he was a man not worth listening to, but he was very much mistaken! Soon after the wars began, the Royalists found that he was a man to be afraid of in battle, for he saw that it was of no use to try to fight the great nobles and gentlemen who were on the King's side with an army of poor adventurers who joined the Roundheads partly in the hope of winning some fortune for themselves by it. So Cromwell collected a troop of men who were religious as he was himself, and determined to fight the King because they believed he was harming religion in England. These men did not drink or swear, they were careful in their conduct and fought because they loved the right and wanted to free England from her enemies, and they therefore fought so well and won so many battles that they came to be called Cromwell's *Ironsides*. The first great battle they won was at Marston Moor in Yorkshire in 1644, where about 4,000 Royalists were killed. Among the Roundheads who were killed was a young man, the son of Cromwell's brother-in-law, Colonel Valentine Walton. There is a beautiful letter of Cromwell's written on the field of battle to Colonel Valentine Walton, telling him of the death of his son. It shows us that Cromwell was not hard-hearted or careless about the lives lost in this war. This is how he writes:—

"Sir, God has taken away your eldest son by a cannon shot. It brake his leg. We were necessitated to have it cut off, whereof he died. Sir, you know my own trials this way [he had lost his own son, Oliver, a young man of 20, in the wars], but the Lord supported me with this, that the Lord took him into the happiness we all pant and live for. He was a gallant young man, exceedingly gracious. God give you His comfort. Before his death he was so full of comfort, that to Frank Russell and myself he could not express it, 'It was so great above his pain.' This he said to us. Indeed it was admirable."

The next great battle won by the Roundheads was at Naseby, near Northampton, and this, too, was won chiefly by the Ironsides. It really put an end to the war, though there were small fights in between these two battles and after them, some of them won by the Royalists. But at Naseby the King's army was so completely beaten that they began to give in. Soon afterwards the Roundhead army took possession of London, and the King fled to the Isle of Wight. He left there again, and tried to lead an army on London, but the Parliament decided that he should be taken prisoner and tried as an enemy of the country. The Court decided that he had been guilty of acts which deserved death, and sixty Members of Parliament, with Cromwell amongst them, signed the warrant for his execution. He was beheaded at Whitehall in London,

on January 30, 1649—the only English King who has been condemned to death by his subjects. Let us be sorry for him. If he had not been a King, but simply a country gentleman, he would have done no harm and might have been beloved by everybody, for his own friends were very fond of him, and he was a pleasant and accomplished man. But he had a very obstinate character, and wanted to have the English people under his thumb and govern without a Parliament, and that was his ruin.

After his death, England was declared by the Parliament to be a Commonwealth—a Free State, without any king at all; and things went on like this (with a great deal of confused fighting in Ireland, which Cromwell tried to conquer, and nearly succeeded; and in Scotland, where King Charles's son, afterwards Charles II., raised an army to fight Cromwell) until 1653, when the Parliament began to see that the country would be better governed with someone at the head of it. So they made Cromwell Lord Protector—a post in which he had as much power as the King, indeed far more than poor Charles had ever had, because all England respected him, and he used his power wisely. He was four years at the head of the country, and did many and good things during this time. He made England respected by foreign countries, he protected some poor Protestants in Savoy who were persecuted by the Duke of the country, and raised large sums of money to keep them from starving when they were driven from their houses. In many ways he brought order into England again. He founded colleges, he cared for music, science, and painting; he started new Colonies over the seas, and improved the trade of the country. His enemies said that this high position was what he had fought for, but his own words are truer: "I called not myself to this place," he said solemnly; "God and the people of these kingdoms have borne testimony to it." Indeed, it was a place with too much hard work and too much that was disagreeable about it for anyone to try to be put there from selfish reasons.

Cromwell had much hard work and much sorrow until his death in 1658; but as he only cared to serve God and to work for England, he went busily on until the end. One of his sorrows in these years was losing his mother, of whom he was very fond. She died when she was 94, and we are told that a little before her death she gave Cromwell her blessing in these words: "The Lord cause His face to shine upon you, and comfort you in all your adversities, and enable you to do great things for the glory of your Most High God, and to be a relief unto His people. My dear son, I leave my heart with thee. A good night." She knew, you see, better than his enemies, what Cromwell was trying to do. Another trouble was losing his favourite daughter, Lady Elizabeth Claypole, who died in 1658. His grief was so great at this that he fell ill too, and died only a month after her. It was on September 3, on the anniversary of the battles of Dunbar and Worcester, when he beat the Scotch and the young Pretender. His battles were all over now, but it seemed right that a great storm of wind and then

of thunder should be raging at the time of his death, for his own life had been very stormy. There had been very little rest in it, as you see, but that is the way with all great characters—they don't say to themselves, "How can I make myself the most comfortable in life and get through it as easily as possible?" No, they try to find out what is right, and then they do it with all their might, no matter what troubles and difficulties it may lead them into.

Just before his death Cromwell made a short prayer, asking God to "go on to do good for" the people of England, and to forgive him what he had left undone. Almost his last words were, "Truly God is good. Indeed He is. He will not leave me—." Then he said, "I could be willing to live to be farther serviceable to God and His people; but my work is done." Nothing can be greater on this earth than to feel that one has done one's duty. Cromwell felt that he had tried to do all that God had commanded him, and so, although he knew that he was full of faults, as all human beings are, he had been a good soldier, and he died in peace.

DOROTHEA HOLLINS.

MEMORIAL NOTICE.

THE LATE MR. JOHN HARRISON.

We print below the address delivered by Dr. Cressey at the funeral of the late Mr. John Harrison, which we were unable to publish last week owing to pressure on our space.

We are gathered here to express by our presence our feelings of sorrow and loss, and to express them for the much larger number who cannot be with us, yet whose thoughts are here and whose feelings are ours. Some of us mourn a departed kinsman; some, a special benefactor; all, a friend. Here was his spiritual home, here his thoughts centred. This church was the object not only of his thought but of his love and devotion. There are in almost every congregation those who are ardently devoted to its welfare, but few have equalled Mr. Harrison in service of this character, in length of time, in diversity of ways, and in unaffected pleasure. Sentiment added interest and beauty to his services, that of regard for the church of his boyhood and youth, of which his father was the spiritual guide. It was a place to him not only of word and sacred song, but of worship, and it was a joy to him during weeks of severe illness to listen to the reading of the service and hymns of the day and to join in their thoughts and inspiration. We may say of him, as we may happily say of many, he was the friend of all the ministers of our household of faith. Among all whom I have known officially connected with churches, I have known no one more thoughtful of the minister's comfort and convenience, and that, too, in what would be considered almost trivial matters. The prolongation of an organ prelude under conditions unforeseen, the addition of a few minutes of music at a period of service requiring continuous

effort on the part of the minister illustrate that considerateness which was apparent in all ways and at all times. Indeed, he knew churches and ministers, their difficulties and their trials, as well as the bright side of the work which he sought ever to enhance. His ability and taste as a musician were as fascinating and helpful as they were uncommon in one whose chief thought and effort were given elsewhere. He will be remembered not only as one who spoke words of truth and encouragement from the platform, but who voiced the truth and inspiration in the language which reaches the intellect through the feelings, the language of music, which he so well understood.

As he was sensitive to discords in this art, he was sensitive also to the inharmonious in life. His sensibilities were touched by personal want and suffering, even by its possibility. He did not wait even for an indirect request; he proffered assistance. Many a hard road and painful hour have been made easier through his generous kindness, and to-day more persons than any of us know feel they have lost a friend. Hearts have been cheered, homes made happier, the world is better through his counsel, his efforts, his life.

As he was ready and helpful in the work of the Church by his counsel, but not insistent or obtrusive, so he held firm views on many subjects, but recognised the privilege and opportunity of others in their opinions. His thought in religion was eminently progressive. He was reasonable and reverent. He loved the Unitarian thought and name because it seemed to him the only basis of union of pure religion and perfect liberty. We remember the solicitude and care and effort of many years for the welfare of the close companion of his life, who left us hardly a year ago. We remember his patience, cheerfulness, and regard for others, his appreciation of the efforts of his kind friends which characterised the days of his illness. We think of what he has been to this church and the cause of liberal religion; and, though we falter in the expression of our sorrow, we rejoice in the faith which was his; that in the Father's home, whose mansions are many, joy, reunion, the highest fruits of righteousness, will be the inheritance of the sons of God.

At a meeting of the Committee of the British and Foreign Unitarian Association held on Wednesday, July 10, a resolution was passed expressing the profound sorrow of the members at the death of Mr. Harrison, and placing on record their gratitude for the long and conspicuous services which he rendered to the work of the Association and the religious principles which it exists to promote.

A correspondent writes to point out that no mention was made in our memorial notice of the part which Mr. Harrison took in the foundation of the Guildhall School of Music. The nucleus of this flourishing and well-known Society consisted of seven or eight young men, who met in the neighbourhood of the Guildhall in order to promote their common musical interests. Mr. Harrison took a great interest in their proceedings, and used to preside at the piano.

MEETINGS AND SOCIETIES

UNITARIAN HOME MISSIONARY COLLEGE.

CLOSE OF THE SESSION.

THE usual proceedings connected with the close of the session took place on July 2, at Summerville, Victoria Park, Manchester. During the day visitors were regaled with fare provided by the students in the shape of answers to examination papers and sermons. Your correspondent was not able to be present at this feast, but later in the day the Principal was at pains to indicate what good things absentees had missed. At five o'clock in the afternoon a large company assembled to hear the visitor's address. In the absence of the President, Sir Edwin Durning Lawrence, Bart., the chair was taken by the Principal, Dr. Mellone, who briefly introduced the Rev. W. G. Tarrant, B.A., as "a most distinguished alumnus of this college." Mr. Tarrant's subject was "Student Ministers," and a large part of his audience was appropriately made up of students who aspired to be ministers, and of ministers who, not less fervently, hoped they might aspire to be students. In Manchester ministers have too often to content themselves with aspiration. The address was prefaced by a testimony, with which the Rev. Philemon Moore, B.A., also associated himself as visitor, to the excellent work of the past session, both on the part of teachers and taught. They had made a new start, and a more auspicious start could hardly have been made.

ADDRESS BY THE REV. W. G. TARRANT.

Carlyle had said, in reference to certain criticisms on one of his books, that the critics would do well to remember how much worse it could easily have been. In taking stock, as it were, of the work of a college it might be necessary sometimes to keep such a saying in mind. But, on the other hand, the work ought not to be passed over with a careless glance. A strict and impartial judgment was necessary, because only that which could stand such judgment could hold its place to-day. In the training of ministers studies were not the only preparation requisite. A true minister was much more than a mere intellectual storehouse. Many influences had to be brought to bear upon him, and the College was not poor in such influences. It was growing richer in its wealth of honourable records. The influences which touched the inner springs of life must elude the most vigilant examination. They defied precise measurement. Let them hope that with all their getting in that College, they did not fail to get the wisdom of religion. As to progress in that respect the examiner was at fault. His attention must converge on the things that might be considered. "They may deceive me in their godliness, they cannot deceive me in their scholarship," a Cambridge divine once said of his students. In scholarship tests were possible. Men in College were there to study. Opportunities were not likely to be found elsewhere. A steady and determined pursuit of knowledge was most

useful for the minister. If students did not avail themselves of their opportunities, they were in danger of proving themselves specially dishonourable men. In men training for the ministry they naturally looked for honourable dealing. What were the most useful subjects for the ministerial career? There were differences of opinion here. He sympathised with those who cried out against the course prescribed. But he advised them not to give way to that spirit. After all, experience counted for much. He did not subscribe to the opinion that the ignorant were the best judges of what it was best to know. The petulance of students must be met by an appeal to their good sense. The student was at College not to trifle, not to please himself, but to study. He must learn to bear the yoke in his youth. The student had to gain not only knowledge; but habits of life. If the years at College were properly spent, they would be far from ceasing to be students when they left College. They would rather be inclined to despair at the enlarging prospect before them. The conscientious student might be disheartened, and might say farewell to his technical books on leaving College. He might resolve to be just a plain teacher of religion, a simple man among simple folk. He would be assisted towards this conclusion possibly by the suggestions of a certain type of friend not uncommon in the churches. Why all this study? Won't you shrivel up like poor so-and-so? Will it help your preaching? It was true no doubt that some had shrivelled up and become mere students, slaves of the lamp. They were not welcome in other pulpits, or in their own. Whether such ministers existed to-day he was not prepared to say. It was a pity if it was so. It would be a pity if any of their present students went that way. But he was prepared to deny that the mere student was the worst tenant of the pulpit. The mere talker was worse, the shallow, uninformed vendor of other people's opinions. He was an offence in the pulpit. A simple man among simple folk! Let them consider if the aid given by such a man wasn't rather like first aid. No one would undervalue first aid, but it wasn't all that was required. The minister should be as skilled as a medical man. He should not be a first-aid man merely. The trained and skilled mind must come in. The man who was, in John Locke's illuminating phrase, "really only an ignorant man with a good memory," was sure to be found out. If habits of genuine studentship were cultivated the difference would be felt. The best fruit of a good student came in after years. What was wanted was not so much to know, as to deal properly with their knowledge. According to the familiar adage there was no royal road to learning. So there was no royal road to the pulpit. Born preachers appeared now and again. But we must be slow to think ourselves exceptional. If we sacrificed volubility on the altar of accuracy, piety would be best served. Intellectual self-respect was worth more than any number of tea meetings. Recalling his own impressions as a student after the lapse of thirty years, his chief regret was that he had not studied more. He trusted they would all serve their

alma mater well in the year that was before them, according to their ability and strength.

At the close of the address Dr. Mellone, after a few words in appreciation of the wise, sensible, and admirable things said by Mr. Tarrant, proceeded briefly to make the usual announcements as to the results of the work of the session. Mr. Lawrence Redfern, having previously taken honours in Classics, has proceeded to his M.A. degree. He had worked for his B.D., and had passed in the two subjects for which he has sat. Mr. Charles Biggins had taken his B.A., and Mr. J. H. Ewbank had passed his Intermediate B.A. He could not refrain from one more personal reference, although it was to a resident and not a student of Summerville. Mr. Geoffrey Livens, son of the Rev. H. M. Livens, had taken first-class honours in Biology, being the only one in the first class. They congratulated him on his success. Mr. Lawrence Redfern, M.A., had been awarded the Rawson Prize for his essay in English Literature, and also the Bibby Prize for proficiency in Greek. The Sharpe Prize for Scriptural knowledge had been divided between Mr. Redfern and Mr. E. Glyn Evans. A presentation of books would be made to Mr. Percival Godding, who was leaving College to settle at Ballyclare, in recognition of his industry. Two certificates were to be presented, one to Mr. Godding at the close of his two years' course, the other to the Rev. David Jenkin Evans, of Chester, who had attended courses during four sessions as an occasional student. Mr. Evans had given entire satisfaction in his work. In concluding, the Principal referred to the fact that he was closing his first session at Summerville. It was not for him to attempt a general or detailed characterisation of the work of the students. He did, however, claim the right to look back with satisfaction on the session's work. He had been asked how he liked Manchester, the Manchester people, the Manchester climate, his work at Summerville. About the climate he had not a word to say. As to the people, the more he knew them the more he liked them. As to his work at Summerville—if the students would pardon the suggestion, if he knew the next session would begin to-morrow he would be quite ready and willing to meet it. When the next session did begin he trusted that it would do not less but even more to sustain the honourable traditions of the College. The proceedings closed with the pronouncement of the benediction by the Rev. D. J. Evans.

In the evening a Valedictory Service was held at Cross-street Chapel at 7.30 p.m., the Rev. E. L. H. Thomas, B.A., being the preacher. There was a good attendance. The address was beautiful in its spirit, a high call and a brotherly valediction. At its close Mr. Thomas bade farewell and God-speed to Mr. Godding, who will begin his ministry in Ireland.

We learn that the Committee in charge of the Sustentation Fund inaugurated at the National Conference at Birmingham last April has resolved to aim at a sum of £50,000 (instead of £30,000) in consequence of the very liberal response made to their first appeal.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

WELCOME TO THE REV. W. WOODING AND MRS. WOODING.

A NUMBER of friends gathered at Essex Hall on Wednesday evening, July 10, to welcome the Rev. W. and Mrs. Wooding on their return to England after a tour of some months in Australasia as the representatives of the British and Foreign Unitarian Association. Mr. Charles Hawksley, President of the Association, received the guests, and took the chair at the meeting which was held after the reception, when Mr. and Mrs. Wooding both gave an account of their doings in Australia and New Zealand. Their visit has undoubtedly been the means of cheering the men who are keeping the churches alive in districts all too remote from each other, where the consciousness of isolation is perhaps the hardest thing they have to bear. They themselves were entertained wherever they went in true Colonial fashion, and had the opportunity of meeting many representative members of the Government, in addition to receiving special travelling facilities on the State railways and other courtesies too numerous to mention, which they highly appreciated.

Mr. Charles Hawksley welcomed the travellers in cordial terms, expressing the satisfaction which the British and Foreign Unitarian Association felt when Mr. and Mrs. Wooding, who had decided to cross to the other side of the world to see their son, consented to act as the representatives of the Association at the same time and convey the good wishes of friends in England to the struggling congregations in Australia and New Zealand.

Mr. Wooding said that he and his wife had only one speech between them, but he would leave the description of the social side of their tour as much as possible to her. They had no adventures to relate, as their voyage out and back again, and their journeys in Australasia, had been uneventful so far as exciting incidents were concerned, but they might record a succession of entertainments and acts of hospitality which had been almost bewildering, and which testified to the friendliness and goodwill of their friends across the sea. In some places they had been worked very hard, often with the temperature varying from 90 to 100 degrees, and he had lectured and preached several times in each place they visited, so that their time had been well filled. Letters of anticipatory welcome met them at every port of call on the way out, and when on November 18 they arrived at Adelaide they were met and greeted in the warmest manner by Mr. Harris and the officers of the church. There, and at other places, they had to submit to the questions of the inevitable interviewer, who seemed more interested in the speaker's views on Free Trade and Protection than on religious subjects. Mr. Wooding proceeded to give a diary of the tour with particulars of the churches visited, which included Adelaide, Melbourne, Hobart, Sydney and Brisbane in Australia, and Wellington, Auckland, Timaru and Dunedin in New Zealand.

At the close of his address he laid special emphasis on the opportunities for

work in the countries they had visited, but reminded his hearers of the intense loneliness experienced by the men who are labouring there at the present time. When the materialism of people in these new lands was spoken of it should also be remembered that in places where a great deal of work is at present only half done, and much has yet to be accomplished, chiefly of a materialistic nature, it is difficult to avoid being absorbed in these immediate tasks.

Mrs. Wooding followed with a speech in which she spoke specially of the delightful hospitality which had been extended to them in all the places they had visited, and described the scenery, the social conditions, and educational and philanthropic institutions with which they had had some opportunity of becoming acquainted. Alluding to women's work, and the women's movement in the colonies, she said that there was, so far as she could judge, a complete lack of public spirit and interest in political questions among the women, and where they had the vote it was often exceedingly difficult to get them to exercise it. Social problems were, however, much less pressing in the colonies, in fact, they did not exist as we understood them, and she thought also that one of the chief reasons why women took so little interest in public affairs was because they had so much domestic work to do. The servant problem was a very urgent one, and the performance of household duties left the women little time to devote to other things. She was bound to confess that the men for the most part showed the same lack of wide interests, and that it was a rare thing to meet one who troubled about the condition of the country as a whole. They were absorbed in local matters, and even when they went into Parliament it was often merely in order to get these local affairs attended to.

A cordial vote of thanks to the speakers was proposed by the Rev. C. Hargrove, seconded by Dr. Tudor Jones, and Mr. Wooding, in responding for himself and Mrs. Wooding, proposed a vote of thanks to Mr. Charles Hawksley for presiding at the meeting.

THE SOCIAL MOVEMENT.

HEALTH CENTRES IN RURAL DISTRICTS.

OF recent years there has perhaps been some tendency to suppose that the social problem is only to be met with in towns, though those familiar with rural conditions know that it is sometimes to be found in acute form in the villages. Some account, therefore, may here be briefly given of an interesting experiment which has been put in operation in the out-of-the-way village of Newport (Essex), on the initiative and by the generosity of Lady Meyer. We reproduce the following facts from a reprinted extract from the report of the School Medical Officer for Essex. A commodious, old-fashioned farmhouse was rented, and Miss Florence Petty, whom St. Pancras people know as "The Pudding Lady," was installed there as Health

Visitor. A start was made with a girls' club, and Miss Petty has made herself acquainted with as many families as possible, and was "At Home" each evening to any young women of the village who cared to come. In a short time the girls began to come, and music, drill, sewing, dancing, games, cookery lessons, had each their evening, while in the meantime the Visitor was getting to know the girls and their people, and using her influence for their general improvement. At the dancing classes, morris dances were learned under the direction of a teacher from the Esperance Club, and the local boy scouts for one evening a week joined the girls as partners with entirely satisfactory results.

OTHER DEVELOPMENTS.

"Penny Dinners" for school children were soon begun, at first only those who came from a distance being admitted, but later any child who seemed likely to profit by them. The result of these nutritious meals was soon manifest in the increased weight, better nourished appearance, and, more important still, in the improved manners and increased brain power of the children. Moreover the young people acted as missionaries to their mothers, comparing the meals at the Health Centre with those at their homes, much to the disparagement of the latter, which quickly brought the more intelligent mothers to the Centre to "see how it was done." This is not to be wondered at, as the cost per dinner for each child worked out at a penny for food and part payment for the gas used in cooking. Soon after the "penny dinners" a "Welcome Club" was commenced, to which mothers were invited to bring their babies to have them systematically weighed. The Health Visitor gives the mothers cookery demonstrations and informal health talks. It ought to be mentioned that the members of both the Girls' Club and the Mothers' Welcome pay a small amount towards the cost of expenses, and that the local nursing association has cordially co-operated with the local doctor and with the Health Centre, to their mutual advantage and satisfaction.

A DENTAL CLINIC.

Before the inauguration of school medical inspection the teeth of the local school children were practically neglected, with the result that the teeth of most of the adult villagers are in a very bad condition. A dental clinic was started. Arrangements were made with a local dental surgeon and anæsthetist to attend regularly to deal with cases arranged by the Health Visitor, and the cost was found to amount to 2s. per patient, with an initial expenditure for setting up the clinic of £14 0s. 2d. The early prejudices of the villagers have disappeared, and daily cleaning of the teeth has become a part of the moral code of the district. Though this latest development of the work of the Newport Health Centre is still young, experience has shown that "anyone who can provide two rooms and obtain the services of two workers—the one a nurse, district or school, or a health visitor for the operating room, and the other merely to preside in the waiting room—can with little expense set up a village dental clinic, and one such clinic may easily become a centre for the

use of the neighbouring villages." And it ought to be added that the necessary outlay, considering the beneficial results to be obtained, is the truest form of economy and thrift.

THE WOMEN'S LOCAL GOVERNMENT SOCIETY.

ON Tuesday, July 23, the Women's Local Government Society will hold an American Fair (by kind permission of the Council of Bedford College) in the house and grounds of South Villa, Regent's Park, N.W., when country produce will be offered for sale, and folk dances and other entertainments will be given. The band of the Highbury Industrial School will play in the grounds. Admission, including tea, 1s. All articles for sale should be addressed, marked with the selling price, to Lady Lockyer, South Villa, Regent's Park, N.W., to be delivered on the morning of July 23. Further information and tickets can be obtained from the offices of the Women's Local Government Society, 19, Tothill-street, Westminster, S.W.

APPEAL.

IN the year 1892 the late Mrs. Bayle Bernard founded the Home for the Aged, Rochford-street, Kentish Town, N.W., which is supported by voluntary subscriptions and a guarantee of 1s. a week in respect of each inmate. The Home supplies a great want in the North St. Pancras district, and a great many old people who are recommended by the North St. Pancras Committee of the C.O.S. have spent the last years of their lives in it in comparative comfort and peace. During Mrs. Bayle Bernard's life she took a great interest in the Home, and was a generous subscriber, but with the loss of many old subscribers, and the increased expenses the Home is now some £30 in debt, and a considerable sum of money is required for repairs. New subscriptions or donations are therefore urgently needed, and an appeal is specially made to those who knew Mrs. Bayle Bernard, and who, it is hoped, will do something to help on a charity with which she was so closely connected.

Particulars concerning the Home may be obtained from the Treasurer. Subscriptions or donations may be sent to the Rev. F. Hankinson, 60, Haverstock-hill, Hampstead, N.W., or to the Hon. Treasurer, Mr. F. E. F. Barham, 3, Wedderburn-road, Hampstead, N.W.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Accrington.—The annual flower festival was held in Oxford-street Church on Sunday last, the 7th inst., when the Rev. W. T. Bushrod, of Chorley, preached appropriate sermons, morning, afternoon, and evening; and special anthems were rendered by the choir. During the past month successful open-air meetings have been conducted on the Market Ground, with the Revs. W. T. Bushrod, W. J. Piggott, and H. D. Roberts as speakers. The meetings are to be continued until the end of July.

With a view to assist in raising a sufficient amount to cover the cost of a new heating apparatus recently installed in the church and minister's vestry, the ladies of the congregation held a small sale of work on Saturday, the 29th ult., with satisfactory results.

Belfast.—The congregation of All Souls' Church, Belfast, has lost its oldest member in the death of Mr. John Greenfield. The funeral took place on Tuesday, July 2, the service being conducted by the Rev. G. L. Phelps and the Rev. A. O. Ashworth. At the morning service on the following Sunday, the Rev. F. Woolley, who officiated, read the following tribute to Mr. Greenfield's memory, by the Rev. W. H. Drummond, of London, formerly for many years minister of All Souls' Church:—"All of us who have known the life of this church at all intimately and are attached to its history and associations, will feel that the death of Mr. John Greenfield is like the closing of a chapter in its records. He was our oldest member, and his venerable presence seemed to link us of a newer day with the days of long ago. He was deeply attached to this congregation; it was, indeed, one of the central interests of his life. His memory lingered fondly over the long space of its history that he could remember. He liked to remind me that I was the third generation of my family whom he had heard from the pulpit of the Second Congregation. I suppose that almost his last public act was on Sunday, October 4, 1908, when he unveiled the beautiful Bicentenary memorial, and it is pleasant to remember now how deeply he appreciated the honour which we were all so glad to render as a tribute to his years, and certainly not less as a mark of our own personal affection and regard. Those of us who knew him in the more private relationships of life learned to respect him very deeply for the simplicity of his character and his old-world piety. I never heard a harsh or unkind word from his lips. As we leave him with hearts full of gratitude and trust in the hands of the Divine Mercy, let us remember him as one who seemed to our dim earthly sight to be among the faithful servants, 'true to the kindred points of heaven and home.'"

Bermondsey.—On Sunday, July 7, a special memorial service was held at Bermondsey for the late Mr. John Harrison, conducted by Mr. H. N. Coley, minister-in-charge of Fort-road Church. The Bermondsey congregation have special reason to regret the death of Mr. Harrison. They owe to him a debt of gratitude for his great kindness and for the deep interest which he took in the welfare of the cause at Bermondsey. For many years past he has helped the church financially, and through him, to a large degree, was the church kept open, at a time when it seemed everyone had forsaken the little band of struggling workers.

Bootle.—A crowded and enthusiastic gathering assembled at the Free Church Hall on Wednesday evening, July 3, to welcome the Rev. Walter and Mrs. Short, of Stalybridge, to their new sphere of work at Bootle. Many friends were present. The church had been redecorated and the organ thoroughly renovated. The chairman, Mr. R. Dibble, having expressed the congregational welcome, the Secretary read several letters of regret and good wishes. The Rev. H. W. Hawkes, the founder (or rather "father") of the cause at Bootle, made a characteristic speech, and was followed by the Rev. J. Morley Mills, of Dob-lane, who made a stirring appeal to the men to back up Mr. Short's ministry. The Rev. H. D. Roberts, in welcoming Mr. and Mrs. Short to Bootle, laid great emphasis on the inspiring spirit of comradeship amongst ministers and people in the Liverpool district. The Rev. W. Short suitably acknowledged the warmth of the welcome. Other speakers were the Revs. C. Craddock, Lloyd Jones, E. Parry,

E. S. Russell, S. Street; Mrs. F. S. Yates and Mrs. Rawlins; and Messrs. C. Sidney Jones, H. Coventry, W. D. Nixon, A. Abrahams, J. C. Clarke, J. Dixon, F. Marques, L. Hall, and W. H. Robinson.

London: Kentish Town.—The church and Sunday school anniversary services took place on Sunday, July 7, at Clarence-road Church. At the morning service the Rev. Dr. Tudor Jones, of Islington, preached the sermon. In the evening Mr. Ion Pritchard gave an earnest address to the scholars. A very large congregation filled the church, and the special children's hymns were sung admirably by the scholars. The devotional part of both services was conducted by the minister, the Rev. F. Hankinson.

Manchester.—The District Association of Unitarian and Presbyterian Churches paid a visit to the Swinton Church on Saturday last, in connection with the series of similar visits to other constituent churches. The organisation of the scheme has been most admirably carried out by the late Rev. W. E. Attack, who was so well fitted for this kind of work, and whose loss will be distinctly felt in the furtherance of similar enterprises. The afternoon service in the church was conducted by the Rev. H. Chellew, of Pendleton, the sermon being preached by the Rev. Wm. Whitaker, of Platt. At the subsequent meeting Mr. T. Fletcher Robinson took the chair, and addresses were delivered by the Rev. A. Thornhill and the Rev. C. M. Wright, and Mr. Joshua Lord, of Moss-side. The president of the Association, Mr. Geo. H. Leigh, J.P., was also present, and appropriately referred to the great loss the denomination had sustained in the death of Mr. John Harrison. The Rev. C. M. Wright also made reference to the sad event, his local knowledge of Chowbent, Mr. Harrison's birthplace, enabling him to speak personally of matters of interest associated with the Harrison family. The visit was heartily enjoyed by all present, and the Swinton friends are to be congratulated on the success of the undertaking. Mr. J. Wigley, president of the Provincial Assembly, in moving a vote of thanks, said that the Association had had a reception fit for princes, and visiting friends agreed. He expressed hearty good wishes for an early ministerial appointment, and exhorted them to maintain their cause during the interregnum. In view of a scheme of local missionary effort in the autumn the meetings are for the present discontinued. The last two visits to Hale and Swinton have certainly left a happy and helpful impression of the gatherings.

Manchester: The Missionary Conference.—The annual meeting of the Missionary Conference was held in the Memorial Hall, Manchester, on Thursday, July 4. The proceedings commenced with a communion service, conducted by the President, the Rev. T. P. Spedding, who was assisted by the Rev. H. Fisher Short. The morning session opened with a devotional service conducted by the Rev. W. H. Lambelle. At the business meeting the following officers were elected for 1912-13:—President, the Rev. A. W. Fox; vice-president, the Rev. T. P. Spedding; treasurer, the Rev. J. M. Bass; secretary, the Rev. W. T. Bushrod; auditor, the Rev. H. E. Haycock; committee, the Revs. J. Evans, H. McLachlan, H. Bodell Smith, A. C. Fox, H. F. Short. The report and statement of accounts were adopted as printed. Five new members were admitted, viz., the Revs. Dr. Mellone, R. H. Lambley, L. Short, H. Chellew, and P. Godding. The President's address dealt with the "Signs of the Times," and special mention was made of the recent circular to ministers, and of the discussion thereon at Essex Hall, in Whit week. The open conference followed the lead given by the President, and a lengthy and earnest discussion was the result. Finally it was agreed that

the officers and committee of the Missionary Conference should convene a general conference of ministers, the time and place being left open. The afternoon session was devoted to the Rev. Dr. Thackray's paper on "The Doctrine of Conversion." An interesting discussion was opened by the Rev. W. Holmshaw.

Newtownards.—The annual floral service was held on Sunday, July 30. The old church was as usual tastefully and lavishly decorated for the occasion. The sermon was preached by the Rev. G. Leonard Phelps, of Holywood.

North Cheshire Unitarian Sunday School Union.—The annual picnic was held on Saturday last, at Glossop. About 200 members and friends partook of tea in the Fitzalan-street schools, and afterwards had a ramble through the park and up the hills to the site of Mouslow Castle. The Rev. J. Thomas acted as leader, and on the Castle hill Mr. Robert Hamnett, of Glossop, gave an address on the history of the site. From remains found he declared the hill to be the site of an ancient British fort earlier in date than the Roman Melandra Castle, a few miles away. At the close a hearty vote of thanks was given to Mr. Hamnett and to the Glossop friends for their arrangements, on the motion of the Rev. W. Harrison, seconded by the Rev. E. C. Evans. The other ministers present included the Revs. H. E. Dowson, W. S. McLauchlan, and E. H. Pickering.

The Unitarian Van Mission.—A correspondent wishes to know if the Van Mission has been closed, as no record of its doings has recently appeared. On the contrary, it may be taken that silence in the press argues an absorption in the work and an excess of it. June has been a month of unusual anxiety, involving many unforeseen circumstances created by weather, strikes, and Royalty, but the work has not flagged. The Mission started the present season with a fortnight's work that almost created a record. It looked as though the best of good fortune to which the Mission had been accustomed was to be eclipsed. Then after Whit week came that change in the weather that has lasted until now. Rain and cold stopped the work of no less than 39 meetings during the month, and many a time when a meeting had assembled it was driven to shelter, sometimes with the promise that if the night should improve the missionaries would try again. Occasionally the missionary talked to the dark clouds and a brave soul or two in the vain attempt to gain a hearing for his message in the few nights at his disposal. In the London area the Mission has been working in the strike area, and it may be readily imagined that the disturbed industrial conditions did not render the work easier. In the Potteries last week the precipitation of two Parliamentary by-elections suggested a detour of the van in order to avoid the distracted region. In Wales the Royal visit to the Merthyr district interfered with the meetings. The net result was that the Mission was handicapped at every point, and failure all along the line might have reasonably been expected. Such meetings, however, as were possible on fine nights amply bore out the splendid promise of the opening weeks, and the average for the month is no less than 236 for the 55 meetings held during June. A list of the meetings held during the month, with the names of the missionaries and speakers, follows:—No. 1 Van, Wales: June 3-9, Pontypridd, the Revs. Simon Jones, J. Park Davies, John Davies, and Mr. John Lewis; June 10-16, Moelgerrig, Clwydyfagwyr, and Cefn Coed, the Revs. J. P. Kane, J. Carrara Davies, J. Park Davies, D. G. Rees, and Mr. Williams; June 17-23, Dowlais, the Revs. J. P. Kane, J. C. Davies, and J. P. Davies; June 24-30, Merthyr Tydfil, Rev. T. J. Jenkins and G. Neighbour. No. 2 Van, Potteries: June 3-9, Hanley, the Revs. H. D. Roberts, W.

Griffiths, and H. W. Hawkes; June 10-16, Burslem, the Rev. William C. Hall and W. McMullan; June 17-28, the Revs. R. N. Cross, L. Short, and W. A. Weatherall. No. 3 Van, London: June 3-6, Erith, the Revs. F. Brockway and F. Summers; June 7-13, Bexley Heath, the Revs. F. Summers, F. Brockway; June 17-19, Dartford, the Rev. F. Brockway; June 20-26, Gravesend, the Revs. J. M. Whiteman and F. Summers, Messrs. W. T. Colyer, and W. H. Sands (Lay Preachers' Union); June 27-30, Grays, the Rev. J. M. Whiteman and Mr. Stables (Lay Preachers' Union). No. 4 Van, Yorkshire: June 1-9, Leeds, Woodhouse Moor, &c., the Revs. A. Scruton, W. R. Shanks, H. R. Tavener; June 10-16, Castleford, the Rev. G. Pegler; June 17-25, Pontefract, the Rev. G. Ward; June 26-30, Knottingley, the Rev. G. Ward.

NOTES AND JOTTINGS.

THE DEATH OF MR. BARRETT BROWNING.

Mr. Barrett Browning's death has followed very quickly upon the centenary celebrations in honour of his father which took place a few weeks ago. He has always been a rather mythical personality to many people in England, partly because his fame has been overshadowed by that of his parents, and partly, of course, because he has resided for so long in Italy. His death occurred at Asolo—a name for ever dear to lovers of "Pippa Passes"—where the inhabitants of the town mourn the loss of one dear to them no less for his many kindnesses than for the honoured name he bore. Mr. Browning did all that could be done to resuscitate the silk-weaving craft, and one of the last facts of which his father was conscious when he was approaching death was the purchase of "Pippa's Tower" by his son; but the chief industry of the old-world hill-city was found to be gone past recall. Much beautiful lace is, however, made at Asolo, and the present lace school was founded by Mr. Barrett Browning, who has divided his time chiefly between Asolo and the Torre all' Autella, near Florence, since he sold the Palazzo Rezzonico, on the Grand Canal, Venice (where Robert Browning died in 1889) a few years ago.

A KENTISH HILLSIDE VIEW.

Miss Octavia Hill writes to the *Times* asking for help towards the purchase of "a very important and lovely bit of land, Mariners Hill, near Limpsfield and Westerham," which for a very limited time is being offered to the National Trust at a price greatly below its building value. "It is one of those salient promontories," says Miss Hill, "overlooking hills and wood and fields to the far-away blue distance, and would form one link in an important series of points of view. The ground itself is partly copsewood and partly open meadow. The wood is filled with primroses, wild hyacinths, campion, and foxglove, which are an endless delight to children and others." The nearness to London of such breezy heights, "accessible to the pedestrian, the cyclist, and to the many families who value lovely country and have either no gardens or but small

ones," makes them increasingly valuable to the public, and it is to be hoped that help will be forthcoming for the purpose of saving Mariners' Hill, as other areas have been saved on Ide Hill and Toys Hill, and in the neighbourhood of Haslemere, Reigate, and Sevenoaks.

THE CRIME OF DOG STEALING.

It seems to be easier for the dog stealer to evade the law than we should have imagined possible, although it is clear that the law is not very definite in regard to what Mr. C. R. Johns, the secretary of the National Canine Defence League, has described as "one of the meanest of crimes." A man cannot be convicted for obtaining a dog under false pretences because it is not a chattel, and it may prove a far more serious matter to steal the collar than the dog. Mr. Johns gives some useful facts in his pamphlet on "Dog-Stealing," which shows that this evil practice is not only very common, but that it is carried on in a most skilful manner by men who are experts in their line of business. Many suggestions are made which should go far, if they are adopted, to make dog-stealing less profitable and more dangerous to those who have adopted it as a means of livelihood.

MR. G. W. E. RUSSELL AND THE "MANCHESTER GUARDIAN."

Mr. G. W. E. Russell, the author of "Collections and Recollections," reached the twenty-fifth anniversary of his association with the *Manchester Guardian* on July 1. The occasion naturally did not pass without some notice, and in addition to a chapter of reminiscences by Mr. Russell, the first article from his pen which appeared in the *Manchester Guardian*, a description of Queen Victoria's garden-party at Buckingham Palace on the occasion of the Jubilee in 1887, was reprinted last Saturday. In the former Mr. Russell pays a warm tribute to "the most high-minded and the least self-seeking of all English newspapers," which he is still proud to serve. Turning from the paper to speak of himself, he says: "I will say quite plainly that I have tried to preach a gospel; and Peace, Freedom, and Humanity have been its principal contents. In enforcing these I have brought out of my treasure things new and old, and I have purposely dwelt on the brighter, as well as the graver aspects presented by this world of opportunity and wonder. Above all, it has been my endeavour to produce

Not one immoral, one corrupted thought;
One line which, dying, I could wish to blot."

THE PSYCHOLOGY OF EDUCATION.

Dr. N. C. Macnamara, in a recent article on "A Physiological Basis for Education" in the *Nineteenth Century and After*, pleaded for more careful training of children based upon a more intelligent understanding of the instinctive and emotional faculties which affect for good or ill the nervous system, with vital results for character. "Nothing can be of greater importance in the training of young people," he says, "than a knowledge of the trend of individual inherited qualities which to a large extent influence

their career throughout their lives. Few parents who have attained middle age are ignorant of the nature of their own good or bad hereditary qualities; consequently they are in a position to form a fairly accurate estimate of the predominant traits of character their children possess, and which of these qualities should be fostered and which suppressed."

* * *

"The question as to how far any special training can permanently affect the action of the basal system is an open one," Dr. Macnamara continues; "after a young person has attained the adult period of life we can hardly hope permanently to modify his hereditary qualities. But so far as this country is concerned it does not seem that in either our schools or universities is the subject of character seriously considered, the attention of teachers and pupils being, so far as education is concerned, mainly absorbed in the book-work necessary to enable candidates successfully to compete for appointments in one or other branch of the Government service, and to develop into a good sort of fellow." It is pointed out that at West Point, U.S.A., this criticism does not apply, for there the ruling principle is, first and foremost, the development of a lad's character, which implies self-knowledge, self-control, and self-reliance. The result of this system is admirable, "the knowledge, patriotism, manners and customs of the West Point men are proverbial throughout the United States, and would seem to be all one could desire."

THE INTERNATIONAL MIND.

At the opening of the eighteenth annual meeting of the Lake Mohonk Conference which took place in May, Mr. Nicholas Murray Butler, President of Columbia University, gave a stirring address on "The International Mind." This has been published by the American Association for International Conciliation of which Mr. Butler is also president. "The International Mind," said the speaker, "is nothing else than that habit of thinking of foreign relations and business, and that habit of dealing with them, which regard the several nations of the civilised world as friendly and co-operating equals in aiding the progress of civilisation, in developing commerce and industry, and in spreading enlightenment and culture throughout the world... There is a curious and interesting interdependence between reasonableness and sanity in the conduct of domestic politics on the one hand, and kindly feeling and generous sympathy in our attitude toward foreign relations on the other. A nation that is either intellectually, morally, or politically turbulent, is not in any position to assume leadership in the development of international affairs on a peace-loving and orderly basis. The political braggart at home is the political bully abroad... Reform of international procedure, like charity, begins at home." Abdul Baha Abbas, leader of the Bahai Movement, attended the Conference, and gave an earnest address in his own language which was rendered into English, a sentence at a time, by his private interpreter.

Wimbledon Unitarian Church.

APPEAL.

The Congregation of the above Church is in need of a Piano for use at Week-day meetings, which it is proposed to hold in the Autumn.

The resources of members are already strained to meet the expenses of services in a hired hall. If some friend or friends in other Churches would give or lend for the season a Piano, it would greatly help the carrying out of a programme of work, which otherwise may have to be abandoned.

Communications should be addressed to Mr. WM. LEE, B.A., 108, Valley-road, Streatham; or Mr. C. A. PEEK, 17, Kingsley-road, South Wimbledon, who will be glad to supply further information.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

NOW READY FOR JULY.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Power of Suggestion. Edgar Thackray, (M.A., Ph.D.)
A Bygone Village. Emma C. Drummond.
A School in Madagascar. T. F. M. Brockway.
Reading for Children. Charles Roper, B.A.
Gotama Buddha. George Burnett Stallworthy.
The Song of the Sea. Manley B. Townsend.
The Theory and Practice of Sunday School Teaching
—II. A. Stephen Noel.
Man or Priest. Rupert Holloway.
The Use of the Bible. Florence Mawson, B.A.
Notes for Teachers.—XVI.—XXX.
Arthur Brooke.
Bertram Lister, M.A.
T. M. Falconer, B.Litt.
F. J. Gould.
H. V. Mills.
Heroes of Faith—Joseph Priestley. Albert Thornhill,
Training. Alma Attwell. [M.A.]
Baptismal Hymn. R. Nicol Cross, M.A.
By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z. INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

SURREY.—Home offered Child or Invalid Lady; experienced care, bracing air, good garden. Medical and other recommendations.—M. B. INQUIRER Office, 3, Essex-street, Strand, W.C.

LISCARD, near New Brighton.—To be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R. INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric "Flaxella." Washable, wears for years. Scores of fascinating designs, beautiful shades. Sale Catalogue FREE. Write.—HUTTON'S, 5, Larne, Ireland.

SALE BARGAINS!—Genuine White Art Irish Linen Remnants, big pieces, suitable for making Teacloths, Traycloths, D'oyleys, &c., 2s. 6d. per bundle; postage 4d. Catalogue FREE. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday July 13, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3656.
NEW SERIES, No. 760.]

LONDON, SATURDAY, JULY 20, 1912.

[ONE PENNY.]

A UNIQUE SUMMER HOLIDAY

AT St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance and carriage drive through avenue of trees. House and lawns entirely secluded in beautiful wooded grounds near sea.

Five Tennis Courts for use of guests.

Bathing, Fishing, Boating unequalled. Easy access to lovely Sussex Downs, Golf Links, etc.

Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House, Food Reform Boarding Establishment, Norfolk Terrace, Brighton.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

- August 2. **Lugano**, 16 days, £9 9s.
Hon. Conductor, Mr. W. CARTER.
- August 2. **Montreux**, 16 days, £8.
Hon. Conductor, Rev. T. P. SPEDDING.
- August 30. **Lugano**, 16 days, £9 9s.
Hon. Conductor, Councillor ROYSTON.
- August 30. **Interlaken**, 16 days, £8 12s. 6d.
Hon. Conductor, Rev. R. B. MORRISON.
NO EXTRAS.

The above prices include full programme of Excursions.

Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

SWISS-TYROL-ITALIAN borders.—Mr. LUMVIS' party will leave on August 1 (fortnight, 14 guineas; month, 19 guineas, cheap tickets to the Grisons also arranged).—15, Green-street, Cambridge.

The International Visits Association

Founded for the Purpose of Studying the Customs and Institutions of Other Countries.

THE SEVENTH VISIT TO DENMARK.

August 13-23, 1912.

All particulars may be had from the Hon. Sec., Miss F. M. BUTLIN, Old Headington, Oxford.

BOOKS

On Literary, Educational, Scientific, Technical, Medical, Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

The Inquirer.

Among recent articles are the following:—

"The New Unity." By Rev. J. M. LLOYD THOMAS. July 13.

The Church and Human Life. By Professor G. DAWES HICKS. July 6.

Bicentenary of Jean Jacques Rousseau. By FOSTER WATSON. June 29.

Types of English Piety. By Rev. E. W. LEWIS. June 29.

Church Life in Scotland. By Rev. R. NICOL CROSS. June 22 & 29.

Love among the Ruins. By Professor G. DAWES HICKS. June 22.

A Plea for Miracle. By Rev. J. M. LLOYD THOMAS. June 22.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHER (both Services):

July 21.—Rev. PRIESTLEY PRIME (of Brighton).

„ 28.—Rev. VALENTINE D. DAVIS (of Bournemouth).

After July 28, the Hall will be closed until September 22, when the services will be resumed.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

BAD KREUZNACH, near Wiesbaden. HIGH SCHOOL FOR GIRLS.—Domestic and scientific training. Special attention to English pupils. Excellent pronunciation. North German Head Mistresses. Highest references from pupils' parents. For prospectus and details apply to the Principals, T. KEMPER and M. A. KUNTZE, 9, Königstrasse, Bad Kreuznach. Winter term commences September 15. School fees, £60 per annum. References kindly permitted: Mrs. BLAKE, "Yeabridge," South Petherton, Somerset; Mr. W. F. PRICE, "Overdale," Letchworth-road, Leicester.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:
REV. H. ENFIELD DOWSON, B.A.

Headmaster:
H. LANG JONES, M.A. Oxon.

Next Entrance Examination on July 29.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL.—The Scholarship and Entrance Examinations will be held on July 29, not 19, as previously advertised.

"THE BEACON," Sevenoaks, Kent. HIGH CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL, HIGHGATE, LONDON, N. A Scholarship, value £15 per annum for two years, will be awarded on the result of an examination to be held at the School on Wednesday, July 24. Candidates must be under 14 on the day of examination. For particulars apply to the Head Mistress.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS. —Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 21.

LONDON.

Acton, Creffield-road, 11.15, Rev. T. L. SPEDDING; 7, Mr. F. MADDISON.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. E. DAPLYN; 6.30, Rev. J. A. PEARSON.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley, Granville-road, Ballards-lane, 11; 6.30, Rev. E. DAPLYN.
 Forest Gate, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. G. TARRANT.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, Sunday School Sermons, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11 only, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. STANLEY P. PENWARDEN.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. PRIESTLEY PRIME.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. A. HURN.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROOKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. PERCIVAL CHALK.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.
 (DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. S. M. CROTHERS, D.D.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. W. H. DRUMMOND.
 LIVERPOOL, Ancient Chapel of Totteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVEES.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 56, Burlington-road, South Shore, Blackpool.

BIRTH.

GIMSON.—On July 18, at 45, Colville-gardens, Bayswater, W., to Agnes and Herbert Gimson, a daughter.

DEATHS.

BADCOCK.—On July 13, at Great Chesterford, Essex, the Rev. Lindsey Thomas Badcock, aged 75.

BOULT.—On July 14, at her residence, Northfield, Princes Park, Liverpool, Lucy, last surviving daughter of the late Peter Boulton, of Liverpool, and sister of Peter Swinton Boulton, of Stapely, Mossley-hill, in her 96th year.

Situations

VACANT AND WANTED.

WANTED, Temporary Assistance at the INQUIRER Office from August 6 to August 20. Lady with office experience preferred.—Apply, stating qualifications, the SECRETARY, 3, Essex-street, Strand, W.C.

A GOOD Working-Housekeeper or General Servant wanted for position of trust in household of three ladies. Must be reliable woman and good cook. Some help in house cleaning given weekly.—R., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, for the Argentine, experienced Nursery-Governess. Must be fond of children and quiet country life.—For all particulars apply, 30, Sheepcote-road, Harrow.

THE DAUGHTER of a Unitarian Minister would be glad to hear of a situation in which she would take entire charge of infant from the month. In or near the Midlands preferred.—S. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C.

All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	483	BOOKS AND REVIEWS :—		MEMORIAL NOTICES :—	
THE LIBERAL CHRISTIAN PULPIT: Mercy .	484	Faith as a Guide in Politics	488	Miss Anna Richmond	493
VERSES: The Mother of us All	485	Two Books on Masterlinck	489	The Rev. Lindsey T. Badcock	493
LIFE, RELIGION AND AFFAIRS :—		A Presbyterian Censor	489	MEETINGS AND SOCIETIES :—	
Values of the Faith.—I.	485	The Age of Dryden	490	"Flowers Farm"	493
The Temper of Acceptance	486	William Allingham	490	The Social Movement	493
An Indian Poet	487	The White Waller	491	Ministers and the National Insurance Act .	494
CORRESPONDENCE :—		Publications Received	491	NEWS OF THE CHURCHES	494
The Enfranchisement of Women in the		FOR THE CHILDREN :—		NOTES AND JOTTINGS	495
Colonies	487	The Boy and the Butterfly	491		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THIS week the Royal Society, "that noble and splendid fraternity of lovers of the truth," as Lord Morley called it in his speech on Tuesday, has been celebrating its 250th anniversary. Its foundation ought to be reckoned as one of the few wise and noble things which Charles II. did among a multitude of base ones. The celebrations have been honoured by the presence of a number of celebrated men of science from all over the world. In this way a fitting emphasis has been given to the power of knowledge to over-leap the boundaries of national history and racial temperament. Science is more free from the spirit of jealousy and suspicion than any other human pursuit. Perhaps it is because it is in the very nature of the case so impersonal. But something must also be laid to the account of the severe moral discipline which it lays upon its servants.

* * *

SOME references were made during the celebrations from the ecclesiastical side to the disappearance of the acute tension between Religion and Science. The Dean of Westminster spoke of the gratitude of the clergy for "the amazing enrichment of human thought which had resulted from the patient researches into natural science during the past 250 years, and in particular during the last eighty years." And the Archbishop of Canterbury described himself as a man who, without scientific attainment, was in sympathy with the widely diffused spirit of eager curiosity which had been aroused to scrutinise the operations of Nature and to discover truths that would be of practical utility to mankind.

* * *

WE are heartily glad to read these words of cordial recognition, for they may help

to correct a popular sentiment of the religious platform to the effect that it is now possible for Religion to grasp the hand of Science, because Science has repented of its dogmatism and learned to be modest. We hold no brief for the mighty pioneers of the nineteenth century. No doubt some of them held with ardent conviction theories of the origin of the world and the processes of nature which were in sharp conflict with traditional theology, and left little room for any articulate belief in God at all. These theories, in so far as they survive, are not taught with the same assurance. They are proclaimed no longer as a scientific gospel. But the dogmatism was not all on one side. A vaster and more significant change has come over religion. The scientific temper, its caution, its regard for facts, its careful valuation of evidence, has invaded the theological class-room. The most delicate findings of religious psychology no less than the concrete facts of religious history are investigated in a scientific spirit. The aim, except in the strongholds of tradition, is no longer to confirm a dogma but to discover the truth. But the debt of Religion to Science is not only one of intellectual method. If there is a more equable temper in theology, free from the confusions of personal and party conflicts, and a finer passion of veracity, it is the man of science who has led the way.

* * *

THE restoration of Winchester Cathedral to a position of security is an occasion for national rejoicing, and nothing could have been more fitting than the service of thanksgiving and the visit of the King last Monday. The Cathedral is not only one of the noblest Gothic buildings in the world, to be named in the same breath with Rheims and Chartres, it is also among the most splendid memorials of our national Christianity in which all Englishmen have a share. Its history is not that of one of the churches of Christ in this realm, but of all. The interesting account of the work of restoration, which

has been published by the architect, Mr. T. G. Jackson, shows how near it was to the disaster which overtook the Campanile at Venice. All the resources of modern architectural and engineering skill were mobilised for the work of rescue, and to-day the great church of St. Swithin, the largest Gothic building in the world, stands firm on new foundations.

* * *

THE National Insurance Act came into operation last Monday, and from every point of view it must be regarded as the greatest social revolution of our time. It has run the gauntlet already of a great deal of criticism, and it is certain to encounter a great deal more. Every complicated Act of Parliament has defects which can only be remedied in the light of practical experience; but it is the plain duty of the good citizen to do his best to make it work smoothly and beneficially, and not to overlook the immense possibilities which it contains for human health and happiness because, in some of its details, it may offend his judgment or his taste.

* * *

THE benefits of the Act could not be expressed better than in the following letter by Mr. John Burns, which was read at a meeting in the Kennington Theatre last Saturday. It carries all the greater weight because of the unadorned directness and simplicity of its language. "I wish to add my good wishes," he wrote, "for the success of the great scheme of reform which is being established under the National Insurance Act. That valuable measure of social amelioration reinforces the great work of public health which has been carried out under the Local Government Board, and puts the coping-stone on a splendid fabric of voluntary insurance that the working classes of this country, to their lasting credit, have erected. It links together workers, employers, and State in one common effort to reduce ill-health and unemployment, and the suffering and hardship which result from these. I

greatly rejoice in the assistance which the Act gives in the attack on tuberculosis, and I look forward with hopefulness to the time when that terrible scourge will have been driven from our land."

* * *

A FOREIGN OFFICE Blue Book has been issued this week with the title, "Correspondence Respecting the Treatment of British Colonial Subjects and Native Indians Employed in the Collection of Rubber in the Putumayo District." It is one of the most harrowing documents which has been published in modern times. We doubt, indeed, whether in the long and degrading history of the exploitation of native races there has been anything quite so bad in its appalling lust of cruelty and its unspeakable horror. The daily press has stirred public indignation by printing samples from its pages; but let no one think that things have been made to appear blacker than they are by a judicious selection of sensational incidents. Exactly the reverse is the case. No newspaper could print many of the details. Let strong men read the report and realise what booming trade in South American rubber means.

* * *

SIR ROGER CASEMENT learned from one of the directors of the Peruvian Amazon Company that the returns of Putumayo rubber for the six years ended December 31, 1910, gave £966,000 on the London market. On this basis he calculates that the yield during the first twelve years of the present century—"the whole of the rubber output of the region, it should be borne in mind, is placed upon the English market, and is conveyed from Iquitos in British bottoms"—must have considerably exceeded £1,000,000, and possible may not have fallen very far short of £1,500,000. "The number of Indians killed either by starvation—often purposely brought about by destruction of crops over whole districts or inflicted as a form of death penalty on individuals who failed to bring in their quota of rubber—or by deliberate murder by bullet, fire, beheading, or flogging to death, and accompanied by a variety of atrocious tortures, during the course of these twelve years, in order to extort these 4,000 tons of rubber, cannot have been less than 30,000, and possibly came to many more."

* * *

No shadow of an excuse can be found in the intractable character of the Indian population. It is not, Sir Roger Casement assures us, a war of plough against tomahawk, of colonist and cultivator against barbarism and warrior hunter. "On the contrary, the Peruvian Indian is a being of extreme docility of mind, gentleness of temper, and strength of body, a hardy and excellent worker, needing only to be dealt with justly and fairly to prove the most valuable asset the country possesses.

Instead of this he has been from the first enslaved, bent by extortion and varying methods of forced labour to toil, not for his own advantage or the advancement of his country, but for the sole gain and personal profit of individuals who have ever placed their own desire above the common welfare."

* * *

OUR Foreign Office cannot be accused of precipitate action in publishing Sir Roger Casement's report. Sir Edward Grey has been in possession of the facts for considerably more than a year, but he has been anxious to secure the co-operation of the United States, and to give the Peruvian Government every opportunity of setting its own house in order. This Peru has not done, and the correspondence reveals a pitiful story of vacillation and incapacity. Probably the will and the power to do anything effective in that remote region are both lacking in a weak and badly organised Government. The appeal must now be made to the moral indignation of the civilised world and especially of ourselves. Sir Roger Casement closes his terrible survey by reminding us that "Christianity owns schools and missions as well as Dreadnoughts and dividends. In bringing to that neglected region and to those terrorised people something of the suavity of life, the gentleness of mind, the equity of intercourse between man and man that Christianity seeks to extend, the former implements of her authority should be more potent than the latter."

* * *

DR. LIONEL TAYLER is doing an excellent public service in the letters on the problem of the Feeble-minded, which have appeared recently in the *Manchester Guardian*. His attitude is not that of hostility to the Bills dealing with the subject at present before Parliament, but he is distinctly critical and alert to the difficulties. His plea amounts to this, that our idea of what constitutes feeble-mindedness is quite indeterminate, and that doctors have none of the settled standards of judgment which they use in cases of insanity. Here we think he has emphasised a practical difficulty, which legislation has no right to ignore. The plea for some restraint of personal liberty is made specially on behalf of the extreme cases, which are so sadly familiar to those who administer the poor law. Is it possible to arrive at some method of classification which will enable us to control people of this kind without including mere crankiness or inconvenience of behaviour? That is essentially the problem of legislation. There must be very clear evidence of the need of control before there is any infringement of personal liberty, and the law, if it is to command public respect, must be careful to eliminate as far as possible the danger of varied and conflicting judgments.

THE LIBERAL CHRISTIAN PULPIT

MERCY.

BY THE LATE REV. E. P. BARROW, M.A.

"Be ye merciful, even as your Father is merciful."—ST. LUKE vi. 36.

THERE are two sayings of Christ in which He enjoins mercy. The first is in St. Matthew's version of the Sermon on the Mount: "Blessed are the merciful for they shall obtain mercy." The second is in St. Luke's version: "Be ye merciful, even as your Father is merciful."

The first, I confess, hardly appeals to me at all. It had to be said, because it is true, because it ought to be remembered. If we are not merciful, we cannot reasonably expect to obtain mercy. But it does not touch a responsive note, because it does not touch the highest motive. There seems to be a suggestion in it of self-interest, almost a suggestion of a *quid pro quo*: It will be to my advantage by-and-by to be merciful now. That, of course, is not the highest view. Most likely the saying was repeated in this other form. Certainly St. Luke has caught the right spiritual interpretation: "Be ye merciful, even as your Father is merciful." That is the right reason, and the only worthy reason. We should be merciful because our Father in heaven is merciful. Mercy is a quality man should desire to have, and to manifest, because it is divine.

And there is another reason why St. Luke's version is better. The two evangelists use two different Greek words for the English word "merciful." St. Luke's word (*οἰκτίρμονες*) is the more tender of the two. There is more feeling in it. The other word (*ἐλεήμονες*) signifies pity; this word implies more what we mean by compassion, fellow-feeling. There is a pity which borders on contempt. There is a pity which is only an easy good nature that cannot bear the sight of pain. Pity that is only pity is not divine. It is only when it is sympathy that it is the pity that God feels. "Like as a father pitieth his own children, so is the Lord merciful." "Be ye merciful, as your Father is merciful."

It is on this Sunday* that we ask for mercy towards the creatures which live around us, and like us are dependent on the Father's care. Kindness to animals of which we think so little, is but an extension of that love of God, of which we say so much. Mercy to God's creatures is the final application of the mercy of the merciful God. A mercy which arrested itself and stopped short at man would not be mercy, it would be favouritism; it would not be a law or principle, it would be a whim, an impulse; certainly it would not be divine, it would be less than human, weak, arbitrary, unreasoning. Mercy, to be worthy of God, must be universal, for, as nothing can be shut out from His action, so nothing should be excluded from His care. And it is by man, and through man, that His care travels on to the furthest bounds of creation. Man is the main channel through

* This sermon was preached in Cross-street Chapel, Manchester, on "Animal Sunday."

which mercy flows. And if man checked the flow of mercy through him, and refused it to the creatures beneath him, he would no longer be human, he would be inhuman, for he is human only in so far as he approaches the divine. He comes in to view as a worker with God, dressing the earth and keeping it, rearing cattle, tending sheep. But what of hunting, what of the killing of animals for sacrifice and for food? He might do these things, and take part in the struggle for life, and yet not be cruel. The shepherd, it is true, like young David, might slay a lion and a bear; and in the slaying of them save many another unprotected life; and he might feed sheep for food and for sacrifice, but he could still gently lead and carry them in his arms whilst alive, and, with ninety-nine safe and sound, still search for one that was lost. It is not the taking of life, but the inflicting of unnecessary pain, and indifference towards undeserved suffering that constitute cruelty. Indifference there has been in our past history to an appalling and almost incredible degree—towards captives, towards slaves, towards criminals, towards servants and dependents, towards children. We have been barbarous in warfare, in sport, in industry. But we have long been coming to a better mind. We could not go back now to some of the revolting practices of our fathers. The prevention of cruelty is one of the aims of education, one of the objects of legislation. The torturing of men, the baiting and worrying of animals are not only illegal, they are felt to be immoral. He who now attempted them would be punished, and also loathed. Unfortunately we are still at the mercy of phrases and terms. We who would be ashamed to bait and worry animals are not ashamed to vivisection them. What may not be done under the name of sport may be done under the name of research, and be done with every aggravation of pain that science and highly developed inventiveness can give. We are misled by names. Let us face the facts. The question of vivisection is as much a moral question as the question of slavery, or the torture of prisoners, or the baiting of bulls and bears. It is not a question of utility or expediency, it is a question of right or wrong. Torture would in many cases be useful, slavery would in many cases be expedient. We would not deign to discuss the possibility of restoring them now. But vivisection we are ready to condone on the ground that it may in time alleviate the sufferings of mankind. What if it did? When the alleviation came it would not excuse, certainly would not absolve, the guilt of the generation which allowed the experiments to be made. No amount of material benefit will ever wash away the moral stain.

This is what we cannot make our opponents understand. They accuse us of allowing "shallow sentimentalism to overcloud the clear dictates of elementary reason." There is that which is higher and more precious than reason. It is faith—faith in God. If I thought that reason was given to men that in the sight of God they might use it to transfer their diseases to animals, and out of the pains of animals to draw relief for their own, to pro-

duce in little suffering bodies artificially and wantonly pains that nature and natural law would never have visited upon them; if I thought that every avenue to medical and surgical knowledge were closed except that which lay open through the blood of innocent victims—if I were forced to this conclusion, and still preserved my integrity, then I, for one, would be ready to curse God and die, rather than live in such a world, under such a Providence. Materialists might find it possible, and even think it acceptable, to live on such conditions; idealists would not. To them justice and mercy, purity and charity, are realities of infinitely greater worth than prolongation of life and bodily ease. To them science, true science, is the knowing how to live, not the knowing how to keep yourself from dying. What shall a man give in exchange for his soul? Certainly not the redemption of the body at such a price. A demonstrator applied to the Home Secretary for a certificate which was refused. The certificate was to allow him to starve dogs for several successive days up to the point of death. Pressed in cross-examination as to the pain which would have followed, he would not admit pain, preferred to use the word "discomfort." He was evidently quite unable to imagine the mental pain of an animal fed by human hands, and educated into a high state of sensitiveness by association with human life, watched from day to day by un pitying human eyes. That is how men lose their souls, for want of sensibility is loss of soul; just as they lose their minds when they lose the power to think. To lose the power to feel, and to be content to live without it, is a worse state than death. To measure action by its ends without reference to means, by the wants of man without thought of the will of God; to consider humanity as flesh more than as spirit; to trifle with the principles of goodness, to recognise them in one sphere and to deny them in another, all this is not less sinful than wilful crime. This is not weak sentimentalism—unless it be sentimentalism to see things under the aspect of eternity and immutable decree. "Be ye merciful, even as your Father is merciful." There you have mercy in the creature linked on to mercy in the Creator. Take man out of that line of agency and you destroy the one visible evidence we have of the working of compassion in the midst of blind forces, impersonal laws, unconscious tendencies, irresponsible causations. Creation's movement will then be, not towards moral ruin far worse than that natural chaos out of which it was evolved. The moral sense is the sole witness we have that the Spirit of God still moves with spiritual touch on the face of the waters. That moral sense is a birthright which I would not sell for any material gain, even if it were called immunity from disease, or exemption from pain, or deliverance from death—not even if it were the rescue of wife or child. It is a birthright, for it is a right, a blessing, a privilege, a glory, which comes with and through birth. "We are His offspring," and to act otherwise than as He acts is to dishonour in myself the image in which I am made. Knowledge will

come, if the sweep of research be made wide enough, but better ignorance than science won by violence. Better a continuance of woe than a casuistical justification of wrong. "In all their afflictions he was afflicted." If God is in any real sense merciful, He, too, pays the penalty of compassion, and suffers with us—and not only with us, but also with the creatures of His love and care. Afflictions are not cured by shifting them from the strong to the weak. We then but add another sin to the already burdened conscience of mankind. At all costs, "Be ye merciful, even as your Father is merciful."

THE MOTHER OF US ALL.

Two sons had Abraham; the one was bond,
The other free. O mother of us all
—Jerusalem—can we not hear thy call
To us, thy free sons, thro' the clamour
fond
Which gendereth to bondage? Must
we still
(Slaves to the Law) breed famine,
hatred, strife,
The children's cry, the anguish of the
wife,
Because the City of God set on an hill
Is hid from us? Her deep, true mother-
voice
Pleads with us: "Sons, ye are not bond
but free;
Can ye not make the one abiding choice
'Twixt Love and Hatred? O my chil-
dren, see!
Though desolate, through you I might
rejoice.
My arms are open—turn ye home to me."

DOROTHEA HOLLINS.

LIFE, RELIGION & AFFAIRS.

VALUES OF THE FAITH.

I.

Nor only in regard to religion, but in regard to every other effort to attain speculative truth, we have made the mistake of treating the intellect as *primarily*, and by original direction and training, an organ of research into that truth. M. Henri Bergson, in his three great books, now happily to be obtained in English translation,* has shown us the source and character of this general error of mankind. It is plain, now, that our intellectual habit has been formed and educated in the school of practical needs, that it is dominated by the conditions of the call to action, and that the speculative theories it produces are influenced throughout by its genesis and training. Life as a whole is the touchstone of spiritual truth—feeling, thought, and action, at work together. The intellect, as merely reflective and

* Time and Free Will. Translation by F. L. Pogson. Matter and Memory. Translation by N. M. Paul and W. Scott Palmer. George Allen & Co., Ltd. Creative Evolution. Translation by Dr. Mitchell. Macmillan & Co.

discursive, employing tools wrought for dealing with separate things that have been carved out of reality by the mind, constructs for us according to the fashion learnt elsewhere (and found useful in scientific research and the lower practical affairs) a diagram, a model that does not work, a static representation of the mysterious interpenetrating whole in which we ourselves are powers as well as parts. And this diagram, this model, this static representation, is of another world than that in which we live by our religion, in the spirit.

Poincaré, Mach, Karl Pearson, and many more have taught us, from the side of science, that even there our theoretic knowledge is a system of guesswork, which is maintained as it is only as long as it serves our practical needs, and has room for all the facts of which knowledge is direct. Theoretic science is at bottom hypothetical. As long as the Ptolemaic system had room for all the astronomical facts we had collected, it was true. When they were too many and too much for it, it became false. The value it had was practical; it was a kind of "conceptual shorthand," and lasted until we had to invent new symbols in that theoretic script, for new facts which had come into our experience.

No instructed person nowadays is likely to take the atomic theory of matter as a statement telling us what matter *really is*. We have all learnt that this theory is, or was, a piece of intellectual machinery to be thrown aside when a better should be devised. The caloric theory of heat has been so completely discredited that most of us have never heard of it. Theories of electricity succeed one another without rousing more than a passing interest in our minds; theories in physiology sometimes hardly last long enough to find themselves in print. In fact, all the so-called theories of science are hypotheses, useful guesses, temporary scaffolding for that house of mind, of which the true purpose is to serve the general needs of man in his life on this refractory but treasure-laden earth.

We have learnt our lesson—one of the most important lessons that we have to learn—in relation to science; and science has consequently become more modest in its claims while ever more successful in its results. Arrogance has disappeared with a mistaken confidence in the possession of theoretic truth. The pragmatism of modern science has had its effect on the moral attitude of scientific men; and we, who are not scientific, find our belief in them, and in the value and stability of their work, grow with their modesty and with their recognition of the hypothetical character of their theoretic statements, and the primacy of those utilitarian purposes they are made to serve.

The science of past generations made no such clear distinction, nor do all scientific men make it even now. There are still some who share the belief of their professional forbears, and think that when they give us the last new guess about the nature and constitution of matter, of the ether, and so on, they are telling us the inmost secrets of these mysterious things. But they are not in the main current of advance; and most

of us who have cared to study the direction of that current know that they are not. It is natural enough that men who feel the practical value of an intellectual scheme, a guess, an effort in theoretic exploration, should think too much of it, in any age. And in past times, before the criticism of the human mind and of its ways had been even attempted with any care, men could not but trust too uncritically to the results that it produced for them in the speculative sphere. Why should they not? Neither a long and tested experience, nor a cautious investigation of facts and processes, came to their aid. They took what they found, and used all alike, whether of the theoretic order or the practical. They confused these orders together, but why not? An intellect that serves utility so well has credentials for a theoretic office, a presumption in its favour men do not easily begin to shake. Always there came to the defence of schemes that it provided, evidence of their usefulness, the weight of advantage given them by the test of application. They served, therefore they were true. Or they were true, and therefore they served. Which way shall we put it? There is a gulf of difference between these two; but only lately have we come to know it. The Ptolemaic system is true, therefore it is useful. The Ptolemaic system is useful, therefore it is true—at least for the moment, and until it is no longer as useful as—shall we say?—this new Copernican. That older world said one thing, this newer world has learnt to say another.

It is surely well. We may understand now, as we never understood before, certain characteristics of the human mind, in all times and places. We may understand how it becomes possible for us to communicate truth of the practical order, truth of experience and life, under a formula of the theoretic order, when the formula is falsely believed to unveil the very nature and constitution of a mysterious reality—even of God, the most real and most mysterious. Our religious fathers handed down to us dogmatic statements of this kind, believing them to be speculatively as well as practically true. So did our scientific fathers. And now it is high time for us to apply to them all our newly won power of understanding, our new sympathy, the penetration of that historic sense which has of late been so greatly stimulated, and so brilliantly enlightened by our knowledge of mind.

M. Le Roy, the Modernist defender of both dogma and criticism, has not always taken full advantage of this change. He is, of course, hampered by his position as a Roman Catholic layman; and therefore his apologetic, valuable and suggestive as it is, gives to us—in our freedom—the impression of a *tour de force*. Emancipation allows us to use his methods and materials to far better effect. And if we follow him in disclaiming an intellectualist defence of dogma against an intellectualist attack, if we emphasise the primary value of dogma as religious and moral, not as theoretic, we may pass beyond him in the direction he himself points out, and admit, freely and frankly, that in the days when those dogmas were framed and formulated no such distinction

as that which he makes was either thought of or demanded. It lay implicit in the statements themselves; but no man brought it out, or felt the need of bringing it out, into the light of day.

Even now we are so little accustomed to the distinction that we find it easier to call the Ptolemaic astronomy false, than true for its day and generation, and easier to say that if the statement "God is personal," taken in the intellectualist way, is either sheer anthropomorphism or frank agnosticism, then, and therefore, it is valueless and wholly false. We have to learn a new habit with regard to these matters, and we are not likely to find such learning easy. It is plainly absurd to judge our fathers, their beliefs and their statements, as though they had the smallest opportunity of holding in check the habit that sits most naturally on all men. Of course they not only thought their statements theoretically true, as well as practically, but thought them true in the same way for all time to come. How, for example, should they have any notion that they did not know what the nature of man really is, or that the Copernican astronomy would upset all they believed about the spatial relations of heaven and hell?

Therefore we Christians, who are learning from our fellows everywhere, are not dismayed when we are reminded that certain dogmatic statements have a theoretic content that implies such outworn hypotheses as those of the Ptolemaic astronomy. We are prepared to acknowledge cheerfully that once, and indeed for long, this theoretic content was held by many to be not only of high, but perhaps of primary importance; to be as true, and true in the same way, as the negative and moral content which from the beginning has been put to proof through generations of Christians living the Christian life, and has withstood that test and triumphed. We are not dismayed, we are confident and cheerful, for we are learning, among other things, both how and why the intellect fails and yet succeeds in such affairs; and we see that the ineffable reality, that corresponds with our feeble efforts to state it, is, for our true and living knowledge, not even imperilled.

W. SCOTT PALMER.

THE TEMPER OF ACCEPTANCE.

AFTER some goodly hours of labour (or was it play?) among the growing things, in the nice warm soil, I exchanged tools for book, and, thinking to be studious for a while, went to my half-secluded seat among the currant bushes, as the light of a great July day began to soften and wane a little, the sun westering northwards. The air most kindly temperate, the physical powers happily, not unduly, wearied, the mind wistful and at leisure for a quiet spell of reading—how good it was! And yet, some two hours later, when the dusk and the dew of night were falling, the book lay still unopened, although it was Alfred Zimmern's fascinating volume on the "Greek Commonwealth." For another form of spiritual enrichment had claimed and

kept the mind's attentiveness. The spirit of the hour asserted itself and said, persuasively, "Be not studious now; consent to be instructed and blessed in passive, effortless surrender; let the powers of the Invisible which pervade this scene have their way with thee, and subdue the heart to their serene content; yield thee to the influence of the breathing earth, the breadths of evening light upon the fields, the floating clouds, the sky!" How feeble a resistance one could make to the authority of that voice. How easy it was to consent. And with what abounding fruition of grace was the soul rewarded for its submission. For the place and time were charged with some hidden excellence of well-being—a holiness of spiritual health that absolved one from all desire and all regret and all ambition of achievement. Nothing happened, or needed to happen. Life itself, a flowing stream of serenity and affluence, was its own sufficing, and poured into the soul, without stint, its simple homely gift of blessedness.

Musing on this, in the same place, a few days later, the old and perhaps foolish question revives and presses for answer: What is the meaning of such moods of experience? Whose the voice that bids us "consent to be blessed," and whose the power that so lavishly bestows its gift? The well-worn theological phrases come into mind, but do not suffice. They belong to the study and the pulpit, and are very well in their place. But under this expanse of sky, in this temple of wordless prayer, of soundless praise, the greatest words of religion lose their significance and fail to express the soul's emotion, even as now remembered in tranquillity. All words fail. It is the miracle of the unexplained, the mystery of life's ever-opening, never-opened secret, coming to realisation thus, in the mood of passive receptivity.

I recall to-night, in calm reflection, the hour and the scene. A broad stretch of waste land lay there, beyond the garden fence, for years untilled—the home of countless wild flowers and small creatures of the earth, in spring and early summer a nesting ground for the skylark and tree pipit, and always a feeding ground for the linnet and greenfinch and ubiquitous sparrow. It is now being submitted to the ruthless plough, one half showing the dark grey furrows of upturned soil, the other still clothed with tall grasses, and, here and there, bright patches of white or golden clover. That evening one small bird was visible, exploring among the furrows and twittering to itself, as the breeze went by. Strangely, as the radiance of sunset spread over that homely scene, the splendours of the invisible seemed to gather and concentrate there. Above the careless, solitary sparrow and the silent ground and the wondering man, the sky soared and domed, infinitely far, yet nowise remote—the kindling spirit of the hour made them all one in the life they shared in common. A vast brooding sympathy possessed or pervaded the whole. Then, for a moment, one seemed to know, to understand: we together, earth and bird and sky and human creature, felt the meaning of the mystery, and were glad in its breathing,

passionate, flowing life. Was it Reason, Intelligence, Love? Was it Beauty, Joy, Beneficence, Goodness, Peace? It was all and more than all these—the Reconciliation, the Harmony of Creation's ineffable purpose, breaking into finite consciousness there, through those kindred but transient forms of its inexhaustible vitality.

And surely, soon or late, unto us all, amid the tumult of clashing interests and the fierce passions of the world, there is granted, in favoured hours, this "temper of acceptance," when, released from illusions, we *consent to be blessed*, without reserve, without misgiving, in the fruition of divine content.

W. J. J.

AN INDIAN POET.

AT the dinner which was held in London, last week, in honour of Mr. Rabindra Nath Tagore, the Bengali poet, Mr. W. B. Yeats presided. We are indebted to *The Times* for the following report of his fine tribute to Mr. Tagore's genius:—

"To take part in honouring Mr. Rabindra Nath Tagore is one of the great events of my artistic life. I have been carrying about with me a book of translations into English prose of 100 of his Bengali lyrics, written within the last ten years. I know of no man in my time who has done anything in the English language to equal these lyrics. Even as I read them in this literal prose translation they are as exquisite in style as in thought. The style was familiar in Europe several hundred years ago. Mr. Rabindra Nath Tagore is also a great musician; he sets his poems to music; then he teaches poem and music to some one, and so together they go from mouth to mouth, sung by his people, very much as poetry was sung in Europe three or four centuries ago. In all his poems there is one single theme: the love of God. When I tried to find anything Western which I might compare with the work of Mr. Tagore, I thought of 'The Imitation of Christ,' by Thomas à Kempis. It is like, yet between the work of the two men there is a whole world of difference. Thomas à Kempis was obsessed by the thought of sin; he wrote of it in terrible imagery. Mr. Tagore has as little thought of sin as a child playing with a top. In Thomas à Kempis there is no place for the love of visible nature; into his great austere nature such a love did not enter. But Mr. Tagore loves nature; his poems are full of the most beautiful touches showing his keen observation and deep love."

Mr. Yeats then read Mr. Tagore's own English prose translations of three lyrics—two of which were as follows:—

"I was not aware of the moment when I first crossed the threshold of this life. What was the power that opened me out upon this vast mystery like a bird in the forest in midnight? When in the morning I looked upon the light I felt in a moment that I was no stranger in this world, that the inscrutable without name and form had taken me in its arms in the form of my own mother. Even so, in death the same unknown will appear as ever

known to me. And because I love this life, I know I will love death as well. The child cries out when from the right breast the mother takes it way to find its consolation in the left one in the very next moment."

"In the deep shadows of the rainy July, with secret steps, thou walkest, silent as night, eluding all watchers.

"To-day the morning has closed its eyes, heedless of the insistent calls of the loud east wind, and over the ever wakeful blue sky a thick veil has been drawn.

"The woodlands have hushed their songs and doors are all shut at every house. Thou art the solitary wayfarer in this deserted street. Oh, my only friend, my best beloved, the gates are open in my house—do not pass by like a dream."

Mr. Rabindra Nath Tagore replied in the following terms:—"I have not the power adequately to express my gratitude for the great honour you have done me. This is one of the proudest moments of my life. I have a speaking acquaintance with your glorious language; yet I can but feel in my own. My Bengali has been a jealous mistress, claiming all my homage and resenting rivals. Still, I have put up with her exactions with cheerful submission; I could do no other. I cannot do more than assure you that the unfailing kindness with which I have been greeted in England has moved me far more than I can tell. I have learned that, though our tongues are different and our habits dissimilar, at the bottom our hearts are one. The monsoon clouds, generated on the banks of the Nile, fertilise the far distant shores of the Ganges; ideas may have to cross from East to Western shores to find a welcome in men's hearts and fulfil their promise. East is East and West is West—God forbid that it should be otherwise—but the twain must meet in amity, peace, and understanding; their meeting will be all the more fruitful because of their differences; it must lead both to holy wedlock before the common altar of humanity."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE ENFRANCHISEMENT OF WOMEN IN THE COLONIES.

SIR,—The report of Mrs. Wooding's speech containing her impressions of women's work and the women's movement in the Colonies, made at the meeting under the auspices of the British and Foreign Unitarian Association on the evening of July 10, needs comment and qualification. It would have been fairer to our colonial sisters, before alluding to her impression of their "complete lack of

public spirit," and their inertia in the use of the vote, and to the over-pressure of domestic service, which she believed to be their special handicap in public service, to have made a general statement first of her impression that both men and women for the most part showed lack of wide interests and were limited in public activity, due partly, in her opinion, in the case of women, to their having too much private work to do. This would not commit Mrs. Wooding to any opinion for or against the vote either for men or women. If it is true, it is a serious charge against the social and industrial conditions of the Colonies, that they are such as to hinder or prevent men and women citizens from properly discharging most essential functions of citizenship. Whatever handicap, however, colonial women may have in domestic life, and in the rarity, according to Mrs. Wooding's finding, of the colonial man "who troubled about the condition of the country as a whole," the fact remains that since women were enfranchised in New Zealand in 1893, and in South Australia (the first of the Australian States to give votes to women) in 1894, a most remarkable advance has been made, to the point of far outstripping the Mother Country, in legislation specially benefiting women and children and family life in general, in promoting purity and temperance, and in obtaining more equality socially and industrially for men and women. Very striking is the spoken and written testimony as to the good results of Women's Suffrage from such authorities as Mr. Pember Reeves (late Premier of New Zealand), Sir Robert Stout (late Premier of New Zealand and now Chief Justice), Sir Edmund Barton (late Premier of Australia), and the present Australian Prime Minister, Mr. Andrew Fisher. A final blessing was pronounced on Votes for Women in Australia by the Commonwealth Senate on November, 1910, when a resolution was passed unanimously recording the beneficial results due to the extension of the suffrage to women, and concluding with the words, "Because the reform has brought nothing but good, though disaster was freely prophesied, we respectfully urge that all nations enjoying representative government would be well-advised in granting votes for women."—Yours, &c.,

EMILY H. SMITH,

63, Birchfields-road, Rusholme,
Manchester, July 17.

BOOKS AND REVIEWS.

FAITH AS A GUIDE IN POLITICS.

"A Philosophy of Social Progress." By E. J. Urwick. London: Methuen & Co. 5s. net.

PROFESSOR URWICK makes "a general attack upon the Comtist tradition in sociology." He finds little assistance from the numerous attempts which have been made to construct, in sociology, a science

of social life. Therefore, he proposes to substitute for such a science "a philosophy of social life—or, rather, or social change," a philosophy which "will be transcendental and will always be very closely analogous to a religious faith." (*Pref.*)

What is this philosophy? In reply, the author informs us of the final lesson which the philosopher has to master: "to learn that what is of importance is not the reform, but the will that prompts it; not the improvement of social machinery, but the resolve that machinery shall be improved until all are helped by it; not the results achieved by our devices, but the effort to achieve something good for the use of our fellow-citizens" (p. 296). In following out this clue Professor Urwick has given us a valuable and suggestive contribution to social philosophy. He occupies a position which—granted certain assumptions—is a quite tenable one, and in expressing the difference of opinion to which I find myself committed, I wish to recognise fully at the same time what I myself have learnt from his earnest and well-considered exposition.

In the first place, we must object that, complex as social phenomena are, they are capable of being treated in partial isolation. We can leave on one side from time to time what is not necessary for our particular purpose at the moment. It is an exaggeration, therefore, to say that "we cannot get at the value, the meaning, the real significance of the social fact as it affects us, and as it operates in the whole process of social change, unless we treat it in relation to *all* the elements which enter into our complex life as social beings." For instance, the game of bridge is an important social fact, but it belongs to a group of pastimes. Following upon the instruction just quoted, I attempt to put bridge in relation to recent movements in painting, or to the school of tropical medicine. But obviously there is no necessary relation between bridge and these other subjects. And science is first concerned with necessary relations. What Professor Urwick says against possibilities of sociological science, is applicable scarcely in a less degree against economics, eugenics, &c. (p. 5). The complexity of economic conditions is so great that unless we can mark off what matters from what does not, we lose ourselves in a maze. If the limitations of the old political economy narrowed it too far, the new school of economics—represented as it too often is by persons untrained in statistics—confuses issues and darkens counsel. It is fatal to reasonable methods, if we surrender the prospect of an ultimately perfect science. And the maxim which Professor Urwick lays down would render impossible not only sociological study, but all the natural sciences. The astronomer could not calculate the elements of an eclipse unless he introduced an artificial simplicity into his data. No one, therefore, can take up with advantage a complex study like Sociology unless he is prepared to distinguish between the relevant and the irrelevant.

In the second place, it is not a valid objection against the method of a science, if we urge that the science does not furnish

its own practical applications. Art deals with practice. The individual science has nothing to do with the interdependence of facts in the actual world; only the experience of life can furnish us with the art of life. I am interested in certain social studies and also am about to purchase a new hat. But even if my judgment about the new hat should be disturbed by an excessive occupation with certain departments of Sociology, this is not worth notice from the scientific standpoint, except as illustrating the distinction between what is important and what is not. "But," says Professor Urwick, "the moment you try to apply (your laws or truths) or deductions from them to the complex social man and society without reference to the laws and truths of *all* other social sciences, you attempt to do something with is very dangerous." I do not admit this. Against Professor Urwick's maxim, I set Aristotle's, "To seek the accuracy appropriate to the matter in hand." This last maxim, although by this time somewhat antiquated, is indispensable in speculation. Much more is it indispensable in the practical use of knowledge. You cannot take a single step in life, if you wait until you know all about everything. And to return to the topic from which we started, no speculative science pretends to the omniscience which, we are assured, is necessary.

We need not be surprised therefore if Professor Urwick, after making these enormous demands upon science, arrives at something like scepticism. We are told that for the wise man as for ordinary mortals there are no social facts. And "if the basis of fact turns out to be so much illusion, it would seem to follow necessarily that the basis of scientific knowledge of social causation is illusory too" (p. 274).

What is left, then, to the wise man? There is "the faith in his vision of a kingdom of heaven upon earth, in the light of which every wise and good man interprets all social facts and the whole system of facts which we call our social life. . . But it is anything but rational; whatever else it is, it is not the reflection of the dry light of reason." Surely this is to throw away the mariner's compass and trust to the stars again. But wisdom is justified of her children. History sums up the experience of the past and enables us to begin sometimes where our ancestors ended. Take, for example, the idea of justice. In Professor Urwick's philosophy of social progress, justice plays so slight a part; that it is not even recorded in the index. It is a curious feature of English philosophy in general that it has almost neglected the concept of justice nor has the special application of philosophy to social problems helped very much. If we remember that "justice" is indistinguishable from "righteousness," we shall find a clue to the meaning of that moral impulse which Professor Urwick deprives of its rational character. Might I suggest to him that, in a later edition of his book, he would confer a great benefit upon his readers if he dealt with the concept of justice as a guide to social advance.

FRANK GRANGER.

TWO BOOKS ON MAETERLINCK.

Maurice Maeterlinck. By Edward Thomas. London: Methuen. 5s. net.

On Maeterlinck, or Notes on the Study of Symbols. By Henry Rose. London: A. C. Fifield. 1s. net.

MR. THOMAS' book is a concession to the public. He is too clever to have willingly chosen to spend three hundred pages in cataloguing the details of Maeterlinck's life and writings, seeing that he is capable of such brilliant and incisive criticism as here and there shines out when he is really enjoying himself and forgetting his public. In the main he is restricted to his model—a Queen's Hall descriptive programme. All obvious points are emphasised and developed that the uninitiated may go away happily satisfied that they know what Maeterlinck is like, how he lives, and what he has written. He can never again be the vague mysterious genius they have feared to open, for Mr. Thomas has told them frankly all about him. Not a fact or analysis seems omitted: the complete anatomy of what is known as "Maeterlinck" at afternoon teas and dinner tables is there; there only remains the intangible charm of his actual works. For a plain commonsense introduction to the most elusive of living writers, this book of Mr. Thomas is all that could be wished. Those who are well up in their Maeterlinck would probably take the first and last chapters—the biography and the conclusion—as sufficient, with a few pungent passages of illuminating comment and terribly frank criticism thrown in; perhaps such paragraphs as these:—

"He can reach ears that are closed to Blake. The new, the unique thing in his books is, in fact, Maeterlinck. He is the advocate, and the preacher. He does not originate, but expands with subtle eloquence what he has learned from Plato, Plotinus, Porphyry, Marcus Aurelius, Behmen, Ruysbroeck, Novalis, Amiel, Carlyle, Emerson, Ruskin, and the rest. He addresses, not philosophers or scholars, but the humble, the magazine readers, the general public, and he is neither technical nor obscure. As a rule the mystics have not been easy to understand, because they speak with tongues which the rest have to learn with much labour; not being artists, their language owes its depth not to tradition, but apparently to immediate inspiration, and it is turbid from transit out of the heavens. Maeterlinck is perfectly clear."

"I find in these two books ('Le Trésor,' and 'La Sagesse et la Destinée') a certain appearance of facility and unreality, as of one whose power of expression exceeded his thought and experience, but not his reading; and the voice might be that of one coming out of a library, not a wilderness."

"When Maeterlinck was a young man he wrote with the intensity and narrowness incident to youth; he was a hundred things which could not have been guessed from his writings. He has lost the narrowness and most of the intensity, but I cannot feel that he has yet reached a steadfast, whole, and mature expression. He is many things, but he is not yet one. A man, not a writer, of this type would probably be called deficient in character."

Mr. Thomas' task was difficult, and he has handled it well, especially in his summaries of the essays. In dealing with the plays it was not possible to achieve any artistic success. Mr. Thomas' notes remain prose outlines—useful for judging composition of groups and masses—but retaining hardly a hint of the fugitive beauty of Maeterlinck's delicate palette. The illustrations are interesting, but the portrait facing the title-page is the best of all, probably the best one we have of Maeterlinck. It is just the face Holbein's sensitive, firm hand would have loved to draw. The head has the full build of the healthy humourist—the eyes look out calmly, sanely, a little critically; the lips have the protrusion of the gentle dogmatist. The dreamer of grey towers by dark waters, the singer of unfinished lyrics of memoried emotion, is there, but deliberately held in to quietly build up the reiterant sentences.

Of Mr. Rose's book it is not easy to say much. The title of the book is suggestive of the wide field possible to a rambler among symbols. The author writes in an earnest and doctrinaire fashion, flinging casual retorts to critics by the way, and bringing together all kinds of fragmentary notes on his subject that are in themselves interesting. But he must have met an unusual number of feeble-minded readers of Maeterlinck to have been inspired to such elaborate explanations of the dramatist's "meaning." Literary societies connected with churches should find ample material for debate in these pages.

E. D.

A PRESBYTERIAN CENSOR.

Particulars of the Life of a Dissenting Minister. Written by Himself. With occasional Reflections, illustrative of the Education and Professional State of the Dissenting Clergy and of the Character and Manners of the Dissenters in General. Longmans, Green & Co. 10s. 6d. net.

WHAT was the matter with the "Old Dissent" in the eighteenth century? It is by helping to supply some answer to this question that the mournful and querulous Reflections of one Dissenting Minister have an interest for a wider public than the collectors and antiquarians who seek out such books as this. We are sufficiently familiar with the complacency of Evangelical historians, who easily explain from their own superb elevation why the Presbyterian Congregations fell into such aridity and ineffectiveness. It is much more instructive when we have, as here, a voice from within, which plainly reveals to us the low ebb of vital religion, the humdrum level of congregational activity, the self-satisfied intellectualism, which would have been too dense a veil over the hearts of these people to be pierced by a much more fervent evangelist than the writer appears to have been. Indeed, he quite innocently lets us see part of the cause of the trouble when he reveals, and quite proudly reveals, his own ideals of "respectability," and elegant literary culture and "judicious" preaching. His unfortunate career is, after all, not a surprising spectacle when we remember the circumstances under

which the ministers prepared for their work (the poor "P—board" comes in for special castigation), and afterwards entered upon it in connection with the so-called Presbyterian congregations. With the almost total lack of anything like a common and connected church organisation (Presbyterian or other) resulting in the absence of any sense of joint responsibility for the provision of ministerial education, resulting, also, in frequently unstable relations between ministers and particular congregations, there were certain to be many untoward failures of adjustment which could produce nothing but torment to sensitive souls. And all this external defect might have been alleviated by the inspiration and buoyancy of a powerful internal religious faith. Such a "common wave of thought and joy" was indeed "lifting mankind again" at this very time. But our Dissenting Minister and his hearers stood stolidly amid that flood like Gideon's fleece, "unwatered, still and dry." He quotes with approval another minister who writes about the Methodists, that they should not be molested, for "while I injure no man, I have certainly a right to attend upon that preacher whose nonsense exactly suits my nonsense." Granted that there were many deplorable features in the Evangelical Revival to make sober heads indulge in wiseacre wisdom (and the case referred to, that of Wheatley at Norwich, was a very bad one), yet our Presbyterian congregations showed no sort of consciousness that one of the world's big happenings was going on within hearing of their dull ears. Instead, they were preoccupied with that incessant urge to splitting-up and splitting-off that must always characterise Protestantism when it takes itself to be pre-eminently a rationalism. The writer makes no secret about his own changes of opinion, and the difficulties they made for him in his career. His perplexities about ordination by imposition of hands, his changes of front with regard to Baptism (ending in his deciding that Baptism was intended only for the Apostolic Age, and should, therefore, not be continued now), his relinquishment for a time—though only for a time—of the ministerial office under the conviction that an order of ministers was of doubtful expediency; these and such-like subjects show that fatal tendency of religious rationalism to run itself out among barren sands, instead of flowing to irrigate rich pasture-lands of personal, heart-felt, religious experience. And when we hear that a great failure in the education of ministers is their neglect of prosody and quantity, and that the introduction of evening services is a great cause of debased and abandoned morals among the lower order of the people, we have some measure of the insight which was brought to bear on the problems of the time.

An able editor has inserted in the text notes in red ink identifying persons and places which the writer had left anonymous in his edition of 1813, and it will be an interesting task for those who know the period to guess at others still unnamed. This writer himself was Charles Lloyd (1766-1829).

W. W.

THE AGE OF DRYDEN.

The Cambridge History of English Literature. Vol. VIII. Edited by A. W. Ward, P.B.A., and A. R. Waller, M.A. Cambridge University Press. 9s. net.

"THE remark has been made," wrote Cardinal Newman in his neglected work on the Ideal University, "that the history of an author is the history of his works. It is far more exact to say that, at least in the case of great writers, the history of their works is the history of their times, each in his turn the man of his age, the type of his generation, or the interpreter of a crisis. He is made for his day and his day for him." If it be so, one might have expected a history of English literature to be divided into periods named each after its greatest writer, or at least that when such writer was one of superlative eminence his own age should from the literary point of view be called after him.

It is remarkable that, in this fullest History of English literature yet compiled, only one volume, out of the fourteen advertised, takes its name from a single writer, and very few, even among experts on the subject, would guess who is the one Englishman, so distinguished. Yet on reflection we are inclined to approve the unique distinction which the editors have conferred on Dryden, while we wait for the appearance of the tenth volume to learn why Johnson does not share it. For strictly speaking it is not the real superiority of a writer as judged by posterity which entitles him to give his name to the age in which he lived; it is the influence which he exercised as a living author on his contemporaries, and the authority which was adjudged him as a critic and an exemplar.

Of such influence and authority neither Shakespeare nor Milton had a share, while Dryden was possessed of both to the fullest extent. "For thirty years," writes his modern biographer, "he wielded an intellectual sway, wider in its scope than that which after him, Addison, Pope, or Johnson exercised. He reigned as a literary king, holding a throne independent of royal favour or ministerial patronage, and unaffected by change of creed or by worldly adversity." If to-day he has few readers and none to do him reverence, as all did when he was living, yet is his rank assured among the immortals. We learnt to recite his Odes to Music in our school days. His hymn to the Holy Spirit unites in its sublime strain worshippers of every Christian Church. His "Absalom and Achitophel" and "Hind and Panther" are still of interest, political and religious as well as literary. His numerous dramas have all the excellence of their kind, and contain many fine passages, though they are fouled by "obscenity, immorality, and profaneness," to which he himself pleaded guilty in his later years; but these, instead of derogating from his authority, probably helped to his popularity with high and low. Yes, the age of the restored monarchy was "the Age of Dryden," and in his own sphere he reigned with more assured power than did the Merry Monarch from his higher throne.

"If the triumph of Puritanical principles under Cromwell had been last-

ing and prevented the Restoration!" says John James Tayler—in such case John Dryden had left unwritten nineteen-twentieths of his works as we have them. A corrupt society corrupted him, and he used his gifts to spread the contagion. "Such degradation of the dignity of genius, such abuse of superlative abilities cannot be contemplated," writes Johnson, "but with grief and indignation." He who did so much, what might he have been, what might he have done under happier conditions! The remark is trite. It might recur in almost every chapter of a history of genius, as yet unwritten. But while, as Dr. Ward says in his, of course, admirably written chapter on Dryden, "there are few literary movements of importance marking the period of which he did not, as if by right divine, assume the leadership, and which did not owe to him most of what vitality they possessed—on the other hand, of all great English writers he was the least original, the least capable of inspiring his generation with new ideas and of discovering for it new sources of emotion." So if from the broad current of the polite literature of the day—drama and Court poetry and elegant essay and political satire—we turn into the narrow channels of piety and philosophy and science and law, we find ourselves gliding in sheltered waters where Dryden's dominant inspiration does not breathe.

Of the early Quakers and "the vast output of books, pamphlets, broadsheets, and public letters," in which rude countrymen and University graduates told such as would read of their spiritual experience, and pleaded for liberty of conscience and worship—of George Fox and William Penn and Samuel Barclay and Thomas Ellwood, one who comes of their stock and bears a well-known Quaker name writes in a chapter full of interest to the student of religion. It is a lesson of warning to all would-be reformers, that even the association of freedom and spirituality may lead into the bondage of formalism and tradition, and barrenness be the penalty of artificial constraint.

The Cambridge Platonists, "that new set of men," but for whom says Bishop Burnet, the Church would have "quite lost her esteem over the nation," John Smith and Henry More and Glanvill, whose names are yet revered among us, while their works rest undisturbed on the shelves of old libraries, of these Mr. Bass Mullinger, than whom no abler historian of any movement in his own university could be found, tells as much as most readers will care to know. For books, wise and true and good books, increase every year, while the time for reading amid manifold activities grows less, and of many authors we must needs be content to learn just a little, and that at second hand.

The Caroline Divines from 1660 to 1700 had, we venture the remark on the authority of Archdeacon Hutton, "no conspicuous literary merit," but many are still revered among Church folk. Most notable of them, perhaps, Isaac Barrow, who died Master of Trinity at the age of only forty-seven. We note, for the consolation of such as it may concern, how he said that he used tobacco to "regulate

his thinking"; and by means of it, or in spite of it, attained to "a strength and richness of style which won the admiration of critics so different as Pitt and Hallam." To John Locke, the editors have accorded a privilege of which they show themselves extremely parsimonious. He, like his fellow John who gives his name to this volume, has a chapter all to himself. And, indeed, his influence, if it might not compare with that of Dryden in the world at large, affected thinking men everywhere, and has endured through all the changing fashions of generations; nor is it by any means exhausted even in our day.

The volume concludes with a chapter on what the writer describes as "perhaps the most important literary achievement that falls within this period." We should incline to substitute "undoubtedly" for "perhaps," and to count it the chief glory of Dryden that the twentieth century should "recognise" him as our first master of English prose. This is our chiefest debt to an age which produced no writers of supreme excellence—that we owe to it "the creation of a prose style which is substantially that of our own day, and has been the ready instrument of all who have since written our language with simplicity and effect."

With this acknowledgment of obligation to our forefathers, who lived in an untoward generation, under the jovial Charles and the glorious John, the story of seventeenth century English literature ends, with no exhilarating prospect for the somewhat dull and respectable epoch next to come. C. H.

WILLIAM ALLINGHAM.

By the Way. Verses, Fragments, and Notes, by William Allingham. Arranged by Helen Allingham. London: Longmans, Green & Co. 5s. net.

SINCE the death, in 1889, of William Allingham, two books have been published to keep his memory green. In 1907 an extensive "Diary" was given to the world, replete with interesting reminiscences of the chief figures in the Victorian era of art and literature. And recently the last sifting of his papers has furnished a miscellaneous collection of jottings by the way, fragmentary thoughts and notes in a commonplace book. Such a volume must not be judged upon its intrinsic merits. It cannot be intended so much for the general public as for the dead poet's special public. The issue of this volume is somewhat equivalent to hanging up the palette of a painter in a public institution. We have happy turns of phrase that might have been used as material for poems. We have literary lines and curves rapidly dashed down in charcoal, in order to capture a mood of Nature, a transient vision. We have shrewd observations, yet not made so carefully as to be taken too seriously. Some are homely *bonmots*, lit by playful humour; some are piquant, ironical, hitting the mark with effective precision. If some descend to the level of the platitude, others rise to almost proverbial excellence.

Perhaps the brief literary criticisms are of widest interest. Thus we have George Borrow's vigour characterised as a sort of "Defoe on the boil"; and Walt Whitman described as a host who treats his guests with heaps of uncooked viands: "Instead of a feast he offers them a larder." Of a great popular writer he remarks: "He writes by what he has, not is." Of another storyteller: "The hinges of his story are made of brown paper." There are obvious limitations of sympathy, as in the dismissal of "Omar Khayyam" and the lack of appreciation of Tolstoy or Victor Hugo. One example of verse must suffice:—

"I saw a man go by to-day; O when we were at school,
They counted me a clever chap, and him a stupid fool.
Give each a piece of paper; I can write a song; but, zounds,
He, sir, can write a cheque on Coutts' for fifty thousand pounds."

The skits are kindly, like the man who wrote them. The face that looks out from the photographs in the "Diary" betokens a thoughtful spirit, fond of ruminating when not looking far out upon the world of men—long, silken, wavy hair, and eyes set far apart, lighting up with a more genial fire as they grew older. One thinks of the beautiful water colours of his wife, and his own charming "Day and Night" songs, and the intimacy enjoyed by poet and artist with Tennyson, Rossetti, Carlyle, and other great contemporaries; and the picture conjured up is that of a life lived beneath the most gracious influences of a true culture, and habituated to the most alluring ideals of love and beauty. William Allingham would have justified his place in the cosmos if he had done nothing more than write the "Maids of Elfinmere," and so given occasion for Rossetti making "the best drawing that has ever appeared in illustration of a book," the drawing which kindled in Burne-Jones the ambition to become an artist.

J. T. D.

THE WHITE WALLET. By Pamela Glenconner. London: T. Fisher Unwin. 5s. net.

LADY GLENCONNER has read widely, and, if we may judge from the selections she has gathered together in this book from various authors, known and unknown, her love of literature has been among the greatest and most fruitful joys of her life. She has catholic tastes, and favours nobody above the rest. Ovid is as welcome as Mr. Galsworthy, and Longfellow suffers no discredit because Meredith is included. On one page you get a bit of "Paracelsus," on another some verses from an American paper. Several of the selections in prose and verse were written by Lady Glenconner herself, some being marked with three asterisks for a reason that we have not divined, others signed with her name. These indicate a passionate love of the open country, and a sensitiveness to the soul of things immanent in flowers, grass, dreams and the sound

of weeping, and asleep under the "infinite curves of the Down-land."

WE understand that the following significant protest has been signed by 30 persons of distinction in theology, comprising the five surviving members of the Revision Companies, nearly all the past and present Professors of Theology at Oxford and Cambridge, and other Biblical scholars:—

"We, the undersigned, feel it our duty to protest against an edition of the Revised Version without the marginal notes of the Revisers (Brevier 16mo.), which has recently been issued by the University Presses. The marginal notes are an integral part of the Revisers' work, to which the Revisers themselves attach high importance; and to omit them involves a mutilation of their work which does great injustice both to them and to their readers. Since the publication of the complete Revised Version in 1885 we believe that not a single commentary has appeared, especially on books of the Old Testament, in which a preference for many of the marginal readings of the Revised Version has not been expressed; and in view of this great and admitted importance of the Revisers' margins it is to be regretted that the University Presses should have taken what appears to us to be a retrograde step. By publishing, for whatever reason, an edition without these marginal notes, they are withholding from the public a most valuable help to the understanding of the Scriptures. We therefore desire to impress upon all who use the Revised Version that this mutilated edition is one which they should uniformly avoid; and to express the earnest hope that the University Presses will not give currency to editions of the Revised Version without the marginal notes which are an integral part of it. Meanwhile we would urge upon all teachers who use the Revised Version, or prescribe it for examinations, the importance of taking care that editions containing the marginal notes of the Revisers are used by their pupils."

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Cambridge Modern History Atlas. 25s. net.

THE LINDSEY PRESS:—R. L. Stevenson and Henry Drummond: A. Webster. 1d.

MESSRS. LONGMANS, GREEN & Co.:—British Citizenship: E. B. Sargent. 2s. 6d.

MESSRS. MACMILLAN & Co.:—The Golden Bough, Part V., Vols. i. and ii.: J. G. Frazer. 20s. net. The Sacred Shrine: Yrjo Thiru. 14s. net.

MR. JOHN OUSELEY:—Wounds of the World. 3s. 6d. net.

PAMPHLETS.

From the Anglo-Russian Committee: The Points of our Russian Alliance, H. N. Brailsford, 1d. From the British and Foreign Unitarian Association: Religious Changes that I have Seen, W. Wooding, 1d.; God's Part and Ours, C. Gordon Ames, 1d.

MISCELLANEOUS.

The Edinburgh Review, Review of Theology and Philosophy, Progress.

FOR THE CHILDREN.

THE BOY AND THE BUTTERFLY.

SUMMER and sunshine. The bees hummed among the flowers, a brook made music, and the trees laughed an answer when their leaves danced in the breeze. All life was singing, singing the song of summer. Bathed in sunshine, luxuriant, golden, nature basked, and one might hear her breathing.

The heat haze glimmered like a gossamer veil across the far-stretching fields, and a Peacock butterfly sailed down the hedgerow to settle on a purple thistle head, where he sat slowly fanning himself with his wings, and spreading them out to the light. A country boy lay on a grassy slope in the hedge watching it. The boy was sunburnt and ragged; an old straw hat was tilted over his forehead; his clothes were much too small, and his boots several sizes too large for him. His sunburnt face shone with good nature, and a happy carelessness only too rare among less fortunate city boys. He was supposed to be scaring, with a pair of wooden clappers, the birds from a neighbouring wheat field which was fast ripening in the August sun, and lay, a rippling sea of gold, on the far side of the hedge.

His first impulse was to sweep the butterfly off his purple throne, capture him, if he could, and pin him in his hat, as he had often served luckless ones before, but whether his good nature restrained him, or the sunshine made him too lazy, or whether a sense of the wonder and beauty of the butterfly's painted wings stayed his hand, I do not know. Suffice to say he sat quite still watching the brightly shining wings, and as he watched, a verse he had heard someone sing, or say, he could not remember when or where, stole in to his mind, and he began to sing to himself,

"I'd be a butterfly
Born in a bower,
Christened in a teapot
And dead in an hour."

He sang it over several times in a sleepy way, and was somehow not at all surprised to hear the butterfly exclaim, "What nonsense! not a word of truth in it from beginning to end. A libel, I assure you, a libel. Christened in a teapot! What is a teapot?" His antennæ quivered with anger, and he flapped his wings faster than ever. (You see he knew nothing of poetic license or he might not have been so angry.) "Born in a bower! What is a bower? I was born in a pigsty, Died in an hour. Rot! I have been flying up and down this hedge for days and days. Do I look dead?"

"Well, you do look rather like a dead leaf when you fold your wings over your head," said the boy.

"Of course I do, I was meant to. How do you suppose I could hide myself from birds and boys and things if I didn't? But what is a teapot?"

"A brown thing with a spout, where mother puts the tea leaves when she makes tea, and keeps the rent when she don't, 'cause she only makes tea in the best teapot when folks comes to see us."

"I don't know anything about tea or rent," said the butterfly, "but I understand leaves. I lived on leaves once, stinging nettle leaves."

"Didn't they sting you?"

"No, they are the nicest leaves in all the forest." Now butterflies being so small, all plants and grasses are the same to them as trees are to us, so the undergrowth really was a forest to him. "I ate nothing else—the memory of those leaves almost makes me wish I were a grub again. But flying in the sunshine is very good, so is the honey out of this thistle, and I am not bothered with having to change my skin so often; besides, the flowers talk to me, and I know what the birds and bees sing about." This being a long speech for a butterfly, he went for a spin to stretch himself, over the hedge, over the golden wheat and high into the blue till the boy could scarcely see him, a little speck in the sky; then he sailed back to his thistle head again. "I suppose you know as little about butterflies as I do about teapots and rent. But if you will be quiet, very quiet, and not take your hat off your head, I will tell you my most wonderful history."

The boy yawned. "I should like to hear it very much," he said. "Tell us."

"I am a Peacock butterfly, and a most beautiful specimen. My cousin, the Red Admiral, and my other cousins the small and large Tortoiseshells (I have heaps of cousins, and relations are such a bore), all think themselves more splendid than I am, but it is not so. Before I was a butterfly I was a chrysalis, and before I was a chrysalis I was a caterpillar, and before I was a caterpillar I was an egg."

"And before you were an egg?" asked the boy.

"I started as an egg. Ma laid me. One must start somewhere, Silly! By the pigsty there is a little wood of nettle growing against the wall. Ma laid me there—the egg that I came from. She laid lots of eggs all over the stinging-nettle leaves; that was last April. Of course, I never knew my mother to speak to, she died before I was hatched." He brushed a tear from his eye with his left front foot, for even butterflies have their troubles.

"How do you know you had a mother if you never saw her?" asked the boy.

"The Humble-bee told me. Don't interrupt." The Humble-bee, who is not at all humble, is the news-teller of the insect world. When the ants go to war he tells of defeats and victories, and sings out the names of the killed, wounded, and missing. When there is no news going he makes some up. He is very like a modern journalist in some ways.

"I was an egg," the butterfly continued, "about fifteen days. I don't know what it was like being an egg. I only remember waking one morning and feeling very, very hungry, and I saw a lot of little black brothers and sisters, who said they were very, very hungry, too. So the first thing we did was to eat the egg-shells we had come from, then we ate the leaves, keeping together in a little herd for company's sake. The leaves were so big, you see, and it was such a long walk back, if the wind shook us off, so we spun a large net of silk around us, and that kept us quite safe. I was

always hungry, but I had plenty to eat, and I grew fast. Two or three days, after I came from my egg, I felt ill, and I didn't want to eat—I was terribly frightened, I was afraid I was going to die, or had been stung by an Ichneumon fly, or something, but an elder brother said, 'Oh, you're only going to change your skin, I've changed mine!' 'Well, if you have, you need not be proud about it,' I said."

"Why did you change your skin," the boy asked.

"Because I grew too fast for it, of course. It wouldn't stretch any more. You look as if you would change your skin soon, its much too tight for you."

"Men don't change their skins."

"They do. I saw a man working in this field yesterday, and before he started he changed his skin, but he put his old skin on again. I never did that, a dirty trick I call it. Well, I spun a little carpet on a leaf, and fastened my feet tight. I had little hooks on my feet, and these held me quite firm, so I was able to get a good purchase, when I wanted to pull hard and shuffle out of my old skin. When I had moulted I found that I had grown a beautiful new coat under the old one. I was soon quite well, and very hungry again. I changed my skin four, no, five times after this, I grew so fast. I was black, covered with white specks, and beautifully spikey, so birds did not care for me. I should have tickled their throats too much to please 'em, but they ate some of my brothers, and some of them died when they were changing their skins, and some were stung by Ichneumon flies, but there were always plenty of us left."

"What's a what-do-you-call-it fly?" the boy asked.

"Don't know what an Ichneumon fly is? Its certain you were never a grub. They are, they were, the terror of my life, the terror of every caterpillar's life. They sting us, and stick their tails into us, and lay eggs in us, and the eggs hatch and turn to worms and, oh! they eat our insides out, and if we don't die, we never turn to butterflies, only to a lot of horrid black fly things."

He wept again at the thought of it, and brushed a tear from his eye with his right front foot.

All this time the sun was getting hotter and hotter, and the boy sleeper and sleeper.

The butterfly went for another fly round the fields. This time he met friends, a clouded yellow in a clover field, and two or three little blues, and they all had a lovely game of touch, flying about in a little cluster. When the Peacock came back there was a big fat Humble-bee on the thistle head; this made him very angry, but no insect dares be rude to a Humble-bee, because you never know what stories the Humble-bee (who is not at all humble, really) may tell about you, so the butterfly very politely told the bee that if he flew to the other end of the field he would hear some amazing news. And the Humble-bee bumbled down the hedge.

"After I had changed my skin for the last time, I knew that I must soon change to a chrysalis. I had to find a nice quiet spot, so I left the nettles, and spun a

little web beneath the ledge of wood that runs along the top of the door of your mother's pigsty. I fastened myself with silk, and hung by my tail for I do not know how long, nor do I know what happened when I was asleep, but I remember three days ago the warm sunshine woke me, and I broke through my chrysalis shell. At first my wings were small and crumpled, and I felt awkward, but I knew what to do. I crawled to the top of the woodwork and held tight with my feet, and waited for my wings to grow and dry. I could feel them gradually expanding, and every now and then folded them over my head, and stretched them out, and each time I did this I could feel that they were larger and stronger. In about an hour I flew. I can't tell you how jolly it was to fly in the sunshine, play touch with other butterflies, listen to the 'Blue bottles' brass band,' and sip honey from the flowers. But I had a narrow escape on the first day, for a man with a green flag, a thing on the end of a stick, ran after me and flapped it over me, but just as he was going to put me in a horrid stinky bottle he had his flag caught in a bramble and I flew out. I rustled my wings and laughed at him, and he seemed annoyed." The boy lay under the hedge fast asleep with two flies running a steeple chase round his nose, but the butterfly did not notice this, and continued: "When the cold weather comes I shall find a nice quiet warm place to spend the winter in. I think I have found such under the roof of a barn, the wooden beam of which is brownish black like the underside of my wings, so when I fold them over my head, as I always do when I sleep, I shall not be seen, and can sit undisturbed all through the cold weather, and when the warm spring sunshine wakes me I shall fly about again, and find some lady butterflies to talk to, and they will lay eggs on the nettles like Ma did; but I shall not live to see them hatch. I shall have lived nearly a year before I die, if the birds or the man with the green flag thing does not catch me. So you see what nonsense it is to say a butterfly dies in an hour. There is someone coming. Good-bye."

The shadows were longer, and the sunlight more golden when the boy's mother woke him.

"Oh Mother! I've had such a funny dream." He did not know that a butterfly had been talking to him.

His mother was not interested in butterflies, and scolded him for being lazy and late for tea. But the next day he met the man with the "green flag thing," which was a butterfly-net, and the man told him a great deal about butterflies and moths that he had not dreamed or understood. He told him how there were many kinds of butterflies, all different and all beautiful; that they did not all feed on stinging-nettle leaves when caterpillars, but on the leaves of various trees, plants and grasses; that some were very common, and some very rare, and that he would give him pennies if he would collect them and bring them to him, and the boy did. But he never cared to catch a Peacock butterfly because of the one that talked to him when he slept.

MEMORIAL NOTICES.

MISS ANNA RICHMOND, OF WELLINGTON,
NEW ZEALAND.

A CABLEGRAM has just been received of the passing of one of the most remarkable women in New Zealand. Miss Richmond was one of the daughters of the late Judge Richmond, and had spent most of her life in New Zealand. For nearly 20 years she had been a great invalid, and confined almost entirely to her bed during this long period; still, she did not lose interest in the movements of the world, or in religious and philosophical thought. During her illness she had taught herself Greek, and was conversant with the great philosophical and religious problems of the day. It was my privilege to see her nearly every week, from 1906 to 1910. Her large bedroom was crowded with the best literature. We discussed together many problems bearing on religion. Miss Richmond was familiar with the works of modern writers, such as the two Cairds, William Wallace, R. L. Nettleship, Martineau, James Drummond, Wm. James, Royce, Eucken, Bergson, and others. Her accomplishments in this respect were remarkable, and her intense love for the things of the Spirit made the days and the years pass very happily for her in spite of physical weakness.

She was greatly interested in the Unitarian movement in New Zealand, and her great grief was her inability to attend the services. I look back with great pleasure to the many conversations I had with her, and I feel that her great interest in free religion was such that her name should be chronicled as one of its best friends and interpreters. In the midst of her days she was taken away, but to those who had the privilege of her friendship she will not be forgotten.

W. TUDOR JONES.

THE REV. LINDSEY T. BADCOCK.

ONE after another, old friends and fellow-labourers in the work of the ministry pass from our visible companionship, while death, the great revealer, makes clear to us the faithfulness of their services to the religious principles dear alike to them, and to ourselves. Many a kindly recollection is reawakened by the departure of the friend beneath whose respected name this word of farewell is written. Unassuming goodness, and a fidelity to his duties as a minister of religion, none the less real because so quietly and consistently evinced, marked his lengthened period of ministerial work, which from an early age it was Lindsey Badcock's earnest desire to undertake.

Born at Cranbrook, in Kent, in the year 1837, he attracted the notice of the Rev. W. H. Black, who was an official paleographer to the Record Office, and the minister also of the Seventh Day Baptist Chapel in the East of London; and under Mr. Black's tuition he studied Greek and theology from the year 1856 to 1859. In the last-named year he became Assistant-Minister to the Rev. John Cooper, at Long

Sutton, where, after some five years, he took charge of the congregation at Saffron Walden. Here he lived and worked for ten years, when he removed to Tavistock, and was, for twenty years, the trusted minister of the Abbey Chapel. During this time, he was closely associated with works of usefulness carried on in the little Devonshire town; the regard in which he was justly held being evidenced by the fact that he became a co-opted Governor of the New Grammar School.

Leaving Tavistock, he settled as minister of our congregation at Shepton Mallett; and here, too, his character and work found warm appreciation outside the limits of his congregational experience, for he became a member of the local Education Committee. After ten years of faithful duty at Shepton Mallett, Mr. Badcock retired from the active work of the ministry, carrying with him, into his retirement at Great Chesterford, in Essex, the warm regard and kindly remembrance of all who knew his sterling worth and recognised the utterly unselfish spirit which marked him in every phase of his religious life. Such a record reminds us of the good actually done by such lives as these, and no worthier memory can encircle his name than that of a minister who devotedly strove to give expression in his own conduct and conversation to those principles of faith and conduct that he commended to others. He leaves, to mourn his loss, a widow, a son, and two daughters, who are followed in their bereavement by the tender sympathies of the friends who appreciated him.

A. N. B.

MEETINGS AND SOCIETIES

"FLOWERS FARM."

ON Wednesday, July 17, a meeting was held at the Passmore Edwards Settlement by invitation of the Warden in support of the "Flowers Farm" scheme. As is probably well known to many readers of THE INQUIRER, this is an attempt to start something in England on the lines of the extraordinarily successful Junior Republic in America. A farm in Dorset has been given, by the Earl of Sandwich, whose nephew, Mr. George Montagu, is the inspirer of the experiment. It had been hoped to make a beginning in October, but unfortunately Mr. Harold Large, who has been selected as the manager of the "Commonwealth" has recently met with a most serious accident in gallantly trying to stop a runaway horse, and will be unable to do any work for a few months. Mr. Large's experience is so great that the promoters of the scheme feel that it is quite hopeless to try to start without him.

The chair was taken by Mr. J. H. Whitehouse, M.P., who in a few introductory words commended the scheme, not as a certain solution of all the difficulties connected with criminal boys and girls, but as an experiment quite worth making. Mr. George Montagu then briefly described the principle of the Junior Republics,

emphasising three points—self-government, wage earning and the mixing of the sexes. He pointed to their motto, "Nothing Without Labour," and showed how in America this had resulted in the most wonderful conversions of natural ingenuity from the wrong direction to the right. After dealing with the American model, he then turned to the new scheme and described what had been done and what was to be done, and appealed to the audience to do anything they could to help. He was followed by Miss Mary Neal, of the Esperance Club, so well known for her work in spreading the revival of the Folk song and Morris dance through the length and breadth of the land. She strongly approved of the experiment, and pointed out how in her own work in boys' and girls' clubs all her success was due to allowing absolute freedom.

The Rev. F. Hankinson, the minister of the Clarence-road Unitarian Church, followed with a description of the George Junior Republic, which he himself had visited. He also gave examples from his own experience of the different results of treating boys as criminals and as reasonable beings. After the meeting the audience were entertained to tea in the Settlement garden.

THE SOCIAL MOVEMENT.

PRESENT-DAY PAUPERISM.

MR. JOHN BURNS' visit to Rawtenstall on Saturday last to open a new infirmary for the Haslingden Union provided an opportunity for an interesting review of the present state of pauperism in the United Kingdom. "The injured in our industrial life number every year 300,000, whilst the men alone who meet their death in the army of industry can be numbered by nearly 5,000, and at the end, or at some time of their life, whether they meet with accident and are killed, or whether they are only injured, later on in life, it is the Poor Law institution, the infirmary, the hospital, and in too many cases the asylum, which is the only refuge for those in the army of industry upon whom the lot falls." Mr. Burns adduced some other striking facts which cannot be too frequently or too strongly emphasised; 30 per cent. of the total dependence on the Poor Law is due to sickness and accident alone, while 50 per cent. of the total amount of pauperism in the United Kingdom is due to disease, sickness, accident, or injury. The brighter side of the picture, as one would naturally expect from Mr. Burns' exuberant optimism, was also touched on. Tuberculosis had diminished from 30 to 40 per cent. in ten years in Lancashire alone. In 1849 the total pauperism was 62 per 1,000 of the population, whereas now it stood at 21. There were now not more than 10,000 able-bodied men in all the workhouses of England and Wales, while 90 per cent. of the poor men, women and children dependent on the rates were the halt, the maimed, the sick and blind, the aged, the very young, the widowed and the orphaned,

while in the last six years the total pauperism had diminished 16 per cent. In ten years the mortality from phthisis had decreased 15 per cent., from tubercular disease 20 per cent., the general death-rate 20 per cent., and infantile mortality 30 per cent.

* * *

AMERICANS AND SOCIAL PROBLEMS.

THE party of American social students representing Universities and social institutions from New York to San Francisco to which reference was made in these columns a few weeks ago, arrived in Liverpool last week, and "hustled" with breathless speed through the parts of this little scrap of land which interested it most from a social and industrial point of view. A very broad-minded party, eager to learn as much as they could in their flying visit, and already acquainted, on paper at least, with the best forms of social work in this country, they readily described their impressions of what they had seen. Considering that they came from the most widely differing centres, and that no uniformity of opinion was expected from them save a general interest in social work, the unanimity among them was most striking and most instructive. The cost of living in the States is enormously high as compared with British standards, the high prices being due to the protective tariff, which most of the members of the party would wish to remove. The women students, some of whom were voters in their own States, were very emphatic on this point. In the States where women have the vote, it is on the whole used against political corruption and for candidates of character. Several members of the band, who say that they represent a large and growing host, expressed themselves dissatisfied with the antics of the Presidential candidates, but excepted Prof. Woodrow Wilson, who, they said, represents a type that is now beginning to be felt, and of which more will be heard in the not distant future, when "the boss" and the machine politician lose their present overwhelming power. British social legislation was far in advance of that in the States; there was infinitely more regard for human life, and industrial conditions, especially for the less paid artisan classes, were better here than with them. As regards a future social policy, all the members of the party seemed to be in favour of the policy of "the prevention of destitution," which is remarkable considering the apparently immovable individualist tradition of the Republic.

MINISTERS AND THE NATIONAL INSURANCE ACT.

THE Rev. W. Copeland Bowie writes:—"Several Unitarian ministers, whose salaries are under £160 a year, have been asking me if they come under the provisions of the National Insurance Act. I addressed a letter to the Secretary of the National Health Insurance Commission, inquiring if the recent decision of the High Court covered Unitarians. In reply,

I have been informed that the decision applies in terms to ministers of the United Methodist Church and of the Wesleyan Methodist Church only. The Commissioners could not express a definite opinion as to whether the decision will apply to ministers of the Unitarian body without full particulars of the employment, and they suggested that the best course would be for me to state a case; and on receipt of this statement steps will be taken by the Commissioners to decide the matter with all possible expedition. May I say that I am now complying with the request of the Commissioners; and as soon as their decision reaches me, I will communicate the result to the press."

The secretary of the British and Foreign Unitarian Association asks us to state that Dr. Crothers cannot undertake any further Sunday preaching engagements. He will preach at Gee Cross, July 21; Llandyssul, July 28; Dublin, August 4; Belfast, August 11; Birmingham, August 18 and 25; Glasgow, September 1; Dundee, September 8; Liverpool: (Ullet-road) morning, (Mill-street) afternoon, (Liscard) evening, September 15. The Women's League and the Sunday School Society have arranged for a Devotional Service a Hope-street, Liverpool, on Monday, September 16; Dr. Crothers will also address a Ministers' Meeting in the afternoon, and a Public Meeting in the evening of Tuesday, September 17. He sails for America on Thursday, September 19.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ambleside.—Services have been arranged for the summer season at the Knoll Chapel, Rydal-road, Ambleside. The chapel stands by the road side near the house so long occupied by Miss Martineau, and the use of it for the services has again been very kindly given by the Rev. P. M. Higginson. Friends who may be visiting the Lake District will be cordially welcomed. The first service is to be taken on July 28 by the Rev. W. Whitaker, of Manchester.

Ansdell.—A very successful combined meeting of the Manchester branches of the Women's League was held by invitation at Ansdell on Wednesday, July 10. Representatives were present from Gee Cross, Monton Blackley, Gorton, Failsworth, and Stockport, to the number of 70. The day was spent in the open air, and in the evening a meeting was held, presided over by Mrs. Halstead, of Ansdell. Mrs. Dowson, president of the United League, gave an address on the objects of the League, and was followed by Mrs. Golland, of Monton. The meeting closed with thanks to Mrs. Webb, the president, and the other members of the Ansdell branch.

Ballyclare.—On July 10 the Rev. Percival Godding was ordained by the Presbytery of

Antrim as minister of the Old Meeting House, Ballyclare. The sermon was preached by the Rev. J. D. Davies. After an exposition of Presbyterian principles by the Rev. M. S. Dunbar, of Downpatrick, the new minister made a brief statement of the spirit and aim with which he desired to enter upon his work. The ordination prayer was offered by the Rev. J. Kennedy, of Larne, and the Rev. Dr. Mellone, Principal of the Unitarian Home Missionary College, Manchester, gave the charge to minister and congregation. He reminded them that the one great thing that mattered was the fact that the congregation existed in order that the Christ spirit should be made more real in all their hearts. If they remembered that they would entertain no doubt that all their activities and endeavours were worth while.

Bolton: Unity Church.—Last Saturday and Sunday Unity Church, Deane-road, celebrated its jubilee, and the fine building which now stands at the bottom of Cannon-street was visited by large congregations. Amongst the numbers were old scholars and worshippers from Russia, Sheffield, Blackburn, Blackpool and New Zealand. An excellent pamphlet has been issued by the officers of the church giving a brief account of its history. It grew out of the need for greater Sunday school accommodation in Bank-street Chapel. The new Sunday school was founded by a band of workers in Hulton-street Schools on July 13, 1862. Divine service was held for the first time in June, 1863. The congregation removed to Commission-street Chapel on February 28, 1868. The need for larger premises led to the removal to Unity Church, Deane-road. In 1893 the new church and school, now Unity Church, were erected at a cost including the freehold site and various extras of £4,778 1s. 3d. In 1902 alterations were made to the schools, and these cost £578 12s. The celebration began on Saturday with a reception, followed by a public meeting. Mr. Bromley, the treasurer, presided over a large gathering, and the speakers included the Revs. R. T. Herford, J. H. Weatherall, J. J. Wright, and H. M. Livens. The Rev. J. A. Lauria, vicar of Emmanuel Church, also spoke, and referred to the good feeling which existed between Unity Church and his own congregation. Other addresses followed by the Rev. E. Morgan, minister of the church, and representatives of the various societies. Special services of commemoration were held on Sunday. During the 50 years of its existence the Church has had eight ministers, viz., Mr. John Entwistle and the Revs. A. Lazenby, J. Bevan, J. J. Wright, J. Crossley, H. M. Livens, W. Harris, and E. Morgan.

Braintree.—Mr. W. H. Tilston writes:—"In September last, when Mr. R. H. Fuller resigned his 'charge' at Braintree, a few friends wished to raise a testimonial to him on his retirement. Circulars were sent out inviting any of his old friends who wished to do so to unite with the congregation in carrying out this desire. These circulars were most generally responded to, and a sum of £110 13s. was raised. This has been informally presented to Mr. Fuller, the formal presentation being deferred till the completion of a further matter, viz., the purchase of some gift for Mr. Fuller to keep in memory of his late congregation. As soon as this is done, it is hoped that arrangements will be made for the formal presentation at Braintree."

Dunedin: New Zealand.—The Rev. W. F. Kennedy writes on June 4:—"It may interest your readers to know that my lectures here have attracted very fair audiences. About 70 were present at the fourth of the series last Sunday evening, and a number of these remained behind to discuss the advisability of organising a Unitarian Church in Dunedin. A resolution to this effect was proposed by Mr. Boenicke (a pioneer member of our Auckland Church), and seconded by Mr. A. W. Colmar (who was bap-

tised at Hope-street Church, Liverpool), and carried. A committee was formed to carry forward the work, and a number of pioneer members put down their names. The services are to be continued in the Trades Hall, and we hope ere long to have an exchange of pulpits with Mr. Chapple of Timaru. There is plenty of work before us, but we intend to press onward and do what we can for the cause of Liberal Religion in this city."

London: Kilburn.—Sunday-school sermons were preached in the Unitarian church last Sunday. The Rev. Bertram Lister, M.A., was the morning preacher, and the Rev. J. A. Pearson was the evening preacher. Though this Sunday school is not yet two years old it has 150 *bona-fide* scholars on its roll. They sang special hymns at both services in a highly creditable manner. On Wednesday 145 scholars were taken by train to Ruislip, where they spent a most enjoyable day. They were accompanied by over 30 teachers and parents.

Manchester (Lower Mosley-street): Presentation.—The Rev. A. Cobden-Smith, who recently terminated his duties with the Lower Mosley-street Sunday school and congregation, has been presented with books and a purse of gold by the members and friends "as an expression of their appreciation for services rendered as minister and general superintendent from 1901 to 1912, and with sincere wishes for his future happiness and prosperity." The presentation was made by Miss Herford, one of the superintendents.

Stockton.—Some very interesting meetings have been held in connection with the Stockton Unitarian Church during the past fortnight. Encouraged by the success attending the visit of the Unitarian van in May last, the Rev. E. T. Russell was invited to repeat his visit without the van. The open-air services began on Wednesday, July 3, and were continued nightly until the 16th in the spacious High-street of Stockton, the speaking being conducted from a wagonette, which proved to be quite as satisfactory as the van. Mr. Russell addressed large audiences, composed principally of working men, the average attendance being about 700. He was listened to with close attention. Mr. Russell also conducted the services at the Unitarian Church on July 7 and 14, when large congregations assembled. The second Sunday was the 224th anniversary of the church, and the following evening the usual annual conversation was held in the schoolroom, the chair being taken by Mr. W. J. Watson, J.P. The speakers were Mr. Russell, and Miss Lucas of Darlington.

NOTES AND JOTTINGS.

THE NATIONAL TRUST.

We are glad to hear from Miss Octavia Hill that excellent progress has been made in raising the sum required for the purchase of Mariners' Hill, the "Kentish hillside View," to which we referred last week. Out of a total of £1,550, £1,225 has been promised. Only £325 more is needed. Who will help? If this scheme makes its appeal specially to southerners our readers in the north have a fine opportunity for showing their generosity by helping to dedicate the Roman Camp and meadows at the head of Windermere to the public for ever. Half the purchase money has been raised, but £2,000 more is required. In an admirable letter to the *Manchester Guardian* Mr. G. H. Trevelyan appeals for help. "These waterside mea-

dows," he says, "are the most conspicuous place on Windermere, being the head of the long lake. Their preservation from the builder is of interest to all concerned in the beauty of Windermere. If the present scheme of purchase breaks down building will at once proceed." The address of the secretary of the National Trust, to whom contributions for either scheme may be sent is 25, Victoria-street, London, S.W.

LORD COURTNEY.

A character study of Lord Courtney, who has just celebrated his 80th birthday, appeared in the *Daily News and Leader* last Saturday. It contains a fine tribute to his inflexible moral qualities and describes him as the lay preacher of national righteousness. "Mr. Lehmann," we are reminded, "once likened him to Isaiah, and the parallel is not inappropriate. He is the Isaiah of our day—Isaiah in a canary-coloured waistcoat. He moves through our feverish time with the cloud of prophecy about him—a figure significant and inspiring, firm as a rock, free from all rancour and littleness, speaking the truth and working without thought of reward or praise for all noble ends. When we have lost a certain reverence for such a figure we shall have lost the soul of goodness."

THE DEANSGATE LECTURES.

The Governors of the Congregational Church House, Manchester, in making arrangements for the second series of Deansgate Lectures, have wisely decided to ignore denominational differences. The lectures will be given next autumn and winter, and the general subject will be "Religion and Modern Thought." Among the lecturers who have been invited are the Rev. W. Temple, Sir Henry Jones, Mr. C. G. Montefiore, Principal Carpenter, Canon Rashdall, Dr. James Moffatt and Professor Peake.

THE MARGARET MACDONALD MEMORIAL.

It is announced that the Memorial to the late Mrs. Ramsay MacDonald will take the form of a seat with symbolic sculpture. The London County Council has given a general approval of the design and granted a fine site in Lincoln's Inn Fields, where the seat will be placed. The fund will be closed on October 31. The Hon. Secretary, Mrs. Chitty, will be glad to furnish particulars and receive subscriptions at 51, Campden House-road, Kensington, W.

THE VICTIMS OF LEAD POISONING.

The following appeal which Miss Gertrude M. Tuckwell, chairman of the Potteries' Fund, has sent to the press, speaks for itself:—"The Potteries' Fund was established several years ago to provide for women and girls certified to be suffering from lead-poisoning contracted in the course of their employment in china and earthenware factories the nourishing food and change of air specially needed in such cases, if the sufferer is to have a chance of recovering her health and regaining her working powers. Women's wages in the Potteries are low, and the half-wage payable as compensation to the women infected with plumbism hardly suffices, in a large number of instances, to supply her

with the bare necessities of life. Out of a compensation allowance of 5s. a week or less it is impossible that a single penny can be saved towards the fortnight at the sea or in the country which the doctor often declares to be the sufferer's best hope. In past seasons our fund has come to the rescue of these helpless people, and we have frequently had the satisfaction of seeing women whose cases threatened to become chronic restored by nourishing diet and a course of pure air to a condition which allowed them to become again self-supporting. This summer, just as the world in general is beginning to make holiday plans, we find ourselves with an empty treasury and a long waiting list. Contributions should be sent to Miss Wade, 49, Burton Court, Chelsea, S.W., cheques being made payable to the hon. treasurer, Potteries' Fund. As, owing to their poverty, many of the women have no garments fit to travel in, we ask for gifts of clothing, which should be forwarded direct to our visitor, Mrs. Chew, Kilnerdeyne, Rochdale, who will arrange for its distribution."

A PLEA FOR THE BIRDS.

We are interested to see that a poem by Miss Hannah J. Dawtrey, entitled "For Vanity," appears in the *Animals' Guardian* for July. It is an urgent plea for the mother-birds who are sacrificed, just at the time when their young broods have most need of them, in order that fashionable women may adorn themselves with their plumage. The poem has been translated into Dutch, and published in *De Hervorming*. The *Animals' Guardian* also contains a report of the great National Congress for the Protection of Animals, held in Paris at the close of May, when considerable attention was given to a subject which does not specially concern us in England except in so far as we are lovers of animals wherever they are to be found—namely, the use of dogs as beasts of burden. The following resolution, proposed by M. Louis Carpentier, was unanimously adopted:—(1) That the dog, by his disposition and physiological conditions, is not intended as a beast of burden; (2) that the conditions under which the driving of dogs is conducted is nothing more or less than the martyrdom of the animal; (3) that public requirements in no way demand the service of dogs for driving purposes; (4) that the driving of dogs should be completely abolished in France, and that the ruling authorities be requested to confirm this resolution by decisive action.

"THE ANGEL OF THE BATTLEFIELD."

A touching and interesting record of the life of the late Miss Lucy Barton, the "Soldiers' Little Mother" and "The Angel of the Battlefield," as she has been lovingly called in America, appeared in a recent number of the *Universalist Leader*. Miss Barton died early in April, and it is not too much to say that her death is lamented quite as much, and in as many parts of the world, as was that of Florence Nightingale, with whom her name will always be appropriately linked. The life of this self-sacrificing woman, a soldier's daughter and the friend of soldiers, is one continuous record of devoted service for others, broken at intervals by spells of

illness and nervous prostration resulting from overwork. She was at the railroad station in Washington when the Sixth Massachusetts Regiment arrived there after the Baltimore riot, and she assumed the care of forty wounded soldiers. From that time onward she identified herself with the work of relief. After the surrender at Appomattox she was given permission by President Lincoln to attend to the correspondence of relatives of missing prisoners after the exchanges, and established, at her own expense, a Bureau of Missing Men of the Union Army. In the summer of 1865 she went to Andersonville for the purpose of identifying the graves of the Union dead amid circumstances of great difficulty owing to the intense heat and lack of conveniences.

* * *

While on her first trip to Europe for the purpose of rest and recuperation, her attention was called while in Geneva to the Red Cross by its International Committee, and in 1873, when she returned to the United States, after rendering splendid service at the front during the Franco-Prussian War and assisting in relief work in Paris in the closing days of the Commune, she proceeded to urge upon Congress the acceptance of the Geneva Treaty of the Red Cross. Her efforts were crowned with success after years of persistent effort, and when the American Association of the Red Cross was organised Miss Barton was nominated for the presidency by President Garfield, a position she held for twenty years. But her sympathies were not limited to the Army, and it was she who formulated the famous "American Amendment," adding, for America, "relief in national calamities and disasters," as well as "relief in Armies in War." Her last effort was to organise, in connection with this extension of measures of relief, the National First Aid Association of America, founded in 1905.

* * *

In the course of an address delivered at Miss Barton's funeral, her cousin, the Rev. Dr. W. E. Barton, a Congregationalist pastor, of Chicago, said: "Two Massachusetts women, both of whom lived past the age of ninety, exemplified the honourable share of women in the great war for the freedom of slaves. Julia Ward Howe had a vision of the spiritual significance of the conflict, and she gave that vision to inspire the men who fought. She saw it through flame and smoke, but her eyes beheld the glory of the coming of the Lord. Her song put ardour into their fighting. But Clara Barton had another vision. It was a vision of the awful suffering which war brings. Ere the echo of the guns had died down she sought the battle-field, and ministered to the wounded and the dying. . . Into the midst of men who late had been fighting with all the fury of demons, she came like an angel of mercy. When peace returned she sought out the graves of the unknown dead, and brought tidings to those whose mourning had added to it the cruel sorrow of uncertainty. As she had brought the ministry of home to the battlefield, so she brought tidings of the battlefield to the home. Tens of thousands of soldiers and their friends blessed and still bless the name of Clara Barton."

Wimbledon Unitarian Church APPEAL.

The Congregation of the above Church is in need of a Piano for use at Week-day meetings, which it is proposed to hold in the Autumn.

The resources of members are already strained to meet the expenses of services in a hired hall. If some friend or friends in other Churches would give or lend for the season a Piano, it would greatly help the carrying out of a programme of work, which otherwise may have to be abandoned.

Communications should be addressed to Mr. Wm. Lee, B.A., 108, Valley-road, Streatham; or Mr. C. A. Peek, 17, Kingsley-road, South Wimbledon, who will be glad to supply further information.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

NOW READY FOR JULY.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Power of Suggestion. Edgar Thackray, [M.A., Ph.D.
A Bygone Village. Emma C. Drummond.
A School in Madagascar. T. F. M. Brookway.
Reading for Children. Charles Roper, B.A.
Gotama, Buddha. George Burnett Stallworthy.
The Song of the Sea. Manley B. Townsend.
The Theory and Practice of Sunday School Teaching
—H. A. Stephen Noel.
Man or Priest. Rupert Holloway.
The Use of the Bible. Florence Mawson, B.A.
Notes for Teachers.—XVI.—XXX.
Arthur Brooke.
Bertram Lister, M.A.
T. M. Falconer, B.Litt.
F. J. Gould.
H. V. Mills.
Heroes of Faith—Joseph Priestley. Albert Thornhill.
Training. Alma Attwell. [M.A.
Baptismal Hymn. R. Nicol Cross, M.A.
By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER OFFICE, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

SURREY.—Home offered Child or Invalid Lady; experienced care, bracing air, good garden. Medical and other recommendations.—M. B., INQUIRER Office, 3, Essex street, Strand, W.C.

LISCARD, near New Brighton.—To be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric "Flaxella." Washable, wears for years. Scores of fascinating designs, beautiful shades. Sale Catalogue FREE. Write.—HUTTON'S, 5, Larnie, Ireland.

SALE BARGAINS!—Genuine White Art Irish Linen Remnants, big pieces, suitable for making Teacloths, Traycloths, D'oyleys, &c., 2s. 6d. per bundle; postage 4d. Catalogue FREE. Write to-day.—HUTTON'S, 5, Larnie, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday July 20, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3657.
NEW SERIES, No. 761.]

LONDON, SATURDAY, JULY 27, 1912.

[ONE PENNY.

A UNIQUE SUMMER HOLIDAY

AT

St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance and carriage drive through avenue of trees. House and lawns entirely secluded in beautiful wooded grounds near sea.

Five Tennis Courts for use of guests.

Bathing, Fishing, Boating unequalled. Easy access to lovely Sussex Downs, Golf Links, etc.

Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House, Food Reform Boarding Establishment, Norfolk Terrace, Brighton.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

August **2.** **Lugano**, 16 days, £9 9s.
Hon. Conductor, Mr. W. CARTER.

August **2.** **Montreux**, 16 days, £8.
Hon. Conductor, Rev. T. P. SPEDDING.

August **30.** **Lugano**, 16 days, £9 9s.
Hon. Conductor, Councillor ROYSTON.

August **30.** **Interlaken**, 16 days, £8 12s. 6d.
Hon. Conductor, Rev. R. B. MORRISON.
NO EXTRAS.

The above prices include full programme of Excursions.

Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

WEESEN - on - the - WALLENSE.—In connection with Mr. LUMMIS' Swiss tour, special tickets are issued for the latter part of August (16 to 27), giving ten days at Weesen, at an inclusive charge of nine guineas.—15, Green-street, Cambridge.

The International Visits Association

Founded for the Purpose of Studying the Customs and Institutions of Other Countries.

THE SEVENTH VISIT TO DENMARK.

August 13-23, 1912.

All particulars may be had from the Hon. Sec., Miss F. M. BUTLIN, Old Headington, Oxford.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

The Inquirer.

Among recent articles are the following:—

"Values of the Faith." By W. SCOTT PALMER. July 20.

"The New Unity." By Rev. J. M. LLOYD THOMAS. July 13.

The Church and Human Life. By Professor G. DAWES HICKS. July 6.

Bicentenary of Jean Jacques Rousseau. By FOSTER WATSON. June 29.

Types of English Piety. By Rev. E. W. LEWIS. June 29.

Church Life in Scotland. By Rev. R. NICOL CROSS. June 22 & 29.

Love among the Ruins. By Professor G. DAWES HICKS. June 22.

A Plea for Miracle. By Rev. J. M. LLOYD THOMAS. June 22.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Services at 11.15 and 7.

PREACHER (both Services):

July 28.—Rev. VALENTINE D. DAVIS (of Bournemouth).

After July 28, the Hall will be closed until September 22, when the services will be resumed.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

BAD KREUZNACH, near Wiesbaden. HIGH SCHOOL FOR GIRLS.—Domestic and scientific training. Special attention to English pupils. Excellent pronunciation. North German Head Mistresses. Highest references from pupils' parents. For prospectus and details apply to the Principals, T. KEMPER and M. A. KUNTZE, 9, Königstrasse, Bad Kreuznach. Winter term commences September 15. School fees, £60 per annum. References kindly permitted: Mrs. BLAKE, "Yeabridge," South Petherton, Somerset; Mr. W. F. PRICE, "Overdale," Letchworth-road, Leicester.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Next Entrance Examination on July 29.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL.—The Scholarship and Entrance Examinations will be held on July 29, not 19, as previously advertised.

"THE BEACON," Sevenoaks, Kent. HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.—PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of health.

For Prospectus and information apply to C. J. MONTGOMERY, M.A., *Head Master.*

LETCHWORTH SCHOOL, HERTS.—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

FRENCH LADY, distinguished singing professor, wishes to spend two or three months *au pair* in respectable English family, in or near London. Willing to exchange singing lessons against English conversation.—Address, Mrs. LEISERS, 40, rue Albony, Paris 10.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 28.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Port-road, 7,
 Blackfriars Mission and Stamford-street Chapel, 11, Mr. H. N. CALEY; 7, Mr. J. W. GALE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. ALFRED NICKERSON.
 Forest Gate, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. W. RUSSELL.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. C. ROPER, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. T. DAVENPORT BACON, of Salem, U.S.A.
 Hford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. CHARLES PIPER.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, Sunday School Sermons, 11 and 7, Mr. J. G. ALLEN.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. H. W. PERREIS.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11 only, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11 and 6.30, Mr. VICTOR FOX.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. V. D. DAVIS, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. W. WHITAKER, B.A., of Manchester.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. Wood.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. E. RESP.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45, and
 (STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. A. R. ANDREAE.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. E. O'CONNOR, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. F. WOOD.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Professor B. W. BACON.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. HARWOOD, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. S. W. WRIGHT.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Mr. E. WILKES SMITH.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 5s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool,

MARRIAGE.

NOEL—KNOX.—On July 20, at Stratford Unitarian Church, London, by the Revs. John Ellis and J. Arthur Pearson, Alfred Stephen, second son of Mr. and Mrs. W. J. Noel, of Woodford, to Susan, only daughter of Mr. and Mrs. Edward Knox, of Leytonstone.

DEATH.

CHALMERS.—On July 24, at St. John's Mount, Wakefield, Andrew Chalmers, in his 72nd year.

Situations

VACANT AND WANTED.

NURSE COMPANION wanted for an old Lady. Unitarian preferred.—Apply, stating terms, which must be moderate, to Miss FALLOWS, Southfield Villas, Middlesbrough.

SALARY OPTIONAL.—Lady, well connected, requires post Housekeeper, Companion to invalid, etc. Domesticated; nursing; supervise servants.—INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, for the Argentine, experienced Nursery-Governess. Must be fond of children and quiet country life.—For all particulars apply, 30, Sheepcote-road, Harrow.

THE DAUGHTER of a Unitarian Minister would be glad to hear of a situation in which she would take entire charge of infant from the month. In or near the Midlands preferred.—S. S. INQUIRER Office, 3, Essex-street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	—	1 8
PER HALF-YEAR	—	3 4
PER YEAR	—	6 6

One Shilling per year extra will be charged if credit is taken

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	499
THE LIBERAL CHRISTIAN PULPIT:—	
The Tides of Devotion	501
LIFE, RELIGION AND AFFAIRS:—	
Values of the Faith.—II.	501
Maeterlinck's Treasure	502
"London's Underworld"	504

CORRESPONDENCE:—	
A Memorial to Coleridge	505
BOOKS AND REVIEWS:—	
The Problems of Philosophy	505
A Prophet of Unity	506
Ballads and Poems	507
Vagrom Men	507
Metred Playlets	507
What is Judaism?	507

The Religion of Israel under the Kingdom	508
FOR THE CHILDREN	508
MEMORIAL NOTICE:—	
Mrs. Ida Thomson	509
MEETINGS AND SOCIETIES:—	
Southern Unitarian Association	509
NEWS OF THE CHURCHES	510
NOTES AND JOTTINGS	511

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

It has been a week of deep discouragement for the friends of international peace. In spite of a great deal of genuine public sentiment in favour of a better understanding with Germany and innumerable resolutions at meetings and religious assemblies the situation has evidently hardened. Mr. Ramsay MacDonald described the speeches on the supplementary Naval Estimates in the House of Commons last Monday as portentous. They could hardly have been more so if there were reason to expect war next week. All good citizens must deplore these naval scares which recur with fatal frequency, and no one pretends that our colossal and rapidly increasing expenditure on armaments is really compatible with the best interests of civilisation. It is insane—that is the lip-service which the politician pays to the higher morality—but it is inevitable.

* * *

It is this new note of fatalism in our international politics which is so full of menace, not only to our moral idealism, but also to the peace and safety of the world. If two great peoples, equipped with all the latest machinery of war, are encouraged in the belief that they are being driven by a remorseless Nemesis into conflict, conflict there is likely to be. The new manners of our diplomacy are tending, unfortunately, in the same direction. It has become customary both in Parliament and on public platforms to speak of Germany with a brutal frankness, which does a great deal to encourage mutual dislike, and to create a false image of Germany or England as the enemy in the popular mind. The whole situation is deplorable and degrading. It is not the business of the churches to try to apportion blame. It is for us here in our own

country to destroy this canker of fatalism and to cleanse our hearts of every taint of ill-will.

* * *

SEVERAL questions have been asked in the House of Commons about the Putumayo atrocities. From the point of view of our Foreign Office the situation is undoubtedly a very difficult one. The one fact of real importance that has been elicited from Sir Edward Grey is that a salaried British Consul has been appointed at Iquitos and the United States Government has made a similar appointment. This is good so far as it goes, but we hope that it is only the first step in co-operation, possibly in conjunction with Brazil, in the interests of the elementary rights of humanity. A project for a Roman Catholic mission has also received strong support. We should have more hope of good results from this scheme, if it were accompanied by pressure upon the Government of Peru to withdraw the ban upon other forms of missionary effort. We have no kind of animus against Roman Catholics, and we remember the splendid work accomplished by the Jesuit missions, but the history of the Catholic Church among the Latin races of South America gives little ground for confidence unless the proposed mission is staffed and controlled either in Europe or the United States.

* * *

It is not easy for the public to follow the discussion of the Criminal Law Amendment (White Slave Traffic) Bill in Committee. This is due chiefly to the very meagre accounts which appear in the daily press, and partly to the cross-currents of opinion which have manifested themselves owing to the somewhat confused issues presented by the Bill itself. We hope very earnestly that there will be no weakening of public interest in consequence. The first part of the Bill strikes at a very special kind of evil, insidious in its working and appalling in its infamy. Its aim is to erect barriers and make the course of the evil-doer more hazardous.

For this reason it should be pressed forward and welcomed eagerly by all decent citizens, who have been stirred to some consciousness of the enormity of this traffic in vice going on in our midst.

* * *

THERE is, however, some danger that when the Bill becomes law we may allow ourselves to lapse into indifference, glad to dismiss such an unsavoury subject from our minds. Against this danger we think it right to utter an emphatic warning. The evil needs to be attacked far more drastically than this Bill attempts to do. It is the opportunities of gain on a larger scale in distant parts of the world which encourage the scoundrels who carry on this nefarious traffic to run the risks they do. Police vigilance here is not enough. There must be a strong effort to cleanse the Augean stable in the Far East and elsewhere. It is only by depriving these men of the possibility of gain that we shall be able to defeat their cunning.

* * *

OUR meaning will become clear to those of our readers who will undertake the painful duty of reading "The White Slave Market," by Mrs. Archibald Mackirdy and Mr. W. N. Willis. To many people it will be a revelation into abysses of evil of which hitherto they have had no knowledge. The official mind, familiar with the seamy side of life and richly endowed with moral fatalism, will probably accuse it of exaggeration and quixotic sentimentality. We can only say that if a quarter of what it states is true an unanswerable case has been made out for investigation. Reform is not likely to come from within. What is needed is a strong commission of inquiry, sent out with ample powers to collect evidence and formulate recommendations, in all places in the Far East subject to British control where this evil is known to be rife. We do not under-estimate the difficulties or forget the efforts which high-minded men and women have made already; but we must press for some

thing more on the lines which we have indicated, and not rest satisfied until we get it.

* * *

THE Summer School of Theology at Oxford, to which we have called attention already in these columns, began last Monday. All denominational differences have been ignored, and the lecturers have been chosen simply on the ground of their competence as thinkers and scholars. The Dean of St. Paul's, in an inaugural address, said that they had come together not to enjoy an intellectual treat, but as Christian men to take part in a solemn act of re-union. He did not believe in a religious Esperanto in which Parthians and Medes, Jews and Proselytes, Cretes and Arabians, should all find themselves at home. It was far better that they should speak their own language and hold their own convictions while listening with respect to the equally definite views of others.

* * *

As a warning against a false kind of syncretism in which religion loses all definiteness of conviction and distinctiveness of colouring, Dr. Inge's words are timely. We believe, however, that we may look forward to something far more positive than the pleasant habit of respecting one another's differences from this growing habit of learning together. Religious differences thrive best in an atmosphere of antagonism or isolation. Religious agreements arise imperceptibly as the fruit of intellectual candour and spiritual sympathy. The New Testament is already a far closer bond of union than it was a few years ago. The orthodox scholar has abandoned many traditional positions as no longer tenable, while the rationalist has almost forgotten his former excursions and alarms in the security of a more central position. In both cases the intellectualism of the past is giving place to a revelation of life, of such vast and momentous significance, that minor critical differences cease to mar the sense of interior unity.

* * *

THE proposed amendments in the Burial Service of the Church of England which were adopted recently by the Lower House of the Convocation of Canterbury are not likely, we think, to be carried much further, as they create far more difficulties than they solve. It was agreed that it was desirable to have an alternative form of committal, on the ground, as Canon Henson explained, that the existing form in the Burial Service had been felt extensively to be not wholly suitable in certain cases, where it was very difficult, if not impossible, honestly to approach the service with that feeling of confidence and optimism which found expression so frankly in the

existing form of committal. It was a form very fitly pronounced over a Christian man, known to be such, and departing in full communion with the Christian Church; but it was not felt to be equally fit in the case of many who had to be buried now by the parish clergy, and whose lives were notoriously not such as to justify in the same degree that kind of optimism.

* * *

THE difficulty, we imagine, applies equally to some other parts of the service, as for instance to the words "Blessed are the dead who die in the Lord." But what is truly amazing is that it should be considered suitable for the clergy to enter into moral judgment upon the dead, and to decide what degree of disgraceful behaviour or inward perversity requires that the alternative form should be used. This is a kind of post-mortem discipline which even the Roman Catholic Church has never claimed. A funeral is not the occasion either for praise or blame. There is something deeply impressive and significant in the fact that in the equalising presence of death it is the same words, full of immemorial and impersonal associations, which are used for all sorts and conditions of men. The service is in no sense an act of judgment, but one of surrender to the Divine love and mercy, in the blessed hope of forgiveness and the life everlasting.

* * *

THE first international Eugenics Congress was opened in London on Wednesday. Its proceedings will be followed with a good deal of interest and probably with an equal amount of healthy scepticism. So far as the Eugenist confines his attention to improving conditions and to restricting marriage in cases of insanity or clear mental deficiency, he is on common ground with many other reformers. In his effort to subject the whole tangled field of human heredity to the methods of scientific research and classification, he is also a potential benefactor. But at present, the most reasonable attitude towards anything like a practical gospel of Eugenics would seem to be that of the open mind tempered by scepticism. It is far easier to diagnose the evil than to devise a remedy, especially when we are dealing with one of the most masterful passions of human nature. Moreover, if there is to be any social regulation of physical suitability in the case of marriage, it is equally necessary that temperament, moral and intellectual characteristics, and religious and emotional ancestry should also be taken into account. The whole problem then becomes so complicated, and in a sense so artificial, that instinct is likely to be accepted as a safer guide than the expert advice of the doctor or the maxims of the pathologist of emotion.

For the present, Eugenics will probably do its best work on the practical side by strengthening the moral feeling of the community on matters concerning which there is already a large measure of agreement among high-minded men and women.

* * *

UNDER the title "A Veteran Champion of Liberal Christianity," the *Christian Commonwealth* publishes an interview with the Rev. Joseph Wood, of Birmingham, who retires this week from the active ministry, honoured and loved by a multitude of friends. In the course of the interview Mr. Wood gives some interesting particulars of his early ministry and of the famous Leicester Conference. He emphasises the fact that when he left the Congregational ministry and went to Birmingham he did not change his views in the slightest particular. "I learned," he says, "that what may be called the 'left wing' of Congregationalists was quite as free and tolerant as Unitarians. Happily, the Unitarian body as a whole has broadened out considerably since then, and insistence on the 'ism' has largely passed away."

* * *

THE death of the Rev. Charles Voysey, which took place last Saturday, has revived memories of one of the most famous ecclesiastical trials of last century. It was in 1870 that his appeal was dismissed by the Privy Council, and he was deprived of his living. The extent and radical nature of Mr. Voysey's heresies made any other decision impossible. It was not a question of intellectual difference upon a few points of doctrine, but of a complete lack of sympathy with any form of the Christian religion. In the circumstances it was difficult for the public to accept him as a martyr, and many broad-minded men, naturally quick to sympathise with persecuted heretics, regretted that he had not resigned voluntarily from a ministry which alike on intellectual and spiritual grounds had become impossible.

* * *

SINCE 1870 Mr. Voysey has been a lonely figure in the religious world. As minister of the Theistic Church he attracted a band of devoted adherents, but he founded no movement. A man of transparent sincerity and warm personal piety, his intellectual prejudices and peculiarities made it difficult for him to co-operate with other people, while his lack of imaginative sympathy with the great Christian forces by which he was surrounded, condemned much of his work to sterility from the beginning, though we should be the last to undervalue the more positive aspects of his teaching, and the help he brought to many souls outside the region of controversy.

THE LIBERAL CHRISTIAN PULPIT

THE TIDES OF DEVOTION.*

BY THE REV. J. M. LLOYD THOMAS.

IN the passage which I have just read from a sermon of St. Bernard's on Canticles, we have an example of the saint's experience in all ages and in all countries—the experience of accessions and withdrawals of the divine life. We usually think of ourselves as being different from these great and holy men who have burned like pillars of light along the march of the Christian Church. They were specially endowed, we imagine; they had exceptional genius or great talents; they were men of a peculiar refinement of soul and highly wrought nervous organisation. They had a strangely beautiful temperament—subtly sensitive to every breath and mood of the spirit. They were devout by natural disposition, and pious almost in the framing of the body. We think of them perhaps as being like the poet "born and not made"—living harps which the winds of heaven tuned to music, lutes which the breeze blew into praise.

We think of them as being able to realise the Presence of God more vividly than we can do. We read of their outbursts of joy and rapture and can recall only very rare instances of the same high emotions in ourselves. We notice their sadness and their tears at the loss of God when the light of their life was eclipsed and all delight, all sweetness had failed. And here we begin to feel that we ourselves are akin to them in spirit. After all they are not so far removed from us, for such fluctuations of feeling are not unknown to ourselves. We too have experienced, though probably not to the same intensity, the ebbings and flowings, these inward tides of the soul. We share with them these inner seasons of redundant energy and of unconsolable weariness.

And reflecting on the whole of our changing experiences we begin to understand that these things are normal to the child of God. Even in the great saints, these illustrious and elect minds of the Christian Church, even in these the sense of communion with God was frequently broken, always variable, never quite an even fulness of constancy.

And this ought to comfort and encourage us in our own efforts after a closer walk with God. All the men and women who have attained any true excellence in the religious life have persevered through periods of sterility and barrenness, and held on to their high purpose in the

memory of brief accessions of refreshment and grace. They have not lived always under a bright and unclouded sky. Often their spirit has been mist-bound and dark, often they have been in the sultry desert; but they have never abandoned their endeavours, because they know that light will arise to dispel the gloom, or in drought the dew and the rain will fall once more on their dryness and quench their thirst. Somehow, sometime, they are quite sure, they will feel again the quickening life of God within their own, making all lovely hopes and ideals grow as the tender herb.

This assurance of an ever-recurring grace, an ever-renewed refreshment, is hard to sustain. When we are too confident of the return of the joy of God, we neglect the preparation of the spirit because we presume too much. When we are not confident enough, when we have no hope that God will give us the desires of our hearts, then, again, we neglect to prepare for Him, and this time because we despair. Somewhere between this presumptuous certainty and this unfaithful despair is a wise mood of expectancy, a belief strong enough to impel us to live a life of disciplined devotion—a conviction powerful enough to prepare in the veriest desert a highway for our God.

And one of my most cheerful hopes about little meetings of this kind during the week is that we shall find in them fresh incentive to Christian living, a new stimulus to daily reading and prayer, a means of opening up closed fountains of worship and adoration, so that the river whose streams make glad the city of God may run eagerly to slake the thirst of the soul. But this means a steady and persistent continuance in the habits of the devotional life. It involves waiting upon God when our mind is weary and our heart is cold. It means praying when the wells of prayer seem dry; it means quiet reading and reflection when such exercises may seem unprofitable and distasteful. Only a great sincerity and a ripe experience can tell us without deception what methods are best and most fruitful for us.

But I am quite sure that some regular habits should be acquired, some stated routine, some ordered practice, whereby we may learn to dismiss the distraction of the world of Time and Space in order to concentrate on the things of Eternity. There is an art of Holy Living, and, like every art, it demands a certain kind of apprenticeship and training. It is not acquired without effort; we can make no headway in it if we are full of sloth and neglect and indifference. We become proficient to the degree of our enthusiasm and our perseverance. We can learn to love God by yielding to his own appeal through what is holy and beautiful and noble in life. His words are audible in the language of preachers and poets. His commandments speak to us in the example of all

who have sorrowed and suffered and triumphed in his name. His loveliness is revealed in all pure and lovely things. His joy and beatitude thrill in the experience of all the mystics who have had real communion with Him. His justice, his righteousness, his love, his awful Purity and Holiness, are seen in Christ. The Saviour's outstretched arms upon the Cross and all the cries and agonies of all the martyrs are God's heart-breaking plea with us to live gentle, affectionate, sacrificial lives as children of the Heavenly Father, and as brethren of Jesus.

We must let this appeal of God take captive our imagination. And it will do this if we "think on these things" and in the stillness of our hearts let his Spirit move and quicken us.

Christ, who attended the synagogues and observed the dear ways and hallowed customs of public worship, and was jealous beyond measure of the sanctity of God's temple, yet added the searching precept "Enter into thine inner chamber, and, having shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee." That inner chamber is the holy of holies of the heart—that sacredest Temple of God—which Temple ye are.

There pray, there make intercession for all that is precious to you; pray for a deepening of your own spiritual life, for a revival of the communion of the Church by Christ; for the fellowship gathered here, for our own congregation of worshippers, that they may be blest by ever new joy in the presence of God, for the whole Estate of the Catholic Church, and for the reign of Holiness and of Love upon earth as in Heaven.

LIFE, RELIGION & AFFAIRS.

VALUES OF THE FAITH.

II.

FOR Christians, bound in the divine Spirit and by the organic continuity of a life which they share in common with their brethren in all times, the past lives in the present, is illumined by the light of the present, and, in its turn, shapes the present after its own image. The corporate life of Christians is one whole, undivided except by surface cleavage; it is one in the spirit of Christ that permeates all men of good will and cannot be broken into fragments. We enter, therefore, into the mind of that element in the Christian society that is past, according to temporal reckoning, when we pierce the veil of words in the dogma it bequeaths, and find the spiritual, moral, religious meaning that lies behind. We know that our fathers, like ourselves, knew in the life of the Spirit things that can never be uttered. We

* An address delivered at a Wednesday evening service at the High Pavement Chapel, Nottingham. At this service it is the custom to read some noble passage from the devotional literature of Christendom.

know that they were driven, by pressure of criticism, opposition and attack, to draw up in stammering human speech statements concerning sublime realities, assertions about God, the mystery of life not only here but beyond the grave, the mystery of communion between the human and divine, the mystery of relation between the self-existing and that which has no life that is not given. All this we know. But if we wish to understand, to enter by sympathetic realisation the minds of those who in past times fought the good fight of the Faith and carried on the good purpose of Christ for all of us, we must try to strip ourselves of our dry intellectualism and enter, in all the fulness of reason, their purpose and desire, the longing of Christian hearts that followed after Christ.

Religion, after all, like reason, is a vital matter; it offers us a practical solution of the overwhelmingly important concrete problem men themselves present. It is not a philosophic system, nor is it a map of the world to come, or a scientific description of the kingdom of the real which is the kingdom of God. It is not a speculative peering into heavenly secrets or even into the secrets of our human spirit. That is the manner, in their own sphere, of science, of philosophy; it is not the manner of concrete spiritual life, seeking, in an expansion of itself in God, its only good. And we, if we would understand and enter into the mind of the Church, must begin by crediting it with at least a dominant desire to be at one with the mind of its Head and Inspirer, its Master and its Source, for whom spiritual life, the union of man with God, the triumph of love, stood supreme.

Then we shall, perforce, distinguish between the verbal vehicle, the intellectual presuppositions, the prejudices and ignorances that went to make up the temporary theoretic truth of dogma, and its meaning as directed towards a function of growth in life, a vital value. We shall see that it is received by us only on condition of our reading the formulæ that convey it to us, in the language of action practically lived, and of the thought and feeling inseparable from that action.

We shall also distinguish dogma from theology, from every kind of discursive system. If philosophy and science enter into the expression of an article of faith or determine the shaping of its vehicle, we must take them as belonging to the vehicle and to the manner of expression, not to its meaning for faith and life. This is not theoretic; it is religious, an affair of "spirit and life," the outcome of following Christ and of striving after the mind of him who came to seek and save, not to teach theoretic truth stretching beyond our reach. It pleased not God, says St. Ambrose, to save men by means of dialectic. Nor did it please him to save us by a knowledge of the secrets of his nature, or of those of the life to come. Such knowledge, in fact, is not only of the speculative order and without living virtue, but it is wholly beyond our reach and grasp. We could not take it into our human minds. True knowledge, the knowledge that makes the man, is action in the man. And the dogmas of the Church, like the mission of Christ, are best understood as addressed to action and to the service of that thought and feeling which belonged to it. For the rest,

they help us not to waste our intellectual powers in wandering astray down paths that Christian experience has shown to lead to confusion of life, even if they seem, as they do sometimes, to permit our advance in clearness of reflexion.

So we find—when we take the mind of Christ for our guide, and test by it the work of those men who are his and are bound to him in bonds of the Spirit that he gives. And if we think of those bonds and of the union we have in them with the Saints, the Doctors, the wise or simple who are our brothers in the faith, we discover that both bonds and union are manifest in a common translation of Christian truth into the width and depth of Christian action. We are separated from Augustine and Thomas, as M. le Roy says, not by intellectual difference, but by the infirmity of our love.

If the work of modern psychology, and criticism of several different orders had not finally ruined a professedly Christian, but really rationalistic, not rational, intellectualism, the trouble which it entails upon the Church, the divisions, the impotence, and the hindrance to religion, must before long have proved it alien from the truth of Christ, incapable of revealing it, indeed a barrier set up against his coming. Concrete reality is *thought-action*, the life of spirit; the truth of Christ and Christians must be, and is, addressed to this.

The reality conveyed to us dogmatically by the Church appeals to the vital reaction that corresponds to it in ourselves. It is defined for us, shown to us, in the attitude and the conduct that it exacts on our part. We shall know of the "doctrine" in doing the "will" thus indicated in terms of our doing; we shall find the reality thus notified to us in words, if we behave in the manner pointed out; for only so can we enter into spiritual and moral correspondence with it, and discover its truth in our own experience of life.

Theoretical speculation has no such promise. Scientific or theological knowledge has no necessary spiritual and moral value, and it is not the direct concern of religion. We may attain a greater or less approximation to some formula adequate to our own condition of intellect at the moment; but no formula, however good, is commensurate with the truth of spirit and life, truth of concrete God or concrete man. Theoretical speculation, then, must in every Christian society be free, subject only to the conditions that further its freedom, that is, to the regulative criterion afforded by the practical meaning of the dogma itself and the principle of direction it supplies. Beyond this we cannot go. "Knowledge has for its object," said the pseudo-Dionysius, "that which exists, and God is above all existence." And St. Thomas, observes M. le Roy, approves this saying, and explains that God is no matter for scientific study, nor even for the philosophical science of being as being; for, speaking strictly, God is not being, but rather because his own manner of being is to enthrone himself above it, he is its ineffable Principle. "*Non enim de Deo capere possumus quid est, sed quid non est, et qualiter alia se habeant ad ipsum.*"*

Hence our incompetence to express in terms of speculative knowledge what God

is. But where speculative knowledge fails, the spirit coming forth in action, the lived and living knowledge of full reason, which is the communication in us both of God's grace and of God himself, succeeds. We credit our fathers and the Church as a whole with the intention and desire to further this knowledge rather than the other, and so to fulfil in themselves and us the mind of Christ.

W. SCOTT PALMER.

MAETERLINCK'S TREASURE.

THE "Treasure of the Lowly" is the supreme undiscovered treasure, that is why Maeterlinck writes of it with a golden pen. Bring the jewel into the market, let the lapidary take it from its mysterious matrix and cut it with his remorseless tools, fit it into a king's crown, a lady's ring, or the cover of a silver box, and somehow the wonder vanishes. The crowd may stare, but no one goes into raptures any more. Somewhere there must be a treasure that leaves the diamond among the flints, and throws ambitions on the wind like scraps of paper.

The poet has felt this all his life; he has walked the roadways of the world, feeling that every breeze that fanned him spoke of it, every face he passed was born of it, trees, birds, and clouds were part of its mystical speech. Life is one brim-filled cup of the holiest wine, and all that a man sees, hears, feels, dreams, is saturated with the aroma of the soul. For it is the soul, with its vague unreasoned impulses, its flashes of inspired memory, which leaves us helpless and thrilled; it is the soul with its profound glooms and glories that is the last treasure, for ever alluring, for ever elusive.

"Little else is worth study," said Browning in the dedication of "Sordello," and incidentally in twenty volumes. Maeterlinck has all the joy of an explorer whenever he comes into the dim regions of the soul; he is as keen as any hunter when he finds the trail of this flying delight. He pursues the thought of the soul's silences, or of the soul's awakening, with a pen that hovers with expectant joy until it strikes the inevitable phrase.

For the song of the soul is worth a man's best; it has given him a new quest of the Holy Grail, and even though the magic chalice always escapes him in the end, he gathers many strange and beautiful flowers by the way. "The Treasure of the Lowly" is the essential Maeterlinck interpreting himself, the subtlest of dramatists unveiling his most hidden self in a master work of subtleties. A quiet visionary, standing at the edge of a twilight world, he makes us look up to him and listen as he tells of formless voices in the air, a god in the sunlight, judgment in the still depths. His symbol should be a forest of birch on the farther border of a lake—bright grey sky, silver stems, feathery spray of branch and leaf, and the calm wide water reflecting it all. It is not a part of the common noisy eager world, there is little of human desire and warmth in it; but rather a vein of sad quietude, contemplating the invisible power of fate, or the stainless purity of a soul, or love that is ethereal, in an

* Contra Gentiles, lib. 1, cap. xxx.

atmosphere of silence and dead petals of old roses. A Macbeth would tread rampanly, crushingly, angrily through it all; so would a Town Councillor. Here is a poet with no active interests, only personal, individual, inward reveries.

He regrets the crudities, vulgarisms, crimes of the world; he can hear it rowding in the streets below; but he keeps calmly above it all, forgetting the pavements in the stars. He is watching for the stray gleams of the soul's light, and he is engaged with the gravity of a poet of the modern Low Countries, sensitive to the Belgium of coal and iron and steel, and that other Belgium at its side, the land of slumbering cities. He is a monastic of the new order of Grey Friars, who live in the world, but are always conscious of its perennial strangeness, and who never catch its rude blustering health and camaraderie. So it is possible for him to say that the soul has never yet smiled.

He has told us how he, at one time, looked for the soul's embodiment in the theatre, and failed to find it. He thought that perhaps there he might be shown some of the elementals of spiritual consciousness, the awakenings of the sensitive soul, life in contact with its mysterious beginnings which a busy man has not the leisure to perceive. He thought he might there see humble and every-day life beautified, and lowly duties linked on to divine intentions.

"I came hoping to find how God is at home with me in my little room." And all he found was a man who told him at great length, why he was jealous or why he should kill himself.

The soul, he learnt, would not reveal itself to anyone who is in a hurry, who wants a succession of quick events, who cannot dispense with the actor's "business," and wait quietly. He who does not hold himself free, who is not constantly at the service of the inner impulse, but who sets out with fixed or traditional ideas, can never hope for the sacred revelations of the mystical life. To meet with any measure of the reality that is everywhere he must find a place of moveless quiet, he must deliberately cultivate silence, that he may learn by listening, as a wise physician does. This is perhaps the one thing wanting in the drama; it is too evidently hurried, traditional, and full of incident; the soul has little chance of expression there.

So Maeterlinck turned to the garden of souls, the interior life, to study with his own eyes the work in his own way. It is a poet's spadework, and the result is fruitful enough. For he deals with that which is every man's concern. Men were never so eager to understand themselves, their powers and possibilities, the secret forces of mind and soul as they are to-day. A host of writers since Emerson have marked out routes of clear development; religious movements have arisen with individual spiritual evolution as their gospel; everywhere men are searching for any key that will unlock the secret and teach them the true way and use of life. Half a century since we were materialists; to-day we are mystics. The mystery no longer terrifies, but charms us. It makes life beautiful and rich. It gladdens every walk we take under the open sky, in the fields or in the city. It consecrates human life, so that

a mother and child are more fraught with mysterious wonder and delight and love than any book that was ever written. Whitman consecrated his life to teaching us this habit of seeing the eternal in the everyday, and Maeterlinck is one who has learnt the lesson almost in Walt Whitman's accents. It is necessary to say that the Belgian wrote, "There are no hours without miracles and ineffable meanings." To-day many things are leading us back to this primal simplicity of the powerful uneducated persons, the people who see directly without any kind of hindering medium, and to whom the great things are still the secret mysteries, and who are no more blasé in the presence of the fruit-laden tree than in the fury of the winter storm. And when thought in such men turns inward they perceive mysterious depths, as great as any wonders of earth or heaven, more mysterious than will ever be expressed, so that they turn eagerly to the better knowledge of this hidden self from whom they have hitherto lived at so great a distance, those depths of the soul in which the angels dwell."

It is to this intuitive self that Maeterlinck turns, this element in every man, for then he knows he is treating with everlasting realities. If he appeals to the passions, the politics, the history, the literature of the day he is a fugitive penman, a journalist. But if he speaks to the soul he has written on a page of eternity, and his word can never wholly die. "A book," he says, "lives in proportion to the mystical in it. . . Go through all the infirmaries of the soul, where all things come to end their days, and you will never find a single mystical thought." The soul is the breath of immortality. It alone can save a body or a book from decay. When the soul escapes body and book will be dead. This is why we sometimes have a wild, lawless emotion of superiority when listening to some great masterwork on stage or platform. For a moment the soul's eternal being holds sway, asserts itself, sees with the vast vision of a spirit—so that as we listened there seemed something still unexpressed, infinitely more mysterious and beautiful. For that moment the Hallelujah Chorus was a thing we might criticise, product of brass and reed and voice that could be tabulated: we were (in the soul's realm) listening to celestial music and angelic choirs. For that moment the Hamlet on the stage was only a mournful, unimpressing hint of the real waves of passionate confusion rolling in the wild seas of any darkly troubled soul. We come back afterwards to a reverence for human achievement, but we have had a brief glimpse of the immeasurable sweep of the soul's wings.

More than once does Maeterlinck make you feel this limitless power in the soul.

No wall can enclose it. Time and space are nothing to it. Some ancient word springs out to meet you, hot and living from the prophet's page, and a hidden experience or thought of your own is laid bare.

You had kept it a secret, never really wording it for yourself. But some Plato or Job, Buddha or John, can make your cheek flush with surprise at this identity of spiritual experience, this universality

of mystical speech, which shows, in a flash, the long procession of those who make that pilgrimage of the soul which is endless, save in God Himself. All ages, countries, races, are akin here. The soul is the same in philosopher and jester, and the revelations of ancient Hindu or mediæval saint, of Plato or of Swedenborg, are crystals of equal lucidity. The law of spiritual Unity or affinity has strange witness borne to it in the gain which sage and peasant alike unconsciously enjoy through their spiritual receptivity. The perceptions and aspirations of the ancient watchers of the soul have filtered down through generations of devout and contemplative spirits till they enter the men of to-day, and, unknown to them, give thought and language and life that could not otherwise have been.

The hidden soul is full of surprises. The outward man, whom Maeterlinck saw on the stage, is not: he is always calculable: you could map out the steps of his development, and tabulate them for reference and comparison. Any handbook on the craft of writing plays will give you a catalogue of characters and plots to be used. The drama has preserved the traditions of the Flood, so that one recognises ancestors, and all the well-worn amours and jealousies, madness and vengeance, sword and cloak.

"It is all triumphant art: but art in obedience to law." But the soul opens new and unexpected windows; her suggestions are messages from an unsounded ocean. The rapture with which one hears Beethoven is something too heavy with mystery for any words to clothe and embody: whole volumes of criticism and study will never equal the ecstasy that arose in us as we listened to the involved splendours of the deaf master. Whence rose the pretty fancy that gives life to some gem of Japanese art, and fills the cherry-blossomed garden of Hiroshige or the river scene of Hokusai with the charm of a strange desire? Why does a swift fresh judgment sometimes knock at the doors of our house of justice, making our moral code seem harsh and false? What is this "higher conscience" which plays ducks and drakes with established morality, unless it is one of the surprises of the soul? "Everywhere," says Maeterlinck, "on the edge of the common life, one finds ripples of another life that one cannot explain. . . The soul is nearing the surface." For centuries she seemed to lie buried, despised or hated if not forgotten. Then you get the clear-cut soulless glories of Greek or Roman art, or the vapid bombast of the eighteenth century. Suddenly, with no prelude, she floats up into the sunlight in some peasant's life, and we find a gift of spiritual insight that was wanting in Shakespeare or Calvin. She is the very emblem of mystery, this soul of ours. It is not at all sure that she can be touched or stained or injured by evil and wrong. The mystics have always suffered from misinterpretation of this thought of theirs. Crass materialists have charged them with sinning wilfully since the soul remained untainted. To be a mystic is to be awake to the beauty, wonder, and glory of the soul, which means that you are triple armed against sin; you would not willingly ally your soul

with a mind that cherished evil thoughts, or a body the engine of brutality.

Yet you might conceive, as Maeterlinck certainly does, of the pristine purity of the soul that dwells in a body which often errs, and is companioned with a mind often clouded with selfish or unworthy thoughts, and keeps her purity unsullied. He imagines the soul becoming visible all at once, and coming unveiled into the midst of her assembled sisters, laden with her most secret thoughts, and followed by all the mysterious acts of her life—acts that nothing could explain. She would ignore them, for they have never touched her: they have been committed a thousand leagues from her throne; and she would pass confidently through the midst of the crowd, bearing in her eyes the transparent smile of a child. This pure divinity in us, which is the seer, of course melts in our hands when we try to weigh and analyse it. To define is to be the enemy of the soul. We can gain little by planned research. "We may think we have dived to the very depths, but we return to find that the drop of water on our finger tips is in no way like the sea whence it came." The best that we can do is to go sometimes into the quiet lanes of life, and there, remote from the throbbing city, keep a tryst with the soul. She may reveal herself then, speaking in low tones. If we listen as the lowly treasure seeker should, we shall hear a word of life; if we are careless, and miss that word, we shall never hear it again. The soul does not seem to repeat herself. Her promptings are all unique, and it is the mark of what we call genius that it listens to the once uttered words of the soul, knowing that the moment will no more return than this evening's royal sunset. This may be why Maeterlinck says of woman that she is much nearer God, and surrenders herself with less reserve than man to the pure action of mystery; for it is women who are more generally obedient to impulses that we speak of as instinct. "Woman never forgets the way to God. Whether I surprise her in wealth or poverty, ignorance or wisdom, shame or glory, I have but to utter a word that truly comes from the virgin depths of the soul, and she immediately retraces the mysterious paths that were never out of sight, and, without hesitation, quietly brings from the inexhaustible stores of love some word or look or sign as pure as my own. Her soul is always within call: she is ready, day and night, to answer the highest demands of another soul, and the ransom of the poorest is as dear as that of queens. . . . She has a lamp that we have lost. . . . Women have kept the mystical sense alive."

Our one hope and duty is to be observant, waiting for those white moments when heaven opens in silence; and it opens continually.

This is Maeterlinck's watchword. A catastrophe will not necessarily be more illuminating than a kiss. Vastness and terror, tragedy and woe, may be the language of God. But the wise man does not stop at this. He sees the Divine everywhere: the horizon of the sea is but the symbol of earth's union with heaven. The mystic does not need an earthquake or a drowning child, a false lover or a

bloody battle, to awaken and stir his soul. It is always as ready to respond to a thought, an emotion, a generous word, a kindly greeting, a woman's smile, the sower's swinging curves. The gentlest movement, the lightest glance or word, is the equal of the awful and mighty; and the soul's depths are stirred as much by the fall of a drop of water as of that of a lover or of an empire. Indeed, the soul often draws her fullest draughts from frailest springs. An old man sits in the evening before the fire, his lamp quietly burning on the table beside him, silence trembling everywhere about him, and the vision of life's profoundest mystery may be at hand, so that he may feel the whole of existence in every atom, the music of the storms of heaven in the wind in his chimney; his fire's flicker and lamp's murmur, one with the burning of the sun; his arm leaning on the table, which the whole earth supports, assuring him of the universe intent on the security of each minute part. It is the vision of the soul. It goes deeper than any formal theology or philosophy, and is infinitely more revealing than the thunders of Othello and all the tragedies ever written. Some little things are priceless. No price is quoted on the market for a child's kiss.

Maeterlinck's is a practical mind: he would lead us into these mysterious realms only to bring us into the reality that enriches life. Descend into the profundities of spiritual consciousness, and so become more immediately responsive to the soul's promptings. . . . It is the unfathomed in us that is alone of surpassing interest. My nearest friend must have some territory reserved from me. "Whatever is known becomes uninteresting: we are nothing save mystery." Consequently the more my soul-self enters into my life and work, the more will they both grow in delight for me, till at last every hour, every moment, is of its own unique wonder, and discovers for me new beauties and constant surprises in that mere surface of life, its accidents, possessions and events, which once I took for life itself. To attain to this means patience, and deliberate preparation. There must be conscious purpose and act in our approach to the life of the soul in God, a recognition of the Divine Sublimity, Purity, Love. This is the atmosphere of mystical communion. In the phrase of Plotinus, "we must steep ourselves in the depths of divinity." Then, to conclude in Maeterlinck's own words, "there will come a day when the heaven opens of itself, and it is nearly always from that moment that you may date the true spiritual personality of the man."

EDGAR DAPLYN.

"LONDON'S UNDERWORLD."*

THE nether deeps of London life are being painfully explored and the secrets of their dark recesses revealed. Sure-footed guides there are who have penetrated into the dark purlieus of the vilest slums, not to execute judgment, but to bring mercy; not to punish, but to understand; not to make cold inquisition, but

* London's Underworld. By Thos. Holmes. London: J. M. Dent & Co. 7s. 6d. net.

to bring back to the world of privilege and opportunity a faithful chronicle of grim realities from the abyss below. Mr. Holmes' five and twenty years' service as a police court missionary, the intimate contact that he has had with the most varied types of outcast and unfortunate, his extraordinary shrewdness combined with no less extraordinary sympathy constitute him the best of guides and the most reliable of reporters. He has been the universally consulted adviser of the magistrate, yet none the less the staunch advocate of the accused. Speaking of a famous chess-player, whose life was a tragedy of misdirection, and who had come to him bruised and battered from some *mêlée*, he says, in a sentence which epitomises his whole attitude to the pieces of broken humanity to whom he has dedicated his life, "he was in trouble, so we became friends." Indeed, Mr. Holmes tells his readers, and many social workers will emphatically agree with him, that these unfortunate specimens were more interesting than merely respectable people and infinitely more interesting than some good people. And so it has come to pass that his overflowing humanity has led him into various breaches of convention which would ban him from all "respectable" society—even into playing pitch and toss with New York lads near the Bowery, and (*horribile dictu*) on a Sunday morning. Yet it is just this capacity to enter into the feelings of other mortals, which makes his indictment of society so telling and so unanswerable—and an indictment his book is from the first page to the last, though there is not a sour, harsh, nor, we believe, unjust word in it.

How the material is found for our police courts and gaols may be seen in the overwork and bad feeding of so many school-children, the sweating of women ("there are at least 50,000 women in London whose earnings do not exceed three halfpence per hour"), and the casualty of adult male labour. The breakdown of the Poor Law system as we have known it; the failure of private charity, with its soup and its shelters, to stem the tide of destitution; the grotesque ineffectiveness of our prison system, its failure to discriminate between the vicious and the merely unfortunate, and its utter incapacity to deter, much less to reform, the criminal—all these are inexorably set down in Mr. Holmes' moving pages. Speaking of the surroundings amid which the children of the London poor grow to maturity, he says, in words which cannot be refuted, "Though here and there one and another rise superior to environment and conditions, the great mass are robbed of the full stature of their bodies, of their health, their brain-power, and their moral life."

The last chapter embodying Mr. Holmes' own suggestions is the most valuable in a book which should be read by all legislators, social workers, and by the clergy and ministers of all denominations whose social work is often so ill-directed, ineffective, and irrelevant. Mr. Holmes, like many other level-headed people, feels strongly that it is time, after twenty years' experience of them, to try to arrive at a just estimate of what, from the social point of view, has

actually been accomplished by those hugely expensive organisations, the Salvation Army and the Church Army. What social evils have they destroyed? What causes of social distress have they removed? What number of people have they permanently "elevated" as a result of their colossal outlay? Their sincerity is not called in question, but their methods and all similar methods have been tried at the bar of experience and been proved to be a pitiable failure. Mr. Holmes, therefore, being of this mind, recommends that the Poor Law system should be recast. "Charity must be divorced from religion. Philanthropic and semi-religious organisations must be separated from their commercial instincts and commercial greed. The workhouse, the prison, the Church Army and the Salvation Army's shelters and labour homes must no longer form the circle round which so many hopelessly wander. No man or set of men must be considered the saviour of the poor. . . Above all, the desire to prevent, rather than the desire to restore, must be the aim of the organisation which should embrace every parish in our land." As Mr. Holmes is neither doctrinaire nor sentimentalist, but one of the shrewdest and sanest of our social workers, his suggestions, springing from an unsurpassed experience and a unique balance of head and heart, ought to be weighed with the most earnest attention.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A MEMORIAL TO COLERIDGE.

SIR,—May I ask you to be good enough to allow me the use of your columns to say that we are proposing to place a memorial in our church at Shrewsbury to Samuel Taylor Coleridge, who preached here for several Sundays in 1798 with the view of becoming the settled minister of the congregation. It has been decided to make it not merely a local matter, but to give all who are interested in the idea of commemorating the poet, philosopher, and preacher's connection with the Shrewsbury congregation, an opportunity of associating themselves with the object. And we therefore invite any of your readers who are or have been connected with Shrewsbury, as well as the admirers of Coleridge generally, to join with us in carrying out the proposal.

The form of the memorial which it is thought would be most fitting is that of a brass tablet, fitted to the oak panelling by the pulpit, with, if possible, a medallion head of the poet, and the inscription below. The dark oak lends itself to this extremely well, and forms a very handsome setting for the brass.

I may say that Lord Coleridge is very much interested in the suggestion, and has expressed his willingness to co-operate in any manner that may be thought desirable. Indeed it is mainly owing to a remark of

Lord Coleridge—when paying a visit some time ago to our church—upon the absence of any memorial to "S. T. C." that the matter has been taken up. I shall be most pleased to receive and acknowledge any subscriptions that your readers may send to me.—Yours, &c.

W. VICKERY.

Worlebury, Shrewsbury, July 22.

BOOKS AND REVIEWS.

THE PROBLEMS OF PHILOSOPHY.

The Problems of Philosophy. By the Hon. Bertrand Russell. (Home University Library.) London: Williams & Norgate, 1s.

It is interesting and significant that the editors of the Home University Library should have thought it worth while to include in their series a book on the problems of philosophy. They must believe that there is a sufficient popular interest in the *Scientia divina* to warrant such a publication; and this is surely encouraging, especially to those who believe that a measure of philosophy is no bad thing. Yet to deal with the problems of philosophy in the space of some two hundred and fifty small pages was probably hardly the kind of task the editors felt satisfaction in offering to a professional philosopher. They were abundantly fortunate in securing the services for the task of so gifted a thinker and writer as Mr. Bertrand Russell, whose contributions to general philosophical thinking, though perhaps not so well known, are equal in value to his gifts to mathematical science. Considering the amazing difficulty of the undertaking, it is only bare truth to say, that Mr. Russell has achieved a striking success; he has produced a book which, though it can be purchased anywhere for a shilling, deserves to take high rank with the best English writing on philosophy at any time. And we say this even though we have a hankering sense that Mr. Russell's book is more of an introduction to the writer's own pet philosophical views than to the problems of philosophy in general. Probably that is quite unavoidable. After all, there is only one problem in philosophy; in the transcendental, ultimate sense, her one problem, as Hegel was never weary of urging, is God. She would read the riddle of the whole. True, there are preliminary problems, and preliminary questions; these, to a large extent, she hands over to science and to the effort to compensate by adequacy of description for lack of explanation. Philosophy herself is left with her final problem and with two or three preliminary questions.

According to Mr. Russell, the problems of philosophy, the forms, let us say, of her final problem, are two—*how* we know, and *what* we know. It is certainly hard to see how anyone is going to write an "introduction" to these problems of philosophy and not let the bias of his own particular solutions appear; so Mr. Russell can plead reasonable excuse. The bias does appear. It is evident in the pointedly

empirical method and in the obvious subordination of metaphysics to epistemology. This kind of bias is not of course peculiar to Mr. Russell; it is typical of English philosophical thinking generally. But it has quite unfortunate consequences. For example, it leads even Mr. Russell to what can only be described as a superficial treatment of Idealism; it is doubtful whether any idealist would accept Mr. Russell's definition of Idealism as "the doctrine that whatever exists, or at any rate whatever can be known to exist, must be in some sense mental." The criticism of Idealism is equally lacking in adequacy. The fundamental contention of Idealism is that Reality is essentially spiritual, akin to consciousness, of the same order as thought and idea. This is a definitely ontological proposition. Mr. Russell reduces it, wilfully, to an epistemological one, and then makes it read to the effect that "we can never truly judge that something with which we are not acquainted exists." This, says Mr. Russell, is palpably false; we have not the "honour to be acquainted with the Emperor of China," but we truly "judge that he exists." Thus does Idealism collapse! We can only murmur, alas for the rarity of philosophical charity!

However, Mr. Russell uses this criticism of Idealism as a convenient peg whereon to place some interesting observations concerning "knowledge by acquaintance" and "knowledge by description," a distinction familiar to philosophy in various other disguises. Some things we know, let us say, immediately; other things we know mediately, by inference and judgment, by a process from the immediately known. Among the things of which we have "knowledge by acquaintance" Mr. Russell boldly places "universals," and warns us to be on our guard against the supposition "that whatever we can be acquainted with must be something particular and existent." There is no doubt that this notion of the immediateness of our knowledge of universals is of prime importance for Mr. Russell, an importance only fully revealed when we come later on to his view of relations. Relations, those mysterious links in the order of existence which, in language, we represent by verbs and by words like "to," "with," "and," "from," and so on, are, for Mr. Russell, a peculiar kind of universals of which we are immediately aware, and of which, furthermore, we can be aware without being aware at the same time of any terms related. There is, if we may say so, "such a thing," as "withness" of which we can be directly and immediately aware; "withness" dwells in the world of universals which Mr. Russell calls the "world of being," as distinct from the world of existence; from that world we charm it to our own when we need "knowledge by description."

But before we reached this point in the book we confess that we were smitten with some wonder; we suddenly had a vision of the man unlearned in philosophy, expending his shilling, retiring to his fireside and his crying babe, and boldly, despite all hindrances, commencing his study of philosophy under Mr. Russell's guidance. For the first few chapters all might go well. He would probably grasp, at least dimly,

the distinction between "appearance" and "reality"; he might be shaken from some of his ordinary notions as to the validity of the communications made to us by our senses; he might even see the need for asking whether there is "anything beyond sense-data," and if so what its nature can be; but we cannot help thinking that chapters five to eleven inclusive, containing Mr. Russell's interesting and important views on induction, universals, and the nature of relations, would be enough to deter the student from all further study. We can see him throwing down this manual in despair, and we have to urge again that what Mr. Russell is doing is not discussing the problems of philosophy in general, but providing competent philosophers with an excellent introduction to his own pet philosophy, and to Realism, Platonic and otherwise, in general. This is undoubtedly a labour of great value, but it is not what one might expect from the title of the book. Personally we do not complain; but we do wonder what the man untrained in philosophy would make of it all.

Following on the introduction to his own philosophy, Mr. Russell has two interesting chapters on "Truth and Falsehood" and "Knowledge and Error." The notion of truth here outlined is opposed to that held by Pragmatism; truth is regarded as a property of beliefs, but it is a property which does not, as the Pragmatists would have it, depend on belief: the mind, or the will, does not make propositions true by believing them, even if the results of belief are satisfactory; on the contrary, truth is a property dependent wholly upon the relation of beliefs to outside things. Truth or falsehood resides in the object about which the belief is held: in other words, truth is objective, systematic. Idealists would agree in so far forth, but would differ from Mr. Russell in the further delineation of that objective system on which truth depends and to which it belongs. But these are peculiarly technical, elusive, and altogether unsettled problems. With the discussion of "knowledge and error" we get back again more into the world of the plain man. In our intellectual relations with the world about us we may be in one of three conditions: we may be in a state of knowledge, in a state of error, or in a condition of "probable opinion." The only certain knowledge possessed by us is immediate and intuitive; and any state of ours that can be called a state of knowledge proper rests ultimately on what is immediate and intuitive; such states are comparatively rare, perfect knowledge demanding perfect intuition, which we human creatures do not possess. Our most usual condition is that of probable opinion: we proceed always at the risk of being wrong. And with this conclusion we heartily agree. One of the most obvious results of the sincere study of philosophy is to bring home to us the number and extent of the things *we do not know*. We are introduced into the vast realm of "opinion," in which dogmatism is out of place, in which only toleration and charity can move freely, and in which perhaps, the power of understanding must give way to the power of sympathy and love. And this, in a way, is what Mr. Russell himself says in his concluding

chapter, the finest in the book, on "the value of philosophy." Philosophy achieves no positive results; she raises problems which she cannot solve, she evokes questions which she cannot answer, to many she seems utterly useless. But, bring to her service a sincere and loving spirit, and her reward is great and sure. She is a hard mistress, but the joy of her, when once attained, is beyond price. She lifts us above all that is narrow and vain and merely personal; she breaks the hard crust of intolerant dogma with which most of our intellectual life is surrounded; she bids us breathe a freer air and purer atmosphere; above all, she can and does provide grave consolation by giving us at least an approach to the vision of God, and she may even lead us to the inmost shrine where contemplation gives place to worship and intellectual curiosity is sunk in adoration and in love. The genuine philosophical spirit is infinitely valuable, and we can gratefully affirm that it is this spirit, beyond all else, beyond all disputable and doubtful matter, that we find in Mr. Russell's book, and that, above all, justifies its appearance.

S. M.

A PROPHET OF UNITY.

The Great Initiates. By Edouard Schuré. Translated by Fred Rothwell, B.A. London: Wm. Rider & Son, Ltd. Two vols. 7s. 6d. net.

"HOWEVER men approach Me," says the Blessed Lord in the *Bhagavad-gītā*, that beautiful portion of the *Mahābhārata* which enshrines the teaching of Krishna, "However men approach Me, even so do I welcome them, for the path men take from every side is Mine." The facts which we are able to glean after 3,000 years about the life of this "first of the Messiahs" may well seem problematical, but these words fall tenderly on the ears of men who dream of an ultimate synthesis of the religions of the world, based on the unity of mankind as children of God. Truth is greater than all the forms through which it manifests itself, and the Light which lighteth every man coming into the world would be undimmed though the sun and the stars were darkened. Nothing shows this more clearly than the philosophical tendencies of the present time. We are witnessing a strong reaction against the negative attitude of the rationalists and "freethinkers" of twenty or thirty years ago, and the tremendous strides which have been made in experimental psychology, the complete repudiation by eminent men of science of the materialistic conception of the universe, and the revivifying effect of teachers like Bergson upon the experienced and mature no less than upon young and ardent minds, are signs of a spiritual renaissance which must inevitably create a new race of seers and mystics. The first results of this awakening will be a revaluation of many ancient doctrines which we discarded all too lightly when we first began to imbibed the teachings of Darwin, and discovered certain discrepancies in the Bible records. Dogmas are, indeed, harder to kill than we once thought, not because they are born of crude superstition which

can only be overcome when ignorance is destroyed, but because they are the expressions, however imperfect, of sublime and fundamental truths which have never been understood save by great thinkers and sages who realised that they could not be comprehended by the multitude. "Unto you it is given to know the mysteries of the Kingdom of Heaven," said Jesus to his disciples, "but to them it is not given. . . . Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand." Mr. Bernard Shaw once deeply shocked an audience of agnostics who did not realise that the arch-sceptic is often more mystical than the unquestioning believer, by defending the doctrine of the Trinity and the Immaculate Conception. He did not put it in those words—indeed, he said he was no more satisfied with three persons in one than Shelley was satisfied with three primary colours in the rainbow. But he showed that he had clearly marked the limitations of the rationalist, who seems bent on turning the mystery of birth, growth, death, and the resurrection from the dead into a neat little formula which common sense endorses and a child can understand.

Clearly we have not advanced as far as we thought, although each new phase of human experience serves to throw fresh light on the path laid down for the race to tread. Some of us may be justified, therefore, in thinking of life as a gradual unfolding of consciousness from a germ in which knowledge and power and the memory of a divine origin were latent from the first, and that, although each successive development in thought looks like a new discovery, truth is the same to-day as it was in the time of Plato or Pythagoras—the same as it was in that mythic period, shrouded in the twilight of antiquity, to which the Sphinx of Gizeh bears testimony still. What we have to do is to lift, each for himself and according to his capacity, a corner of the veil of Isis, and penetrate into the universal mystery which we have only pushed a little further back when we have discredited a few legends or thrown doubt on the authenticity of certain sayings full of esoteric meaning to which we have temporarily lost the key. And in doing so we shall find much help in books like "The Great Initiates" in which M. Schuré has attempted to re-interpret for us, sympathetically and yet critically, the profound and secret wisdom of the ancients, in which searchers after truth were instructed by the priests of Osiris or the hierophants of Eleusis, on the banks of the Ganges or under the shadow of Mount Sinai. It is the work of a man who has reached that stage in mental and spiritual evolution attained by comparatively few, for whom the question is not, which form of a particular religion shall triumph in the future; nor yet, which religion is destined to reign finally throughout the world; but, how can the eternal truths unchanging from age to age, and underlying *all* religious systems, which we find imbedded in the Vedic hymns and *Upanishads*, no less than in the *Book of the Dead* or the Hebrew Scriptures, be harmonised into a universal faith the realisation of which shall unite all the races

of mankind in the bonds of peace and brotherhood? "The Great Initiates" has gone through twenty-four editions in France, and is to be followed by a work entitled "L'Evolution divine: Du Sphinx au Christ," which will form a sequel to the two volumes under review. Along the line which M. Schuré has taken many will undoubtedly go in the future, accomplishing for the great religious systems of the world what Modernism has done for the Catholic faith. The Modernists have, indeed, made the task of such investigators and reconcilers far easier than it would otherwise have been, for they have supplied them with irrefutable arguments in defence of every effort to spread their activities over a wider field. That vital and energising spirit which receives inspiration from art, science, and philosophy, expressing itself in terms of modern thought and yet fast-rooted in the traditions and experience of the past—how is it ever to be restricted in its scope, or prevented from sweeping into its net the sublime religious teachings and esoteric wisdom of the East, together with the democratic ideals and newer conceptions of spiritual freedom that are quickening the pulses of Europe?

BALLADS AND POEMS.

Drake in California. By Herman Scheffauer. London: A. C. Fifield. 2s. 6d. net.

The Ballad of Two Great Cities. By Harold Williams. London: A. C. Fifield. 1s. net.

The Morning's Cup. By C. H. Frogley. London: A. C. Fifield. 1s. net.

Vale: A Book of Verse. By Leonard Inkster. London: A. C. Fifield. 1s. net.

THERE is something kindling about Mr. Scheffauer's verse which seems to proceed from the depths of a soul stirred by the "cosmic urge"—a Nietzschean vehemence and power which yet do not sweep him out beyond the reach of pity and love. In a former book he dealt exclusively with the titanic emotions, the recurrent tides of birth and death which affect the evolution of stars and planets; in the present volume he returns to the world of men and those strong elemental passions which are still only partly tamed, and which break out every now and then with fresh force and new incentives. Some of these ballads have a force and swing which "gets home" in an unmistakable manner, and the "Ballad of the Battlefield" is a terrible indictment of the war-maker. "I gat me to the battle with many," says one of the "three terrible things" that speak in this poem:

"I gat me to the battle with many—
and many did die,

Whiles they who scribble with pens saw
no wounds and heard no cry.

Where the sword or the shot slays one,
the pen slays ninety-and-nine;

In the sight of men I was slain by the
pen, father and mother mine."

Mr. Harold Williams takes up the burden of the modern city, and is struck—in the characteristic modern manner—with its contrasts of poverty and wealth. He achieves more success, however, with such poems as "The Immutable" and "The Buddha of Kamakura," which breathe a

quiet spirit of hope and brave acceptance of life's ills, and with some dainty verses on well-worn themes that have still a perennial fascination. Mr. Frogley has written some charming lines about children in a book of pleasant verses, which is, perhaps, more concerned with birds and flowers and the murmur of streams than it would have been if he had not remonstrated so effectually with his "muse" for filling his every tuneful hour "with ethic preaching"—a bad habit which she instantly dropped. In a poem called "Inspiration" he says:

"Tax not the poet with his verse
A plainer meaning to rehearse,
For no man knows the full intent—
The utmost that his word has meant."

We recall these words with a sense of relief after reading some of the rather obscure stanzas of Mr. Leonard Inkster, the meaning of which does not leap to the eye immediately. Mr. Inkster can, however, give us simple and poignant lines, and the note of pathos, too, as in "The Journalist's Chant," or a poem like "Portraits," which apostrophises a grown-up "child," who

"trips down time among
A crowd of smiles, because 'tis tears or
smiles;
And one must keep from tears, because the
miles
Of life are hard, and without laugh and song
The days too long."

VAGROM MEN. By Alfred T. Story. London: Duckworth & Co. 2s. 6d. net.

THERE is a fragrance about Mr. Story's pleasant studies of human nature, as if sprigs of rosemary and lavender had been pressed between the pages. He has charming things to tell us about old inns and penny gaffs, herb-gatherers and book-sellers, roadside vagrants and the inmates of almshouses sketched with a delicacy and tenderness that are quite out of keeping with these bustling days of self-realisation and the strenuous life. He is something of a sentimentalist, but not in the least prudish or "Miss Nancy-ish," as he says a small town is apt to be if it is not a market town. And there is a hint of ancient as well as modern philosophy in his snapshot of the naughty cousin, who had the artistic temperament which is "about equal parts angel and devil." Marius was only fifteen, "but it would be a mistake to regard him simply as a youth of fifteen. The angelic part of him was barely eight, the dæmonic had leapt to at least twenty." We might, if space permitted, go on to quote from "The Puppet Show," with its symbolical touches; or make the reader acquainted with old Ambrose L— of the Trinity House of Hull, and his wife, whose voice was "small and tiny like that of a person who has lived long and intimately with a gramophone, and has fallen into its metallic way of speaking"; or loiter with the lame idealist in rags and tatters who sprinkles seeds of *Cytisus scoparius* on bare, sunny banks that passers-by may

hereafter rejoice in the "flower o' the broom." Mr. Story is a lover of mankind, and his heart is with the "common people." "It is sometimes thought," he says, "that culture and good manners percolate downwards. A mistake. Like that of the sap in a tree, the determining movement is ever upwards. Note the changes of language. They come up from the masses. . . . If, therefore, you want to work a change in a nation, do not begin with the so-called upper classes; leave, too, the middle classes alone. . . . Begin with the lowest, the humblest, with the hewers of wood and drawers of water, with the cobbler, the coal-heaver, the tailor, the miner, the dustman, with the lowly toilers of every class. They are the readiest to get at; they respond the quickest, and the heaven, once at work among them, will speedily leaven the whole lump."

METRED PLAYLETS. By W. Winslow Hall, M.D. London: A. C. Fifield. 1s. net.

DR. WINSLOW HALL's little book, for which he should have found a happier title, is an odd collection of dramatic experiments which are well calculated to whet the "critical tomahawks" to which he humorously alludes in his preface. Its purpose is explained in a neat Epilogue, which runs:

"What means this puppet-dance,
Thou holder of the strings?
We grasp not at a glance
What means this puppet-dance.
Ah! rarely, while we prance,
Thou show'st, by glimmerings,
What means this puppet-dance,
Thou holder of the strings."

The first "playlet," "Boundabitt's Tea Party," is grotesquely farcical, and inferior, we think, to the rest, although it has the first place. "Of Such" might be called a sort of Utopian tract, in which a fantastic old man, who imagines himself an Emperor, is proved at last to have scarcely enough ability to cut laces for a cobbler who has proved to him that there is no wealth but in what the workers make for use. "What Dreams May Come" is described as a "modern morality." It is a curious study in psychical research not without originality, although the methods by which the Hyde Park atheistical orator is led to believe in spirits are somewhat melodramatic. The playlets have, we understand, been translated into Esperanto, "ready for the day," as Dr. Hall explains, "when an awakened world shall clamour for the joy of them." By which it will be seen that the author has a sense of humour as well as a belief in a universal language.

WHAT IS JUDAISM? By A. S. Isaacs, Ph.D. New York: Putnam's Sons. 5s. net.

DR. ISAACS is Professor of Semitics in the University of New York, and the present volume is a collection of articles contributed by him, from time to time, to the *North American Review*, and other magazines. As magazine articles these essays served their purpose well, and their

brevity was the necessary condition of their original manner of publication. But as a collected volume they are disappointing, and they give no adequate answer to the question on their title-page: "What is Judaism?" The title invites a comparison with the famous work of Harnack (under its English name); and it is not Harnack who will suffer by the comparison. If Dr. Isaacs had melted his essays down into one consecutive treatise, of no greater length than the present volume, he might have done more effective service to the cause which, as a Jew, he has at heart. There are many suggestive thoughts and excellent remarks in his pages; but the effect of them is impaired by the scrappiness of the whole. Judaism is presented mainly as seen in America, a fact which will, perhaps, make the book more helpful to American than to English readers.

THE RELIGION OF ISRAEL UNDER THE KINGDOM. By A. C. Welch, Theol.D. Edinburgh: T. & T. Clark. 7s. 6d. net.

THE contents of this book were given as lectures in Glasgow, on the Kerr foundation, some few months ago. It is one of the conditions of the trust that the lecturer shall publish the lectures, at his own expense, within twelve months from their delivery. The book represents, accordingly, the discharge of an obligation rather than the supply of a felt want. The lectures are decorous and edifying, but not distinguished by any particular originality of thought or treatment. They have not made upon the present writer the impression that the lecturer had anything that he was burning to say. To write well of the prophets, especially of Amos, Hosea and Isaiah, some spiritual kinship with the prophets is desirable. It is doubtful whether Dr. Welch could have made Jeroboam uneasy, or have inspired Hezekiah to defy Sennacherib. The lectures are agreeable to read, and no doubt gained much, in delivery, from the personality of the lecturer.

FOR THE CHILDREN.

JOHN MILTON.
1608-1674.

I.

"My song shall be of mercy and judgment: unto Thee, O Lord, will I sing."—Ps. ci.

CROMWELL, you know, was Lord Protector of England for five years. During this time he had a secretary to help him with all his business, and that secretary was John Milton. Milton was an even greater man than Oliver Cromwell, for besides spending his life in fighting for freedom in England, as Cromwell did (only that while Cromwell fought with his sword, Milton fought with his pen—that is to say, his writings), he wrote a poem which is known all over the world, and which is only second in greatness to the plays of Shakespeare.

Many people—perhaps I should say *most* people—have no very clear idea as to why they are born into the world. They live, they eat, and drink, they carry on their trade, they are married, they die, and all the time they don't feel that there is any one thing that they can do that hundreds of other people could not do just as well. It is different with those to whom God has given great gifts—great talents for governing, like Cromwell; preaching, like Latimer; writing books, like Sir Thomas More; discovering new lands, like Drake; writing poetry, like Caedmon, Chaucer, and Milton. They feel that they are sent into the world to do something which no one else can do so well, and all their lives long they never rest until they have done it.

It was so with Milton. From the time when he was a boy, he believed that he was sent into the world to write a great poem, and he began to prepare himself for it very early. His father was a man who was fond of learning, and was skilful in music too, and he brought up the little John Milton to know Latin and Greek when he was very young, and to understand music, so that he remained fond of it all his life. He was born in Bread-street, in London, in 1608 (*i.e.*, in James I.'s reign); he went first to St. Paul's School, and afterwards, when he was 16 years old, to Cambridge. Here he studied hard for seven years, and began writing some of his shorter poems, which are very beautiful. As it is very common to give boys nicknames at school and at college Milton had one, and we are told that he was called "The Lady," because he was so careful in his behaviour, and so particular about being clean and neat in his dress. He did not mind a bit, however, if people laughed at him about this, for, as I told you, he was preparing himself to be a great poet, and he tells us in his own words how he believed one could best do so. He says, "He who would not be frustrated of his hope to write well hereafter in laudable things, ought himself to be a true poem." That means that he ought in all his words and deeds to act as nobly as he can, and the reason that Milton wrote such a great poem at the end of his life was because all his days had been well spent.

After leaving Cambridge, in 1631, he went to live in his father's home at a place called Horton in Buckinghamshire, and here he stayed six years, studying so hard and well that he got to know Italian and Hebrew (the ancient language in which the Old Testament was first written) as well as Latin and Greek, and writing several of his most beautiful poems. "Comus" was one of these. Another was on the death of a college friend of Milton's, who was drowned while crossing the Irish Channel. This poem is called "Lycidas," and in it he breaks out into indignation against the idle bishops of the day, who only cared about being rich and powerful themselves, and thought nothing about the poor people or how they could help them. He compares these bishops to bad shepherds who understand nothing about their business, so that "the hungry sheep look up and are not fed." We see from this that Milton was a Protestant, and later

when the Civil Wars began in England he sided with the Puritans, and was very eager to help them. That is why he became Cromwell's secretary.

Besides these poems, he wrote at this time two which are very well-known, called "L'Allegro" and "Il Penseroso" (these are two Italian words which mean the "cheerful" or "merry" man and the "thoughtful" or "grave" man). They describe life in the country as it appears first to a cheerful man, then to a thoughtful one, and they are full of beautiful descriptions of country sights and sounds. The cheerful man hears the lark singing outside his window; he gets up to see the sun rise, with all the gorgeous-coloured clouds round it, and to hear the mower sharpening his scythe, and the hunter's horn in the distance; he likes going to merry-makings in villages, where people are dancing under the trees, and where, when night comes on, they sit round the fire and the old grandmothers tell stories about fairies and goblins—how a tricky goblin would do a night's work for anyone who set him a bowl of cream to drink, so that when the farmer woke up in the morning he would find all his corn ready threshed by this busy spirit; music, too, the cheerful man loves. The thoughtful man likes walking in shady woods, and when night comes on, rambling over hill and dale, and watching the moon with the clouds flying across her face and listening to the song of the nightingale. He does not care for much company, but likes better to sit by his fire in the evenings, thinking about all the books he has read, listening to the cricket chirping on the hearth, and the watchman tinkling his bell outside and singing a charm as he used to do, to protect the houses from fairies and evil spirits. The thoughtful man loves music, too, but he likes the more serious kinds of music the best—to hear the organ in a great cathedral, and the choir singing anthems that "bring all Heaven before his eyes."

These two poems as well as "Comus" and "Lycidas" are among the most beautiful in the English language, but Milton was still not content; he felt that he had to write something better still; and in order to get more knowledge of the world and of the good and learned people of other countries, he left Buckinghamshire in 1637, and went to travel in France and Italy. In Florence he saw Galileo, the great Italian astronomer, who invented the telescope, and was in prison because he had declared, like Copernicus, that the earth went round the sun (as we now know it does), not the sun round the earth. The Inquisition (do you remember how this Court of Law sentenced Joan of Arc?) said he was teaching what went contrary to the Church's teaching, not seeing that the truth is the teaching which is the most pleasing to God. In Rome Milton saw a wonderful set of paintings by Raphael, the great Italian painter: they were pictures of the whole of the Bible history, and may have partly given Milton the idea for his poem of "Paradise Lost," which we are coming to presently. When he had been abroad for three years, news reached him of the beginning of the Civil War in England, and he made haste

home, for he says: "I considered it base that while my fellow-countrymen were fighting at home for liberty, I should be travelling abroad" for the sake of learning. You see how well this agrees with what he said before—that a man who wishes to be a poet should be himself "a true poem." Much as he loved learning, he felt that he would have been cowardly and idle if he had stayed abroad when he was able to help his country people at home. So he returned to London and began writing in praise of liberty and against the injustices done by the bishops in such a way as to stir up people's hearts and minds to fight still better. He knew, you see, that being a scholar and a great writer he could do more good in this way than by going into battle and fighting with his own sword and gun, and he wrote not in poetry but in prose, that it might be plainer to everyone. His writings became very widely known, especially one called "A Defence of the People of England," which he wrote while he was Cromwell's secretary, and which showed that the execution of Charles I. had been right and necessary. A good many of these writings were in Latin, which, of course, only learned people could understand, but it was the language that all scholars used then, even more than now, and they admired and loved Milton's writings when they agreed with them. Of course there were a great many people on the King's side who thought Milton a bad man, who was quite in the wrong, but every great man has to make some enemies as well as friends if he does what he feels to be right. And now we come to the great misfortune of his life, which you shall hear about next week.

DOROTHEA HOLLINS.

MEMORIAL NOTICE.

MRS. IDA THOMSON.

THE congregation of the Church of the Divine Unity mourns the death, under tragic circumstances, of Mrs. Ida Thomson, wife of Mr. James Thomson, the son of the late Professor James Thomson, and nephew of the late Lord Kelvin. While travelling to Oxford to meet one of her brothers, who was on a visit from Canada, she fell from a train near Loughborough and was accidentally killed. Mrs. Thomson was the daughter of Mr. S. A. Oppé, a silk merchant settled at Lyons, who came to reside in London shortly after the birth of his daughter in 1871. One of the most potent influences in her life was her friendship with the late Mrs. Leonard Huxley. Among her intimate friends were the professors of Armstrong College, and at the various social gatherings in her home one was always sure to meet several of the most intellectual people of the district. In charitable activities she was not less known, her chief interest being in work among the blind. As a member of the Home Teaching Society for the Blind, she

developed a scheme of work, and organised the sale of the articles made, in such a manner that the blind women of the district found means of increasing their scanty incomes. She served on the Charity Organisation Society, and was engaged in the Guild of Help. Another benevolent undertaking in which she was deeply interested was the Mothers' Welcome, an organisation for providing food at small cost to mothers who are bringing up children, and for giving advice and help in cases of sickness. She was also an active member of the Ladies' Hostel, an institution for providing home-like accommodation for young ladies employed in various capacities. All who knew her feel the loss of one whose refinement, kindness of nature, and gentleness made at once a deep and lasting impression. The funeral was conducted by the Rev. Alfred Hall.

MEETINGS AND SOCIETIES

SOUTHERN UNITARIAN ASSOCIATION.

THE thirty-fifth annual meeting of the Association was held at St. Thomas' Chapel, Ringwood, on Wednesday, July 17, in perfect summer weather. All the ministers of the constituent churches of the district were present, with the Rev. C. C. Coe, a former president, and a considerable party from Bournemouth and Poole, including Mr. Wm. Carter, another former president. The congregations of Southampton and Newport were also represented. The Revs. S. M. Crothers, preacher of the annual sermon, and W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, were the special guests of the day. Lunch and tea were served in the school-room, the larger number who came for tea overflowing into the shady places on the grass of the chapel yard.

The annual meeting was held in the chapel after lunch, the President, the Rev. H. S. Solly, in the chair. The report recorded a considerable amount of work done for the renovation of buildings and improved apparatus, and several fresh efforts in the direction of extended beneficent activity in the churches of the district, such as the "Martineau Club" for young men at Poole, the gymnastic class for boys at Newport, and the evenings for children and young people at Southampton. The reports from the churches included a farewell message from Chichester, which is transferring its allegiance to the Provincial Assembly of London and the South-Eastern Counties. The recovery of the old minute books of the original Southern Unitarian Society, dating from 1801, and of the Southern Unitarian Fund Society, dating from 1815, united in the present Association in 1877, was noted, with minutes in the handwriting of their earliest secretaries, Russell Scott, Robert Aspland, and W. J. Fox. The statement

of accounts presented by Miss E. J. Spencer, the treasurer, showed a balance of £26 8s. 9d. on the general account.

THE PRESIDENT, in moving the adoption of the report and accounts, said that while they had no great things to record, it was a cheerful report, and they might certainly feel that they were handing on the torch and keeping the flame burning on the altar. He referred to the encouragement they gained from the remarkable success of the effort being made to increase the Sustentation Fund. They felt that in their little group of churches they would have a reserve of force behind them, and while they often had a hard struggle, if they did their best they would certainly not be deserted. It was a splendid discipline of the spirit to serve in those little congregations; their persistence proved the loyalty of their people, and they might feel confident of the future.

MRS. WILLIAM CARTER, in seconding, dwelt on the importance of caring for their young people, and, by the touch of personal sympathy, making them feel that they were wanted. As to their services, she thought there was sometimes a lack of clear appeal that would make people understand their position as Unitarians. They had a glorious opportunity, for there were many who now lived in an atmosphere of unacknowledged Unitarianism, whom their services ought to touch and educate and enlighten, and she longed that they might be gathered into the fold.

The resolution was adopted and the officers and representatives appointed, the Rev. H. S. Solly being re-elected president, Miss Spencer treasurer, and the Rev. V. D. Davis secretary.

The Rev. C. C. Coe then moved, the Rev. A. R. Andreae seconded, and it was resolved: "That this meeting warmly endorses the appeal of the Sustentation Fund for the raising of a further capital sum of £50,000, and urges the members of this Association to unite together to make a common contribution to the Fund."

A welcome was extended to the Rev. W. Copeland Bowie, on the motion of Mrs. Cogan Conway, seconded by Mr. W. H. Scott, and to Dr. Crothers, on the motion of Mr. Leslie Chatfield-Clarke, seconded by the Rev. J. Ruddle, the memory of Dr. Crothers' previous visit in 1906, when he preached the annual sermon at Newport, being gratefully recalled. Both guests made cordial response, and the meeting concluded with thanks to the Ringwood friends for their hospitable reception of the Association, to which the Rev. C. E. Reed responded.

After tea, service was conducted in the chapel by the Rev. G. W. Thompson, of Portsmouth, and the sermon was preached by Dr. Crothers.

DR. CROTHERS' SERMON.

That we are "labourers together with God" was the burden of the sermon, and the text 1 Cor. iii. 9 was contrasted with Romans ix. 20, 21, showing how the conflict of thought remained unsolved in the Apostle's mind. But the former text was the watchword of liberation, of spiritual freedom. That man was a creature in the absolute power of God, like clay in the hands of the potter, became a crushing thought in the doctrine of Calvin and

Jonathan Edwards, and they found it in Paul. It seemed to be there in unrelieved conflict with the other thought of freedom and joy in the spirit. The question for them was, what they were to do with it. It represents, said Dr. Crothers, the tyranny of the actual over the ideal and the possible, the tyranny of things as they are in the world over what we feel they ought to be and we can help to make them. And our religion bids us not be daunted by this thought, but realise that God is with us in the effort to resist and overcome, that that is what we are here for, to work out His higher purpose in life, to be fellow-workers, fellow-creators with Him. In the history of the Christian Church we see constantly how forms of that other doctrine, dominating the mind even of great religious teachers, have stood in the way of freedom and progress and made of the Church, not the leader towards a high spiritual ideal, but a power on the side of reaction, making not for emancipation but for compromise, a defender of things as they are, too often on the side of oppression and wrong. That comes of the perversion of the truth of the absolute power of God, blind to the deeper spiritual truth of that high calling of our life, in which He gives to us of His power, that we ourselves may have the energy of faithfulness and be fellow-workers with Him.

The prayer, "Thy will be done," is an utterance of faith and hope, an assertion of what ought to be. We see before us the ideal of right, of truth, and goodness. For the present it is weak, and to many seems impossible to realise. But it is God's will, and because we believe that, we will not be discouraged. "Even if I die for it," a true man says, "God's will is done through my faith." That is the way for us, in obedience, not to the God of things as they are, but to the living God of the urgent spiritual ideal, who has a better purpose for us and calls us into this field of true endeavour. Slowly the world has been working its way out of the old conception of arbitrary power, the paralysing conception that the will of God is revealed to us by the things already accomplished and not rather in the things that ought to be. The most emancipating idea, said Dr. Crothers, has come to us through science, the idea of progressive evolution. It brings to us an enlightenment not given to the ancient world, even to the Apostles and saints in their struggles with those conflicting thoughts. The present form in which life exists is not absolute and final. Forms are fugitive; it is the creative power at the back of them that matters. The man of science proves it in a thousand ways, and the man of religion feels it.

If I disobey the powers that now seem strongest in the world, am I rebelling against God? Is that irreligion? No, it is one of the ways in which the Creative Spirit always manifests itself. God's will is not revealed in any settled form; whether of opinion or of social life. Behind all the forms of things already attained is the great word of religion, a word endless in its possibilities; "Be ye perfect even as your Father in heaven is perfect." We are with God in the world. He is in the world, not in a completed purpose, but

in a purpose to be fulfilled. God is in the world in the urgency of righteousness, in ideals unfulfilled, in high hopes, in rebellion against evil, in self-sacrifice. God is in the world, not in the power that built and nailed together the Cross—not there, but in the power that endured the Cross, despising the shame. The true idealist is the man whose soul sees the perfection which his eyes seek in vain. The thing that matters is not the present form of life, the thing already accomplished, but the power that keeps on, that rises eternally in the human soul. We are not mere creatures; if we were, there would be little hope for us. The true significance of the human soul is that it is a creator, that it rises out of the dust, no longer yields, but directs and plans, and at its highest feels the Power that is planning with it. We can conspire with the Eternal to take all that is evil in this world and work upon it and against it, till we shatter it to bits. Then we can, God working with us—we can slowly remould it nearer to our own desires.

It is the miracle of human life that in us arises this power of the Spirit. A little child is born and grows unconsciously until at last self-consciousness, and world-consciousness, and God-consciousness come. We cannot explain what happens. But it does happen, and it is the great marvel. Here am I, not an atom in my body, not a molecule in my brain, but has existed in some form or another since the world began. These atoms have been floating about in the star dust. They came together as worlds were formed. They have been in the flame, they have fallen as dew and rain. They have whirled about perpetually obeying laws they did not comprehend and could not disobey. And now something, I know not what, says: "I am, I will, I can"—until at last there comes the sense of sonship to a Power like myself, but infinitely more than myself. Something within me says, "I will arise and go to my Father." I, the creature of a day, I that am akin to the dust of the field, I that am ignorant, I that am sinful, I will arise, and I will go!

What does it mean? It means that there is a power in every conscious personality, a power that grows as the soul grows, that is linked to the eternal destinies of the universe. It is not the clay in the hands of the Potter, it is a Power creative, that makes a man consciously and gladly a fellow-labourer, a fellow-creator with God.

And what does it mean, Dr. Crothers asked in conclusion, to us who have fought our way out of the limitations that have cramped humanity in the past, to us in this fellowship of liberal religion? It mobilises our spiritual forces, it links itself with every effort for the advancement of mankind. In the prayer, "Thy kingdom come," in effort persistent and heroic, in self-sacrificing service, as free men, creative of the new world, in which righteousness shall be supreme, we are brought nearest to the will of God. It is not for us to be conformed to this world (as Paul said, rising far above his figure of the clay formed on the potter's wheel), but transformed by the renewing of our mind, until we know what is the good and acceptable and perfect will of God.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Banbury.—The Sunday-school anniversary services were held on Sunday last. Addresses were given in the afternoon and evening by the minister, the Rev. H. D. Stephenson, B.A., good congregations being present on both occasions. Gifts of flowers brought by the children were sent to the hospital and to the workhouse infirmary.

Belfast: Appointment.—The Rev. Ernest Harold Pickering, B.A., of Gee Cross, has received and accepted a unanimous invitation to become minister of All Souls' Church. It is expected that the installation will take place on October 1 next.

Gee Cross.—The Rev. F. H. Vaughan, B.A., of Mansfield, has received and accepted an invitation to become junior minister at Hyde Chapel as colleague to the Rev. H. E. Dowson.

Hollywood.—Anniversary services were held at Kingswood Chapel on Sunday, July 21. The morning preacher was the Rev. Charles Thrift, of Fazeley-street Mission. The Moseley Unitarian Christian Church choir helped in the musical part of the worship. The preacher in the evening was the Rev. Ellison A. Voysey, M.A. The collections realised close upon £16.

London Lay Preachers' Union.—A very successful meeting was held on July 22, by kind invitation of the congregation, at Ilford Unitarian Church. From 6.45 to 7.30 p.m. tea was provided, and a short service was then held in the church, the preacher being the Rev. A. H. Biggs. In the course of his address Mr. Biggs emphasised the necessity of replacing the outworn beliefs of the past by a living faith in the Divine Immanence, which would bring to the individual a sense of spiritual power and responsibility in the thought that every life formed a part of the Eternal Life of God. A conference subsequently took place in the schoolroom, the subject being "Unitarianism and the Religion of the Old Testament Contrasted." The openers were Mr. E. Capleton and Miss Amy Withall, both of whom dealt with the exclusiveness of the old Judaism and the inclusiveness of modern Unitarianism; with the emphasis in the Old Testament laid upon the Transcendence of God, and the modern attraction to the thought of His Immanence; and with the difference of spiritual attitude between those who look for a Redeemer to come, and those who trust in the present Spirit of God in the hearts of men. In the discussion which followed the Rev. W. H. Drummond and Messrs. A. D. Beckwith, J. Kinsman, and W. T. Colyer took part. A very cordial welcome was extended to the visitors by Mr. E. R. Fyson, chairman of the congregation, who presided over the meeting. Owing to pressure of other engagements, the President of the Union, Mr. H. G. Chancellor, M.P., was unable to be present.

National Union of Unitarian Lay Preachers.—A committee has been at work preparing rules and suggestions for a National Union of Unitarian Lay Preachers. They met in London at Whitsuntide, and they have now issued an interesting communication to the various existing local and district unions of lay preachers. Mr. H. G. Chancellor, M.P., is president, and Mr. Stanley P. Penwarden, of 35, Grosley-road, Hornsey-lane, London, N., will act for the present as secretary and treasurer. Mr. Penwarden will be pleased to send

information respecting the Union to lay preachers. A meeting will be held next Whitsuntide for the further development and organisation of the Union.

Sheffield.—We are glad to learn that the Rev. C. J. Street, who has been ordered a lengthened period of rest from his ministerial duties at Upper Chapel, is already much better. The July number of the *Record* contains the first part of a list of the original members of Upper Chapel in 1700. It is interesting to observe that several of the surnames still occur on the membership roll, bearing witness to a long family connection with the congregation.

Synod of Munster.—The annual meeting of the Synod of Munster was held in Stephen's Green Church, Dublin, on Wednesday, July 17. Reports from the congregations connected with the Synod were handed in, from which it appeared that considerable new life and activity were being manifested by the Dublin congregation, shown by an increased membership, and by regular evening as well as morning services attended by considerable numbers of inquiring strangers. A new organ had been built for the church, and other structural changes made, including new and improved heating and ventilating apparatus, electric lighting, and new seating in the gallery. As regards Clonmel, services had been regularly maintained throughout the year, partly by supplies, but chiefly through the disinterested services of the Rev. R. J. Orr, who was resident in Clonmel, though not as the ordained minister of the church. At Cork several ministers had been heard during the year with a view to filling the vacancy caused by the resignation, a year ago, of the Rev. G. V. Crook; and it was hoped that before long a resident minister would be appointed. A resolution was passed by a unanimous vote of the Synod, expressing sympathy with the Rev. G. V. Crook, a former Moderator of the Synod, in the difficulty he was experiencing in finding another settlement, and the hope was expressed that he might soon meet with a congenial sphere of work. The next meeting of the Synod was fixed for Clonmel on the second Wednesday in July, 1913.

The Unitarian Van Mission.—It is matter for very sincere regret on the part of the missionary agent that the services of the missionaries in the early part of the present season have received rather less than the customary measure of acknowledgment. The work that is voluntarily done for the Mission by ministers and laymen in the field is the main cause of its success, and for that reason should not be lightly passed over. Often, too, the meetings themselves prove sufficiently interesting to warrant public mention. Since the end of June meetings have been held in the following places:—No. 1 Van (Wales): July 1 to 7, Trecynon, the Revs. Jenkin Thomas, R. J. Jones, G. Neighbour, and E. R. Dennis, and Mr. Ben Davies; July 8 to 15, Aberaman, the Revs. D. G. Rees and G. Neighbour, and Mr. John Lewis; July 15 to 21, Mountain Ash, the Revs. J. Tyssul Davis, H. V. Mills, J. Park Davies, and C. Neighbour. No. 2 Van (Midlands): July 1 to 9, Congleton, the Revs. W. A. Weatherall and Dr. Griffiths; July 10 to 14, Macclesfield, Dr. Griffiths and the Rev. W. G. Cadman; July 15 to 21, Market Drayton, the Rev. D. J. Evans. No. 3 Van (London): July 1 to 7, Southend, the Revs. Fred Hall, T. Elliott and Messrs. Sloman and Corner; July 9 to 14, Plaistow, the Revs. F. Hall and J. M. Whiteman and Mr. Bertram Talbot; July 15 to 21, Forest Gate, the Revs. W. H. Rose, J. M. Whiteman, and J. Ellis. No. 4 Van (Yorkshire): July 1 to 7, Selby, the Revs. A. G. Peaston and J. Dale; July 8 to 18, Goole, the Revs. H. F. Short, L. Clare, and G. Pegler; July 18 to 21, Howden, the Rev. G. Pegler. The following statistics of the Missions will be found interesting:—The Welsh

van has held 40 meetings and 14 others have been lost owing to cold and rain and other causes. The attendances have totalled 9,465, and the average is 236. The Midlands van held 46 meetings and lost 17; attendances, 15,180; average 330. The London van had 56 meetings and lost 12; attendances, 17,575; average, 314. The Yorkshire van held 48 meetings and lost 14; attendances, 7,795; average, 162. Total 190 meetings, attendances 50,015, average 263. These figures are satisfactory in view of the unsettled weather that has prevailed, which, in addition to causing the loss of over 50 meetings, very seriously interfered with the attendances at many more. Wales has scarcely yet answered expectations and Yorkshire has suffered through the handicap at the outset; but London and the Midlands are excellent, in spite of everything. Many remarkable meetings have been held in the Potteries, and nearly every town responded to the van message. We recall one instance. Here is a town in which the Revs. R. N. Cross and L. Short are successively missionaries. When the van went to the place first it met with serious opposition. The seed that was sown, however, bore fruit. Young men in one of the largest places of worship kept in touch with the Mission, and so made their influence felt that to-day the chapel is a centre for the dissemination of advanced principles. Unfortunately, a secession occurred, and the more conservative element in the congregation withdrew. But the cause has not really suffered, and both parties are carrying on the work according to their own ideas. Another chapel has also come into line, and so when the van comes again this season it finds that it is voicing the popular aspiration and is received in splendid earnest by the multitude. In Wales, one of the most interesting places visited is Mountain Ash. When the van was there on a former occasion large meetings were held, and it was considered that there was a good opening for a church. A liberal section of the Baptist Church had, however, withdrawn with their pastor, the Rev. George Neighbour, and it was deemed advisable to avoid any seeming rivalry with him and his friends. Since then this congregation has joined the South-East Wales Unitarian Association and the Mission this year finds a church of its own denomination to welcome it. An interesting item also is furnished by the London van. At Plaistow a score of men signed a paper urging that further meetings should be held in the place. These friends held a preliminary meeting in the Forest Gate Church last week but one, and it was then decided to give effect to the recommendation. Those present formed themselves into a committee to carry out the local arrangements, and the Rev. J. M. Whiteman agreed to deliver a series of open-air addresses at the Greengate end of Dongola-road, Plaistow, on Wednesday evenings. The first of these meetings has been held this week. Next week the London van will be at Walthamstow, and for the next fortnight the meetings will be conducted by members of the London Lay-Preachers' Union. All communications respecting the Mission, and all contributions in aid of the work—and these are greatly needed—should be sent to Thos. P. Spedding, Missionary Agent, Essex Hall, Essex-street, Strand, London, W.C.

West Bromwich.—The Sunday school anniversary services in connection with the Lodge-road Unitarian Church, West Bromwich, took place on Sunday. In the morning the Rev. F. A. Homer took the service. In the evening the pulpit was occupied by the Rev. Hugh Towl, Pastor of the High-street Congregational Church, West Bromwich, while the Rev. F. A. Homer conducted the service at the Congregational church. There was a crowded congregation to welcome Mr. Towl on his first visit to Lodge-road Church. The offerings showed an increase on last year.

NOTES AND JOTTINGS.

THE MEETING HOUSE AT GAINSBOROUGH.

The Rev. W. R. Clark-Lewis has written a pamphlet dealing with the foundation and history of Beaumont-street Church, Gainsborough, one of the many hundreds of meeting houses which were erected during the latter years of the seventeenth century and the first decade of the eighteenth century. There are indications that lead the writer to think the congregation existed earlier than 1688. "It is recorded that one Matthew Coats had his house licensed for worship in the year of the Indulgence of 1672 . . . The Meeting House stood amidst pasture land as late as 1810. The men who figure in the earliest trust deeds are possibly some of those who left the church at the period of 1662, and may be the direct descendants of those Puritan Fathers who remained in their own country, while some went in search of a new home elsewhere. . . From 1700 to 1907 there have been eight ministers, four of whom served the Meeting House for 182 years."

THE HOME OF THE JAPANESE WORKMAN.

The July number of the *Vineyard*, which keeps up its reputation as one of the most readable and original of the smaller monthly magazines, has a delightful article by Mr. Hadland Davis on "Japanese Arts and Crafts." We are told much about gardens and swords, pictures and fans, and the religious solemnities observed in connection with their work by "weaving maidens," and those who fashion steel blades superior to those of Toledo and Damascus. Mr. Davis reminds us of one of the pleasantest facts of life among the working-classes in Japan when he says "the humble Japanese home always contains a picture after a great artist. The *kakemono* is not hung up on the wall and left there to take care of itself. The picture is studied, revered. If it should show the least sign of fading, it is put away in a lacquer box, and another hung up in its place. No Japanese room, whether it be in a large house or a small one, is ever turned into a picture gallery, as is so often the case with us in England. The people of Nippon have learnt to sit down and study a picture with the same attention a Nature-lover gives to a sunset, or to the purple and silver mystery of a night sky."

TWENTY-MILE WALKS WITH DICKENS.

Mr. Marcus Stone, one of the most popular of living artists, has recently given a few reminiscences to the indefatigable reviewer. He confided to a representative of the *Daily News and Leader* that he had at least one talent—that of being lazy, but this statement is borne out neither by his pictures nor by the account he gives of the long walks which he and Dickens used to take when Mr. Stone paid one of his frequent visits to Gad's Hill. "At three o'clock every afternoon," he explained, "we used to have a twenty-mile walk in the country round. Dickens spoke but little while walking, and this, after a time, led me to discover the secret of his amazing industry. He sat only for a few hours at his desk, and I always wondered how he could be so

prolific an author. Well, owing to his taciturnity in our country walks, I began to suspect that it was then he evolved most of the plots of his novels. His brain was active all the time, and the task of reproducing on paper the things he imagined and thought about became more or less a mechanical process."

* * *

"Dickens," Mr. Stone added, "was one of the greatest and kindest men I ever met. He was always a good Radical, which I claim to be myself, and employed a portion of his daily work in rendering some service to his neighbour. He was imbued with the true Christian spirit. What particularly struck me at Gad's Hill was the atmosphere of calm and comfort one felt at once on entering the house."

A LEGEND OF ST. DRUON.

A charming little story about St. Druon, Bishop of Arras, an unpretending saint of Flanders around whose name many legends have gathered, is told in the summer number of *Bird Notes and News*, which has translated it from *Le Petit Journal* :—

"St. Druon was walking near Arras at the seed-sowing season, and as he passed by a field he met a peasant whose newly-sown furrows were being pillaged by a flight of birds. 'Who will rid me of these accursed thieves!' cried the man. 'I would part with my share of paradise if not one single bird could approach within a league of my farm.' 'Never mind,' said the Bishop, drawing near; 'there is no need to call so loud for such a favour.' Then, tracing a sign in the air, he said, 'My friend, your prayer will be granted.'"

* * *

"Returning to the village a year later, he found the same peasant seated outside his cottage, dejected, his head buried in his hands. 'What ails you, my friend?' asks the Bishop. 'What ails me?' repeats the other in anger. 'It is you who are the cause of my misfortunes. The insects devour my crops, because the birds no longer come and eat the grubs and worms; the field-mice ravage my ground, and leave me not a single root now that the owls and hawks no longer make war upon them. And all round me is dull and sad because I hear no more the songs of the nightingales.' St. Druon said to him with a smile, 'A year ago you wanted to give your share of paradise if no bird could come within a league of your fields, and now you are in despair because you have your wish!'"

EXCAVATIONS IN THE SUDAN.

Recent excavations at Meroë, between Athara and Khartum, with its pyramids and tombs of Ethiopian kings and queens, have brought to light many hidden treasures, temples, sculptures, and fragments of pottery which furnish illustration of unexplained or neglected passages in ancient writings. Some of the results of these excavations are now on view in the rooms of the Society of Antiquaries at Burlington House. Of special interest is a discovery made by Mr. Schliephack, the skilled artist of the staff, of a fresco in one of the official buildings. "The theme of decoration," says the *Times*, "shows the King and Queen seated in state, their feet upon the bowed and sometimes

tortured forms of prisoners. In front of the Monarch his chief agent, or grand vizier, is seen, clad in gorgeous robes, and upon his neck a small cross hangs as a pendant in the ordinary way. The cross as a Christian emblem is not hitherto known in the earliest centuries of Christianity; but the frescoes, it would seem, must be assigned on independent grounds to within a century of the birth of Christ."

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

NOW READY FOR JULY.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

The Power of Suggestion. Edgar Thackray, [M.A., Ph.D.]

A Bygone Village. Emma C. Drummond.
A School in Madagascar. T. F. M. Brockway.
Reading for Children. Charles Roper, B.A.
Gotama Buddha. George Burnett Stallworthy.
The Song of the Sea. Manley B. Townsend.
The Theory and Practice of Sunday School Teaching
—II. A. Stephen Noel.
Man or Priest. Rupert Holloway.
The Use of the Bible. Florence Mawson, B.A.
Notes for Teachers.—XVI.—XXX.

Arthur Brooke.
Bertram Lister, M.A.
T. M. Falconer, B.Litt.
F. J. Gould.
H. V. Mills.

Heroes of Faith.—Joseph Priestley. Albert Thornhill.
Training. Alma Attwell. [M.A.]
Baptismal Hymn. R. Nicol Cross, M.A.
By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS.
of every description accurately typed.
1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—

Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-

Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY,

AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LISCARD, near New Brighton.—To

be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

PLUMS.—Persnore Egg Plums, 24 lbs. 6/6, 12 lbs. 3/9. Victorias, 24 lbs. 8/6, 12 lbs. 4/9. Carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric "Flaxella." Washable, wears for years. Scores of fascinating designs, beautiful shades. Sale Catalogue FREE. Write.—HUTTON'S, 5, Larne, Ireland.

SALE BARGAINS!—Genuine White

Art Irish Linen Remnants, big pieces, suitable for making Teacloths, Traycloths, D'oyleys, &c., 2s. 6d. per bundle; postage 4d. Catalogue FREE. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give

highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday July 27, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3658.
NEW SERIES, No. 762.]

LONDON, SATURDAY, AUGUST 3, 1912.

[ONE PENNY.

NEW PUBLICATIONS.

Fcap. 8vo, 130 pp., with Portrait. 1s. net.

MAN'S CHIEF END,

and other Sermons.

By B. R. DRUMMOND, B.A., T.C.D.

Fcap. 8vo, 128 pp. 1s. net.

HOW A MODERN ATHEIST FOUND GOD.

By G. A. FERGUSON.

Crown 8vo, 272 pp. 2s. 6d. net.

THE CHURCH OF TO-MORROW.

By JOSEPH H. CROOKER, D.D.

Crown 8vo, 164 pp. Photogravure Portrait. 2s. 6d. net.

THOUGHTS FOR DAILY LIVING.

From the Spoken and Written Words of
ROBERT COLLYER, Litt.D.

The Lindsey Press, 5, Essex-street, Strand, W.C.

Modern Handbooks of Religion

Crown 8vo. 2/- each net.

The Jewish Religion in the Time of Jesus. By Dr. G. HOLLMAN, of Halle. Translated by E. W. LUMMIS, M.A. 150 pp.

The Sources of our Knowledge of the Life of Jesus. By Prof. PAUL WERNLE, D.Th., of Basle. Translated by E. W. LUMMIS, M.A. 176 pp.

Paul: A Study of his Life and Thought. By Prof. Dr. W. WREDE. Translated by E. W. LUMMIS, M.A. 200 pp.

The Apostolic Age. By Prof. E. VON DOBSCHÜTZ, of Strassburg. Translated by F. L. POGSON, M.A. 144 pp.

Christ: The Beginnings of Dogma. By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A. 160 pp.

The Lindsey Press, 5, Essex-street, Strand, W.C.

A UNIQUE SUMMER HOLIDAY

AT
St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance and carriage drive through avenue of trees. House and lawns entirely secluded in beautiful wooded grounds near sea.

Five Tennis Courts for use of guests.

Bathing, Fishing, Boating unequalled. Easy access to lovely Sussex Downs, Golf Links, etc.

Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House, Food Reform Boarding Establishment, Norfolk Terrace, Brighton.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

The Inquirer.

Among recent articles are the following:—

The Tides of Devotion. By Rev. J. M. LLOYD THOMAS. July 27.

"Values of the Faith." By W. SCOTT PALMER. July 20.

"The New Unity." By Rev. J. M. LLOYD THOMAS. July 13.

The Church and Human Life. By Professor G. DAWES HICKS. July 6.

Bicentenary of Jean Jacques Rousseau. By Professor FOSTER WATSON. June 29.

Types of English Piety. By Rev. E. W. LEWIS. June 29.

Church Life in Scotland. By Rev. R. NICOL CROSS. June 22 & 29.

Love among the Ruins. By Professor G. DAWES HICKS. June 22.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

August 30. Lugano, 16 days, £9 9s.

Hon. Conductor, Councillor ROYSTON.

August 30. Interlaken, 16 days, £8 12s. 6d.

Hon. Conductor, Rev. R. B. MORRISON.

NO EXTRAS.

The above prices include full programme of Excursions.

Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

WEESEN - on - the - WALLENSEE.

In connection with Mr. LUMMIS' Swiss tour, special tickets are issued for the latter part of August (16 to 27), giving ten days at Weesen, at an inclusive charge of nine guineas. —15, Green-street, Cambridge.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHREUBALL, } Directors.

BAD KREUZNACH, near Wiesbaden.

HIGH SCHOOL FOR GIRLS. — Domestic and scientific training. Special attention to English pupils. Excellent pronunciation. North German Head Mistresses. Highest references from pupils' parents. For prospectus and details apply to the Principals, T. KEMPER and M. A. KUNTZE, 9, Königstrasse, Bad Kreuznach. Winter term commences September 15. School fees, £60 per annum. References kindly permitted: Mrs. BLAKE, "Yeabridge," South Petherton, Somerset; Mr. W. F. PRICE, "Overdale," Letchworth-road, Leicester.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

"THE BEACON," Sevenoaks, Kent.

HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.—

PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

FRENCH LADY, distinguished singing professor, wishes to spend two or three months *au pair* in respectable English family, in or near London. Willing to exchange singing lessons against English conversation.—Address, Mrs. LEISSERS, 40, rue Albony, Paris 10.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. WOODING, B.A.; no evening service.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. HARWOOD, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. T. E. M. EDWARDS.
 Forest Gate, Upton-lane, 11, Mr. V. Fox; 6.30, Mr. E. R. FYSON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Mr. V. MOODY.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, no morning service until Sept. 15; 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, Sunday School Sermons, 11, Rev. AMBERST D. TYSSSEN, D.C.L., M.A. Subject: Bishop Ridley the Martyr. No evening service.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. E. ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15, Mr. A. TITFORD; no evening service.
 Stratford Unitarian Church, 11, Mr. A. E. CARLIER; 6.30, Mr. VICTOR FOX.
 University Hall, Gordon-square, W.C. Closed till Sept. 15.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. R. W. PETTINGER.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. W. WHITAKER, B.A., of Manchester.
 BATH, Trim-street Chapel. Closed during first three weeks of August.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. F. A. HOMER.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. LANG BUCKLAND.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. E. O'CONNOR, B.D.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. G. C. CRESSEY, D.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. W. T. DAVIES.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30. Closed.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. H. W. KING.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. A. VOYSEY, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDBEAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. E. TURLAND.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Mr. A. D. BECKWITH.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

CHANGE OF ADDRESS.

Rev. B. C. CONSTABLE, 16, Langdale-road, Victoria Park, Manchester.

"THE UNITARIAN MONTHLY,"—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

MARRIAGE.

BUSHROD—GABRIEL.—On July 18, at Chorley Chapel, by the Rev. S. Thompson, of Rivington, the Rev. Walter Thomas Bushrod, Minister of the Chapel, to Lucy Gabriel, of Chorley.

DEATH.

GREEN.—On July 30, at Peshurst, Woodlands Park, Timperley, Mary Louisa Green, sister of the late Sir Francis Green, of London, aged 82 years.

Situations

VACANT AND WANTED.

SALARY OPTIONAL.—Lady, well connected, requires post Housekeeper, Companion to invalid, etc. Domesticated; nursing; supervise servants.—P., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, for the Argentine, experienced Nursery-Governess. Must be fond of children and quiet country life.—For all particulars apply, 30, Sheepcote-road, Harrow.

WANTED, an Organist and Choir-master for the New Gravel Pit Church, Chatham-place, Hackney. £25 per annum. Two services and practice weekly.—Apply to Miss WHITEHEAD, 63, Clapton Common, N.E.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	—	1 8
PER HALF-YEAR	—	3 4
PER YEAR	—	6 6

One Shilling per year extra will be charged if credit is taken

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	515	QUESTIONS AT ISSUE :—		FOR THE CHILDREN	524
THE LIBERAL CHRISTIAN PULPIT :—		The Eugenics Congress and After	521	MEMORIAL NOTICE :—	
The Christian Minister	516	CORRESPONDENCE :—		The Rev. Andrew Chalmers	525
LIFE, RELIGION AND AFFAIRS :—		The Late Rev. Charles Voysey	522	MEETINGS AND SOCIETIES :—	
Values of the Faith.—III.	518	BOOKS AND REVIEWS :—		The Retirement of the Rev. Joseph Wood	525
The Ideals of the Cambridge Platonists .	519	The Religion of the Pharisees	523	John Pounds House	526
Words and Music	520	The Works of Beaumont and Fletcher .	524	NEWS OF THE CHURCHES	527
		Christianity and Business	524	NOTES AND JOTTINGS	527
		Publications Received	524		

** * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

It is a matter for gratitude and satisfaction that the best organs of public opinion in Germany have not made the recent Naval debates in the House of Commons the occasion for political fireworks or unfriendly suspicions. In summing up the international situation, the *Berliner Tageblatt* writes as follows, and we are confident that its words will be endorsed by the best elements in English life :—

“The will for an understanding is, at least on this side of the Channel, as firm and determined as ever, and in spite of the armaments race on both sides we still think that the towering difficulties can be surmounted with the exercise of some goodwill. Only we would like to see at last what the diplomatists of both countries could do in the matter. Every new disappointment leaves a modicum of distrust behind it, and thereby renders the work of achieving an understanding more difficult. Let us hope that this problem, which is the most important for the two nations, will be delayed no longer.”

WE are glad to see that Manchester is leading the way in holding a Town’s Meeting “with a view to supporting His Majesty’s Government in taking such steps as may be necessary and practicable in order to prevent the continuance or recurrence of the shocking barbarities which have recently been perpetrated in the Putumayo district of Peru, and

brought to light as the result of an inquiry undertaken by Sir Roger Casement under the direction of the British Government.” In these days of over-crowded political programmes and a cautious suspicion of the value of moral knight-errantry popular indignation is an indispensable weapon. The correspondence in the Blue Book gives very little ground for hope that there will be any improvement unless very strong pressure is brought to bear. At the present moment there is too much reason to fear that these hideous cruelties are still being perpetrated, and it is English trade which draws the largest share of the profits.

THE project for sending a Roman Catholic mission into the Putumayo district has given rise unfortunately to some controversy. We hope that this will not cause any delay in getting its humanising influences to work. It is guaranteed that the missionaries will be British subjects and members of the Franciscan Order, and the Under-Secretary for Foreign Affairs has stated that it “has a far better chance of getting something done than any other mission that could be sent.” At the same time it is satisfactory to learn that Peru is not closed to other forms of religious effort, in spite of the article of the constitution which affords exclusive protection to Roman Catholics. On this point both the Bishop of the Falkland Islands and the Rev. F. B. Meyer have given important evidence. The more tolerant policy is probably simply a matter of political expediency, but the opportunities it affords should be put to good use. It is pioneers of Christian civilisation that are needed. These nameless horrors are only possible in a land of darkness.

THE statement in regard to Indian policy which was made by Mr. Montagu, the Under-Secretary, in the House of Commons on Tuesday was of unusual breadth and interest. It seems likely that the question of primary education, which Indian reformers have long held to be one of the crying needs of the country, will be taken in hand seriously. The Government is not prepared to accept Mr. Gokhale’s scheme for free compulsory education, as in their opinion the country is not ripe for it, and in many districts it would be likely to arouse resentment. For the present the intention is to increase the number of schools, to make them more efficient, and to provide more highly qualified teachers. Mr. Montagu said that the education grant of £330,000 announced at Delhi was to be spent mainly on primary education, and it was but the prelude to a much more expensive programme. The programme to which the Government hoped to work in due course was as follows :—To increase the number of primary schools by 90,000 or 75 per cent., and to double the school-going population.

THE appointment of a Royal Commission to examine and report upon the public services in India is another sign of an enlightened desire to adapt the machinery of government to changing conditions and to make the happiness and welfare of the people themselves the determining factor in our policy. The growing political consciousness of India itself, as expressed, for instance, in the National Congress, and the large number of Indians who have received a Western education, have created a situation which was not foreseen when our present Civil Service

was organised. It is significant that one of the terms of reference to the Commission is to examine and report upon such limitations as still exist in the employment of non-Europeans.

* * *

It was a strangely representative gathering of all the strongest elements in English journalism which assembled to do honour to Sir E. T. Cook last week, and it was graced by a speech by Lord Morley, which all journalists will desire to welcome for its generosity and to lay to heart for its wisdom. In his view, he said, the Press had distinctly and definitely, in all the marks by which the wholesomeness of it was to be measured, improved. At the same time he suggested that there might be some connection between the unrest of the age and the flaming garish colours and dashing emphasis of the newspapers, a high feverishness and Brobdignagian attempts in type of all kinds. He did not mind who wrote the leading articles if they gave him full control of black type and the headlines.

* * *

In concluding his address Lord Morley said he wanted to say one thing very seriously. They were all living in times of tremendous difficulty. In every Chancellery in Europe one cause of the difficulties—some of them said the main cause—arose from the conflagrations of opinion kindled or extended by the Press. The prime duty of the Press all over Europe was to seize every opportunity to abate, to assuage, and to minimise, and, so far as they could, to remove international suspicion and international susceptibility instead of warming these horrible things into their hateful life.

* * *

THE Eugenics Congress, which finished its proceedings this week, has been kaleidoscopic in the range of subjects discussed and the variety of opinions expressed. While we value the challenge it has given to inert habits of thinking and the public interest it has aroused in a grave social problem, we think that its promoters will have to learn caution and concentration if they desire to have any practical effect upon either conduct or legislation. Upon many people of intelligence the impression left by the discussions must have been a twofold one. Firstly, that the whole movement rests far more upon a feeling of something wrong than upon a clear perception of the way to put it right. And secondly, that the field for practical action, which would be either justified by scientific knowledge or tolerated by public opinion is, at the present moment, a very narrow one. We are convinced that very little progress is likely to be made in eugenic propaganda until it is agreed that life cannot be reduced to simple physical terms.

THE LIBERAL CHRISTIAN PULPIT

THE CHRISTIAN MINISTER.*

BY THE REV. JOSEPH WOOD.

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written:—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—LUKE iv. 16-19.

We hear very much in these days of the decay of the pulpit and the decline of public worship. It is said that two great classes of English society, the educated and the artisan, are hopelessly estranged alike from the preacher and from habits of devotion. The rough indifference of the great working class at one end of the scale, the polished scorn of the great intellectual class at the other, make it abundantly clear that the pulpit, as an institution, is on the wane. Even among the adherents of our churches there is not that interest in preaching and constant attendance upon public worship there used to be. The offices of Religion, the Church with its affairs, have not the same meaning for the solid middle class they had for our fathers.

Well, let us face the facts of the case, and acknowledge whatever there is of truth in these statements. We may at once and frankly admit that nowhere is the pulpit of that engrossing interest it once was. The press, the lecture, the magazine, the fascinations of art and science, even the spread of rational amusements, have stepped in to dispute the claims of the Church to the sole possession of the thoughts of men. At one time, when life was more circumscribed than it is now, when newspapers were dear and rare, when books were the privilege of a few, when the means of communication were scanty, when there were no free libraries, no science lectures, no art classes, the pulpit was almost the only change from their business many men had; it supplied for many their only intellectual stimulant; it was the one weekly break upon the monotony of life. But now there are a hundred other attractions enlarging the range of the most limited lives. Within the last half-century influences have been at work which have materially affected the position which the pulpit formerly enjoyed. A flood of wholesome and popular literature has poured through the country and stirred the dullest minds into something like intellectual activity. The most sacred subjects are discussed with freedom and boldness in magazines of the widest circulation. Knowledge is no longer the prerogative of a few. Men have the best poetry, the finest thought of the age, the most recent speculations, brought to their

doors and laid on their tables at a nominal price. The Sunday service is no longer the only thing which takes a man out of home and business. There are political meetings, school and philanthropic committees, lectures by distinguished wits and scientists, the concert, the club, the particular section of the Institute he affects, all helping to widen the circle of interest, so that the pulpit in some measure suffers eclipse. There are numberless influences to attract men where a generation ago there was only the Church—the great æsthetic and dramatic influences, the great scientific, political, and philosophical influences of our times, all combining to diminish the attraction of the pulpit.

I do not complain of this. It is perfectly natural, quite inevitable, and, as I think, altogether healthy. I only demur to the assumption that the pulpit has, therefore, no legitimate place in modern life—to the assumption that the moral and spiritual life can do without the help of ordered services, of habits of devotion, and of the offices of the Church. It is not true that the soul can feed on magazine articles, however highly seasoned with epigrams, nor that the neatest laws of chemistry or geology can ever become a substitute for public worship. Man is gregarious in his moral and religious instincts as well as in everything else. When men are deeply interested in a given subject they meet together; thought and feeling play more quickly, respond more heartily in company than alone. You take a scientific book and study it in your own room, and that is one thing; but you go into a crowded lecture hall, and hear the man who wrote the book excite by his living voice and the magnetism of his personal presence the interest of a multitude, and you are moved and fascinated as you never were by the book. It is the same with the enjoyment and appreciation of music. A concert in the presence of a scanty and unsympathetic audience is not half so satisfactory as the same music performed in a full room, and to an audience quick to catch up its points. The pleasure is much greater; the sympathy of numbers quickens your feeling and your power of feeling.

The same need of sympathy and desire to associate with others pervades religion. Men come together in churches not only because they are interested in religion, but that their interest may be kept warm and living. A belief gains infinitely when shared by another; a pleasure is doubled in value when its music is echoed by a friend, and faith, hope, and love, which are dim and ashy shut up in the lonely soul, become glowing and intense when heart meets with heart in the great congregation. There is much in the presence of numbers inspired by a common feeling. Sympathy calls forth sympathy. There may be one here and there who can keep alive the flame of religion without the help of others, but for the most part, any such attempt ends in the flame dying out. A man will hardly continue the habit of private prayer who never joins in public prayer. To worship God amid the solitude of the hills and under the blue sky is scarcely possible for the man who observes no

* First delivered on the first Sunday of Mr. Wood's ministry in Birmingham, August 10, 1884; re-delivered, with an appendix, on Sunday, July 28, 1912.

set hour or place for worshipping Him. It is found very difficult to make all the week a Sunday, unless you make Sunday something special. There are exceptions, but as a rule no man will enter Heaven except in company; for we need the kind looks, the encouragement, the living sympathy of our brethren. Far be it from me to deny the existence of a lonely way, but it is like the bridge leading to the Paradise of Mahomet, finer than a hair and sharper than a sword, and few there be who can tread it with safety. For the great majority a broader path is needed. The man who thinks he can sustain his love of mercy, pity, and peace, his feeling for God, his hope of Heaven, without the help of kindly comrades, is greatly mistaken. You may object to this form of public worship and that, and there may be reason in your objection, but almost any form of public worship is better than none at all. If you cannot sit down to a banquet exactly suited to your palate you do not, therefore, refuse to take food at all. Rather than starve you will dine off a crust and water. This or that form of public worship may be as simple and homely as bread and water, but it may be just the nourishment which the soul requires.

Nor can the world, or religion, or the religious life do without the pulpit. The new and manifold interests which compete with it make it a task of much greater difficulty than of old. It requires more culture, individuality, and power; the pressure of the times makes it hard for the pulpit to hold its own. And yet if any man has a real living word for his generation, the pressure of the times is rather for him than against him. The preacher considered as a mere professional person is held of small account in these days; the class as a class, will never have that deference paid to it as of yore. But whenever the man bursts through the ecclesiastical buckram, and a warm heart diffuses warmth around, there the preacher will have his place. Books can never take the place of men; a tract on theology, or a sermon in a magazine, can never be compared with the speech of an earnest, sympathetic man for power to move the human heart. The printed sermon may be a much cleverer production, marked by a logical force, a wealth of illustration, and a literary finish with which the other can never compare. But let a man speak in ever such uncouth language of that which he knows and has verified in his own experience, and the subtle magnetism of his personal conviction and presence will impress others until they too feel a fire in their bones.

Listen to this from Carlyle:—"That a man stand and speak of spiritual things to men. It is beautiful—even in its great obscurity and decadence, it is among the beautifullest, most touching objects one sees on earth. This speaking man has indeed, in these times, wandered terribly from the point; has, alas! as it were totally lost sight of the points; yet at bottom whom have we to compare with him? Of all Public Functionaries, boarded and lodged on the industry of modern Europe, is there one worthier of the board he has? A man ever professing, and never so languidly making still

some endeavour to save the souls of men; contrast him with a man professing to do little but shoot the partridges of men! I wish he could find the point again, this speaking one, and stick to it with tenacity, with deadly energy; for there is need of him yet. The Speaking Function—this of truth coming to us with a living voice, nay, in a living shape, and as a concrete, practical exemplar; this, with all our Writing and Printing Functions has a perennial place. Could he but find the point again—take the old spectacles off his nose, and looking up, discern, almost almost in contact with him, what the real Satan, and soul-devouring, world-devouring Devil—Now Is."

The point! the point! Where is it? What is it? Do you think it is in discussing to distraction nice theological subtleties, or that it is in calm philosophical essays which carefully weigh the arguments for and against the truths of religion, and decide that there being twenty for and nineteen against, Religion has it! It seems to me from what I hear and read that there are preachers nowadays who have no kind of message from Heaven for the human soul. They are afraid to say that anything is, for fear of being thought dogmatic. They invite people to hear their elegant essays, their historical disquisitions, their speculations on Fetichism; and weary, hungry souls, longing for bread, are fed with stones. I do not wonder that Carlyle complains of the preacher for wandering so terribly from the point. Unless he has a message for sinning, suffering human spirits from the Father of Spirits, I do not see that there is any particular need of him. That message may be given in broken accents, or in the music of a perfect speech; it may come from simple, unlettered lips, or be accompanied with all the adornments of learning, eloquence, and imagination; the point is that it be a message, warm with brotherly love, bright with heavenly hope, with power to refresh the outworn, to re-inspire the brave, to re-kindle faith and prayer, to change the hideous, arid, and vile of human life into the wholesome, generous, and sweet, to make God and heaven, and the immortal life, and human progress the great realities of thought and being. Do not mistake me. I am not at all for narrowing the sphere of the pulpit. All that concerns the social, the intellectual, the political, the physical, and the spiritual welfare of man, concerns the preacher. The Church has lost immensely in the past by shutting herself up to so-called sacred subjects, and ignoring the great influences, dramatic, commercial, political, social, and æsthetic, which engage men. The Church is influential just in so far as she enters into the manifold life of men to claim all that is sound and healthy and human in the wide world as the sphere of her rule. No mistake on the part of the Church can be more profound, more disastrous, than to withdraw from the inevitable, onward current of the world's life, activities, and ambitions. The kingdoms of this world, the kingdom of art, the kingdom of commerce, the kingdom of science, the kingdom of political aspiration, belong to our God and His Christ as truly as the kingdom of prayer and devout feeling. But preachers have too often missed their opportunity

because they have looked askance at the secular life of men. They do not understand that the Christ who has so many things to say to us, is saying them in a wider knowledge, and a new science, and a freer political life, and a healthy criticism. Unless the Church learns to appropriate the thought and movement of the age, and to keep touch with all the growing life of mankind, she will be left behind as a thing waxing old and ready to vanish away.

And yet, and yet, the business of the preacher is first of all with religion. Theology is good, art is good, science is good, criticism is good, political aspiration is good, and in their place may well be heard in the pulpit. But first of all it is life—true life, loving life, pure life, gracious life—character, moral and spiritual culture, which is the preacher's concern. All the rest is subsidiary—good as it ministers to life, valuable as it redeems and sweetens life; but life is first.

Who is the Christian Minister? What is he? Surely, if we would answer that question, we should look at Christ and take the declaration of such an office from His own lips. He was standing on the threshold of His ministry, preparing to take the first step forward in that wonderful three years' experience of teaching and work, of grace and healing, of sympathy and tragedy. And standing there He tells us what His mission was—what was the work He was called to do. "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to heal the broken-hearted, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." I love that scene. "As his custom was he went into the synagogue on the Sabbath day." He, so near to God, so full of spiritual peace and power, He did not feel that He could do without these sacred customs, the public gathering, the sympathy of many, the set time of prayer. He revered and conformed to the old hallowed usage of His fathers. And then from the ancient scriptures of His people He read forth in words which have never been surpassed, the ideal and office of the Christian ministry He came to found. Good tidings to the poor, sight to the blind, release to the captives, liberty for the oppressed, the acceptable year of the Lord—the year of promise, of righteousness, of hope, of peace, the golden year of all the poets and prophets.

But we shall not understand these words aright if we consider them only in the narrowness of the letter. Do you think He simply meant the poor in purse, and men in actual prisons, and the outwardly blind, and the socially oppressed? No doubt He did mean all these, for His gospel has worked a social revolution in the interests of the poor; it has set flowing healing, civilising, and redeeming influences which have abolished slavery, reformed prisons, built hospitals, and uplifted the whole secular life of men. But these are the outward and visible signs of a more inward, radical, and spiritual work. "Good tidings to the poor"; yes, for men are poor in spirit, poor in affection, poor in hope, poor in thought, poor in aspiration. "Release to the captives"; yes, for men

are in bondage to sin, selfishness, and ignorance, as well as to political tyranny. "Sight to the blind"; yes, for how many are blind in spiritual vision, seeing no God to trust, no Heaven smiling above them, no Divine Providence at work in their lives. Light to the mind, healing to the soul, freedom to the will, conscience and spirit, this was the work and message with which He was charged.

We stand away at a great distance from Christ; no preacher to-day can measure himself by that wonderful figure; the best of us are far-off imitators of Him and His excellence, and yet, unless a man can say this, humbly, tremblingly, but still with profound conviction, "The Spirit of the Lord is upon me because he hath anointed me to preach good tidings to the poor, to heal the broken-hearted, to preach release to captives, sight to the blind, and liberty to the bruised," I do not know what call he has to be a preacher. He may be scholarly, original, scientific, critical, eloquent, but the question and point of all is, has he any light, any healing, any grace, any deliverance? Has he anything for the sore, the wounded, the blind, the burdened, that will make them better men and women, better fathers, better mothers, better brethren? Oh! how bitter is the self-condemnation of the preacher, as he looks at his office in the light of an ideal like this. Never can you pass a judgment upon him so severe as that which he passes upon himself. And yet, if he has brought a single ray of Heaven's own light to long-closed eyes; if he has opened a way for any weary foot to God and rest; if he has set at liberty the bound in heart, and made life and thought freer for them; if he has lightened the burden of a single conscience; if he has made men believe ever so faintly in the acceptable year of the Lord—that is, in goodness, love, and truth, as the all-conquering forces of the universe; then, although his ministry has in it a thousand mistakes and weaknesses, he may feel that he is taking part with Christ in the redemption of the world, and in the slow upbuilding of the grandest of all temples—the temple of redeemed humanity.

It is this gospel of Christ which is the preacher's message to-day; nothing has made it stale or obsolete. For men and women in their essential characteristics are the same to-day as yesterday. The sense of wrong-doing still follows man like his shadow; conscience still makes a coward of him; sin is the same insupportable burden as of old. Care still sits with us at our feasts, sorrow is the same familiar, unwelcome guest. Tears are shed at our birth and our death; we baptize the marriage altar and the grave alike with those sacred waters. Our farewells, our partings, are like the infinite wail of the wind. Who does not feel the sadness, the burden, the mystery of human life? To-day, also, as of old, people are troubled by the awful question, "Whence and Whither?" Whence comes the bird into the lighted hall? Whither has he gone when, after enjoying the brightness and warmth for a moment, he flies out again into the night? Still the heart cries out for the living God. Still the questions are asked, Who is God? What is His method

of working? What is His purpose in this wonderful world? What is the soul of man? What is Life? What is Death? There is a restless mystic tendency within us which means nothing unless it points to God. We want to know whether a blind fate or a living love is creation's final law. The shadow of eternity is upon us.

For all this the gospel of Christ has a living message, deliverance from fear, light for the eyes, grace for the heart, promise of the hope. And it is in the congregation of worshippers where heart beats with heart in concord, where common wants and experiences move men and women into sympathy and communion, that the power of the Gospel is chiefly made manifest; and it is there the preacher's words, if he be natural, brave, and reverent, and with any insight into human nature, will be received with joy as the thirsty fields receive the rain from heaven. Never while man sins and suffers, while there is weeping in his house, and aspiration in his soul, can the voice of the preacher lose its music when it tells the tale of Infinite Pity and publishes the "glorious gospel of the Blessed God."

* * *

This was the Ideal which I cherished when I began my ministry in Birmingham twenty-eight years ago. It was with a certain fear and trembling I accepted the invitation to become your minister. I came not with any pretensions to the possession of a wisdom greater than that of other men, nor with the least shred of priestly or ecclesiastical authority. I came to be, if God so willed, a friend and comrade on life's journey, to be an encourager of your endeavours and a helper of your excellences. To-day I am painfully conscious of having fallen far short of the Ideal with which I began. My service in this place has been marked by many faults and stumblings. Yet amid all its imperfections—this one thing I have always had before me—to exalt the powers of Faith, Hope, and Charity, as the saving powers of human life, and the sum and substance of the gospel of Jesus. Amid the distractions of our times, the jangling of opinions, the war of creeds, it has been my effort to keep a way open for Religion—a way for the feet of little children, of burdened men and women, and of all who feel the call of the soul within them to realise its high possibilities. I came to preach in a very true sense, the old gospel—not, it may be, the gospel of learned doctors and venerable churches; certainly not the gospel according to Calvin, or Luther, or Augustine; nor yet of necessity the gospel according to Priestley or Channing, but the gospel of the Sermon on the Mount, of the two commandments of love, of the greater parables—the gospel of a Father in Heaven who is Mercy, Pity, Peace, and Love, the impassioned, infinite gospel that God has a care for men and wills their eternal welfare. I have waged war against everything in creed, opinion, theology, or worship that would narrow and limit this universal gospel and confine its blessing to a particular church or school of thought. To be entrusted with this gospel I have felt to be an unspeakable honour—its proclamation an unspeakable joy. My

one prayer is that under my successor it may have free course, run and be glorified.

And now that we come to the parting of the ways, what shall I say but this—that by your kindness, patience, and sympathy I have been all these years cheered and sustained; that my heart is full of gratitude to our Heavenly Father for permission to labour so long in the vineyard, and full of gratitude to you for your dear and unfailing friendship. May God bless you with His grace and peace, may God bless this Church with increase of life and light, may God bring us all, when earthly partings are over, into the presence of His exceeding joy.

LIFE, RELIGION & AFFAIRS.

VALUES OF THE FAITH.

III.

WHEN the problem of revelation, or rather of what we mean when we speak of revelation, presents itself, we can neither forget that our articles of faith are intended to contain and guard truth revealed to men by the Spirit of God nor the fact that our growing knowledge of the process of the human mind has effected, for many of us, changes that are profound, although less so than a first glance or a superficial study would suggest. For it is evident that, in the belief of all men and all ages, a prophet to whom truth had been made known by revelation and who declared that the Lord God had spoken to him would certainly not mean or admit that when he spoke he used the mechanism of human speech. St. Paul, too, when he contrasts what he *thinks* he has from the Lord with what he is sure he has of himself, does not imply that the revealing voice was uncertainly heard by him, using either Greek or Hebrew, or some half-known tongue.

It is true that there are on record accounts of revelation reaching other men (never the writers of those accounts) in which God communicates his word through means perceptible to sense, notably in the giving of the Commandments on Mount Sinai. But, leaving aside all questions of documentary or historical criticism, we have in this very fact a testimony to the necessary and important part played by man in any process whereby truth is revealed. Whatever may be the pains taken to eliminate the hidden but direct operation of the mind upon that which God communicates, there remains the need to use tools made by the mind, instruments that bear with them the mark of its infirmities as well as of its powers. If God is pictured as dispensing with the interior co-operation of man, and as using a passive, inert material means—the tables of stone—nevertheless he cannot but give his message in words of man's invention, by a means into the character of which the very life of man has passed, with his habits and conditions, his partial knowledge and his ignorance.

And in the message conveyed by every prophet and teacher in all times we always

find not only the common tools of language, the massed experience of men as represented in their language, but the character and immediate circumstances of the prophet himself. Therefore the message of one prophet may, and does, differ widely from the message of another, and the prophetic manner alters from generation to generation, is different in one people or in one class of men from what it is in others. Therefore, too, we can never say that any message is infallible; we must always "try the spirits," test our prophets and ourselves, recognise and allow for the human medium and element, and the inadequacy of language to express that which is of "spirit and life." What, then—let us ask ourselves again—do we mean by a divine revelation of truth? How does God convey truth to the minds of men?

A purely *external* revelation is clearly inconceivable. To reach our minds revelation must become one with our minds, according to their "principle of immanence"; it must enter a man as fulfilling his needs, as making explicit in him that which was implicit. It must become a part of himself, living, interpenetrating, working in him and being worked upon, changing him, but, in its turn, being changed. That is, unless it is given to him as we may give a catchword to a parrot, or a philosophical summary to a child to learn by rote. This, however, is clearly not the way in which God works. He neither writes with his finger on a stone, nor speaks with tongue and lips. His revelation comes to us through the men to whom it is given, not as a parrot-cry or a stated form of words, but as a living voice—the voice of living, intensely living, man. His prophets palpitate with their own life; they are no passive instruments, they spend themselves as they convey what God has given them, and he works upon them according to the principles inherent in the operation of their minds.

The divine touch and communication bring both new stimulus and new power. The man is raised in the scale of his own being; his vision opens; that which he sees is transfigured before him, the "things that are made" take on new significance. There is revealed to him, in short, something more of their inner and divine secret—the secret that is embraced within the meaning and the desire of God. The light of God is shed abroad for him upon the world and man, reflected too upon the prophet himself.

Here, in the communication of God within, and in the reception of the sacrament of truth presented by that which is without, is the process of divine revelation. And in proportion to the glory of the sacrament and the freedom of the divine communication is the degree to which revelation may extend. In relation to all the things that are made, and finally in the consummation of human life by the sacrament of humanity crowned in Jesus Christ, the man who is moved by the divine touch and strengthened by divine might embraces ever more and more of the truth of God, of the world and of himself. "Flesh and blood" have not revealed it to him; he might gaze on these sacraments for ever and receive nothing of

their "inward part," if he studied them in the merely discursive and reflective way and had not yielded up his spiritual life to God to be enlightened and enlarged. No man reads the writing of God in the book of earthly life, save by the light given him of God within. The process of revelation is, in fact, one with the uplifting of man to his proper perfection; but it is neither merely within him nor merely without him; it is of the concrete whole of a life and an experience lived in commerce with God, of a spirit permeated by his spirit, an eye that sees by his communicated light.

No man can say that Jesus is the Lord except by grace given him; yet there is nowhere so plain a writing by the finger of God as in him whose face showed men the light of the knowledge of divine glory. Could anything written on stone, even scored across the marvels of the stars, be so plain to see? Yet even this glorious radiance of truth cannot be discerned except by the man whose spirit sees with "the eye of God." All things reveal God to him who has this power of vision, and in the measure of its clearness lies the measure of the revelation given him of God. The prophet, then, is the man who communicates to us, in human speech, his story of that which is revealed to him according to his measure, according to the clearness or obscuring of the inward eye by which he discovers truth presented from without. His spirit feeds on this sacrament of God, given, taken and received; he puts it to use, and grows in the knowledge of divine truth as he is fortified, enlightened and enlarged, through the permeation of his spirit by the Spirit of God given him to become his own.

All truth is of God and comes to man from Him. In a broad sense all truth may be said to be revealed; but truth of "Spirit and life" is revealed, as none other is, by the touch of spirit on spirit, the gift to man of the highest life he can receive.

It is this revelation that gives us the articles of our faith. They have behind them the power and the light of God. But all revealed truth is transmitted to us by human means and under conditions of human imperfection. The words of our dogmatic articles are not pure "spirit and life," although they may convey it. They are sacramental; but they are lacking in the simplicity of those "sacraments of grace" whose vehicle is a mere material thing; for the complexity and imperfection of the mind of man have entered into them.

W. SCOTT PALMER.

THE IDEALS OF THE CAMBRIDGE PLATONISTS.

"THE high that proved too high, the heroic for earth too hard"—apparently such has been the verdict of philosophers upon the idealists of Cambridge in the seventeenth century. No finer or more comprehensive school of thought has ever appeared in England, but its influence was limited in scope and duration. Its power was scarcely felt outside the Uni-

versities, and within fifty years it rose and flourished and died away, giving place to its old rivals, Materialism, and a merely mechanical type of Rationalism.

These three systems arose almost simultaneously—Materialism with Hobbes, largely influenced by the new scientific movement originating with Bacon; and Rationalism with Descartes' "Discourse on Method," which was taken up enthusiastically by students of the more intellectual types, including several of the first leaders of the Cambridge Platonists, and at Oxford John Locke, who afterwards became its clearest exponent. The Idealist school found it hopeless to combine these new theories with the philosophy of Plato and Plotinus and the practice of Christianity, and accordingly it consistently opposed Hobbes, rejected Descartes' mechanical theory of the Universe as ingenious but inadequate—for "The primordials of the world are not mechanical but vital"*—and had no wild hopes of the results of the new discoveries in science. Neither in mere rationalism nor in materialism and natural philosophy could the whole content of truth be found, for to them man was not simply a dual creature of mind and body—he had a mysterious but convincingly real spiritual life, which could not be left out of account, and might indeed prove to be his *raison d'être*.

The Cambridge Platonists were themselves Rationalists in the highest sense of the word, and they also had a due regard for authority, represented by the revealed religion of the Church and the Bible, but uniting Reason and Authority were the facts of individual spiritual experience, forming as it were the keystone of the arch of Faith. In the last resort the test of the Cambridge Platonists was always personal conviction—it is the theme of Whichcote's sermons, of Henry More's voluminous writings, and the discourses of Smith and Culverwel, and it is also the rock upon which was wrecked Cudworth's magnificent attempt at Christian apologetics, "The Intellectual System of the Universe." In a sense they were even "Pragmatists," for they believed not only in what they knew by the senses and the intellect, but also in all those intangible experiences of the spiritual life which are inexplicable and yet effective in their working. Mysticism was then as now a "word of fear," but it cannot be denied that the philosophy of the Cambridge Platonists was of a distinctly mystical character. Cudworth and More were saturated with the spirit of Plotinus (the most Eastern of Greek thinkers), and were influenced by the Hebrew Wisdom-literature, Philo, Clement of Alexandria, and also by the dubious writings attributed to Pythagoras, Hermes Trismegistus, Dionysus the Areopagite, and other discredited or forgotten transcendental philosophers. The Cambridge Platonists recognised a mysterious element in life and the visible Universe, and sought to solve their problems not only by faith and reason, but by the way of the mystics in all times—the refinement of mind and body by the practice of holiness, of self-denial and devotion, until that "Divine Sagacity" is attained to which belongs

* Dr. Henry More's *Divine Dialogues*.

supernormal insight like that of Dr. More, of whom it was said "All things in a manner came flowing unto him."

With all the depth of their learning and the breadth of their thought, the ruling ideas of the Cambridge Platonists were remarkably lucid and simple. They based their belief in the existence of God and the soul not only upon revelation and the consensus of human opinion, but also upon the witness of "the Light within a man." This was not merely conscience, the moral sense, but that which is, and knows itself to be, immortal and "a partaker of the Divine Nature." The inner conviction of this Divine Immanence was indeed the very foundation of all their theories, though Henry More is the only one of this school who can definitely be claimed as a mystic in practice.

The philosophy of this school was more eclectic than original, combining Platonism and Stoicism with the Christianity not only of the Gospels, but of the seventeenth century. Its ethics were certainly Christian, and its theology loyal to the principles of the Church of England, but the metaphysical speculations in which Ralph Cudworth, Henry More and Joseph Glanvil indulged were Neo-Platonic, sometimes to an incomprehensible degree for the uninitiated. Even in their theories of the immortality of the soul there are speculations which may have seemed extremely complex and bewildering to simple minds used to the crudities of Puritan eschatology.

The Cambridge Platonists had clear and definite schemes not only of the "macrocosm" of the universe, visible and invisible, but also of the "microcosm" of the human soul, and its progress through the stages of manifestation. Immortality was the favourite theme of Henry More (whose "Discourse" won the praise of Dr. Johnson a century later), and many who know nothing else of his work will remember that fine verse from the "Song of the Soul"—

"But souls that of his own good life partake
He loves as his own self; dear as his eye
They are to him; He'll never them forsake:
When they shall die, then God himself shall die;
They live, they live in blest eternity."

His theories of the soul and its "vehicles" or bodies are most fully developed in the "Discourse of Immortality." He did not believe in the doctrine of the special creation of every human soul, for he had adopted the Plotinian theory of "emanation," and consequently of transmigration and re-incarnation. The World-Soul from which life comes into consciousness and into which it returns at the death of the body was in his view a threefold soul, vegetative, animal, and human. He did not accept the Eastern notion that it was possible for a human soul to relapse into the form of an animal, but, with most of his followers, he certainly believed in a return to human life after a period of rest and refreshment in the "Aerial" sphere. This was a kind of Purgatory, but was not entirely cut off from com-

munication with the world of living men, and Henry More firmly believed in apparitions from this sphere. Beyond this psychic state he inferred the existence of an "Aethereal" sphere of higher bliss for more thoroughly purified souls, and from this there need be no return to the conditions of human life, though souls might choose to descend to earth to "declare the being and nature of the gods."

This is Henry More's most characteristic doctrine, and he was both the simplest and the most profound teacher of this school. Ralph Cudworth was more scholarly and erudite, but he had less originality of thought or sympathy with practical needs, and he lacked the power of forming a definite system of philosophy. Although he wrote extensively, only a part of his "Intellectual System of the Universe," and a "Treatise on Eternal and Immutable Morality" were published. In the matter of Christian ethics and practice, the discourses of Benjamin Whichcote and John Smith had the greatest influence. Whichcote's sermons are said to have inaugurated the movement in 1644, and, with all their seventeenth century diffuseness, they are still well worth study. "Heaven is first a temper, then a place," he affirmed, and there is a whole philosophy in that simple phrase. From him also comes the watchword of the Cambridge Platonists, "The Spirit of a Man is the Candle of the Lord; Lighted by God and lightening us to God."

The chief reason for the failure of this Idealist movement obviously lies in the fact that its lofty ethics were incompatible with the easy morality and frivolity of the Restoration period. Though there was no gloom or morbidity in their Puritanism, their ideals of conduct went deeper than the ordinary social virtues. They insisted that "Charity, Humility, and Purity," rather than intellectual powers, are the means by which to attain Reality; and self-denial, even to the uttermost degree, the way to knowledge and influence. With all their great learning, the Cambridge Platonists had no sympathy for intellectual pride, and deep study was to them no matter for conceit and display, but simply a duty and a delight. This humility of mind was the first step in their spiritual life, and probably not an easy one, for they had "great possessions." Similarly, Charity was neither formal almsgiving alone nor vague benevolence, but a deep and universal love of humanity and all creation—though unfortunately at this period it often failed in the point of religious tolerance. Their ideal purity also was "a sanctity of soul and body which the sensually-minded do not so much as dream of"—and it was an ideal of inward holiness which could not fail to make the outward life beautiful, calm, and free. There was nothing new in this rule of "Humility, Charity and Purity"—it was only the way of the Buddha, St. Francis, and all the mystics. For they were poets, visionaries, and saints, as well as philosophers—these gentle and wise divines of the seventeenth century, who worked out their ideal theories in the seclusion of their University, taking little heed of the violent changes in

Church and State. Perhaps it was a penalty of this aloofness that their speculations so far out-soared the comprehension of their materialistic contemporaries, and that even now there are but few kindred spirits who appreciate the spirituality and sweet reasonableness of their teaching.

WORDS AND MUSIC.

THE alliance of Music and Poetry is probably as old as the arts themselves, and the alliance must be permanent. The early "makers" sang their own creations. The two arts joined into one were no doubt generally fascinating, and the trend of modern music seems to be towards closer alliance with literature. It is a fact that numbers who do not care for either music or poetry considered separately derive pleasure from hearing a song sung, seeing an opera performed, and perhaps, in a less degree, listening to an oratorio. Behind this alliance the artistic mind is subconsciously aware of a higher unity of art and artistic expression towards which it constantly aspires. It is even impatient at times with the limitations of its own medium and yearns for a greater explicitness than its own art affords. There is always "One word more"; and this may be in another language of art. No one has ever stated this feeling so well as Browning in that unique offering to a unique love:

"... No artist lives and longs, that
longs not

Once, and only once, and for one only
(Ah! the prize!), to find his love a
language—

Put to proof art alien to the artist's
Once, and only once, and for one only."

And Dante's picture and Raphael's sonnet were each efforts towards this final synthesis. It is an old contention whether poetry or music approaches more closely to the overlying unity. There are great names on both sides. Shelley in his "Defence of Poetry" claims the highest place for language: "A poem," he says, "is the very image of life expressed in its eternal truth." On the other hand, Pater's well-known dictum that "all art constantly aspires towards the condition of music and the perfection of poetry seems to depend in part on a certain suppression of mere subject, so that the meaning reaches us in ways not distinctly traceable by the understanding," makes a rather specious appeal to us in certain moods of vague desire. This identification of form and matter, "this strange chemistry uniting in the integrity of pure light contrasted elements," was, Pater believed, only reached in music, and the more poetry approximates to music in this identification the more relatively perfect it becomes. There are certain splendid examples of poetry trying "to pass beyond itself and become another art"; and when we are under the glamour of "La Belle Dame sans Merci," the "Grecian Urn," the "Nightingale," "The Eve of St. Agnes," Shelley's "Skylark," "The Blessed Damozel," and even Mrs. Browning's

"Musical Instrument," with its "Sweet, sweet, sweet, O Pan," it does seem as if the meaning reached us not so much by the words as by their absolute perfection of sound. Francis Thompson in his "Essay on Shelley" sees the masters in the sister arts as already together in the eternal synthesis. For the absolute "virgin-gold of song," scarcest among human products, we can only go, he tells us, to Coleridge, Shelley, Chopin, and Keats; though he warns us afterwards that we should not take thought too greatly for richness of diction in poetry, but seek *first* (not *only*) the spirit, and all these things shall be added unto us. When Browning, pre-eminently the poet of music though not the most musical poet, reaches his highest flight in pure poetry, "Abt Vogler," his subject and his imagery are alike of music. He seems to see music as the art of which the "symbols," as Arnold said, are the most nearly "equivalent with the thing symbolised," and is carried by it towards the transcendental unity which "we musicians know." Shakespeare looks for music to that higher air where the "smallest orb" is "still quiring to the young-eyed cherubims," though "whilst this muddy vesture of decay doth grossly close it in, we cannot hear it." For Wagner it is "the great pathfinder in the wilderness," and words may be its servants and companions.

We need not multiply examples. Whether Music hovers over the highest peak of Parnassus or not, there is no doubt that the expression of one art in terms of the other—that is, poetry in terms of music—has often resulted in a supreme manifestation of the beautiful in poetry. But in our cooler moments we suspect that no one art can really assert itself as the type nearest to perfection, and that the losing of the matter in a sort of golden bliss induced by the medium will not be the sole or even the perfect development of poetry. Neither art can in the long run do without the other. We show this even in our ordinary speech. When (in Dryden's phrase) we call poetry "music made articulate," when Carlyle says "see deep enough and you see musically," when we speak of a cathedral as "frozen music," of a piece of heroism as "an unwritten poem," of a picture as "a symphony in colour," of a piece of music as "a tone-picture," and use all the other familiar metaphors, we prove the interdependence of the arts. The mystery of one seems to approach some solution by borrowing the imagery of another.

The debt of poetry to music may be conceded as great. The debt of music to poetry, or more largely to the definite medium of words, will not be conceded so readily. To many music's "immortal clarities" seem to be dimmed and materialised by words; and probably with all the very greatest music the intrusion of words would be felt an impertinence. To the true music-lover the modern custom of commenting on or "explaining" a great work of musical art by pages of lurid "word-painting" is surely a weariness to the spirit. If Beethoven cannot reach the soul through his sonata he will not do so through the programme; if

he does so speak his subtle language makes the wordy commentary superfluous. Mendelssohn thought the inner meaning of music was much more definite than words, and this must be, one would imagine, the view of the pure musician. Nevertheless, the alliance of Poetry and Music still holds good, and, as we said before, increasingly so to-day. One of the encouraging features of the time is that the younger song-writers who count turn more and more to the lovely things of the sister art that they may "set them to music." The "choristers," the "gloomings," the insipidities and sentimentalisms so much in vogue yesterday seem to be departing. It is, of course, a daring thing to do, a challenging thing—to take flawless verse and try to enhance it by means of music. It requires, in fact, genius. One shudders at the idea of one of Keats's Odes, for example, becoming smirched and dragged by a popular melody. Fortunately, there is little fear of that. The modern school of song-writers looks askance at melody. We have in mind Mr. Frederick Nicholls, a young composer better known to musicians than to the general public, whose essays in songwriting are a noticeable fact in modern music. He has ventured to take Tennyson's and Shakespeare's lyrics and spread about them a beauty of his own which is a worthy shrine. We have before us his latest work, the setting to music of five songs from R. L. Stevenson's "Child's Garden of Verses." * Stevenson's mastery of his own vehicle may well make his lovers regard with apprehension the attempt to express an already perfect expression by new harmonies and cadences. This fear is unfounded. Mr. Nicholls is as subtle in his way as Stevenson was in his, and shares in that inter-penetration of sound and sense which was Stevenson's secret. The curious quality of "Where go the Boats?" and "Foreign Lands" is well preserved by Mr. Nicholls's accompaniment. It is a new joy to find favourites in this sympathetic setting, where the wedding of "airs" and "verse" into linked sweetness long drawn out is once more justified.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE EUGENICS CONGRESS AND AFTER.

THE first International Eugenics Congress met in London in July of this year. To some extent its meeting marks the advent of a new outlook in society. It had five sections, as follows:—(1) Biology and Eugenics, (2) Practical and Legislative, (3) Education and Eugenics, (4) Sociology and Eugenics, (5) Medicine and Eugenics. The general criticism which

* Five Songs from "A Child's Garden of Verses." By R. L. Stevenson. Music by Frederick Nicholls. London: J. H. Larroway, 14, Wells-street, Oxford-street, W. 2s. net.

can be raised with some truth against this movement, namely that it is directed by the amateur rather than the trained worker, is apparent from this classification, for, of course, Medicine should come under Biology, and in this section the Practice of Eugenics should have been compared with the Practice of Public and Private Health (or Hygiene) and with the Practice of Public and Private Medicine. Nevertheless, the eugenic outlook has almost certainly come to stay, and every thinking man and woman will, ere long, have to ask themselves to what extent changes of mental perspective will be needed by this new appeal.

Of course, the plea for race and posterity is not a new one, but what is new is the attempt to scientifically direct the thoughts of men and women towards this end.

EUGENICS A PRACTICE, NOT A SUB-SCIENCE OF BIOLOGY.

If it is not clearly recognised that eugenics is a practice and not a science in itself some very grave errors of thought must arise, for sciences are to some extent self-contained, while every practice depends on the science from which a practice can be deduced. Thus the practices of medicine, surgery, hygiene and eugenics all depend upon studies of men and women (individually or collectively), and the narrower application of eugenics depends *solely* upon the knowledge which is possessed of one system of our bodies, namely, that one by which parentage is realised and new beings are formed. With that part of parentage that has to do with the nurture of the new being, both before and after birth, eugenics is not concerned, it is only interested in those qualities of parents that cause offsprings to vary from or correspond to the stock from which they have sprung. *Eugenics thus depends for its scientific position on our knowledge of heredity, and mainly upon that aspect of heredity which reveals what is perpetuable from parent to child.*

To realise this thought clearly is at once to recognise that the practice of eugenics must never outstep the most positive and certain teachings of heredity, and as our knowledge of heredity is at the present time rudimentary, only that evidence which is unchallengeable is available for eugenic practice. It is therefore necessary to note that the only human types that have been the subjects of close study up to the present time are idiots and imbeciles, and, while knowledge is rapidly accumulating, nothing is yet known with certainty about the genius, the criminal, the ordinary citizen, and those individuals who are *unhealthily* predisposed to disease, and only little is known of the feeble-minded. There appears to have been no paper at the Eugenic Congress which has in any way helped to clear up these difficulties. It is most essential to realise these facts, otherwise legislation will outstep the bounds of the scientific knowledge upon which it ought to depend for its foothold.

This admission does not mean that heredity and eugenics can be dismissed from the social horizon, for the one certain fact which students of heredity have established, in general terms, it is true, but nevertheless unquestionably, is that here-

dity is transcendent in every direction over environment, and that the eugenic factor must be recognised in the future, though we must move very cautiously to-day.

The importance of eugenics, its dependence upon hereditary knowledge and the backwardness of this knowledge at the present time, are the first essentials for us all to grasp. What are other points where a clear apprehension of the outlook is required?

HUMAN LOVE AND EUGENICS.

Writing in the least controversial manner, with the object merely of stating what is little more than an historical fact, it is certain that, broadly interpreted, the social advance of man has been associated with an increasingly definite element of comradeship between the man and woman who become parents, and that one basis of modern marriage is this comradeship or love factor. Sir Francis Galton claimed that partiality and preference for certain individuals could in its early stages be modified by holding up a different social ideal; that, in fact, human love could be directed towards some human types and away from others; and to some extent, no doubt, such a contention rests on reality. The objection to marrying cousins is, as he claimed, a case in point. Oliver Wendell Holmes also believed that association of men and women formed a large part in the factor of love. But while not wholly denying this, careful study of married people does not bear this out. Most marriages, especially among working class people, have far more in common in the aims of husband and wife than is usually supposed. And a marriage for eugenic reasons, that lacked the love factor, would not only be cold and often unhappy, but it would be against modern social evolutionary tendencies, which favour this natural understanding between parents, not only for the sake of the husband and wife themselves but for the children that are born to them. Where ideals of husband and wife differ widely, the mutual aid and assistance in the interpretation of their children's minds, one of the greatest helps is lost, and discordant views of upbringing favour lack of discipline and lack of sympathy, the two things most essential to wise understanding of child life. I know that in France the loveless marriage is the custom, and that Germany and other countries value love less than ourselves, but the lower moral standard of French literature is a sufficient counter-argument, and the tendency of evolution even in French and Continental life generally was until quite recently towards the English ideal, and the recent movement in most countries towards easier divorce laws is not only against religious teaching, but also against the steadily lengthening demands of child nurture and the pushing upward of the immature period of child life, so that the school age is tending to be increasingly prolonged and the child more and more dependent upon the parents. There is no likelihood, therefore, that the love marriage will be replaced by the eugenic one of mating, and the eugenicist must not only acknowledge this fact, as for the most part he wisely does, but he must set to work

to answer the question, to what extent the eugenic claim can be admitted in marriage without hurtfully prejudicing this ideal of human love. This is not a matter for speculation, but for inquiry to discover if the selection of love is or is not eugenic in its influence, and to discover where eugenic moral reasons ought to prohibit the love ideal being realised in marriage and parentage. I have dwelt rather lengthily upon this point, for I believe it is the central theme in the eugenic horizon.

OTHER DIFFICULTIES.

There are many other difficulties that must be faced before eugenics can be said to rest on a sure foundation. Foremost among these is the relation of the eugenic to the hygienic ideal. If the tendency of hygiene, which is to humanely preserve all life born, is anti-eugenic, and the struggle for social betterment has resulted not only in types being born which must otherwise have died, for this is of course the fact, but that these types are less fitted for the demands of modern civilisation, and this has to be established; if this contention of the survival of the socially unfit by improved hygiene were once proved, one of the most awkward deadlocks in science would be produced, and eugenic and hygienic practices would alike suffer. One thing is, however, certain, that until this and some other difficulties are clearly met no real advance in the subject will be made. There still remains, after these points are settled, the discussion of what method of inquiry shall be adopted for the determination of the question as to who are the eugenically unfit and who the fit. Sir Francis Galton believed, and Professor Karl Pearson believes, that probability is the foundation of eugenics, that the method of inquiry must be mainly mathematical. The medical method is that of an individual personal inquiry, and a diagnosis made upon facts which are unequivocal, or nearly so. I feel little hesitation in asserting that the latter method is the more scientific, and far less open to the possibility of error; but, again, until medical men are agreed, firstly to accept the thought of eugenics, and secondly to apply it by a method that they all accept, no real advance can be made.

THE PLACE OF RELIGION.

What part shall religion play in this movement is perhaps for us all the most necessary question to ask ourselves. Eugenics presents, as we have seen, a new point of view, and cannot be dismissed or disregarded, nor must the religious student disregard its appeal. I believe in three ways he can be of real, tangible assistance: (1) By keeping the largest and noblest value of man, individually and socially, before his fellows, so that the danger of the physical mating aspect of the subject can be effectually met, and in this respect upholding unhesitatingly the ideal of marriage on its loftier mental side, and opposing the tendency towards easier divorce, while favouring every healthy influence that makes the careless entrance into marriage less frequent. (2) By raising the common thought of the mass of the people about the value of human and even

animal life, and teaching them to realise its sacredness in all its aspects. This means almost a new education both for old and young. (3) The insistence upon the grandeur of unselfishness and of human brotherhood. No observant student of social life can doubt that we are on the verge of important social changes, changes which will demand for a healthy national life real sacrifices from all classes for the maintenance of a developing, noble, national ideal. The mother will be asked to think of her child in a newer, higher, but nevertheless more binding light; the father will be asked for help and assistance in the home after his day's work, and for the cessation of some of his outside social activities; the problem of a real living wage will never again fall below the horizon of modern civilisation, and for the moneyed classes this problem must be sooner or later understood and accepted. For the worker also, his life must no longer remain on the lower plane of bodily pleasure that, with some notable exceptions, is now the case. Physical sport, gambling, alcohol, and low quality of work must be alike struggled against. For one and all sacrifice, as in all past ages, will be demanded for the birth of a new life.

For this the Christian appeal in its broadest and strongest intensity ought to be of real assistance to man, and the eugenic movement will be only one of many others that needs the upholding of this unselfish aim, but it, and they, will need it if success is to be attained.

To sum up eugenics is a real point of view, it is a practice, not a science, depending upon heredity which is still in a backward state; its activity will depend not only upon hereditary applications to life, but upon a non-conflicting co-operation of its methods with human love and hygienic ideals, upon a sound method of applying its aims and upon the co-operation of the religious spirit of unselfishness with the other ideals of social reformers. "To climb steep hills requires slow pace at first," and the upholders of eugenics will be wise if they build their foundations deeply and strongly, and are not too hurried in their efforts to obtain practical results before the kind of superstructure that they would build has become clear to them.

J. LIONEL TAYLER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE LATE REV. CHARLES VOYSEY.

SIR,—I am sure that many of your readers will share my disappointment in reading your notice of the death of the veteran fighter in the cause for free religious thought who for the first time was with the majority on the 30th inst. While recognising the late Rev. Charles Voysey as "a man of transparent sincerity and warm personal piety," you sum up his

individuality as consisting of "intellectual prejudices and peculiarities," and you speak of "his lack of imaginative sympathy with the great Christian forces by which he was surrounded." As one who came in contact with the minister of Swallow-street from time to time during his long life, I hope you will allow me to say that my experience of Mr. Voysey leaves quite other memories of his personality. It was the fact that he was intellectual that kept him free from prejudices. Like all other men of character, he had peculiarities, but that word without explanation grates on the reader when applied to one whose peculiarities were of such a noble character as those which made Mr. Voysey what he was. Instead of a lack of sympathy with the great Christian "forces" of our time, any record of Mr. Voysey's life will show that he not only had every sympathy with these "forces," but was no small factor in their being. I venture to think that it would be difficult to point to any one of the great movements, philanthropic or educational, in which the Christian "forces" of our time have manifested themselves, in which Mr. Voysey did not take an active part. He not only supported these movements, but was a pioneer in many. You doubtless are right in saying that "the extent and radical nature of Mr. Voysey's heresies" made his expulsion from the Anglican Church inevitable. But like many another inevitable defeat, it was better to have fought and lost, better to have made the effort to still further widen the basis of the Church, the narrowness of which he only saw after entering it, than to have voluntarily accepted the powers that be as the powers that are to continue to be. If he failed to secure within the Anglican Church the liberty for which he fought, his action made more secure the lesser freedom which for the time satisfied the Robertsons, the Colensos, and the Stanleys of the English Church.—Yours, &c.,

MARK H. JUDGE.

7, Pall Mall,
July 29, 1912.

[We are glad to have the opportunity of publishing our correspondent's tribute; but perhaps we may point out that we did not sum up Mr. Voysey's individuality as consisting of intellectual prejudices and peculiarities. We simply said that his intellectual prejudices and peculiarities made it difficult for him to co-operate with other people, which is a very different thing.—ED. of INQ.]

BOOKS AND REVIEWS.

THE RELIGION OF THE PHARISEES.

Pharisaism, its Aim and its Method. By R. Travers Herford, B.A. London: Williams & Norgate. 5s. net.

THE object of Mr. Herford may be clearly stated in his own words. He maintains that the religion of the Pharisees was "a real expression of spiritual experience, the inspiration of holy living

and holy dying," that its best disciples loved God with their whole heart and soul, yea, and their "neighbour as themselves." I may say at once that he, in my opinion, has completely proved his thesis. It is not for one like myself, ignorant of Rabbinic literature, to estimate the work of a distinguished scholar like Mr. Herford. But one feels throughout that one is in the hands of a competent and impartial guide. The presentation of the matter is excellent. Mr. Herford writes in a clear and interesting way, and the writer of these lines can testify that he had read every syllable of Mr. Herford's book through twice at least, without the slightest weariness.

In his historical sketch we are reminded that Pharisaism is really Judaism as established by Ezra and maintained ever since. It would, of course, be absurd to call Ezra a Pharisee; still, he promulgated that divine revelation of His will which the God of Israel had made in the Pentateuch, and the Pharisees were the legitimate heirs of his spirit and of his authority. Not, indeed, the immediate heirs. When there was in the Jewish people an inclination to adopt Greek usages, the Chasidim or "saints" set their face like flint against the slightest concession to the attractions of Greek culture. Again, when under Maccabean rulers, the purity of Jewish religion was contaminated by admixture of secular politics, the Pharisees contended for Jewish religion in its strictest form. They were well called Pharisees, because they formed themselves into voluntary associations, pledged to observe certain rules of ethical and ceremonial purity, these rules being handed down by written law or by the tradition of the Scribes. At the present day nobody calls himself a Pharisee, but orthodox Judaism in the twentieth century represents in substance the teaching of the Pharisaic doctors.

No doubt, as Mr. Herford urges, Pharisaism has been unduly depreciated, because it has been considered with constant reference to Christianity. We may say that its chief use has been supposed to lie in acting as a foil to the later and nobler religion. Yet how great are the achievements of that legal religion which has been so much despised! It cannot be called a sacerdotal religion. Priests, to be sure, were required for the temple ritual, but the real authority was vested in the Scribes, the men learned in the law. It was to them that the most extravagant praise was ascribed, and it was they who were fiercest in their opposition to Christ. For good or evil, they are the representative men of Israel, and a moral and religious law which needs to be interpreted and applied is certainly a higher ideal than that of a priest with mysterious and supernatural powers. Moreover, in the Synagogues worship reached the highest point known in pre-Christian times. Here we have a spiritual service of praise and thanksgiving without material sacrifice. The origin of the Synagogues is obscure. They began after Ezra, they were already old and familiar in the time of the Maccabees. The order observed consisted of prayer, reading of the law and the prophets, and a "word of exhortation" from

anyone who felt inclined to speak when asked to do so by the president. The man, whoever he may have been, who discovered the Synagogue made the first experiment in congregational worship, and the impulse which he gave survives at this hour, not only in Judaism, but all over Christendom. It is not too much to say that Christianity, the purer it is, holds the more closely to the forms of the Jewish Synagogue. It would be a mistake to suppose that the Synagogue worship was formal and unfriendly to earnestness in prayer. On the contrary, the pious Jew is admonished thus: "When thou prayest, make not thy prayer a fixed form but a prayer for mercy and an entreaty before God." The Jew in a prayer dating from the second century of our era and still in the liturgy, approaches God not "trusting in his own righteousness" but in God's "abundant mercies." The familiar words our "Father in heaven" are Jewish as well as Christian, and we have no reason to suppose that they failed in the past, or fail now in the present, to awake filial trust and love in many a Jewish heart. There may have been Jews, as there are assuredly many Christians, who claim a divine recompense for their good works. The following sayings of great Rabbis quoted by Mr. Herford, show how unfair it would be to charge the Rabbinical school, as a whole, with the inculcation of selfish motives for serving God. We are to "delight in the commandments, not in the reward of the commandments." "Be not like servants who serve their master for a reward." "The reward of one commandment is the opportunity to fulfil another." Of course earnest Jews knew very well that they were sinful men. But the Rabbis accentuate in the strongest way the truth that God's love is deeper than man's sin. "If ye come to Me" in repentance for sin, however heinous, "is it not to your Father in heaven that you come?" The Psalms, many of which were Maccabean, and some of which were in all probability written in Pharisaic times and in the Pharisaic spirit, prove abundantly that Pharisaic religion in the experience of its followers was felt to be a joy and a privilege and not a burden. "O how I love thy law! All the day long is my pleasure in it." "His delight is in the law of his God." Much in the same way, Catholics, if in earnest, delight in the law of their Church and accept its minutest observance with love and gratitude.

The reason why St. Paul could find no rest in Judaism, or Luther in Catholicism, is a question which cannot be discussed briefly and by the way. We may, however, find space for reference to one or two important points on which we venture to criticise Mr. Herford. He contends that St. Paul was misled, and misled others, in translating "torah," which is the object of Jewish reverence, by the word νόμος or law. Now we all know that torah was not originally restricted to the sense of a legal code. It is used of instruction in the widest sense, whether human or divine, prophetic or priestly. We must not, however, forget that in the Pentateuch torah had been rendered by νόμος two centuries and a half before the birth of Christ, so that we can hardly blame St. Paul for doing what

everybody did. Besides, there are many passages in the Hebrew Bible where law in a just rendering; nay, the Pentateuch itself may justly be called law from the legal element which makes up the largest and most important part of it. It was the legal part which engaged the chief attention of the Scribes. It was their glory that they made the dead law into a living principle which threw its light on new questions of ritual or moral importance as they arose. Now it is possible to maintain that a legal religion is by its very nature inadequate to express the relations between God and the human soul. We can reach through Christ religion in its simplest and purest form. But a Pharisee bound to the law cannot, as Christ did, set aside the distinction between clean and unclean food. True, Christians have grievously marred the simplicity of Christ by an overgrowth of dogma and ritual. Still, the reforming spirit never has died out in the Christian Church, and appeal to Christ and His teaching lies open to all.

Again, the Lord drew lessons of wisdom from the Bible, and also, as we may well believe, from the traditional wisdom of the Scribes. Parallels may be found in Rabbinical literature to some of the phrases in the Lord's Prayer, and even to parts of the Sermon on the Mount. But we have to recognise the fact that in Christ's teaching all is pure gold; there is no admixture of baser metal. We are willing to make, for the argument's sake, every concession to the Jewish way of looking at things, and to be content with the admission that no other teacher can compare with Christ for purity and simplicity of religion. Before Christ came the Fatherhood of God was "not utterly unknown." It was, however, Christ who took the faith in the Fatherhood of God from the circumference and set it in the centre of religion. To see this, one has only to contrast the two or three verses in the Old Testament and the Apocrypha where God's Fatherhood in relation to individual souls is implied or stated, with the rich and profound treatment of the same theme in the New Testament, especially in the Synoptic Gospels. Once more, the Jews subordinated the prophets to the law. Christ reversed this method, and the light which came in Him passed on to the Gentiles. Israel, on the other hand, has fallen from its high calling, and has ceased since the Christian era to influence in any great degree the religious life of the world at large. Spinoza is the one great religious teacher among Jews of a later date and Spinoza was not a Jew.

However, I do not wish to end by expressing difference of opinion. I should prefer to say, in conclusion, that Mr. Herford's great knowledge puts him under a positive obligation of imparting it more than he has done for others. Seldom are attractive style and profound knowledge of an obscure and, at first sight, repulsive subject united in one man. Why does not Mr. Herford give us a book on the plan of Weber's, but with more insight, and eager to appreciate rather than to depreciate, the fruit of "il lungo studio e il grande amore"?

W. E. ADDIS.

THE WORKS OF BEAUMONT AND FLETCHER.
Vol. X. Edited by A. R. Waller,
M.A., Cambridge. At the University
Press. 4s. 6d. net.

MR. WALLER has finished his undertaking and takes leave of us very modestly in this volume. We thank him for a hard task well done. This concluding volume has in it much that is precious to those who love the "bards of passion and of mirth." It has Beaumont's lines to Ben Jonson, which bring us straight to the Mermaid among that company which epitomised completely the Elizabethan Age, its imagination, its audacity, its fearless revelry in the whole of life. Then there is Beaumont's "Masque of the Inner Temple," dedicated to Bacon. "These Things are but Toys," Bacon has said, but then this is the charming toy of a charming age, and its bits of song indeed find us young and always keep us so. The tragedy of "Thierry and Theodoret," with which the volume opens surely has not much of Beaumont in it. The moral attitude reads more like Massinger. The contrast of the wicked and chaste women is typically Elizabethan, but not even the praise of Charles Lamb can warm the limp and languid Ordella, and the wicked Brunhilt is a squalid sinner after all. "The Woman Hater" has some of the qualities we know so well in Elizabethan comedy. The Epicurean gentleman makes poetry of the things for the stomach, and I think must have furnished hints to the Milton of the "Paradise Regained" on the spreading of tables; then the Woman Hater himself has the fine exaggeration of his class, and the man who affects learning is a pleasing variation of type. "The Nice Valour" is an exercise in the fantastic. The coward is admirable, he adds logic to instinct, and is more reasonable than the hero of "Arms and the Man." And in this comedy are those two songs, the one dying of melancholy and the other of splitting laughter. Did these suggest to Milton his immortal contrast? Frank Beaumont and Jack Fletcher—there is something touching in the friendship of these poets who lived together and are said to have shared the same clothes. These volumes continue the tradition, and after all it is difficult to tell which from the other in the matter of genius. Both had a dainty lyric gift, both had a vein of comic power, and Fletcher, if he did write the Wolsey scenes of Henry VIII. was almost as great a master of fine style as Beaumont.

CHRISTIANITY AND BUSINESS. By Edward
Grubb, M.A. London: T. Fisher
Unwin. 2s. 6d. net.

THE Editor of *The British Friend* has revised and expanded into a little book some chapters which appeared in his paper as the result of a discussion on Business Morality, introduced at the yearly meeting of the Society of Friends, in May, 1911. None is better fitted to discuss this question than a member of the community to which he belongs, and the book is written with all the candour and grasp of the Quaker spirit at its best. There is no shirking of issues or failure to state the facts. As Mr. Grubb says at the outset,

the problem is how to meet the fact that "Christianity has not yet shown, unless in certain small and isolated and temporary communities, that it is able to embody and express itself in the social and industrial life of men. Unless it can find the way to do so, it can hardly become a world religion." He discusses the ethics of competition, co-operation, socialism, and in a concluding chapter shows how far in his opinion the Socialist criticism of society is valid and where he is obliged to part company with it. The book contains a great deal of thought compressed into very small space, and would be an admirable manual for elder scholar classes or adult schools to take as a text book for study. We should like also to see it widely circulated on the Stock Exchange and various other places, which are the mainsprings of commerce and industry.

PUBLICATIONS RECEIVED.

MESSRS. G. P. PUTNAM'S SONS:—Outdoor
Philosophy: S. D. Kirkham.

MR. A. H. STOCKWELL:—St. Paul's Misconceptions: Emil P. Berg. 3s. net.

MR. T. FISHER UNWIN:—Great Issues: Robert F. Horton. New edition. 2s. 6d. net.
The Gift of Sleep: Bolton Hall. 5s. net.

THE NATIONAL FOOD REFORM ASSOCIATION:—Our Children's Health at Home and at School. Edited by C. Hecht, M.A. 5s. net.

MISCELLANEOUS.

The Contemporary Review, The Nineteenth Century, The Cornhill Magazine, The International Journal of Ethics, The Expository Times, Mind.

FOR THE CHILDREN.

JOHN MILTON.
1608-1674.

II.

"My song shall be of mercy and judgment: unto Thee, O Lord, will I sing."—Ps. ci.

WHILE Milton was with Cromwell he went quite blind. His blindness was brought on by studying too hard, and you can think what a trouble it must have been to him to be shut off from all books, as he was now, and from seeing the faces of his friends. He has written one beautiful sonnet (a sonnet is a short piece of poetry of fourteen lines) about his blindness, in which he tells us how he was tempted to fall into despair when he remembered that God had given him this gift of poetry (a "talent" he calls it, comparing himself to the man in the parable) to make the best of, and how he was hindered from doing this by his blindness; then how he comforted himself by thinking that God had hundreds of other people who were well and active and able to do His bidding "and post o'er land and water without rest," and that "they also serve who only stand and wait"; that is to say, that if one is not able to do anything else, one is serving God just as truly by waiting patiently until He pleases to take us out of this world. But in spite of his blindness, Milton wrote his greatest poem afterwards, as we shall see, by the help of the patience which he learnt at this time.

Cromwell died in 1658, and we know that Milton thought him a very great man by another sonnet which he has written to him, beginning, "Cromwell, our chief of men," praising him for all his battles, and finishing by begging him to hold out against the bishops and priests who wished to make slaves of people's minds. Two years after Cromwell died, King Charles II. came to the throne, and Milton was for a short time thrown into prison, because he had been an enemy of Charles I., but a friend, another poet, persuaded the King to let him out. When an enemy of Milton's said after this to the King that he wondered he did not punish him more, the King answered, "He is punished enough; he is old, poor, and blind." Yet though to most people this would have been a hard punishment, to Milton it mattered very little, for he lived in a world of his own thoughts, which were better than any of the riches or honours which many people seek after. He lived quietly in his house in Bunhill Fields, London, thinking over his great poem that he was now just beginning to write. For years past he had been thinking what kind of a poem would interest everybody, whether they were English or foreign, and at last he fixed upon the story of the Bible—how Adam and Eve disobeyed God and were driven out of Paradise, and how our Lord Jesus Christ taught us the way to live and die so as to reach Heaven, though we cannot go back to the Garden of Eden again. So Milton called his poem "Paradise Lost," and the second part, which tells of the life and death of Christ, he called "Paradise Regained." They are "songs of mercy and judgment."

Perhaps you wonder how he wrote poems when he was blind. Well, he did it in this way. He thought out his grand lines in his head, and then repeated them to his daughters, and they wrote them down for him. He had also taught his daughters Greek and Hebrew, that they might read to him in these languages. We know from the accounts of other writers living then how he passed his days at this time. He rose every morning at 5 o'clock, listened to a chapter of the Hebrew Bible, and studied till mid-day; he had his mid-day meal at one o'clock, then he went out and walked for an hour; after that he usually played for another hour on the organ or viol (a sort of fiddle), for he was a good musician, and this must have been a great comfort to him when he was blind; then he studied and wrote again, and in the evening visitors and friends used to come to see him and talk with him. They describe him as being clad in black, sitting in a room hung with faded green tapestry. His hair was light brown, and fell down on each side of a face that in his old age was still beautiful; his eyes were clear and grey, and showed no signs of blindness. He was of middling height, and was strong and muscular and a good swordsman; he always ate very little. Shakespeare and other great men who had lived in Elizabeth's reign were still living when he was a boy so he must have been able to talk about all kinds of interesting things. He finished "Paradise Lost" in 1665, and sold it to a bookseller for £5, which seems ridiculously little to us; but people did not know then so well

what a very great poem it was; indeed, it was only after his death that Milton was thought as much of as he deserved to be.

In 1666 came the Plague of London, a terrible time, when hundreds of people died every week (1,500 died during one week of September), and soon afterwards the Great Fire, which burnt down nearly half of the town. Milton went into Buckinghamshire to escape the Plague, and while there he wrote "Paradise Regained," and a very fine poem on the story of Samson which we can see he thought was like his own life in many ways, for Samson in his old age was blind, poor, and despised, and living among the Philistines, his enemies. Milton lost a good deal of property by the Fire, so he became poorer than ever; but after all this did not matter much, as he was very near his end. He returned to London after the Fire, and died there in 1674.

A monument has been put up to him in Westminster Abbey, but he is best remembered by his poems. They are some of the greatest works ever written in any language, and when we think of them we should remember how Milton was firstly a great man, and secondly a great poet, for unless you have a noble mind and heart you cannot write words that are noble. So you must remember that *that* is the greatness of poetry—the reason why we ought to love it and learn things worth knowing from it. It is not just a set of pretty rhymes; it is wisdom spoken by a man or woman who is much more highly gifted and often nobler than most people living. Of the three poets I have told you about in recent articles—Caedmon, Chaucer and now Milton—Caedmon and Milton are the most alike, for they both wrote about the Bible story, though Caedmon was only an ignorant man and Milton was a scholar. But they were each of them true poets, and we should be thankful for both.

DOROTHEA HOLLINS.

MEMORIAL NOTICE.

THE REV. ANDREW CHALMERS.

It is with deep regret that we have to record the death in his 72nd year, of the Rev. Andrew Chalmers, which took place at St. John's Mount, Wakefield, on July 24. He had been seriously ill since Christmas, and his death was not unexpected. Mr. Chalmers was born on August 1, 1840, at Hythie, in Aberdeenshire. In early life his intellectual position was profoundly modified by the study of Darwin's Origin of Species, and he resolved to enter the Unitarian ministry. He attended classes at Berlin and Heidelberg during 1868-9, and from 1869 to 1872 he was a theological student at Manchester New College, London. On entering the ministry in 1872 he settled at Oldham, moving to Cambridge in 1877. In 1880 he was appointed to Westgate Chapel, Wakefield, in connection with which his name will be long and affectionately remembered. During his ministry, which lasted for twenty-nine years, the ancient chapel was restored, and

its present appearance will be a permanent memorial to his taste and to the devoted care with which he attended to everything which could enhance the beauty and helpfulness of the services. For a number of years he served the Yorkshire Unitarian Union as treasurer, and in 1899 was its president. In Wakefield itself he was widely respected as a citizen of noble ideals, and a zealous worker on behalf of education and public health. He also had a considerable reputation as a local antiquarian. In this connection the *Wakefield Herald* says of him:—

"As a local antiquary and folk-lorist Mr. Chalmers had no rival. When presiding at the remarkable lecture 'From Milnes' House to Crewe Hall,' the Right Hon. C. Milnes Gaskell declared that Mr. Chalmers certainly knew far more about his family than he did himself. He knew by heart every scrap of the history of old Wakefield, including the annals of Westgate Chapel, with which were associated many of the former notabilities of the town."

Mr. Chalmers found a great deal of quiet pleasure in devotional writing. He composed several hymns as well as a series of litanies for use in Westgate Chapel. He also ventured into other fields of authorship, and published several years ago "A Red Cross Romance," a verse chronicle of heroic deeds, and "Transylvanian Recollections."

The funeral service, which was held at Westgate Chapel on Friday, July 26, was largely attended by members of the congregation and representatives of the various public bodies with which Mr. Chalmers had been connected. The Rev. W. T. Davies, minister of the chapel, and the Rev. W. R. Shanks, of Leeds, officiated. In the course of his address Mr. Shanks said that he wished to speak some words which would, in some small measure, indicate their feelings and his own regarding the great loss they had suffered as a congregation, as a town, and as a community of Christian men and women. Mr. Chalmers had not been taken suddenly. They had long been waiting for the one clear call, which had come at last; and now he had entered into the higher life of thought and feeling. He had laboured for the betterment of their homes, their schools and hospitals, and their highest interests generally. He had done his work, let them thank God for it.

The remains were afterwards cremated, and the ashes interred in the churchyard of Mr. Chalmers' native village in Aberdeenshire.

MEETINGS AND SOCIETIES

THE RETIREMENT OF THE REV.

JOSEPH WOOD.

MEETING AND PRESENTATION IN BIRMINGHAM.

QUEEN'S COLLEGE HALL, Birmingham, was crowded on the evening of Wednesday, July 24, when the congregation of the Old Meeting Church and many other friends assembled on the occasion of the Rev. Joseph Wood's retirement from the Old

Meeting pastorate and from regular ministerial work. Mr. Wood is so well known and so greatly honoured throughout the churches he has served so long that no words are needed to tell of the importance of the event, particularly in connection with the liberal religious movement in Birmingham and the Midlands. After twenty-eight years of strenuous labour in Birmingham Mr. Wood has laid down his charge, and it only remained to make some suitable recognition of the large service he had rendered and to bid him God speed. In the proceedings on Wednesday there was necessarily an undertone of sadness, but quite as deep and strong was the note of gratitude and of admiration. Many letters of regret for inability to be present were read by Mr. Madeley Mole, the junior warden of the Old Meeting Church, amongst others from the Lord Mayor of Birmingham (Alderman Bowater), the Bishop of Birmingham, Principal Carpenter, Dr. John Hunter, of Glasgow, and the Revs. H. Gow and J. M. Lloyd Thomas. Mr. George Yoxall, the senior warden, presided, and after speaking of the purpose of the meeting, and the influence of Mr. Wood on the members of his church, illustrated the latter point from his own experience. He had been led through questioning and doubt to clearer thought, a higher outlook, and a deeper moral life. He then moved the following resolution: "The members of the Old Meeting Church desire to record their appreciation of the great services rendered to the congregation and the cause of Liberal Religion by the Rev. Joseph Wood during the twenty-eight years he has been its minister, and to express the hope that retirement from active work may enable him to enjoy many years of renewed health and happiness."

The resolution was seconded by Alderman Sir James Smith, who said they must not look merely on the sad side in bidding farewell to Mr. Wood. In setting their pastor free from the responsibilities of office they were giving him the opportunity of much-needed and well-earned rest, and the opportunity of new forms of happiness in many directions.

Many other speakers then supported the resolution in brief speeches, paying their tribute to the work and influence of Mr. Wood.

Alderman Sir George Kenrick spoke on the services rendered by Mr. Wood in connection with education. He referred to the old struggle for the establishment of School Boards in which Mr. Wood had played a foremost part. He soon showed that he had a thorough grasp of educational matters and a vast sympathy with the people. The members of the old School Board soon felt that they had in Mr. Wood a colleague capable of giving them a lead. In this they were not mistaken, as events proved.

Lieut.-General Phelps spoke as one of the older members of the congregation, and was followed by Mr. W. J. Cross, who on behalf of the schools and classes expressed the deep gratitude all felt to their pastor. Mr. Wood, he said, had done no finer work than that among the young people of the church. He was leaving to his successor a great and flourishing enter-

prise. Mr. W. Byng Kenrick, representing the Midland Christian Union, referred to Mr. Wood's services on behalf of Liberal Christianity in the Midland district, and the Rev. J. W. Austin, representing the ministers, gave expression to the great affection in which he was held by his colleagues, and spoke of the high lead he had always given them in religious work.

Further warm tributes were paid by the Rev. F. K. Freeston, Dr. S. M. Crothers, who referred to Mr. Wood's many connections with America, and Mr. Septimus Harding; and then Mr. Ernest Martineau, in a short moving speech, presented to Mr. Wood a cheque for £1,100 subscribed by members of the congregation, the institutions connected with the church, and a few other friends. Mr. A. J. Cotton, on behalf of the choir, presented a copy of a Raphael Madonna. The motion was then put, and carried with acclamation, all standing.

Mr. Wood, in his reply, thanked his friends from the bottom of his heart for all their kindness, patience, generosity, and willing co-operation during the twenty-eight years of his ministry. They had journeyed together over a long period of time. He had been permitted to share their joys and sorrows. He had stood in hope and gladness with some of them at the marriage altar, and with many in grief at the open grave. Together they had shared the bitter-sweet cup of life. It had been one of the greatest blessings of his life to have won their friendship. No man could desire a more affectionate congregation. He also counted it one of his great privileges to have been the first minister of the new Old Meeting Church, and to have been allowed to give it a certain character—to have had the joy of making its pulpit an influence, not for sectarianism, nor denominationalism, nor theological disquisition, but for Liberal Religion, the life of charity, and freedom of the spirit. Since he began preaching, fifty years ago, great changes in the thoughts and outlook of men had taken place; the political world had changed, the social outlook was quite different, the churches and their message had received another emphasis. In that time such a change had passed over theology and preaching as amounted to a revolution. This was true of all the churches: they none of them stood exactly where they did half a century ago. There was much greater freedom with regard to the Bible and Biblical criticism. Even bishops admitted the presence of a human and fallible element in the sacred writings. Then, happily, there was a great difference between the attitude of religion to science and of science to religion. Anything like the famous encounters fifty years ago at Oxford between Professor Huxley and Bishop Wilberforce would to-day be impossible. There had also been a great change in doctrinal exposition. No treatise on theology could now be written with the phraseology current fifty years ago, nor from that point of view. In bringing about these changes the Liberal Christian Churches had played a conspicuous part. They had been in the van of the movement; they had carried the banner of progress and made these great advances

possible. But let them not think the task was at an end. Theirs was still the larger faith, the wider knowledge, the more catholic vision. In the future, as in the past, let them rise to the responsibilities of their glorious gospel.

The meeting concluded with the hymn "We come unto our fathers' God," and the Benediction pronounced by Mr. Wood.

JOHN POUNDS HOUSE.

THE annual public meeting and "pound day" of this Institution was held on Saturday afternoon, July 13. Mrs. Bertram Falle, wife of the Junior Member for Portsmouth, took the chair, and was supported by Mrs. Pollard, Mrs. Hall, Mrs. Langelaan, Mrs. Carling, Miss Spencer, Mr. J. W. Gieve, J.P., and Mrs. S. Rogers (hon. sec.). There was a fair attendance, and some of the girls—inmates of the Home—were present, looking smart and neat in their white aprons and caps.

Upon taking the chair Mrs. Falle said she had that morning received a letter from an old friend who was 90 years of age, who knew John Pounds and could remember his little shop. The letter which Mrs. Falle read expressed the hope that the meeting would be a success and help those who were continuing his work upon somewhat different lines, to perpetuate his memory in the manner he would most have desired. Proceeding, Mrs. Falle said great results often arose from very small beginnings, and the Home which, when first opened, was only able to deal with a very few girls, now placed out some 50 annually, so helping many of the most uncared-for girls to a respectable and useful life. Employers all felt the difficulty of getting good servants, and in this connection the Home should be supported in every possible way. One great point she noted was that the Home was not in debt; it was much more satisfactory to give money for current expenses than for debts that had been incurred. All honour was due to the lady who had given so much of her life to the Institution and kept its head above water.

Mrs. Rogers read the secretary's report, which spoke of the steady growth of the Home, 50 girls being received annually. Applications for servants far outnumbered the supply—four times the number of girls could easily have been placed out had the funds permitted. Mrs. Rogers said that the fact of mothers bringing their daughters one after the other as they left school, and old girls who were married or in service their sisters and friends, showed that they really appreciated the Home and the help given there. In the absence of the treasurer, Mrs. Langelaan, chairman of the committee, read his report, which showed a small balance in hand. She pointed out that £106 3s. 6d. subscriptions, and £145 7s. donations, left a large amount to be raised by other means, the year's expenditure being £420 16s. 7d., and asked for increased and new subscriptions, which would greatly lessen the work and anxiety.

Encouraging addresses were given by Mrs. Pollard, Miss Spencer, Mr. J. W.

Gieve, J.P., and Mr. Thompson, all of whom urged upon those present to make the Home known to their friends and to do their best to further its objects. Votes of thanks closed a very successful gathering. A goodly number of "pounds" were sent by friends and well-wishers in groceries and other things, also several cheques and postal orders from friends at a distance.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Aberdare.—On Thursday, July 25, a meeting of the members of the Highland-place Unitarian Church was held in honour of Miss S. George, Headmistress of the Higher Standard School, and daughter of the late Rev. J. J. George. During the evening a handsome presentation was made to Miss George on behalf of 105 subscribers to commemorate her long and faithful services as organist.

Accrington.—The last of a series of seven open-air meetings was held on Thursday evening, July 25, when the Rev. W. J. Piggett, of Burnley, gave an address on "The Strange Story of the Bible and the Church," and there was a large audience. The meetings have been held under the auspices of the Oxford-street Church, and the Missionary Conference provided the speakers each evening. The audiences ranged from 80 to upwards of 200, and were composed of thoughtful men and women, who gave the speakers an attentive hearing and put intelligent questions at the close. At the closing meeting the Rev. W. G. Topping, who presided throughout the series, announced that it was possible that further meetings would be arranged for the month of September. A successful united meeting of the branches of the Women's League at Burnley, Blackburn, and Accrington was held at Accrington on Saturday, July 27.

Boys' Own Brigade.—The Liverpool Battalion, consisting of No. 7 Company (Mill-street Domestic Mission), No. 8 Company (Hamilton-road Domestic Mission), and a representative three from the Birkenhead Company (No. 10 when fully formed), camped in the Isle of Man from July 20 to 29, at a delightful spot called Kirk Michael. The battalion was under the command of Captains J. L. Haigh and Norman Hall, Lieutenants Armitage, Lane, Gerrard, and Rimmer, with the Revs. H. D. Roberts, T. Lloyd Jones, and Mr. Lawrence Holt as visitors. Nearly all the boys, in detachments of about twenty, had a sail in Mr. Holt's yacht to Peel and back. Bathing parades took place as often as possible. The camp and its surroundings, with the stretch of sea in front, were idealistic; but the weather was of that variable character which made boating, bathing, and fishing spasmodic delights instead of perpetual attractions. Route marches to Glen Helen, Sulby Glen, and Peel gave the boys a good impression of the beauties of the island. With its bugles and drums in front, and its ambulance section behind, the battalion looked, as it followed the winding, well-kept roads, as though it "occupied" the little island in a peaceful semi-military sense, and was joyfully declaring the fact to all concerned. The farmers, their wives and children, their horses and cattle, were all greatly interested in the display, and capitulated to the musical

might of the invaders as it rolled over the rounded hills and among the echoing valleys. Who could resist the bugle and the boy? Church parade took place in camp on Sunday, the 21st ult., when Mr. Gerrard conducted the service, and made all assembled wonder at the foolishness of the man who built a house for himself by trickery and deceit, but undermined the true foundation of his own character, thereby robbing himself of the most precious of all things. On the 28th the battalion marched to the local Primitive Methodist Chapel and heard an appropriate address on "Trust in God and do the right." Rain beat mercilessly on the canvas homes during the whole of the afternoon; but this only gave Mr. Holt and the officers the opportunity of teaching the boys how necessary it is to exercise great care if campers want to remain dry and warm. The ambulance and guard tents received all the soldiers whose bedding had been touched by the rain, and next morning everybody was found fit and hearty. No. 7 Company won the flag for the cleanest and tidiest tent, and also gained the greater number of marks for guard mounting. The boys returned to Liverpool, followed all the way by a good strong "sou'-wester." Parents and friends in goodly numbers awaited the boys on the landing stage. The battalion separated into its two companies, and marched home surrounded by an admiring crowd. Kirk Michael will be an oft-repeated word for many months to come.

Crewes.—The Sunday school anniversary services at the Beech-street Free Christian Church were held on Sunday last, and were conducted by the minister, the Rev. G. Pegler, B.A. There were good congregations.

Doncaster.—On August 22 the Doncaster Free Christian Church will begin a new epoch in its history. Ever since 1692 the flag of religious freedom has been kept flying by a sturdy and heroic band. In 1910 the congregation at the Unitarian Chapel was reinforced by a Congregational Church, which had been driven from its home by heresy hunters, and the Unitarian premises were found altogether too small. For months now the builders have been in possession of the site, demolishing the ancient sanctuary and erecting two halls with the necessary offices, a large hall to seat 600 to be used at present for Sunday services, and a small hall for the numerous activities of the week. The work is now rapidly advancing, and every prospect pleases save the financial one. There is an urgent need of £500. An earnest appeal is made for help in raising this sum. Donations will be gratefully received by the Rev. Percy Jones at 20, Morley-road, Doncaster.

London District Unitarian Society.—The London District Unitarian Society have decided to hold a united service similar to the one which was so successful two years ago at the Dutch Church in Austin Friars, which the Rev. Dr. Baart de la Faille and his Consistory have kindly lent again, on Sunday evening, October 20. The Society is seeking the co-operation of the churches by their closing on that evening, as it is felt that the good that is done to the members by joining in such a united service outweighs the harm done by closing the church on one evening in the year.

London: Essex Church.—The Rev. H. E. Speight, M.A., will enter upon his duties as Junior Minister on September 1. A Service of Induction into the Ministry and Welcome by the congregation will be held on Friday, October 4. Commemoration services in memory of the ejected clergy deprived and silenced by the Act of Uniformity, August 24, 1662, will be conducted by the Rev. F. K. Freeston on August 25.

London: Kilburn.—It is announced that the service at the Unitarian Church next Sunday morning will be in memory of the Rev. C. Voysey. It will be conducted by Dr. A. D. Tyssen.

Manchester.—Mr. Sam H. Whittaker, 21, Holmfild-avenue, Moston, Manchester, one of the hon. secretaries of the Manchester District Sunday School Association, writes:—"Will you allow me through your paper to inform composers of tunes that the hymns for next year's number of 'Hymns and Choral Songs' have been selected? I shall be glad to send a copy of them to anyone who would like to submit tunes to my committee."

Mansfield.—An interesting experiment was tried last week at the Old Meeting House. The minister, the Rev. F. Heming Vaughan, invited the school children who are on holiday at the day school, to come for a Children's Hour from 3 to 4 p.m. each afternoon in the chapel. After a short religious service the time was spent in hymn singing and story-telling. Tales, like Tolstoy's Parables and Ruskin's "King of the Golden River" were adapted for the children. About 100 came, and showed by their attendance and attention how much they appreciated the services. The experiment is a variant on the holiday school, and suggests one way of using churches on other than the stated occasions. That it was good for the children few could doubt who are familiar with the holiday pursuits of so many who attend our Council schools.

Mexborough.—On July 21 special services were held by the Free Christian Church in the Empire Palace, the largest hall in Mexborough. The afternoon service was presided over by Councillor Wood, J.P., who gave an address to the children and parents. At the evening service the minister, the Rev. T. Anderson, preached to a very large congregation, about 1,200 being present. The collections amounted to £21. The scholars now number 237, teachers and officials 17, adult conference 70, which for five months' growth shows earnest and energetic work.

Synod of Munster.—The Rev. G. V. Crook writes:—"Owing to some misunderstanding the notice in last week's INQUIRER in connection with Cork and the Munster Synod is incorrect. The Rev. Geo. V. Crook still remains a member of the Synod of Munster."

NOTES AND JOTTINGS.

JAPAN AND THE NEW THEOLOGY.

We learn from the *Japan Weekly Mail* that the Rev. R. J. Campbell's book, "The New Theology," has just been translated into Japanese by Mr. Imaoka Shinichiryo. In the April number of the *Kaitakusha* Mr. Okada writes in praise of the original work, and bears testimony to the faithfulness with which it has been rendered into Japanese. Japanese young men being free from the strong prejudice against new theological ideas felt by so many Europeans and Americans, Mr. Campbell's "New Theology" will doubtless find a large number of readers among them. According to the *Weekly Mail* rationalistic Christians like Mr. Okada are already pretty numerous in Japan, and the "New Theology" in its Japanese dress is likely to add to their number.

THE LONDON PIGEONS.

According to the *Animal's Guardian*, the London pigeons show a tendency to disappear. "When horse traffic was at its height, the pigeons flourished and grew in great numbers until the increase was so rapid that the authorities in the City, particularly with regard to St. Paul's Cathedral, had to declare war on them.

The same decrease is observable in Palace Yard, Westminster, underneath Big Ben. It is said that the motor is proving their undoing, and the birds are hard put to avoid starvation; such of the pigeons as remain are depending almost entirely upon citizens of friendly disposition for one square meal a day. There was still a handsome group in the grounds of the British Museum recently. . . . Probably some of those of Cockney birth have gone farther into the country, where the chances of obtaining food are better."

SYNTHETIC RUBBER.

A great deal of interest has been aroused by the announcement that rubber has been produced by artificial means, and speculation is rife about possible commercial developments. A leading article in the South American Supplement of *The Times* in discussing the question says that it still remains to be proved that the chemical product can be converted into a commercial article possessing the resiliency and durability of the natural product. In any case it is probable that there is room for both. "The demand for rubber increases daily, and there are various potential new applications of the substance which would become actual were it available in sufficient quantities and at a cost which, if lower than at present, would yet permit the natural product to be grown at a profit."

* * *

"On the whole, therefore," the article concludes, "it seems probable that natural caoutchouc, especially if the planters are careful to adopt the best methods that science and organisation can provide, will continue to hold its own, and that while the prospect of plantation rubber may well perturb the souls of the forest-workers of the Amazon, the menace of the chemist need not seriously distress them. In this aspect of the question most people's sympathies will favour the human rather than the mechanical agents of production; but if the world's supply of natural rubber is to continue to furnish opportunities for fiends in human form to commit such atrocities upon defenceless natives as Sir Roger Casement's report has revealed in the Peruvian Amazon region, the sooner synthetic rubber becomes commercially possible the better for humanity."

SUNDAY CLOSING IN GLASGOW.

The results of Sunday closing in Glasgow are strikingly illustrated by the return just issued by the Chief Constable of Police. The following are the apprehensions for being drunk and incapable:—Monday, 8 a.m. to Tuesday, 8 a.m., 1,448; Tuesday, 8 a.m., to Wednesday 8 a.m., 1,349; Wednesday, 8 a.m., to Thursday, 8 a.m., 1,100; Thursday, 8 a.m., to Friday, 8 a.m., 1,017; Friday, 8 a.m., to Saturday, 8 a.m., 1,325; Saturday, 8 a.m., to Sunday, 8 a.m., 6,560; Sunday, 8 a.m., to Monday, 8 a.m., 348. This table also shows very clearly that means to purchase drink leads to excessive drinking, for it will be noted that as the wages in the possession of the workers diminish during the week the arrests for drunkenness decrease, whereas,

as soon as funds begin to come in on Friday the arrests increase. The returns also show that in addition to the 13,147 proceedings for being drunk and incapable, 7,681 other persons were dealt with for offences committed while under the influence of intoxicating liquor. Of these cases 420 were assaults on wives, and 5,077 breaches of the peace.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

JULY.

CONTENTS.

The Power of Suggestion. Edgar Thackray, [M.A., Ph.D.]

A Bygone Village. Emma C. Drummond.

A School in Madagascar. T. F. M. Brockway.

Reading for Children. Charles Roper B.A.

Gautama Buddha. George Burnett Stallworthy.

The Song of the Sea. Manley B. Townsend.

The Theory and Practice of Sunday School Teaching

—II. A. Stephen Noel.

Man or Priest. Rupert Holloway.

The Use of the Bible. Florence Mawson, B.A.

Notes for Teachers.—XVI.—XXX.

Arthur Brooke.

Bertram Lister, M.A.

T. M. Falconer, B.Litt.

F. J. Gould.

H. V. Mills.

Heroes of Faith.—Joseph Priestley. Albert Thornhill.

Training. Alma Attwell. [M.A.]

Baptismal Hymn. R. Nicol Cross, M.A.

By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS.

Of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LISCARD, near New Brighton.—To be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

PLUMS.—Persore Egg Plums, 24 lbs. 6/6, 12 lbs. 3/9. Victorias, 24 lbs. 8/6, 12 lbs. 4/9. Carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

REMNANT BARGAIN!—Genuine White Art Irish Linen, suitable for making Teacloths, Traycloths, D'oyleys, &c. Bundles of big pieces only 2s. 6d.; postage 4d. Catalogue FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella." Light, cool, washable; wears for years. Scores of beautiful designs, fascinating shades.—Write to-day, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 3, 1912.

•• Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3659.
NEW SERIES, No. 763.]

LONDON, SATURDAY, AUGUST 10, 1912.

[ONE PENNY.

NEW PUBLICATIONS.

Fcap. 8vo, 130 pp., with Portrait. 1s. net.

MAN'S CHIEF END, and other Sermons.

By B. R. DRUMMOND, B.A., T.C.D.

Fcap. 8vo, 128 pp. 1s. net.

HOW A MODERN ATHEIST FOUND GOD.

By G. A. FERGUSON.

Crown 8vo, 272 pp. 2s. 6d. net.

THE CHURCH OF TO-MORROW.

By JOSEPH H. CROOKER, D.D.

Crown 8vo, 164 pp. Photogravure Portrait. 2s. 6d. net.

THOUGHTS FOR DAILY LIVING.

From the Spoken and Written Words of
ROBERT COLLYER, Litt.D.

The Lindsey Press, 5, Essex-street, Strand, W.C.

Modern Handbooks of Religion

Crown 8vo. 2/- each net.

The Jewish Religion in the Time of Jesus. By Dr. G. HOLLMAN, of Halle. Translated by E. W. LUMMIS, M.A. 150 pp.

The Sources of our Knowledge of the Life of Jesus. By Prof. PAUL WERNLE, D.Th., of Basle. Translated by E. W. LUMMIS, M.A. 176 pp.

Paul: A Study of his Life and Thought. By Prof. Dr. W. WREDE. Translated by E. W. LUMMIS, M.A. 200 pp.

The Apostolic Age. By Prof. E. VON DOBSCHÜTZ, of Strassburg. Translated by F. L. POGSON, M.A. 144 pp.

Christ: The Beginnings of Dogma. By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A. 160 pp.

The Lindsey Press, 5, Essex-street, Strand, W.C.

A UNIQUE SUMMER HOLIDAY

AT

St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance and carriage drive through avenue of trees. House and lawns entirely secluded in beautiful wooded grounds near sea.

Five Tennis Courts for use of guests.

Bathing, Fishing, Boating unequalled. Easy access to lovely Sussex Downs, Golf Links, etc.

Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House, Food Reform Boarding Establishment, Norfolk Terrace, Brighton.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 138, Charing Cross Rd., London, W.C.

The Inquirer.

Among recent articles are the following:—

The Tides of Devotion. By Rev. J. M. LLOYD THOMAS. July 27.

"Values of the Faith." By W. SCOTT PALMER. July 20.

"The New Unity." By Rev. J. M. LLOYD THOMAS. July 13.

The Church and Human Life. By Professor G. DAWES HICKS. July 6.

Bicentenary of Jean Jacques Rousseau. By Professor FOSTER WATSON. June 29.

Types of English Piety. By Rev. E. W. LEWIS. June 29.

Church Life in Scotland. By Rev. R. NICOL CROSS. June 22 & 29.

Love among the Ruins. By Professor G. DAWES HICKS. June 22.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

August 30. Lugano, 16 days, £9 9s.

Hon. Conductor, Councillor ROYSTON.

August 30. Interlaken, 16 days, £8 12s. 6d.

Hon. Conductor, Rev. R. B. MORRISON.

NO EXTRAS.

The above prices include full programme of Excursions.

Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

WEESEN - on - the - WALLENSEE.—

In connection with Mr. LUMMIS' Swiss tour, special tickets are issued for the latter part of August (16 to 27), giving ten days at Weesen, at an inclusive charge of nine guineas. —15, Green-street, Cambridge.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

"THE BEACON," Sevenoaks, Kent. HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.—

PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

BAD KREUZNACH, near Wiesbaden.

HIGH SCHOOL FOR GIRLS.—Domestic and scientific training. Special attention to English pupils. Excellent pronunciation. North German Head Mistresses. Highest references from pupils' parents. For prospectus and details apply to the Principals, T. KEMPER and M. A. KUNTZE, 9, Königstrasse, Bad Kreuznach. Winter term commences September 15. School fees, £60 per annum. References kindly permitted: Mrs. BLAKE, "Yeabridge," South Petherton, Somerset; Mr. W. F. PRICE, "Overdale," Letchworth-road, Leicester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 11.

LONDON.

Acton, Creffield-road, 11.15 and 7.
 Berrymondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. WOODING, B.A.; no evening service.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. J. W. GALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. WOOD.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Mr. V. MOODY.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. S. MOSSOP.
 Kentish Town, Clarence-road, N.W., no morning service until Sept. 15; 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Mr. T. MAYNARD. No evening service during August.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. G. COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15, Mr. P. YOUNG, LL.B. No evening service.
 Stratford Unitarian Church, 11, Mr. J. W. GALE; 6.30, Rev. J. ELLIS.
 University Hall, Gordon-square, W.C. Closed till Sept. 15.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. S. P. PENWADEN.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Mr. W. T. COLYER.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. H. W. HAWKES, of West Kirby.
 BATH, Trim-street Chapel. Closed during first three weeks of August.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. H. SHELLEY.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. HARWOOD, B.A.
 BRIDFORD, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 (STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. E. O'CONNOR, B.D.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate-Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CEADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. G. C. CRESSEY, D.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. W. G. TOPPING.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30. Closed.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. G. G. MOORE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TEAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. A. VOYSEY, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. DAWTREY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAN, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. W. TUDOR JONES.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. W. R. SMYTH.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

CHANGE OF ADDRESS.

Rev. B. C. CONSTABLE, 16, Langdale-road, Victoria Park, Manchester.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

Situations

VACANT AND WANTED.

WANTED, an Organist and Choir-master for the New Gravel Pit Church, Chatham-place, Hackney. £25 per annum. Two services and practice weekly.—Apply to Miss WHITEHEAD, 63, Clapton Common, N.E.

SALARY OPTIONAL.—Lady, well connected, requires post Housekeeper, Companion to invalid, etc. Domesticated; nursing; supervise servants.—P., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, for the Argentine, experienced Nursery-Governess. Must be fond of children and quiet country life.—For all particulars apply, 30, Sheepcote-road, Harrow.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK 531
CONDITIONAL IMMORTALITY 532
LIFE, RELIGION AND AFFAIRS :—
Values of the Faith.—IV. 533
Adam Lindsay Gordon 534
Rodin and Realism 535
CORRESPONDENCE :—
Boards of Guardians and the Blind . . . 536

BOOKS AND REVIEWS :—
The Historicity of Jesus 536
St. Clare and her Order 537
A Cross-Bench Mind 538
Voluntas Dei 538
Man's Chief End and other Sermons . . 538
Communings with the Father 539
How a Modern Atheist Found God . . . 539
Wounds of the World 539
The Gift of Sleep 539

FOR THE CHILDREN 539
MEETINGS AND SOCIETIES :—
Summer School of Theology at Oxford . 540
Portuguese Slavery 541
The National Peace Council 541
The Putumayo Atrocities 541
Dr. Crothers in South Wales 541
NEWS OF THE CHURCHES 542
NOTES AND JOTTINGS 543

♦♦ All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N. W.

NOTES OF THE WEEK.

IN the House of Commons on Tuesday Lord Robert Cecil asked the Prime Minister whether, in view of the accusations which have been made against the Peruvian Amazon Company, particularly in foreign countries, the Government would consent to the appointment of a Select Committee to inquire whether any responsibility rested upon the British directors of the company for the atrocities on the Putumayo; and whether any changes in the law were desirable to prevent the machinery of the English company law being used for such nefarious practices. Mr. Asquith replied that the Government had considered this suggestion, and in view of the exceptional circumstances of the case, they approved of the appointment of a Select Committee. This announcement is highly satisfactory, but it is very unfortunate that the Committee is not to be appointed until the House reassembles after the recess.

THE English pulpit at the present time is not in much danger from prophetic frenzy or unbalanced moral passion. The sermon which Canon Hensley Henson preached in Westminster Abbey last Sunday on the Putumayo atrocities was as timely as it was startling, and the effect upon the congregation must have been electric. He deliberately named the English directors of the British Amazon Company, and pressed home their responsibility with terrible incisiveness. "I have dealt at such length on the case of the directors," he said, "because I desire in this church—the central shrine of English-speaking Christendom, where an ancient and reli-

gious race preserves with jealous care the memorials of those whose service to the poor, the suffering, and the oppressed has illuminated the national history and exalted the national ideal—to express what is certainly in the minds of thousands of considering men and women throughout the British Empire and in the United States of America, that the time has come for such change of commercial law as shall render it impossible for those who make money by the oppression of native races to wash their hands of all responsibility for the crimes of their agents in those regions, however remote, where their wealth is gained."

THE sermon closed with a demand that the directors, who shared out the blood-stained gains, should be arrested and brought to public trial as "the irreducible demand of justice"; and with a cordial endorsement of the project to send out immediately an English Roman Catholic Mission into the Putumayo district, which had in it the true ring of a passionate charity, "reckless of name or sect or creed," in face of a terrible wrong. "This is no time, when the Indians are perishing, to debate the merits of churches and to inflame the mind with the recollections of ecclesiastical differences and conflicts. For my part I prefer to recall the glorious achievements of Roman Catholic missionaries in the past and in the present. I refuse to see in them any other character than that of fellow-Christians called to an urgent and difficult work; I rejoice to aid their effort, and I pray God to bless it."

WE are glad to see that public opinion in other directions is crystallising into a demand for definite action. A Town's Meeting has been held in Manchester, at which the Lord Mayor presided, and addresses were given by Bishop Welldon, the Vice-Chancellor of the University, and

Mr. C. P. Scott. The latter expressed his belief that the measures in contemplation by the English, American and Peruvian Governments would prove effectual; but if they should not, there was no step we should not be justified in the name of civilisation in taking in order to put an end to these crimes. He would not stand, he said, by international rule in a matter of this kind. If we wished for a precedent we need only remind ourselves of what our fathers thought and did in a less extreme case than this, when without any right or authority whatever they put an end to the African slave trade at the beginning of the last century, and no man and no country dared to say them nay. It was recognised that they were doing a work of humanity, a work which no other Power was prepared to do, and that they were justified before God and man in doing it; and they did it. In the present case no measures so extreme were at all likely to be needed, but if they were we should be fully justified in taking them, however strong they might be.

WE have received this week several new publications from the National Peace Council, among them "The Importance of Instruction in the Facts of Internationalism," by Mr. J. A. Hobson, and "The Promotion of International Peace through Universities," by Principal Carpenter. The American Association for International Conciliation, with its proud motto *Pro Patria per Orbis Concordiam*, was, we believe, the first to realise the educational value of a regular series of cheap pamphlets, and we are glad to see that such an excellent example is being followed in our own country.

PRINCIPAL CARPENTER calls special attention to the significance of the World's Student Christian Federation, whose common activities are only possible under conditions of peace. Though not concerned

directly with peace propaganda it is undoubtedly a powerful factor in international goodwill. It was founded in Sweden in 1895 and has now become a world-wide organisation with 2,288 local societies, and a membership of 152,000 students and professors. As Dr. Carpenter points out, "In the vast variety of its operations concerned with social problems at home and foreign missions abroad, in the periodic gatherings which bring together delegates from diverse lands, in the constant interchanges of travel and the circulation of increasing literature, the fundamental demand is for mutual understanding and brotherly sympathy."

* * *

MR. HOBSON'S pamphlet is a powerful plea for the teaching of history in accordance with our growing internationalism in thought and trade in place of the "hard-shell nationalism" which is still taught in many schools. "If every boy and every girl really understood that nations are not trading units, that Germany and France and England and America are not engaged in competing with one another about the world for a limited market, that these nations are not trading firms at all, and that an elaborate process of co-operation between Englishmen, Germans, Frenchmen, and people of other nations is going on in the world, that there is no ultimate antagonism, but that the healthy competition of different persons of different nationalities is essential towards that wider co-operation for the benefit of all—if this was clearly taught and understood, it would go very far towards enabling them to realise that nations are not the separate things they are at first disposed to conceive them, but are growing into ever closer union." The whole argument is one of great force and interest, and has in it an element of political imagination, which is one of the best securities of peace.

* * *

THE returns of the Census which was taken last year in the Union of South Africa are very interesting, but at the same time they reveal very clearly the grave difficulty of the political and social problems which have to be faced. The country has to a large extent recovered from the severe back-wash of the war, and immigration has again set in on a considerable scale, but in the race with the coloured population the white man is still losing ground. Out of a total population of 5,973,394 only 1,276,242 are Europeans as compared with 4,697,152 natives. When these figures are analysed and compared with those of the previous census, we learn that the increase in the coloured population has been 15.72 per hundred compared with an increase of 14.27 per hundred among Europeans.

CONDITIONAL IMMORTALITY.*

THERE are one or two sentences in WILLIAM LAW'S "Spirit of Prayer" on which I want to dwell for a few minutes. He speaks of the greater part of mankind, nay, of Christians, as being asleep, and their various dreams as being only their particular kind of worldliness. "The learned and the ignorant, the rich and poor, are all in the same state of slumber; only passing away a short life in a different kind of dream." This comparison of life to a sleep, and human activity to a dream, is in no sense novel or original. WORDSWORTH speaks of our birth as being but a sleep and a forgetting. We come from GOD, who is our home, trailing clouds of glory, and that is one way of regarding this life as a falling from a higher and a diviner mode of being. Those of us who cannot believe that we have lived before this life may yet be convinced that we have been sent here by GOD, that our existence here has a special meaning, that it is intended to fulfil a divine purpose, that we have a career to run, a character to shape, a divine promise and a destiny to fulfil.

BUT WILLIAM LAW'S suggestion is more definite than this. It is this, that "Man has an eternity within him, is born into this world, not for the sake of living here, not for anything this world can give him, but only to have time and place to become either an eternal partaker of a divine life with GOD, or to have a hellish eternity amongst fallen angels; and therefore every man who has not his eyes, his heart, and his hands continually governed by this twofold eternity may be justly said to be fast asleep—to have no awakened sensibility in himself." Or, as he puts it later on, "He comes into this world on no other errand but to rise out of the vanity of time into the riches of eternity." In other words, we are here to choose day by day, moment by moment, life or death—the blessing or the curse. Poor and miserable as this life is, according to this writer, yet "we have all of us free access to all that is great and good and happy, and carry within ourselves a key to all the treasures that heaven has to bestow on us. We starve in the midst of plenty, groan under infirmities, with the remedy in our own hands; live and die without knowing and feeling anything of the *one only good*, whilst we have it in our power to know and enjoy it in as great a reality as we know and feel the power of this world over us; for heaven is as near to our souls as this earth is to our bodies. . . . GOD, the only *good* of all intelligent natures, is not an absent or distant GOD, but is more present in and to our souls than our own bodies."

* An address delivered at a Wednesday evening service at the High Pavement Chapel, Nottingham.

Among many reflections which these pregnant sentences of the mystic bring to birth is this central and critical one, that we are here so to use our body as to transfigure it into a soul. There is a sense, then, in which every man is the creator or the destroyer of his own soul. A soul is only given to us in incompleteness in order that it may be made into a complete totality. It is given as a seed that we may cultivate its growth into perfection. The terrible responsibility laid upon every one is nothing less than the making of his own soul.

On any view of life, then, this present existence of ours is critical. In it we make or mar the nature of our immortality. Indeed, there are some thoughtful and devout people who argue that there is no immortality by nature, or of necessity. There is for every one of us, only the *possibility* of an immortality. Whether we become actually immortal or not depends on what we do with ourselves here. Immortality is thus something we have to win by our own effort. It is conditional on our prayers and strivings. We may, through neglect, through selfishness, through sensuality, through sin, forfeit our birthright, and work our way downwards through gloom and horror into utter extinction; we may through sacrifice and service, through heroic and holy living, realise all our birthright and actualise our spiritual possibility, and so *make ourselves immortal*. Whether we shall advance beyond and through death into immortality depends, according to this theory, on the use we make of this mortal life and its opportunities. He that lives to the flesh shall of the flesh reap corruption; he that lives to the Spirit shall of the Spirit reap eternal life.

I have stated this view of conditional immortality because I think it throws into bold and striking relief the critical character of our life here. It brings home to us the fact that our conduct is decisive of much beyond what the thoughtless imagine. Our thoughts, our feelings, our actions, are terribly weighted with eternal issues. Every moment is vocal with the alternative: Choose ye—life or death, the blessing or the curse.

BUT I do not personally believe that the fact of immortality is conditional. I believe its nature, its quality, is conditional. I do not think that the cruel sensualist and the villain are going to escape the harvest of their sins by annihilation. Nor do I think that the little innocent babe who has not made one conscious effort for good is going to forfeit immortality because its immortality has not been earned or won or achieved. No, the vile will have to face the resultant of their life hereafter even as the saint. There is, I believe, ample provision in GOD'S spiritual universe for all disciplines

to burn away the foulness of our moral disease. There is place for cleansing by purgatorial flames; and those flames will not be less agonising, not the less consuming, but the more because they are not material but spiritual, being the pangs of self-condemnation, the horrors of remorse, the agony of a conscience become sensitive to its guilt and to its treachery to God. Death may be an awful revealing of what we have done or not done here for our beatitude or for our misery. Our earth-life is laden with decisions that affect us not only now but hereafter. At the core of our being our soul is being made or unmade moment by moment.

Let us think of that seriously and solemnly. It is a theme for frequent meditation. But let us remember for our encouragement that however gross or sensual or carnal a life may have been, there are yet saving sources open to us by prayer and effort and consecration—sources of purification and amendment of life able to wash us clean of the filth of sin. The vilest sinner may yet "cleanse him in great waters, and with bitter herbs make him whole." We turn away from the evil and turn upward toward the good. And how glorious it is to believe, with a constraining and operative and fruitful belief, that through all suffering and struggle and weariness we are building up and fortifying the soul's life, and increasing our joy in God now and hereafter. That all that is dark in our experience, all our trials, our loneliness, our griefs, our daily martyrdoms and persecutions, if such be our lot, are not in vain, if through them we rise steadily out of time into eternity, if through them we are brought nearer to CHRIST, and have a sweeter communion with him and a closer walk with God, if through them we are shaping and moulding our inward soul into a strong personality that shall at last stand in its integrity before the very light of lights to glorify God and to enjoy them for ever. We endure every cross for the joy that is set before us in a glorified and ascended life.

J. M. LLOYD THOMAS.

LIFE, RELIGION & AFFAIRS.

VALUES OF THE FAITH.

IV.

WE must remind ourselves (for there are many who forget) that the articles of the Christian faith are not of one class alone.

In considering some we find that philosophical or psychological criticism and construction help us best to enter into the general mind of the Church, others we have to look at more particularly in the

light of historical, literary, and exegetical knowledge. But the principle and method of interpretation remain the same. In every case we would distinguish between spiritual and moral truth supported by the Christian witness to experience—the authority of which increases in weight along the ages—and the constitution of verbal statements, framed according to certain transient intellectual prepossessions of ignorance and knowledge, by which that truth is handed on from generation to generation, man to man. We would distinguish, in short, between the outward and the inward parts of the sacrament of Christian social and individual experience, as this is communicated throughout the Church by a vehicle of word and phrase and sentence, of philosophical, psychological, scientific, or historical affirmation. For we find that in this distinction lies not only the hope of permanent harmony among the different demands of our complex mental and spiritual activities, but a great part of the strength of our defence against attack made upon the faith from without, as well as a solid support for missionary advance in aid of a world sorely needing the good news of Christ. We can only serve those men who now reject Christianity *en bloc*, for intellectualist reasons and by critical means of an intellectualist nature, if we are able to tell them that since God has not been pleased to save mankind by science or by historical accuracy, any more than (as St. Ambrose says) *in dialectica*, or through successful ontological speculation, their attack altogether misses the mark of our Christian faith.

We shall have to own that we ourselves have shared their intellectualist error, have judged the work of God in man as though it were primarily a work of the reflective and discursive power of the human mind; that we have defended amiss as they attack amiss. But in this we shared an all too common delusion, from which, it seems, few except the saints and prophets have escaped. And it was hardly to be expected that we should escape from it before our scientific and philosophical prepossessions had been effectively revised, and historical and documentary criticism had acquired sufficient strength to clear away the obstacles that stood before us in the way.

How should men, Christian men, who lived by the truth of those articles of faith, who knew God in themselves, Christ living in their life, know also that the verbal expression which had not hindered a conveyance of the truth to themselves, carried with it also the speculative imperfections, the ignorance and inadequate guesses, of men? How could they know this before those guesses, that ignorance, and those imperfections had been brought convincingly home to them? Scientific men for long did no better. Because the Ptolemaic astronomy, the caloric theory of heat, the atomic theory of the ultimate constitution of matter, each and all, have

worked, those guesses were held for long and by many as revealing inmost secrets of the material world. When they ceased to cover and have room for all the known facts, they were of necessity superseded; but even now there are men who believe as firmly in the theoretic truth of scientific guesses that have replaced them, believe in the newer hypothesis as a final revelation of truth. We Christians were never driven to our discovery by finding the faith break down under the test of practice and experience, as those bygone hypotheses of science broke down. When we behaved towards God as personal we were always met as by a personal love and personal power given unto us; when we sought the influx of his Spirit, a greater Spirit became our own; when we strove after the mind of Christ we found a new mind working wonders in ourselves. In the sacrament of love we discovered love; in the risen Lord we found present salvation. How should we think of changing our theoretical statements concerning these realities of life, as the men of science were so often forced to do? It was not in their working that our hypotheses broke down. They work still if a man accepts them still, work to the fullest of all moral and spiritual tests he can apply, all moral and spiritual facts he knows.

We had to learn new science, new philosophy, new psychology, more history, more about our documents. These things are affairs not of religion and the faith, but of the minor matters of our theoretic knowledge; concerning which we have to learn like other men, but with a greater or a lesser measure of which we, like them, can live to the utmost of our spirit's power. It is our business, now, to put things right before the world, and to ourselves; to set value against value, contrast religion in its everlasting significance and character with a changing body of theoretic knowledge. The Christian faith and its articles are vulnerable indeed, if, in our defence of the Christian faith, we allow ourselves to be led away from the open field of religion and the full exercise of reason, into those artificially closed lists where intellectualism lays down its arbitrary rules and the fight must be conducted like a game. Our faith will be shown before men with the strength of corporate life, the massed experience of men who have put it to the test, if we refuse to let ourselves be bound in such a way, in any way, and take our stand upon the whole and our relation to the whole. And when, or if, we plead authority, we must make clear to men that if we do not acknowledge it as an extrinsic power or as absolute, yet neither do we esteem it an authority of each man for himself in a false antithesis towards the whole.

We can hardly, indeed, bring our discussion to a fitting close without amplifying this point, nor, so it seems, more effectually than by quoting (in translation) the following paragraphs from an editorial article in "Les Annales de Philosophie Chrétienne" (Fourth Series, Vol. I., pp. 13-16):—

"But since we are never isolated, since, in spite of the inalienable autonomy which is ours in our inner life, we are bound to the Whole, the Whole is prolonged in us

and we have to live as a function of the Whole, it is also as a function of the Whole that we have to think; the work of thought, personal and intimate as it is, is none the less social. No man accomplishes it alone; to attempt it is to go inevitably astray. At no moment is it expedient to break with the past, in no circumstances is it expedient to shut out the present. We never begin another world, another humanity, another life. Truth dates from no man, the truth, that is, which gives a meaning to our life. No man is the starting point, no man the centre. And the attempts of any man to act as though he were so bring trouble and disorder, suffering and death.

"This is true in the material order; it is true, and in a higher degree, in the spiritual order. And more especially in the realisation of the most interior ideal, of that which in one aspect belongs essentially to our intentions and our freedom, our solidarity manifests itself at its deepest and widest, reaching even to infinity. For in mind and heart and soul we cannot attain to our fullest development unless we share in the totality of being, unless in our depths, in front of us, above and beneath us, we feel that there is nothing alien from us, nothing which, limiting our vision and our movement, darkens and confines us. It is impossible to conceive a more fallacious claim than the claim to enclose ourselves within ourselves, there to live apart; there is no *tour d'ivoire*. The individual lot of each one of us depends upon the co-operation of all, and the work we have to do is social because our existence is essentially social, because, if we demand that the whole should work with us and for us, the whole also demands that we should work with and for the whole.

"It is this demand of the whole which we see translated into *authority* for individual men in every effort which life makes towards organisation, however rudimentary. And, consequently, authority is everywhere in the world. Men only seek to destroy authority by putting another in its place, and in order to do so. Those who pretend to do without it always either impose it or submit to it, deceiving others or themselves. It is, then, inevitable that we should find authority in the life of religion, or elsewhere, and even more than elsewhere, although with another character, for the proper note of the religious life is to be social in the highest degree. The thing that should really surprise us is that men should take offence at it there, as if there above all life were not more than the individual life, as if there most of all we do not need to hear the voice of all that works with us towards the realisation of our common destiny.

"And if authority in this case is brought to bear on thoughts and intentions, if it penetrates into the inmost recesses of the mind, it cannot be otherwise, since its office and function is to serve the development of the spiritual life in order to realise the communion of souls. But at the same time also it only serves this end because it is essentially spiritual. Relatively to the end for which it exists it is absolutely impossible that it should constrain. It differs from the authority

of Cæsar in that it is addressed to the inner man, and seeks a hidden result. Certainly it demands the allegiance of the mind, the will, the heart. But heart and will and mind are never captured from without. The head may be forced to bow, the knee to bend, the lips to speak, but no man can force the mind to think, the will to desire, the heart to love.

"To this spiritual authority there is then a spiritual obedience which is a true response and is truly efficacious. To endure it, to submit to it merely, is to remain opposed to it. All submission which does not come from the depths of our being, which is no willing adhesion, from a spiritual motive, is by the very fact illusory and unreal. For to socialise our outward man, to harmonise it for the moment and in appearance with the external demeanour of other men—this is nothing, unless we have brought our inner life into the social harmony. There is a pharisaism of obedience as there is a pharisaism of independence, of which we may say that each is worth exactly as much as the other.

"And since, however supernatural the destiny to which religious authority brings its support, this destiny is always that of a free being, who can only realise himself in freedom, it seems, therefore, that the true obedience which alone counts, which alone is congruous with the spirit and the purpose of this authority, is something quite other than a passivity which allows itself to be shaped. It is an activity, as full, as whole, as profound as possible, which, starting from humility, from the very poverty of the conditions of our existence, bends itself to the work of transfiguration and of inner growth to which we are all called. And it is evident that to utter with the lips the accepted formulas is not sufficient for this end. The accepted formulas are the voice of tradition, the voice of the truth which has become a human truth in order to reach us. But on our side, we must go towards it, and, that it may not remain a dead letter, we must translate it into our own intimate convictions. To pretend to receive it would only end in the determination to do without it, while we try to make our own truth begin in ourselves. We can only welcome it with an honest welcome and without reserves, by seeking so to understand ourselves as to comprehend it, and *vice versa*; for by the solidarity which connects us with the point of departure, as by the communion of minds which ought to be at the term, these two things are one.

"The work which we have to do is, consequently, at the same time and by the same title a work of obedience and of initiative, of respect and of freedom. And it is in respect and in obedience that initiative and liberty find freest play. Separating these things we wrong their nature; we create on the one hand servility and superstition, on the other rebellion and pride."

If from the ancient centre of the Christian Faith we receive a message such as this, if a Roman Catholic Christian comes thus far to meet us, we may surely take heart for the future of the Christian world.

W. SCOTT PALMER.

ADAM LINDSAY GORDON.

THE customary sketch that we have come to expect in the current journals of the life and work of noted men is of no mean value, in days when few find time to read biographies. A time-saving age—save the mark—must needs have its condensed and predigested information.

In January we deck a Trafalgar Square statue, and write eulogies in the papers of a hero all must delight to honour. No one grudges the great and noble their meed of praise and glory, yet the thoughts of some dwell for a moment on the strange diversity of character and circumstance which gave life in the same year to two men so diversely fated as the distant cousins, Charles George and Adam Lindsay Gordon.

He of the wreaths and statues lives in a nation's admiration, though no man may show his grave. Upright, fearless and kind, he died happy in the knowledge that he had always done his best. Surely, a life well lived, full of energy and effectiveness, was for Chinese Gordon the best the gods had to bestow. And the other—his relation, born in the same year, from the same ancient stock, and starting in the same profession at the Royal Military Academy of Woolwich, lies in the far country where life, before he took it with his own hand, drew from him the mournful lines:—

"Men toiling, and straining, and striving
Are glad peradventure for living.
I render for life no thanksgiving,
Glad only to die."

Could a man under the shadow of inherited melancholy have sought a more fruitful field in which to develop it? "In Australia alone is to be found the grotesque, the weird, the strange scribbles of Nature learning how to write," is the verdict of one who knew its great silences and the depressing loneliness of its monotonous blue gums. The very names, Mt. Despair, Mt. Dreadful, and the like, given by early explorers, indicate the general impression. Gordon's was the sensitive, impressionable type of mind that takes colour readily; but who can talk of "might have beens" when the mould is warped? He had felt keenly the banishment decreed by family pride.

"My parents bid me cross the flood,
My kindred frown at me;
They say I have belied my blood,
And stained my pedigree.
But I must turn from those who chide,
And laugh at those who frown;
I cannot quench my stubborn pride,
Nor keep my spirits down."

His youth, though reckless, and on one occasion almost violent, was so full of generous impulse and fine chivalry that one wonders how it could have been thought well to send him where no tie of affection would guard and check the wildness of excessive animal spirits.

While the future hero of Khartoum was fighting in the Crimea his poet cousin was among the mounted police of Australia. Always a daring, skilful rider, he entered into the rôle with zest. In 1867 he opened a livery stable at Ballarat, and was noted

as an adventurous steeple-chaser. He had previously, but only for a short time, held a seat in the Victorian House of Assembly, and it was not till within a few years of his untimely death that he openly wrote for publication. His poems were mostly written at odd moments, often in the saddle, for he was shy of being known as an author. They are healthy, open-air verses, and he is peculiarly dear to Australian hearts for his manly interpretations of life in the wide, free spaces of their land.

During those adventurous times he was stock-rider, horse-breaker, and indeed tried many diverse occupations. More than one chance companion was surprised at the culture and knowledge of this strange, silent man, who would ride with a Latin classic in his pocket and to a sympathetic listener quote widely and well, then quietly take his place in the servants' quarters at the journey's end. He was very proud, and his position in those days must have been a trial to him.

There is pathos in a little incident told by an Australian lady who met him in her youth and was thrilled by his achievements on horseback. He was training a spirited young animal at the time, and each morning she went to a certain paddock, where she watched with delight his daring and skilful feats. One morning he rode up to her, and in answer to her enthusiastically expressed admiration, asked gravely if her mother knew she came to watch him every day.

"Dear me—no!" she exclaimed; "she couldn't look at a steeple-chase herself, and would be horrified at me if she knew."

"Then you mustn't come again," said Gordon. "You are young, and don't know the world and the risks of misrepresentation as I do. Good-bye."

"Good-bye," she said, holding out her hand. He hesitated, and then, as he took it, "It is the first time I have touched a lady's hand for many a year." He had a high regard and courtesy for all women.

Perhaps his most popular poem is "How we Beat the Favourite": every word rings true with a note of personal knowledge and excitement. But many of his haunting, mournful rhymes are what some of us love best. The passionate reserve of his love poems, and the tender yearning in those to his home folk, show us the great, strong, yet sensitive and nervous soul which fought valiantly against the heavy odds of heredity.

Oh, gaily sings the bird! And the wattle boughs are stirr'd

And rustled by the scented breath of spring;

Oh, the dreary, wistful longing! Oh, the faces that are thronging!

Oh, the voices that are vaguely whispering!

Oh, tell me, sister dear, parting word and parting tear

Never pass'd between us; let me bear the blame.

Are you living, girl, or dead? Bitter tears since then I've shed

For the lips that lisp'd with mine a mother's name.

Oh, harshly screams the bird! And the wattle bloom is stirr'd;

There's a sullen, weirdlike whisper in the bough.

"Aye, kneel, and pray and weep, but his beloved's sleep

Can never be disturbed by such as thou!"

The end came in 1870, but for several years the clouds had been gathering, and the success of his first volume of poems failed to disperse them. The crowning misfortune in his chequered life came when a well-meaning kinsman urged him to put forward his claim to the ancient family estate of Esslemont. It had been most strictly entailed, and he had excellent authority at home for believing his claim valid. It was only after the expenditure of borrowed money that the lawyers discovered, what they ought to have known from the first, that that particular kind of entail had been swept away years before. It was more than his already depressed state could support. Early on the morning of June 24, 1870, he was found, not far from his home at New Brighton.

The tribute of his friend Kendal is the thought of him we like best to cherish:—

"The one who never wronged

A fellow man; the faithful friend who judged

The many, anxious to be loved of him,
By what he saw, and not by what he heard,
As lesser spirits do; the brave great soul
That never told a lie, or turned aside
To fly from danger; he, I say, was one
Of that bright company this sin-stained world

Can ill afford to lose."

RODIN AND REALISM.

RODIN, the great French sculptor, has power of expression not only in clay and stone, but also in words. This is shown in a book by Paul Gsell, recently published by Grasset, in Paris ("Entretiens Réunis" par Paul Gsell), in which he reports conversations with the man whom he recognises as a master. Rodin is able to give the reasons for his sculptures, and communicates the feelings which inspired them by means of these Conversations. As a manifesto of the faith of realism, what could be better than this:—"To the artist, overflowing with feeling, everything is a revelation. Throughout all Nature he perceives a great consciousness like his own. There is not a living organism, not an inert object, not a cloud in the sky, not a green shoot in the meadow which does not confide in him the secret of an immense power hidden in everything. Look at the masterpieces of art. All their beauty comes from the thought, the purpose which their authors believed they found in the universe."

The realist depicts what he sees. He cannot see everything that is: he sees only "the extremities of things which are prolonged into infinite obscurity." "Quite near to us there are a thousand things

hidden from us because we have not the means of knowing them."

In modelling an arm, a leg, a body, Rodin remembers that he is representing only the part which comes into view, but that there is much more beneath, of which there is suggestion in that which can be seen. It is, for example, the outward part of a complete muscle which he models. And expression is found in every part of the body, so that in the sculpture of a leg, or part of a leg, the character of the human being is shown, not only in the face. You may see a mere fragment of a statue by Rodin, and that only as reproduced in a photograph, and learn from it what the man is doing and what sort of man he is. "The human body is throughout the mirror of the soul, and thence comes its greatest beauty."

In like manner the great whole of Nature is far from the possibility of our thorough knowledge: we see only the extremities, the surface of things; but if we see these rightly we have an expression of the character of the whole. We may look upon any surface thing as a thing in itself, and miss a great deal that is really there, and there to be seen by a greater and more real realist; or we may divine from its expressiveness something of the meaning and working of the great whole. The more real we and our vision are, the more we shall see, and the more readily we shall see it, in the least and most common expression that comes to the surface over which our vision extends.

Thus it is that to the realist there is "nothing common or unclean." Corot saw God in the branches of his willow, spread Him over the fields and on the surface of his lakes. Millet saw Him in the bent, toiling back, in suffering, in resignation. "Character is the intense truth of any view of nature beautiful or ugly." "To the great artist, every thing in Nature shows character." He can "penetrate to the hidden meaning of everything."

"And that which is considered ugly in Nature often shows more character than that which is called beautiful, because in the contraction of a diseased face, in the hollows of a vicious appearance, in all deformity, in all withering, the inward truth shows more readily than through the regular and healthy features."

The interpretation of these words seems to be that there is a higher beauty in the struggle for better things than in the satisfied enjoyment of the pleasure that is easy, and that all decay and corruption is the manifestation of force, life, reconstruction.

"There is nothing ugly in art except that which is without character; that is to say, that which sets forth no truth either external or internal." The false, the artificial, that which attempts to be attractive and pretty instead of expressing truth, that which parades beauty and grace is ugly in art. "When the artist with the intention of embellishing nature adds green to spring, red to the sunset, purple to young lips, he creates ugliness because he lies."

Complete devotion to truth is the religion of the realist, but he is a pseudo-realist who sees only the surface of things and does not see the character of the creative

power behind these manifestations. The true artist "perceives clearly in all that he sees the intention of design. Above his own agonies, above his worst wounds, he fixes the enthusiastic regard of the man who has divined the decree of Destiny."

Rodin faces the extreme of life's perplexities. Perfidy, ingratitude, the destruction of one being by another, decaying vigour, self-destroying genius, produce an artistic joy, because the artist is face to face with "the will that decrees all these solemn laws." The realist worships Truth, and, like the true scientific investigator, will leave nothing out that belongs to the truth of his subject. Though Rodin says little about the dangers of realism, there are passages in his conversations which suggest that he knows them. The morbid realist will dwell more on the apparently ugly than the obviously beautiful, therein seeing falsely, and expressing inadequately the truth of Nature, even going astray from the truth till he presents a world of painful struggle and defeat contrary to the wide-visioned full reality of things as they are. And the shallow realist will see events, surface ends of things, apart from that continuance into infinity of which Rodin speaks in inspiring words and which he reveals in his sculptures.

The danger of the idealist is the opposite of this: the morbid idealist has no eyes for what is at first sight ugly; he turns away from it; he dwells on the beautiful surface of things and discards all that disturbs his feeling for the beautiful appearances. He imagines the disturbing elements out of his way and pieces together what he likes. The shallow idealist, like the shallow realist, keeps to the surface view, the one being attracted by prettiness, the other by deformity. Essentially there is not much to be preferred in the one over the other. They are both, unconsciously perhaps, falsifiers. But the thorough idealist who sees Nature as an expression of divine energy, and receives loyally all its manifestations, believing that the beauty of everything *will be* revealed even when it cannot yet be seen by him, who finds symbols of good and struggle towards good in chaotic and temporarily repulsive objects, has a faith which is not opposed to the realism of Rodin. He, too, will say "There is nothing common or unclean." Struggle towards good is itself good and beautiful. Endurance is a lovely thing. Decorative prettiness of selfish ease is more ugly than the grime and strain of the overburdened slave. There is less of the ideal, as there is less of the real in it. So the contradictions between realism and idealism in art are not very marked in the deep seers and broad, deep, truth lovers—the contrasts are, rather, in the shallow and morbid workers. Differences there are in the choice of subject: the one may open our eyes to greater beauty than we knew in the things and manifestations that are undoubtedly beautiful. The other may bring us more into the realm where ugliness is supposed to be, and show us that there is beauty there also where we had not seen it. There is no need to decide which is doing the nobler work. Both are needed.

In Greek sculpture the gods and goddesses, in great strength and loveliness, sit or stand above us to be worshipped, each limb or feature of the body expressive and beautiful. Their art seems perfect, but it was the art of a class: it did not express the life and feelings of the labourer, the helot. The great mass of hard working people were struggling and bearing distorting burdens, and slavishly overstrained: of them art took little notice; they were but the servants of the great actors who were the subjects and lovers of art. Michael Angelo, and Rodin after him, express in sympathy with toiling multitudes and the struggling soul discontented with the restrictions of a class ideal, the great modern effort to get civilised on a higher level and with larger life. They come down in brotherhood to the struggling, toiling mass of humanity, humanity which at present does toil and struggle whether it might do otherwise or not; the great realists see God in the struggle: they are nearer the common heart and effort of the active world. The realists often have sympathy when they are not prophetic. The great realists see a new heaven in the old earth, and are, at the same time, therefore, idealists; but they bring ideas and ideals to the test of actual life here and now.

Still the idealists are profoundly right, too. The effort, the struggle, is not as eternally true as the beauty. It passes in form: it shall pass altogether. Peace and serene beauty and joy of love are the reality beyond all struggle, and the real idealist, the ideal realist, may see and show these as he looks upon the activities and successes and failures of the world.

Not by declining a full share of human difficulty, or living in a fool's paradise whence it is intended all disturbing influences shall be excluded, will this joy and peace and calm love be attained, but by looking straight at all things, including all, accepting all that is ugly as well as beautiful, going into the depth and height and breadth of them all, avoiding or shutting out nothing whether we like it or not, seeking to have the truth, the pain of it, the joy too, and so working and loving into reality beyond the conflict.

In a criticism of Tolstoy, Alexander H. Craufurd says, "The best kind of art must plant its feet firmly on the broad homely earth of primal human instincts and feelings, though its head may be in the far-off stars of God."

Stars and earth are both divine: stars are earth; and earth is a star.

P. P.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BOARDS OF GUARDIANS AND THE BLIND.

SIR,—Some time ago it was publicly stated that an Act of Parliament existed by which Boards of Guardians were empowered to establish workshops for the

blind within the union area. However acceptable this information may have been, it was unhappily not correct. It is a great pity.

Mr. Halley Stewart has recently stated that "as a man was not consulted as to his birth, and was not allowed to end his life, he should have the opportunity of earning a living, and was entitled to the assistance of the State." This would apply particularly to the blind in their pathetic position. Yet, whilst no Act of Parliament exists to the purport indicated above, there are still Acts of Parliament meant to have an entirely general application, which would give Boards of Guardians great power in those administrative efforts which they might direct specifically to the benefit of the blind. As St. Paul would say, we must strengthen the things which remain. In other words, if an Act of Parliament will not help us, we must do the same thing without its aid which we could have done better with its assistance. Every Board of Guardians has tremendous powers if it would, in all necessary cases, use them to the utmost. As in the sphere of theology, so in that of administration, it is well to take some hard old phrase and give it the most liberal and enlightened interpretation possible. It is proverbial that one can, for good or evil, metaphorically drive a coach and four through any Act of Parliament. By this means has been built up that which is the glory of our Constitution, the law of custom. It lies within the power of any Board of Administration by courageous and continuous action to establish for the whole nation those precedents which are stronger than our statutes and more enlightened than our laws.—Yours, &c.,

E. S. LANG BUCKLAND.

Derby, August 7, 1912.

BOOKS AND REVIEWS.

THE HISTORICITY OF JESUS.

The Witnesses to the Historicity of Jesus. By Arthur Drews, Ph.D. Translated by Joseph McCabe. London: Watts & Co. 6s. net.
The Historicity of Jesus. By Shirley Jackson Case. Chicago: The University of Chicago Press. Agents for the United Kingdom: The Cambridge University Press. 6s. net.

THE first of the above works "is an abbreviated and amended version, for English readers, of the volume which the author recently published as the second part of 'The Christ-Myth.'" Its chief aim "is to collect, examine, and refute the arguments which are advanced on the theological side for the historicity of Jesus." Its method may be likened to the siege of a castle in course of which the outer defences—represented in the plan of the book by "The Jewish Witnesses" and "The Roman Witnesses"—offer apparently little resistance to the foe, thus enabling the latter without much loss of time to concentrate his main attack upon the line of inner defence ("The Witness of Paul") and the central citadel ("The Witness of the Gospels"). From

each of these positions the historical Jesus is so summarily dismissed that the very ease and completeness of the victory creates a natural suspicion! Is it credible that the many redoubtable foes who undertook to defend Jesus' historicity can have been so signally routed as the book would have us believe? A closer examination of the field of operations makes it speedily manifest that the victory is more apparent than real. Thus, when dealing with the Jewish witnesses, and particularly with the evidence of the Talmud, our author says: "It is poor consolation for the supporters of the historicity of Jesus when an expert on the Talmud, Chwolson, says that there was no contemporary Rabbinical literature. In the extant Rabbinical literature of the second century there is, on his own showing, much material and many sayings that 'belong to the Rabbis of the second and first centuries of the Christian era.'" (P. 11.) Here follows a reference to the pamphlet of Chwolson ("Über die Frage ob Jesus gelebt hat," p. 11) from which the concluding words are ostensibly quoted. As a matter of fact the original says "the second and first centuries before Christ." Moreover, in addition to being misquoted Chwolson receives in other respects less than justice as a witness for the historicity of Jesus. His argument is briefly this:—Much material and many sayings are recorded which are derived from the Rabbis of the second and first centuries before Christ and the first century after Christ. Naturally considerations of date exclude the earlier sayings as possible witnesses for Jesus while the character of others makes them inadmissible. These are sayings of a general moral character, together with those concerned with ritualistic or purely legal practices. Hence it is all the more remarkable that in the remainder there should be found three passages which imply knowledge of Jesus' actual existence, one of such passages taking us back to the year 71 A.D. and representing, in the view of Chwolson, the earliest citation from any of our gospels. It is true that Drews deals with these three passages and attempts in a by no means convincing way to belittle their evidential value. But neither here nor elsewhere is the witness for the defence fully heard. In the preceding section of his book Drews summarily dismissed the evidence of Josephus chiefly on the ground that liberal theologians had cast doubt upon each of the Christian references. Would it not have been more candid to add that this "learned Jew" (Chwolson) strongly contends for the authenticity of all of them, although believing that the most famous of them suggests later Christian modification? But the fact is that one feature of the book is the marvellous celerity with which its author is able to pronounce on questions that have long puzzled experts. If, for example, the discussion turns on the nature and value of the references of Papias to Mark and Matthew how really simple is the solution of the difficulty, how misapplied the time and energy hitherto devoted to the elucidation of one of the passages:—"We cannot avoid the suspicion that these supposed sayings of Jesus, 'the words of the Lord' of Papias, which Matthew is

said to have collected, were not the words of a single definite individual or an historical Jesus, but were merely placed in his mouth afterwards." (Pp. 127-128.) The too ready resort to theories of that kind is in itself suspicious. Again, the greater the magnitude of the question, the more numerous and varied are the opinions called forth in its discussion. It becomes then comparatively easy to find amongst them one that will support any hypothesis. If the question of the genuineness of the Pauline epistles is under debate how convenient it is to be able to quote at length the views of Professor van Manen, irrespective of the fact that they represent an extreme standpoint frequently opposed and far from generally accepted! (Cf. p. 104, p. 105, pp. 105-106.) Nor is a certain inconsistency lacking. Although elsewhere Professor Drews has done his best to discredit the Book of Acts as an historical witness he here makes use of its presentation of early Christian conditions in order to make the account in the Pauline epistles unhistorical. (P. 109. Cf. "Die Christumythe," p. 213.)

In the last and longest section of the book the author's task is two-fold:—(1) To demonstrate the unhistorical character of the gospels and their contents. (2) To account for Christian origins by a mythical hypothesis. We have already suggested reasons why the author's claim to have achieved success in the first part of his task is more than premature. As regards the second part few persons, we imagine, will be convinced thereby, save those who share the author's monistic views. The gospels contain much more than is offered by the ingenious interweaving of materials taken from Isaiah, the Book of Wisdom, Psalm xxii, and astral speculations. Nowhere is Professor Drews more hypothetical and unconvincing than when relating parts of the gospel narratives to astral myths. Notwithstanding that the most sweeping conclusions are drawn from evidence only hazily suggested by such myths, we later have this naïve admission: "Here there is a field open to future research which has as yet been touched only by a few isolated students, and from which historical theology may expect some unpleasant surprises." (P. 193.) We very much doubt whether future research will reveal greater surprises than may be found in the present book. (Cf. pp. 190-192, Appendix, pp. 309-315.) It only remains to say that the translator has done his work well, the result being a very readable book.

We can only hope that readers whose interest in the problem has been quickened will have an opportunity of reading Mr. Case's presentation of it. His work is certainly the clearest and most complete account we have so far read in either German or English. Not only does it admit and seek to answer the difficulties created by modern criticism, but the detailed treatment of such difficulties is never allowed to obscure the nature of the resultant problem for faith. (Cf. p. 57.) No one could desire a more thorough and thoughtful review of the controversy which began, as the author shows, as early as the end of the eighteenth century, and has reached its climax in recent times, than appears in the second chapter, "The

Mythical Christ of Radical Criticism." Equally careful and markedly candid is the author's attempt to give an estimate of the negative argument against the historicity of Jesus, both as regards its treatment of the traditional evidence and also its proposed explanation of the origin of Christianity. (Cf. chaps. III. and IV.) We would particularly instance his examination of Jensen's supposed Gilgamesh parallels and the manner in which he controverts Professor Drews' conclusions concerning the statements of Epiphanius. But Mr. Case's book is much more than a criticism, although it deals most trenchantly with some features of radical interpretation. (Cf. pp. 76-77.) It attempts to place the reader at the early Christian point of view as a means to a better understanding of the early faith. "What must the primitive Christians' gospel contain in order to insure its effectiveness in the thought-world of their day?" Obviously we must expect to find, in the author's words, "pragmatic phases of primitive tradition." These are successively indicated—the need of salvation, the necessity of counteracting the popular belief that certain well-known features of Jesus' career were contrary to messianic faith, the belief that the earthly life revealed a special type of conduct. Thus, there finally results "the transference of his saving work from the realm of eschatology into the realm of history." (Pp. 148-149.) But in spite of such pragmatic considerations what our gospels offer is a progress from the man Jesus to the exalted Christ—the very reverse of what we should expect to find if the mythical hypothesis were tenable. Many readers will, we think, turn with special interest to the author's treatment of "Jesus' Significance for Modern Religion" (chap. x.), a very suggestive and fresh treatment of an important theme. It should be read in conjunction with the closing section of Professor Drews' book on "Idea and Personality" (pp. 301-8), since in both we have the problem for modern faith well handled from opposing points of view. The value of Mr. Case's work is enhanced for the student by its admirable foot-notes—showing a very full acquaintance with the literature—and the Indices at the conclusion of the book.

HERBERT J. ROSSINGTON.

ST. CLARE AND HER ORDER.

St. Clare and Her Order: a Story of Seven Centuries. Edited by the Author of "The Enclosed Nun." London: Mills & Boon, Ltd. 7s. 6d. net.

ST. CLARE is perhaps the most lovable of the women founders of religious orders. She had not the extraordinary genius of St. Catherine of Siena or St. Teresa, and except for the one critical moment when she withstood the mercenaries of Frederick II. she mingled little in public affairs, but she will always be memorable for the womanly charm of her friendship with St. Francis and the prudence with which she guided her Order through the first difficult years. We know little of the outward details of her life. Her legend, written soon after her death and attributed to

Thomas of Celano, has been translated recently into English by Father Paschal Robinson. It is our chief source of information, and the writer of the book before us can do little more than embroider its narrative. The later chapters, however, must have involved considerable research and patient collection of materials. They contain a survey of the history of the Order of Poor Clares during the 700 years of its existence. To most readers the ground will be quite unfamiliar, and there is so far as we know no other book in English in which the information is accessible. Even Holzapfel, in his standard work "Handbuch der Geschichte des Franziskanerordens," devotes only twenty pages to the subject. But the history of the Second Order loses much of its interest owing to an enforced apostasy from the early ideals of the mendicants. However faithfully it might cultivate the virtues of poverty, it did so in strict seclusion from the world. Had wiser counsels prevailed it might have been a confraternity for human succour and forestalled St. Vincent de Paul's sisters of mercy by four centuries.

The author is at some pains to defend the spiritual value of a life of seclusion and ascetic discipline. She feels herself the nostalgia of the soul amid things that are seen and temporal, and is deeply convinced of the hidden reasonableness of a form of piety which persists in inspired monotony from age to age. When we attempt to demur, and possibly whisper something about the absurdity of it all, she has her answer ready, effective if not quite convincing: "From an impartial point of view there is as much hardship and absurdity in going with bare arms to dance at midnight as in going with bare feet to prayer at midnight." The book is well illustrated. Two unfamiliar portraits of St. Francis and St. Clare, ascribed to Tiberio d'Assisi, are particularly interesting, but it is an unfortunate omission that no particulars are given of their artistic history.

A CROSS-BENCH MIND.

Modern Democracy: A Study in Tendencies. By Brougham Villiers (F. J. Shaw). London: T. Fisher Unwin. 7s. 6d. net.

MR. F. J. SHAW'S study of the tendencies of modern democracy appears opportunely at a time when all political parties are in a state of flux, when some of the most immovably Conservative people in the kingdom will ask you to lunch with them at their club—the National Liberal, when many of the most open-minded and genuinely progressive citizens persist in calling themselves Tories, and many most rampant Individualists expect their fellows to believe that they are Socialists. Possessed of a real historic sense and an unusual capacity to penetrate beneath mere surface appearances, Mr. Shaw is able to discern what are the real present aims of the political parties—possibly better than they do themselves. He perceives that the working-class elector at least is gradually feeling his way towards a policy, which, after Fourier, he calls

"guarantism," or what Mr. Sidney Webb calls a policy of the "National Minimum," which demands that human life shall in no case be allowed to fall below a minimum standard in health, education, or comfort. It can hardly be gainsaid that the most advanced Liberalism, the most thoughtful Socialism, and a goodly proportion of Toryism all alike are tending in the same direction. Whether the tendency be good or ill, posterity alone will be able to tell. Perhaps out of the present chaotic state of politics and with the help of many individuals who are not at present much enamoured of any of the recognised camps, a party of real reform will emerge, which understands its own aims, and will advance without haste and without rest to the attainment of them.

Mr. Shaw has, in the good sense of the term, the "cross-bench" mind, without being the impractical will-o'-the-wisp that some cross-bench people are. His aims are thoroughly democratic and popular, though he is *nullius in verba magistri*. Best of all, the criticism which he offers, and which he is so well qualified to give, is the sympathetic discerning criticism which helps. We can have no higher praise for the book than to say that it is on the same high level as the author's "Socialist Movement in England."

VOLUNTAS DEI. By the Author of "Pro Christo et Ecclesia." London: Macmillan & Co. 5s. net.

THE writer of "Pro Christo et Ecclesia" continues to wear the veil of anonymity, preferring to be known by what is still the best product of her gracious pen. If we are wrong in detecting a woman's hand by many intangible signs and in the words of dedication to the present volume—"To my brothers who live the life of which I speak"—no apology can surely be needed. "Voluntas Dei" has many of the delightful qualities of its predecessors, the calm assurance of the realities of the spiritual life, a reverent freedom in dealing with traditional religious theory when it has ceased to be a helpful explanation of the facts, and the sweet reasonableness of tolerance in face of sincere differences of belief. Here is a characteristic passage which conveys admirably the moral temper of the whole: "There cannot be supposed to be the slightest moral delinquency indicated in the candid acceptance of the mechanical, or the spontaneous, or the divine, hypothesis of the universe by the man who honestly finds his powers of mind best satisfied, even provisionally, by any one of these. It would seem at first entirely absurd to make this trite remark, but, in the light of much modern controversy, it is not superfluous to say that the religious Theist could not more seriously take God's name in vain than in proclaiming any man's intelligent adherence to what seems to him truth to be offensive to God." The object of the book, as the title itself indicates, is to set forth the creative purpose in terms of a living Divine Will, and to show this purpose as culminating in "the common Christian purpose—to make

men fit for the reign of God as foretold by Jesus." If we say that in our judgment the parts of which it is composed are greater than the whole, we simply mean this, that the sustained argument of the book has not held our attention so much as the beautiful fragments of spiritual teaching which are scattered through its pages. "Wherever a human soul may find its next field of activity, its power of thought cannot be more restricted or less forceful than it was in this world." "Christian repentance ought to be a glad thing." "Corporate humanity has always flourished best under the notion that Deity was very closely allied to humanity." And what could be more timely than the warning that if we would "patiently try to rebuild mental images in the place of those that have been cast down, we should be wiser than in attempting to maintain a vital religion without any resting-place for our religious imagination"?

MAN'S CHIEF END AND OTHER SERMONS. By Robert B. Drummond, B.A., T.C.D. London: At the Lindsey Press, 3, Essex-street. 1s. net.

MR. DRUMMOND'S ministry of more than 50 years at St. Mark's Chapel, Edinburgh, has been quiet and scholarly, and partly for this reason it has never had a place in the public eye at all commensurate with his fine intellectual gifts. For many years his highly trained literary taste enriched the columns of *The Scotsman*, where he carried on an anonymous apostolate in the things of the mind. His one book, "Erasmus, His Life and Character," published nearly forty years ago, is still one of the standard authorities on its subject. It is fitting in every way that his retirement from active work should be marked by the publication of a selection from his sermons, though the slender volume before us hardly does justice to the range of his powers, and we wish that it had been enriched by the inclusion of some of his literary essays. The sermons are only seven in number, a small selection from "the accumulation of many years." Some people will perhaps notice that they are longer than the ordinary sermon, but then it must be remembered that they were preached in Scotland, where people are not satisfied with snippets of emotion. They are also clear and argumentative in style, and depend very little upon any fervour of appeal. But, again, it may be remembered that there are people keen enough about the intellectual aspects of religion not to resent some challenge to their thinking powers or the occasional intrusion of the expert knowledge of the critic. "Man's Chief End," "The Element of the Beautiful in Religion," "The Divine Motherhood," "The Law of Retribution in Greek Tragedy," these are some of the subjects. The treatment is never conventional, the manner very unlike that of the ordinary preacher. Mr. Drummond has chosen his own method, calm, restrained, reasonable; and in doing so he has illustrated once again the catholicity of the Christian pulpit.

COMMUNINGS WITH THE FATHER. By James C. Street. London: At the Lindsey Press, 3, Essex-street. 1s. 6d. net.

PRAYERS are not spoken to be criticised. We even doubt whether it is suitable that they should be reported. Mr. Street was, however, quite unconscious of the presence of a reporter taking notes, and it was only afterwards that he discovered that the outpourings of his soul in the Church of the Saviour, Birmingham, had been preserved. We are sure that many of Mr. Street's friends will plead that the value of the gift justifies the means which were taken to secure it, for here they possess a most characteristic and beautiful memorial of his ministry. The glow of the preachers' conviction, the tenderness of his heart, the rich music of his voice live on in the printed words. In the preface which the Rev. C. J. Street contributes to the volume he says of his father that he had to a remarkable degree "the gift of prayer." It is this intensely personal note which gives these prayers their value for the religious mind. Like many other fervent outpourings of the spirit they would sound strange, possibly a little overcharged with emotion, on the lips of other men. We welcome them accordingly, not so much for any use that may be made of them in public worship, but as a treasury of private devotion, and in a special sense as an aid to the discipline and preparation of the heart, without which there can be no helpful leadership in congregational worship.

HOW A MODERN ATHEIST FOUND GOD. By G. A. Ferguson. London: At the Lindsey Press, 3, Essex-street. 1s. net.

THERE is a remarkable candour and clearness of statement in this chapter of spiritual autobiography. It tells the story of the way which a sincere man had to travel from the safe moorings of his childhood in Presbyterian orthodoxy through the wilderness of materialism and negation, first to a reverent agnosticism, and then to a spiritual faith in God. Mr. Ferguson's difficulties seem to have been chiefly of the intellectual order. He has the Scotchman's passion for clear statement and cogent argument. Temperamentally, we gather, he was never averse to religion, and contact with the more aggressive forms of atheism seems to have had something to do with his recovery of faith. He tells us himself that he was never really satisfied with his hopeless unbelief. "I was not like some extraordinary people I have since met, who seemed actually to prefer annihilation to immortality, and the cast-iron laws of the unknowable Power to a heavenly Father's love and care. I never for a moment underestimated the extreme value of what I had lost. But I was naturally of a sanguine disposition; and I determined to make the most of life such as it was. There was always humanity to live for, and the reward of a good conscience. So I was not unhappy, even without hope, and without God in the world." Later on we learn that he abandoned agnosticism as an intellectual failure, because it could not account for the compulsion of con-

science or justify the desire to live a noble and self-sacrificing life. The story which Mr. Ferguson unfolds is thus chiefly one of the removal of difficulties, and for that reason it does little to extend or enrich our knowledge of spiritual experience. It is the confession of the student and not of the penitent, and it records nothing which can be described as conversion. But for this very reason it may make a strong appeal to people of a similar temperament, and it will have served its purpose if it gives them some assurance that the habit of hard and sincere thinking and a resolute facing of the facts may lead, in the end, to a clear belief in the truth, the love, the goodness of God.

WOUNDS OF THE WORLD. London: John Ouseley, Ltd. 3s. 6d. net.

THIS volume of short stories by members of the Wesleyan Methodist Union for Social Service is excellent in intention. We wish we could say the same about its manner of execution. The names of some of the contributors—Mark Guy Pearse, Frank Ballard, and Samuel E. Keeble, are among them—raised hopes of better things. If social propaganda is to be carried on by means of fiction, the fiction must be strong in construction and arrest the attention of the reader by its close grip upon reality. It must, above all, avoid the pitfalls of a feeble sentimentality. These stories and sketches are not good in themselves. They lack both biting realism and moral passion. The hard-hearted employer appears among the stage properties, but he is only a pasteboard figure. Two of the stories turn upon the hardship incidental to the introduction of new machinery and consequent loss of employment, but there is no attempt to grapple with the problem or to suggest a remedy. A sentence like the following: "There was happily too much of the spirit of Christ in the clergyman's heart to permit of the vulgar snobbery which would give help only on condition that the receiver should be always acknowledging social inferiority," reveals an attitude of mind which helps to instil prejudice instead of enlarging the possibilities of co-operation. We have spoken plainly about the impression of sentimental ineffectiveness which this book has made upon us, because we are so deeply interested in the work which is being done by the different Social Service Unions, and we are extremely anxious that they should win their right to be heard among thinking men. If they are to do that they must set themselves to the hard tasks of study and thought. They must also avoid resolutely conventional prejudices and the popular rhetoric of the platform, and realise that what the world needs is not pitiful tales to move it to weak tears, but a close knowledge of facts to arm it for wise action.

THE GIFT OF SLEEP. By Bolton Hall. London: T. Fisher Unwin. 5s. net.

THERE is a popular idea, probably it is a fallacy, that books may be used as a wholesome sleeping draught. Whether a

volume devoted to a study of sleep is likely to have the soporific quality in a quintessential degree we are unable to say, but it ought in any case to be soothing and hardly suggests the midnight oil or the bedside lamp. Here are fifty-four chapters—to be sure each one is hardly longer than a dream—which whoso sleeps too little or too much may read and grow wise. Mr. Bolton Hall has given us a series of simple studies of the psychology of sleep and wakefulness interspersed with a good deal of rather obvious wayside wisdom. This kind of moralising about the healthy life is chiefly an American product. It has not had much vogue hitherto in this country, and we doubt whether this book is likely to increase it. Mr. Hall does well to warn his readers against the use of opiates and to remind them that insomnia is often "more a moral than a material lapse, and can best be cured by moral means," but it strikes us that he is rather hard on our friends when he recommends letter writing, especially if we dislike it, as a useful device for inducing slumber.

PUBLICATIONS RECEIVED.

FROM THE AUTHOR:—Open Air Theology H. Bodell Smith. On sale at Essex Hall. Price 6d.

MISCELLANEOUS.

The Vineyard. Review of Theology and Philosophy.

FOR THE CHILDREN.

"THE STORY OF COMUS."

I WANT to tell you the story which is told in "Comus," one of the wonderful poems written by John Milton about whom I wrote last week.

A long time ago there was a wise Ear who was made Governor over the West of England, and he had three children, two sons and a daughter, who was so good and beautiful that ugly and wicked things had no power to hurt her. Well, these two boys and their sister—"The Lady" as she is called—are away from home, and are coming back to see their father made Governor—a very grand ceremony—in the old castle of Ludlow where he lived; and on their way they have to pass through a great, dark wood, when night is coming on. They don't know the way very well, and the Lady gets tired and thirsty with wandering about and looking for the right path, so her brothers leave her sitting on a bench while they go to find some water or berries for her. But instead of coming back, they lose their way in the puzzling, tangled wood, and the Lady, at last, when she sees it is getting dark, thinks she will go and look for them. She hears music and shouts of laughter in the distance, as if the country people were having a dance, but when she gets to the place where the sounds seem to come from there is nothing at all to be seen—only the waving trees and the stars looking down through the branches, and the ferns, and the little wild animals.

Well, at first she feels a little bit frightened, for she is all by herself, and she has often heard stories of fairies, and witches, and ghosts who are supposed to be seen in lonely, dark places like the one she is in; but she soon remembers that there's no need to be afraid of anything when one has not done wrong—and she never had—because God's angels take care of everyone who is good and won't let anything bad do them harm. Then she feels so brave and happy that she thinks she will sing a song, in case her brothers should be anywhere near, so that they could hear her. But in the middle of the wood there lives a wicked sorcerer called Comus, who is always trying to entice people that are tired with wandering about the wood into his enchanted palace, where he offers them a kind of sparkling wine which tastes very nice, but what do you think it does? As soon as they taste it, these poor people turn into all kinds of wild and tame animals—their heads, that is to say; their bodies stay as they were. But the queerest thing about it is that they don't even know that this has happened, but imagine that they look nicer than before, and are quite content to stay in the palace eating and drinking like animals, and spending the night in all kinds of wild dances with Comus looking on and encouraging them.

Now when he hears the Lady singing, he thinks that now he'll be able to entice her, too, into his palace, for there's nothing he likes better than making people drink the wine and turn into animals. So he makes himself look like a shepherd, and speaks to her so cunningly that she believes everything he says. She tells him how she has lost her brothers, and he pretends that he knows where they are, and says that until he finds them he can take her to his cottage, which is quite near, where she will be safe till morning. So she thinks what a good kind shepherd this is, and goes with him joyfully. Then, just as they have gone away, the two brothers come in looking for their sister. They are most dreadfully sorry to have lost her, and wish it were only a little lighter so that they might see their way better. Then, because it's so dark and lonely, the younger one begins imagining all kinds of dreadful things which might have happened to his sister, but the elder is wiser, and tells him he mustn't be afraid, because she is so good, and good people never come to any real harm, because the angels guard them. And though they don't know it, an angel is guarding them, too. God has sent one of His messengers to protect them and the Lady, and lead them safely out of all their dangers. This messenger makes himself look like their father's young shepherd—not, like Comus, so as to carry out his own wicked plans, but so as to help them the better, as they might be afraid if they saw a spirit come to help them. He tells them all about Comus and his palace, and how he has enticed the Lady into it, and says they must all three go there directly and set her free, which they can do if they take with them a little prickly plant which was once given to him, for this little plant makes all kinds of sorcerers and enchanters like Comus powerless to do any harm.

When they come to the palace, they see a splendid banquet set out, and all these curious creatures, half like men and women and half like animals, feasting and making a great noise, and in the middle of them, sitting in a high marble chair, is their dear sister. Comus is trying his best to make her drink his nice, sparkling wine, but she won't even taste it, for she knows now that he is a wicked enchanter. But he tries very hard, and is almost going to force it down her throat when her two brothers rush in with their sharp swords drawn, and drive Comus and all the rest of them away. Oh! how glad the Lady must have been, for now she knew that she had been right, and that God would not let anything really bad happen. But still she cannot get out of that hateful marble seat, for it's an enchanted chair, and nothing that her brothers can do can help her out of it.

Just as they are beginning to despair, the Shepherd—that is the Spirit, you know—tells them that he has thought of a way. He will ask a beautiful fairy called Sabrina—a water-nymph who lives in the river Severn, as if in a cool crystal palace—to come and help them. So he sings her a lovely song, and she hears it and rises up out of the river and touches with her white cool fingers the Lady's hands and lips and the marble chair, and no sooner has she done this than the Lady is free! She comes down from the enchanted chair, and the Shepherd thanks Sabrina in beautiful words for what she has done, and then he leads the three young people out of the wood at last to their father's house. You can think how glad their poor father and mother were to take them in their arms and kiss them, and how glad and happy the brothers and the Lady were as they joined in the dances that the shepherds and the country people were performing to welcome the new Earl. Then, having done his message, the Spirit flies off again to the lovely place he came from, and it all ends happily.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

THE SUMMER SCHOOL OF THEOLOGY AT OXFORD.

For the second time a Summer School of Theology has been held at Oxford. The first took place three years ago. The School just ended began on Monday, July 22, and terminated on Friday, August 2. The opening lecture was given by the Dean of St. Paul's (Dr. Inge), his subject being "The Christian View of the World." The hall of Trinity College was well filled by an appreciative audience when this lecture was given. The course was divided into five sections—Philosophy of Religion, Old Testament, New Testament, the Early Church, and Comparative Religion. It comprised more than 50 lectures and classes, and was attended by students from many different parts of the world. The lectures

included the following: *Philosophy of Religion*—Mr. R. R. Marett (Exeter College, Oxford), Professor J. Oman (Westminster College, Cambridge), Rev. Canon H. Rashdall, Rev. Dr. Selbie (Mansfield College, Oxford), Professor J. A. Smith (Oxford), Professor W. R. Sorley (Cambridge), and the Rev. P. H. Wicksteed. *Old Testament*—The Rev. W. E. Addis, the Rev. Professor W. H. Bennett (London). *New Testament*—Professor W. B. Bacon (Yale), the Rev. Dr. V. Bartlet (Mansfield College, Oxford), the Rev. R. T. Herford, the Rev. Professor Kirsopp Lake (Leiden), the Rev. Professor Milligan (Glasgow), the Rev. Dr. Moffatt (Mansfield College, Oxford), the Rev. B. H. Streeter (Queen's College, Oxford). *The Early Church*—The Rev. Dr. V. Bartlet, the Rev. Dr. Carlyle (University College, Oxford), Professor P. Gardner (Oxford), the Rev. Dr. Odgers (Manchester College, Oxford). *Comparative Religion*—The Rev. Dr. Carpenter (Manchester College, Oxford), the Rev. Professor J. H. Moulton (Manchester), Professor N. Söderblom (Upsala).

Those of us who attended were very grateful to the President and Fellows of Trinity College for the use of their fine hall in which to meet for the lectures, and for the glorious gardens in which to spend the intervals between lectures.

Dr. Carpenter (Chairman of Committee) in his welcoming words expressed the purpose of the gathering as follows:—He had to welcome the students of the School in the name of the Committee, and to express the great satisfaction which it gave to them to gather there for common theological study members of different Churches, and, he might add, visitors from different parts of the globe. He had already in the dining room of his own college made acquaintance with distinguished clergy and ministers and professors from both sides of the American seaboard, the Atlantic and the Pacific, from Australia and China, and their guest Professor Söderblom, from Sweden. There was therefore a really cosmopolitan gathering. On a small scale it was an experiment in the possibility of common interdenominational teaching of those united together by a common interest in the great problems of theology, and a common conviction of the methods in which that study was to be pursued quite apart from any identity in the results which might be reached.

At a Soirée, held in the Library of Manchester College on the Saturday evening, thanks were expressed to the Hibbert Trustees for their generous guarantee towards the cost of the School, to the President and Fellows of Trinity College and to the Committee who had made arrangements for the School.

Special sermons were preached on Sunday, July 28, at All Saints' Church by the Rev. Dr. Carlyle, at Manchester College Chapel by the Rev. Professor B. W. Bacon, and at Mansfield College Chapel by the Rev. Professor J. Oman, and the School was concluded by a short service in St. Mary's Church, conducted by the Rev. Professor Kirsopp Lake, now of Leiden, but formerly curate of St. Mary's. All who attended the lectures and services are grateful to the Committee for the excellence of the programme, and for the admirable way in which it was carried out. Manchester College and its Principal rendered most valuable services. The Library was open

to members of the School every afternoon, and very enjoyable gatherings took place at the luncheons and dinners provided by Mr. Soundy and his assistants each day.

A. H. D.

PORTUGUESE SLAVERY.

THE Anti-Slavery and Aborigines Protection Society has presented to Sir Edward Grey an important memorandum on the question of Portuguese Slavery and British responsibility. This is signed on behalf of the Society by the President, Sir T. Fowell Buxton; the Treasurer, Mr. E. W. Brooks; by Mr. St. Loe Strachey, Chairman of the Portuguese Slavery Sub-Committee; by the Rev. John H. Harris, organising secretary, and by the secretary, Mr. Travers Buxton.

The Memorandum points out that Great Britain paid Portugal a considerable sum of money upon the treaty stipulation that she would terminate slavery and the slave trade. But the more serious argument put forward is that in the event of a third Power, acting under the responsibilities which devolve upon all the Powers of Europe to abolish slavery, proceeding by "any show of force to insist upon the abolition of slavery and the slave trade in Portuguese Colonies, the maritime and land forces of Great Britain could under this Alliance (Anglo-Portuguese) be forthwith summoned to protect these Portuguese Colonies against the 'aggressors.'"

It will come as a surprise to many that a considerable number of the slaves are now known to be British subjects from Rhodesia and Barotseland and Belgian subjects from the Congo. With an emphasis which implies definite information, the Anti-Slavery and Aborigines Protection Society states:—

"We have some reason to believe that, providing Portugal liberated these slaves, the Belgian Government would be willing, not only to send ships to the Islands for them, but to guarantee to convey them to centres within easy march of their original homes, and provide them with passages and sustenance free of all cost either to the Portuguese Government or the planters. We also believe that the American Missionaries would be ready, if asked, to act as advisers and guardians of such liberated slaves."

We understand the Society intends organising a vigorous expression of public opinion upon this question during the autumn.

THE NATIONAL PEACE COUNCIL.

At a special meeting of the National Peace Council, held on Wednesday, July 31, Mr. A. G. C. Harvey, M.P., presiding, the following resolutions were unanimously adopted:—

(1) "The members of the National Peace Council, having considered the statement made in the House of Commons on July 22, and the speeches of Ministers, express their deep dissatisfaction at the failure of diplomacy to bring about a more rational condition of international relationships. They cannot but attribute this

failure in part to the fact that international agreements, originally intended to remove differences, and to be the forerunner of similar agreements with other Powers, have resulted in the antagonistic grouping of the European nations. Whilst hearing with satisfaction that the acute tension which has existed for some time has passed away, they repudiate the idea that a lasting peace can be maintained through the means of the forces of destruction. It has always been their belief that large and increasing armaments can never become the basis of friendship or mutual respect. To the stronger Power their existence is a constant temptation to aggression and interference; for the weaker Power there is always the risk of panic and the feeling of humiliation. They burden the State with vast expense, diverting labour and draining the means available for reform. The members of the Council welcome the Foreign Secretary's desire for the spread of arbitration in international disagreements, and assure him and the Government of their warm approval of any steps that may be taken to extend agreements with this end in view. They regard, however, with grave disquiet the growth, especially in connection with the Committee of Imperial Defence, of the influence of the professional expert on the Cabinet and the House of Commons on questions of foreign policy."

(2) "That this Council expresses the hope that H.M. Government will seize any occasion such as is now suggested in the Austro-Hungarian press, for an agreement for the arrest of naval armaments as between this country and Austria-Hungary."

THE PUTUMAYO ATROCITIES.

WE have received the following correspondence for publication. We understand that a similar appeal has been addressed to the authorities of Brazil and the Argentine:—

July 24, 1912.

SIR,—As you are aware, the Committee of the Anti-Slavery and Aborigines' Protection Society has been endeavouring for over two years to awaken the Peruvian Government to a sense of its responsibility for the deplorable conditions which have prevailed for some time in the regions of the Putumayo river. The publication of Sir Roger Casement's report now gives this subject a publicity which it is hoped will do something to ameliorate these conditions and render less frequent such atrocious acts, not only upon the unfortunate Indians, but also upon subjects of your Excellency's Government.

My Committee observes that the Peruvian Government excuses itself from arresting some of the principal criminals on the plea that they have escaped across the border into the territories of other Powers, and I am asked to urge upon you the importance, in the interests not only of your own country but of humanity, of expelling any such criminals who may seek refuge in Colombian territory.

My Committee is deeply sensible of the valuable assistance which has been on previous occasions accorded to the

efforts of the Society by the Colombian Minister, and trusts that you may be able to respond to this appeal as readily as has been done on former occasions.

I have the honour to be, Sir,

Your Excellency's obedient Servant,
(Signed) TRAVERS BUXTON, Secretary.
His Excellency the Minister Plenipotentiary of the Republic of Colombia,
Colombian Legation, 45, Avenue-road,
Regent's Park, N.W.

Legacion de Colombia.

TRAVERS BUXTON, Esq.,

The Anti-Slavery and Aborigines' Protection Society, London, S.W.

SIR,—I have the honour to refer to your communication of July 24, and beg leave to state that my Government is keenly alive to the necessity of doing everything in its power so as to establish order and regular administration and justice in the Putumayo district. My Government will also concur in any measure that may be necessary to prevent those responsible for the atrocities that have been perpetrated in the Putumayo district in recent years from finding an asylum on Colombian soil.

I may mention for your information that the Putumayo district belongs to Colombia; that Colombia has indisputable title to that territory; that the claim has been constantly sustained by Colombia; and that it is not going to be abandoned until it is recognised by Peru. Colombia's endeavours in this direction are not based solely on its rights to the territory. A higher sentiment animates my Government, and one of my Government's principal objects is to establish an administration of law and justice upon the region in question, such as a self-respecting nation requires on its territory.

I have forwarded to my Government a copy of your note under reply, and have no doubt that it will receive immediate and efficacious attention.

I have the honour to be, Sir,

Yours most obediently,

(Signed) S. RESTREPO,
Secretary in Charge of the Legation.

DR. CROTHERS IN SOUTH WALES.

DR. CROTHERS had expressed a wish some time ago to visit the Unitarian churches of Cardiganshire—a group of fourteen churches which have many unique qualities. He had heard much of them through his friend the Rev. Jenkin Lloyd Jones, of Chicago. Mr. Jenkin Lloyd Jones is a native of the district. At the invitation of the Cardiganshire ministers Dr. and Mrs. Crothers were accompanied by Dr. Tudor Jones. The plan of the tour was arranged by the Rev. T. Arthur Thomas, of Llandyssul, secretary of the South Wales Unitarian Association.

On Sunday morning, at Llandyssul, Dr. Tudor Jones preached in Welsh and Dr. Crothers delivered an address at the Communion Service. In spite of the inclement weather the chapel was crowded. At 2 o'clock two sermons (in Welsh and English) were delivered at Chapel-y-groes. Again the weather proved unfavourable,

but over 500 people had gathered together in the chapel, and scores failed to get admission. It was much the same at Pantydefaid on Sunday evening, where Dr. Crothers preached in English and Dr. Jones in Welsh. The American visitors were much impressed at what they saw, and expressed great interest in the conversations they had with the people, as well as in the singing they had listened to during the day.

Monday was spent in visiting the churches, and in speaking to the groups of members who had gathered together to show their churches and schoolrooms. A member of Pantydefaid Chapel (Mr. Josiah Jones) placed his motor-car at the disposal of the visitors, and drove them himself. Thus all the churches were visited in the course of one day. On Monday evening a religious service was held at Brondeifi Chapel, and the large church was crowded to the doors. A large number of representatives of other denominations were present, and the Calvinistic Methodist minister (the Rev. S. E. Pryderch) spoke at the close of the meeting. He said that there need be no surprise on the part of anyone at seeing him present at such a religious service as they had just listened to. He himself had preached there and was ready to do so again. He was ready to do anything to break down the artificial barriers which existed between denomination and denomination. Dr. Crothers preached in English, and Dr. Jones in Welsh.

The whole visit proved of great interest to the visitors, and, we hope, helpful to the congregations. Dr. and Mrs. Crothers will be able to state in America that they have witnessed a number of churches in rural Mid-Wales full of strength and enthusiasm, which are as successful today as they have ever been, in spite of the depopulation of country districts, and of the great exodus from the country into the towns.

Both ministers preached on the same lines. Both emphasised the need of religion and of the Church. They expressed their joy at what they had seen and heard, and exhorted the young especially to carry into the future the religious faith of their fathers.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Auckland, New Zealand.—The calendar of the Unitarian Church for July contains the following report of the activities of the Van Mission, under the leadership of the Rev. R. J. Hall:—"Three meetings have been held on successive Thursday evenings, at the Grey Statue, during the past month. Two evenings had to be given up owing to heavy rains. The details are as follows:—Thursday, May 23: Subject, 'After Death'; number present, 95; collection, 1s. 5d. Thursday, May 30: Subject, 'What Jesus was to Contemporaries'; number present, 200; collection, 4s. 2d.

Thursday, June 6: Subject, 'Christianity and Socialism'; number present, 300; collection, 13s. 4d."

Cullompton.—Good progress has been made with the fund for the new chapel and school. It will be remembered that the old building collapsed suddenly on March 24. The congregation owes its origin to the Rev. Wm. Crompton, M.A., vicar of Cullompton, who was ejected by the Act of Uniformity in 1662. A chapel was erected about 1695, and this earlier building was replaced in 1815 by the one that fell down recently. The Rev. Jeffery Worthington writes to us as follows:—

"I shall feel much obliged if you will allow me to inform your readers that the amount received or promised up to this date for the erection of a new chapel and Sunday school at Cullompton is £958. The architect has just been instructed to proceed with the arrangements for building.

"The members of the congregation and their minister are very grateful for the generous support of many friends. The complete collapse of the old chapel on March 24, however, involves much outlay beyond raising the walls of its successor; and an organ seems to be a necessity where a congregation, as at Cullompton, is proficient in music. It is to be hoped, therefore, that the fund will continue to grow."

Contributions may be sent to the Rev. Jeffery Worthington, Chudleigh Cottage, or to the Treasurer to the Building Fund, Mr. Mark W. Woolcott, Pound-square, Cullompton, Devon.

Ilford.—A free-will offering by members of the Unitarian Church on behalf of the starving women and children in Bermondsey realised £5 5s. This sum has been sent by the Rev. A. H. Biggs to Dr. Alfred Salter, who is engaged in medical work among the poor of Bermondsey. Mr. Biggs has received the following letter of thanks from Dr. Salter:—"Your church has done nobly. This is the real 'fellowship of the saints.' Your people inspire us here to yet more strenuous service. Will you please tell them that we value not merely the money but the sacrifice and goodwill behind it all. Will you assure them that the struggling working folk of Bermondsey, while benefitting physically and materially by their assistance, will also be stimulated spiritually by the knowledge of the loving, brotherly sympathy of the Ilford people."

Leeds.—An elaborate History of Mill Hill Chapel has been compiled by Mr. E. Easil Lupton, and will be issued in a limited edition at an early date. The following extract from the prospectus explains its scope:—"The records of a dissenting congregation with a history of 240 years should appeal to all Non-conformists who are proud of their spiritual ancestry: and at Leeds much of the early history is available owing to the industry of our local historian and antiquary, Ralph Thoresby, who flourished 200 years ago. A considerable part of Thoresby's Diary and Correspondence was printed some eighty years since, but the present writer having examined the manuscripts, has found additional entries bearing upon the history of the chapel. Many other original sources of information have been investigated, such as Oliver Heywood's Diary, the Northwram Register, the manuscript diary of Joseph Ryder, and the Mill-hill and Call Lane Chapel Registers. Incidentally the work contains various items of interest to local antiquaries. The book commences with a careful summary of the early history of Non-conformity in England, and advice has been sought from and freely given by some of the recognised authorities on this subject, particularly the Rev. Alexander Gordon, M.A." The book, which is to be fully illustrated, and will contain about 400 pages, will be issued to subscribers at 15s. net. Particulars may be obtained from Mr. E. Basil Lupton, 147, Hyde Park-road, Leeds.

London, Kilburn: the late Rev. Charles Voysey.—There was a large congregation at the Memorial Service to the Rev. Charles Voysey, held in the Quex-road Unitarian Church last Sunday morning. The service of praise and thanksgiving by Mr. Voysey was used and the lessons were readings from the life of Bishop Ridley the martyr. The service was conducted by Dr. Amherst Tyssen, who said they had assembled to honour the memory of a religious teacher who had resided in Hampstead for many years, one whose kindly nature would be missed in their social life. As a religious teacher Mr. Voysey had enriched the religious literature of the country by many noble examples that would live. In a discourse on Bishop Ridley, Dr. Tyssen said they lived in happier times, for which they were greatly indebted to the brave men who had testified to the truth, even unto death. In following with like steadfastness the truth as they saw it, let them be careful to keep themselves free from the narrowness which formerly prevailed, and show that a sincere attachment to their own religious opinions was compatible with a charitable spirit of sympathy and respect for the convictions of others.

Mansfield.—The Rev. F. H. Vaughan has resigned the pulpit of the Old Meeting House after a ministry of six years, on his appointment to Hyde Chapel, Gee Cross. The resignation has been accepted by the congregation with feelings of deep regret.

Rochdale.—A handsome silver tea and coffee service has been presented to Mrs. Carter by her Rochdale friends, as a mark of their esteem and a permanent memorial of their gratitude. The silver tray which accompanies the service bears a representation of the Rochdale borough arms with the name of the Mayor, and underneath there runs the following inscription:—"Presented with a service of silver to Mrs. Charlotte A. Carter on her removal from Rochdale in high appreciation of great service rendered to the town. Town Hall, Rochdale, July 27, 1912." The presentation was made on Saturday, July 27, at Llandudno by the Mayor of Rochdale (Alderman Cuncliffe, J.P.), who was accompanied by Alderman J. R. Heape, J.P., and others connected with the public life of the borough. In making the presentation the Mayor said that there had been no seeking of subscriptions and no canvassing; the gift they were making was the result of a voluntary desire on the part of many townsfolk, who knew the value of Mrs. Carter's services, to show her that they appreciated all her exertions for the public good. The poor and helpless had found in her a friend, and it must be a lasting consolation to her to know that they were grateful to her and cherished her efforts to alleviate their lot. Her friends at Rochdale regretted that the cause of her severance from the town was ill-health; they earnestly hoped that she would soon be restored to good health, and they wished for her many more years of happy life. In acknowledging the gift Mrs. Carter spoke of her early training in public service in Rochdale as a minister's wife in the days when there were neither sanitary inspectors nor school attendance officers. After referring to her connection with the Board of Guardians, the School Board and the Charity Organisation Society, Mrs. Carter said that there were two departments of work she especially regretted leaving—the Advisory Committee, which she believed was destined to do great work in rescuing young lives from "blind alley" and other undesirable occupations; and the Ladies' Charity, one of the oldest charities in the town, which was likely under new arrangements to render still more valuable service. She regretted the necessity for giving up her activities in Rochdale, but she felt exceedingly grateful for all the help and encouragement she had received, and for all the gratitude shown for such service.

as she had been able to render. She warmly thanked the subscribers for their beautiful gift, which, she said, would be treasured by herself and her family. Alderman Heape also spoke, and emphasised the sense of loss which was universally felt at Mrs. Carter's removal from Rochdale.

Synod of Munster.—We understand that the statement by the Rev. G. V. Crook, which we published last week, is not accepted by the officials of the Synod of Munster; but the matter is not suitable for further discussion in our columns.

Wakefield: the late Rev. Andrew Chalmers.—On Thursday, August 1, the marble casket containing the cremated remains of the Rev. Andrew Chalmers was interred at his native place at Fetterangus, Aberdeenshire, in the presence of a large and representative gathering of friends and residents in the neighbourhood. The service was attended by clergymen of all denominations in the district, the officials of the Buchan Club, and by Mr. Chalmers' many friends throughout Buchan. The service was conducted by the Rev. Alexander Webster, Aberdeen, who gave a most impressive address, standing on the platform of the Chalmers Institute, having immediately in front of him the casket containing the ashes, which took the beautiful form of a sarcophagus of white marble, and was placed on a white covered table surrounded by a decoration of white wild flowers. This simple arrangement seemed to symbolise the character of the late Mr. Chalmers so perfectly that all present were touched by it. The readings during the service were taken from the Old Testament Scriptures, the Apocrypha, the Egyptian Book of the Dead, and Modern Spiritual Teachers. A simple committal service was conducted by Mr. Webster at the graveside.

NOTES AND JOTTINGS.

ASOLO AND MR. BARRETT BROWNING.

The shadow of death has fallen upon that sunny garden ground at Asolo. Robert Wiedmann Barrett Browning, better known to his friends as "Pen" Browning, after long suffering heroically borne, passed peacefully away on July 8. He was laid to rest on the following Wednesday in one of the most beautiful burial grounds that can be found in Italy, St. Anna, on the western spur of the Asolo hill.

All Asolo is mourning for him. Since his father's death he had made Asolo a second home; and here he set on foot the lace-making school on the spot where stood the silk mill at which Pippa worked of old. His last letter but one was read by Professor Knight at the Centenary Commemoration of his father's birthday on May 9 at Westminster. He was able on the same day to welcome the municipality of Asolo and to receive the welcome of the festival crowd there.

When I saw him last he was in his sick room surrounded by tokens of world-wide admiration for his father's work, and he showed me with pardonable pride a carefully bound volume containing the signatures of no fewer than four hundred and fifty citizens of all classes, who, having the same day dedicated a main street in the city to his father's memory, desired thus to put on record their personal regard for himself as a friend and fellow citizen.—From "At Asolo: A Browning Memory,"

by the Rev. Canon Rawnsley, in the *Cornhill Magazine* for August.

A BENEFACTOR OF HUMANITY.

Last Sunday the bi-centenary of the birth of the Abbé de l'Épée, who first enabled deaf mutes to converse, was celebrated at Versailles. The statue of the Abbé was decorated with flowers by representatives of deaf-mute institutes in all parts of the world. The Abbé de l'Épée, we are reminded by the Paris correspondent of *The Times*, was born at Versailles in 1712, and, after studying law and theology, was ordained by the Bishop of Troyes, and appointed Canon of Troyes Cathedral. On returning to Paris he became interested in the efforts made by an acquaintance to teach two deaf-mute children, and invented certain conventional signs by which he was able to converse with them, and so develop their intelligence. His method met with such remarkable success that he founded a school for deaf-mutes, which soon acquired a European reputation. The Abbé de l'Épée was granted a pension by Louis XVI., and on his death his name was inscribed on the list of Benefactors of Humanity by a decree of the National Assembly.

THE TOILERS' DEATH ROLL.

The deadly perils faced daily by thousands of workers in this country, says the *Daily Herald*, are shown by some startling statistics contained in a leaflet published by the Labour Party. It is stated that from January 1, 1910, to June 30, 1912, there have been

- 1,040 workers killed on railways.
- 3,528 killed in mines.
- 220 killed in quarries.
- 2,145 killed in factories.
- 722 killed on docks, and
- 3,911 killed at sea.

A total of 11,566 working-class lives lost in thirty months.

In the past seven years 10,073 miners lost their lives. In the three years 1908-9-10 over 458,000 miners were injured. Every working day in the grimy underworld has its complement of misfortunes, for on an average five men are killed and 588 men are injured in the pit.

THE INTERNATIONAL CONGRESS AGAINST ALCOHOLISM.

Dr. Herceod, of the International Temperance Bureau, Lausanne, Switzerland, says, with regard to the next Congress against alcoholism: "Our Italian friends are busily at work preparing for the nineteenth International Congress against alcoholism, which is to take place in the first week of October, 1913. It was not possible to have it at Easter, as it was suggested, for during this period Milan is full of travellers, and the hotel accommodation would have been difficult to obtain and more expensive. October is a very convenient time for visiting Northern Italy. The committee at Milan, with the collaboration of the International Federation against the Misuse of Spirits at Berlin, and the International Temperance Bureau

at Lausanne, has worked out an advance programme, in which English specialists are well represented. Great stress will be laid at Milan on the social aspects of the liquor question."

DRINK AND THE CHILD.

The National Society for the Prevention of Cruelty to Children is one of the most beneficent agencies at work in our land; but, says the *Alliance News and Temperance Reformer*, its existence in our midst is a disgrace to our humanity and to our Christianity. In the year ending March 30, 1912, the Society investigated 54,118 complaints of cruelty to children in England, Ireland and Wales, and found that 52,371 of these cases, involving the lives of 156,637 children, were well founded. The complaints are classified as follows:—Neglect and starvation, 47,010; ill-treatment and assault, 4,134; offences against morality—indecent and criminal assaults 390, immoral surroundings 417—807; exposure for begging, 673; exposure, 552; abandonment, 300; baby farming, 57; manslaughter, 3; other wrongs, 582. Total, 54,118.

* * *

Of the children affected 154,387 were related to the offenders. There were rather more girls than boys; 22,856 of the children were babies under two years of age, of whom 983 were at nurse. The offenders numbered 38,152 men and 35,627 women. In the last ten years of its history the Society has dealt with cases of proved cruelty affecting 1,276,000 children, resulting in 8,670 deaths, and implicating 595,000 men and women. The director of this great Society says: "It is not an exaggerated estimate that 90 per cent. of the cases of neglect inquired into by the Society's officers are due to the habits of excessive drinking on the part of one or both of the parents."

THE MORAVIAN BRETHREN.

One relic of Czech Lollardy still preserves its identity. The *Unitas Fratrum* founded in 1457, once overspread Bohemia and Moravia, but the Jesuits and the Counter-reformation destroyed it by sword, fire, and banishment. Its direct ecclesiastical descendant is the Moravian Brotherhood of modern times, which was re-established in 1727 at Herrnhut in Saxony. Remote and secluded valleys in Dauphiné and Piedmont were reached by Bohemian writings; the Waldenses or Vaudois show the influence (not unmixed) of Wycliffe transmitted through Huss. The Methodist Church in England and America is another witness to the same influence. Readers of John Wesley's "Journal" know how he sailed to Georgia with over twenty Moravian brethren, spent a month with the Moravian Spangenberg at Savannah, corresponded with Count Zinzendorf, and visited him at Herrnhut. It was the Moravian Peter Böhler to whom he traced his conversion, and it was not until 1745 that he cut himself loose from the brotherhood.—From "On Moravian Brethren," by L. C. Miall, in the *Cornhill Magazine* for August.

The International Correspondence Schools

will be pleased to send you a 100-page book, free, describing the system of education which carries practical, profitable knowledge to thousands who can afford neither the time nor the money to go to school or college.

The I.C.S. work is threefold: Teaching employed persons their trades or professions; preparing misplaced and dissatisfied people for congenial or better-paying work; giving young unemployed persons the training necessary to enable them to start at good salaries in chosen vocations.

DISTINCTIVE FEATURES of the I.C.S. System.

1. Courses of Instruction for particular occupations, in which are taught only the facts, processes, and principles necessary to qualify the student to advance himself in position and earnings.

2. Instruction Papers prepared for each Course: principles applied in examples of practical value; frequent revisions to keep pace with the latest developments and most modern methods.

3. Thorough examination and correction of the written work of students, and full, clear, and exact explanations of all difficulties met with by students.

REMARKABLE SUCCESSES through the I.C.S. Methods.

During 1911 over 5,500 I.C.S. students wrote thanking us for bettering their positions. The average increase in salaries was 56 per cent., or over 10/- in the £1. The average of unemployed I.C.S. Students is only one in 10,000.

Here is a "finger-post" to success. After receiving wage-advances of 140 per cent. and 70 per cent., this student writes:—

"As I wished for a varied experience I secured a situation about twelve months later with a further increase in salary of 10 per cent., and have since had a rise at the same firm of another 10 per cent., so that I am now earning nearly 400 per cent. more than when I first joined the Schools about three years ago."

GEORGE W. GROSSMITH, Bedford.

Do not worry about your present limitations; or about the fees, books, time allowed for each lesson, how your present work will be affected, how you can get a better job. Get the free information we will send you—let that answer your questions. Let us refer you to students in your own district.

RESPONSIBILITY & PERMANENCY

The growth of the I.C.S. has been world-wide and continuous since their foundation 21 years ago. No other correspondence schools have the experience, system, or the capital to provide such training as is afforded by the I.C.S., and all ambitious men and women are invited to write for the General Prospectus, which gives details of the I.C.S. Salary-Raising Education; it is sent, post free, to any part of the world on application to

The International Correspondence Schools, Ltd

Dept. B45, International Buildings,
Kingway, London, W.C.

Suffrage Conference for the HOLIDAYS on Dartmoor.

A SUFFRAGE CONFERENCE will be held on Dartmoor during August and the early part of September. Lectures on the various questions relating to the political emancipation of women will be given by the Rev. HATTIE BAKER, Dr. ROSA BALE, Miss KILGOUR (Women's Local Government Society), Dr. GILBERT SLATER (Principal of Ruskin College, Oxford), Dr. MABEL RAMSAY, Miss ALISON GARLAND, and others.

Dousland Grange is situated in one of the most beautiful parts of Dartmoor. It is only 3 minutes from Dousland Station and 1½ miles from Yelverton.

For terms and all communications address to Miss ALISON GARLAND, Dousland, Yelverton.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

JULY.

CONTENTS.

The Power of Suggestion. Edgar Thackray, [M.A., Ph.D.]

A Bygone Village. Emma C. Drummond.

A School in Madagascar. T. F. M. Brockway.

Reading for Children. Charles Roper, B.A.

Gotama Buddha. George Burnett Stallworthy.

The Song of the Sea. Manley B. Townsend.

The Theory and Practice of Sunday School Teaching

—II. A. Stephen Noel.

Man or Priest. Rupert Holloway.

The Use of the Bible. Florence Mawson, B.A.

Notes for Teachers.—XVI.—XXX.

Arthur Brooke.

Bertram Lister, M.A.

T. M. Falconer, B.Litt.

F. J. Gould.

H. V. Mills.

Heroes of Faith.—Joseph Priestley. Albert Thornhill.

Training. Alma Attwell. [M.A.]

Baptismal Hymn. R. Nicol Cross, M.A.

By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z. INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

LISCARD, near New Brighton.—To be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

PLUMS.—Persnore Egg Plums, 24 lbs. 6/6, 12 lbs. 3/9. Victorias, 24 lbs. 8/6, 12 lbs. 4/9. Carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

REMNANT BARGAIN!—Genuine White Art Irish Linen, suitable for making Teacloths, Traycloths, D'oyleys, &c. Bundles of big pieces only 2s. 6d.; postage 4d. Catalogue FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella." Light, cool, washable; wears for years. Scores of beautiful designs, fascinating shades.—Write to-day, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 10, 1912.

Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3660.
NEW SERIES, No. 764.]

LONDON, SATURDAY, AUGUST 17, 1912.

[ONE PENNY.]

NEW PUBLICATIONS.

Fcap. 8vo, 130 pp., with Portrait. 1s. net.

MAN'S CHIEF END, and other Sermons.

By B. R. DRUMMOND, B.A., T.C.D.

Fcap. 8vo, 128 pp. 1s. net.

HOW A MODERN ATHEIST FOUND GOD.

By G. A. FERGUSON.

Crown 8vo, 272 pp. 2s. 6d. net.

THE CHURCH OF TO-MORROW.

By JOSEPH H. CROOKER, D.D.

Crown 8vo, 164 pp. Photogravure Portrait. 2s. 6d. net.

THOUGHTS FOR DAILY LIVING.

From the Spoken and Written Words of
ROBERT COLLYER, Litt.D.

The Lindsey Press, 5, Essex-street, Strand, W.C.

Modern Handbooks of Religion

Crown 8vo. 2/- each net.

The Jewish Religion in the Time of Jesus. By Dr. G. HOLLMAN, of Halle.
Translated by E. W. LUMMIS, M.A. 150 pp.

The Sources of our Knowledge of the Life of Jesus. By Prof. PAUL WERNLE, D.Th., of Basle. Translated by E. W. LUMMIS, M.A. 176 pp.

Paul: A Study of his Life and Thought. By Prof. Dr. W. WREDE.
Translated by E. W. LUMMIS, M.A. 200 pp.

The Apostolic Age. By Prof. E. VON DOBSCHÜTZ, of Strassburg. Translated by F. L. POGSON, M.A. 144 pp.

Christ: The Beginnings of Dogma. By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A. 160 pp.

The Lindsey Press, 5, Essex-street, Strand, W.C.

A UNIQUE SUMMER HOLIDAY

AT

St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance and carriage drive through avenue of trees. House and lawns entirely secluded in beautiful wooded grounds near sea.

Five Tennis Courts for use of guests.

Bathing, Fishing, Boating unequalled. Easy access to lovely Sussex Downs, Golf Links, etc.

Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House, Food Reform Boarding Establishment, Norfolk Terrace, Brighton.

BOOKS

On Literary, Educational, Scientific, Technical, Medical, Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 133, Charing Cross Rd., London, W.C.

The Inquirer.

Among recent articles are the following:—

The Tides of Devotion. By Rev. J. M. LLOYD THOMAS. July 27.

"Values of the Faith." By W. SCOTT PALMER. July 20.

"The New Unity." By Rev. J. M. LLOYD THOMAS. July 13.

The Church and Human Life. By Professor G. DAWES HICKS. July 6.

Bicentenary of Jean Jacques Rousseau. By Professor FOSTER WATSON. June 29.

Types of English Piety. By Rev. E. W. LEWIS. June 29.

Church Life in Scotland. By Rev. R. NICOL CROSS. June 22 & 29.

Love among the Ruins. By Professor G. DAWES HICKS. June 22.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
Miss ORME. HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

WEESEN - on - the - WALLENSEE.—

In connection with Mr. LUMMIS' Swiss tour, special tickets are issued for the latter part of August (16 to 27), giving ten days at Weesen, at an inclusive charge of nine guineas. —15, Green-street, Cambridge.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

"THE BEACON," Sevenoaks, Kent.

HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILLIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.—

PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of health.

For Prospectus and information apply to C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

BAD KREUZNACH, near Wiesbaden.

HIGH SCHOOL FOR GIRLS.—Domestic and scientific training. Special attention to English pupils. Excellent pronunciation. North German Head Mistresses. Highest references from pupils' parents. For prospectus and details apply to the Principals, T. KEMPER and M. A. KUNTZE, 9, Königstrasse, Bad Kreuznach. Winter term commences September 15. School fees, £60 per annum. References kindly permitted: Mrs. BLAKE, "Yeabridge," South Petherton, Somerset; Mr. W. F. PRICE, "Overdale," Letchworth-road, Leicester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 18.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. D. BECKWITH.
 Blackfriars Mission and Stamford-street Chapel, 11, Mr. A. E. CARLIER; 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. T. E. M. EDWARDS; no evening service.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Mr. EDWARD CAPLETON.
 Forest Gate, Upton-lane, 11, Rev. H. W. KING; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Mr. VICTOR MOODY.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. F. HALL.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Prof. MORRIS OWEN.
 Kentish Town, Clarence-road, N.W. No morning service until Sept. 15; 6.30, Mr. A. M. STABLES.
 Kilburn, Quex-road, 11, Mr. A. H. SINGLETON. No evening service during August.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. E. ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15, Mr. HOWARD YOUNG, LL.B. No evening service.
 Stratford Unitarian Church, 11, Rev. J. ELLIS; 6.30, Rev. H. W. KING.
 University Hall, Gordon-square, W.C. Closed till Sept. 15.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Rev. W. H. BURGESS.
 Wood Green Unity Church, 11, Mr. JOHN KINGS-MAN.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. J. CHANNING POLLARD.
 BATH, Trim-street Chapel. Closed during first three weeks of August.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street. Closed.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. HARWOOD, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. G. PEGLER, B.A.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. L. H. THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. G. C. CRESSEY, D.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Mr. T. MAYNARD.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Prof. P. MOORE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TEAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. A. VOYSEY, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. WILSON.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Mr. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

CHANGE OF ADDRESS.

Rev. JOSEPH WOOD, Sandon, Blackness, Jarvis Brook, Sussex.

DEATHS.

HILL.—On Aug. 13, at 196, Marylebone-road, London, Octavia Hill, granddaughter of the late Dr. Southwood Smith.
 RAWSON.—On Aug. 13, very suddenly, Agnes Harriet, youngest daughter of the late Harry Rawson, of Eccles and Manchester.

Situations

VACANT AND WANTED.

WANTED, an Organist and Choir-master for the New Gravel Pit Church, Chatham-place, Hackney. £25 per annum. Two services and practice weekly.—Apply to Miss WHITEHEAD, 63, Clapton Common, N.E.

SALARY OPTIONAL.—Lady, well connected, requires post Housekeeper, Companion to invalid, etc. Domesticated; nursing; supervise servants.—P., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, for the Argentine, experienced Nursery-Governess. Must be fond of children and quiet country life.—For all particulars apply, 30, Sheepcote-road, Harrow.

POST required as Companion-Nurse to invalid or elderly lady; knowledge of cooking, housekeeping, etc.; nominal or no salary, refined home, aged 36.—M. F., Rosery, Medstead, Hampstead.

FRENCH AND GERMAN.—Young Lady, aged 18, native of Luxemburg, and educated at Lycée in that city, seeks situation in an English home or small school, from October next, where she would give lessons in French or German.—ETTINGER, 45, Highgate-hill, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	E	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	547
THE EJECTED MINISTERS	548
LIFE, RELIGION AND AFFAIRS :—	
The Story of Gezer	549
The Progress of English Philosophy.	551
Harebells	552
A Little Vanithee	552
QUESTIONS AT ISSUE :—	
Blasphemy Laws	558

BOOKS AND REVIEWS :—

A Schoolmaster's Lay Sermons	554
Canon Wilson on Christian Unity	555
The Apprentice	555
The Unity of Faith	555
The Cathedrals of England and Wales	556
An Anglo-Saxon Abbot	556
A Day with Ralph Waldo Emerson	556

Publications Received	556
FOR THE CHILDREN	556
MEETINGS AND SOCIETIES :—	
London Boys on Holiday	557
Yorkshire Ministers' Union	558
Portuguese Slavery	558
NEWS OF THE CHURCHES	558
NOTES AND JOTTINGS	559

** * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE annual report of the Home Office on the administration of the licensing laws, which was issued on Tuesday, is a social document of first-class importance. It illustrates the growth in Government publications of a tendency, of which we strongly approve, to interpret the significance of statistics and make them the basis of comparative study. For instance, it is pointed out that it is not easy to draw definite conclusions of any connection between the closing of licensed premises and the amount of drunkenness from the fluctuating figures of arrests and convictions. "The figures are primarily a reflection of police activity, which itself is largely affected by public opinion and other circumstances in each locality. Any stimulus to the campaign against drunkenness results in an increase (possibly sustained and progressive for a time) in the convictions. On the other hand, indifference will be reflected in a drop in convictions."

* * *

THE most disturbing feature of the report is the increase of convictions for drunkenness in 1911, 172,130 in 1911 compared with 161,922 in 1910, a rise of 6.26 per cent. Part of this increase may be due to police vigilance in certain localities, but there is apparently no reason to attribute it to that cause alone. There was, unfortunately, an increase in the case of women as well as men. The figures dealing with the extinction of licences are also unsatisfactory. The report suggests that

in many cases compensation has been awarded on too high a scale, and one glaring instance is given in which the Secretary of State felt it his duty to interfere. The consequence of high compensation is that the funds available for the purpose are soon exhausted, and a vigorous administration of the Act becomes very difficult in face of the organised opposition of the Trade. We are glad to find that the Home Office is alive to the existence of this danger, and is keeping a watchful eye upon it.

* * *

THE problem of rural life lies behind many of our social difficulties. England has never tackled seriously the question of a healthy and progressive village life, or realized as France has done the national value of an intelligent and thriving peasantry. A report of a Social Service Committee in the diocese of Ely has again laid bare some of the facts, especially in connection with rural housing. The cottages are too few in number for the people who require them, and too small for the elementary decencies of family life. The following statement based upon personal investigation speaks for itself :—

"The insufficient number of cottages causes trouble of several kinds. In 18 parishes it has recently prevented young couples from marrying. In others it obliges men to live at a long distance from their work. We hear of many who have to walk four miles each way, and one nine miles. That is a cruel addition to the labours of the day. Another effect is over-crowding. The young men and women who cannot marry remain in their parents' houses. The old people in receipt of pensions live with their sons and daughters because they cannot find a lodging. And each case of overcrowding tends to lower

the standard of comfort and of decency in the whole neighbourhood."

* * *

THE success of the projected Roman Catholic Mission into the Putumayo district will be greatly helped by the Encyclical letter which the Pope has addressed to the Archbishops and Bishops of Latin America. As was to be expected in the case of a man so good and so simple-hearted in his devotion to religion as Pius X., the letter is couched in terms of grave sorrow and indignation, and is full of a strong and urgent pity for the natives who have been the victims of outrage and crime. "We particularly urge you," he writes to his Venerable Brethren, the Bishops, "to foster and promote all the good works instituted in your dioceses for the benefit of the Indians, and to see that other works likely to contribute to this end may be instituted. In the next place you will diligently admonish your flocks on their most sacred duty of helping religious missions to the natives who first inhabited the American soil. Let them know that they ought to help this work especially in two ways—to wit, by their gifts and by their prayers; and that it is not only their religion, but their country also, that asks this of them. Do you, moreover, take care that wheresoever moral instruction is given, in seminaries, in colleges, in convent schools, and more especially in the churches, Christian charity, which holds all men, without distinction of nation or colour, as true brethren, shall be continually preached and commended. And this charity must be made manifest not so much by words as by deeds. Moreover, every opportunity must be taken to show what a great dishonour is done to the Christian

name by these base deeds which we are here denouncing."

* * *

BUT the Pope is not content with urging succour for the Indians; he pronounces the anathemas of the Church against any who "shall dare or presume to reduce the said Indians to slavery, to sell them, to buy them, to exchange or give them, to separate them from their wives and children, to deprive them of goods and chattels, to transport or send them to other places, or in any way whatsoever to rob them of freedom and hold them in slavery; or to give counsel, help, favour, and work on any pretext of colour to them that do these things, or to preach or teach that it is lawful, or to co-operate therewith in any way whatever." He further deprives the ordinary priest of the power of absolving any who have been guilty of these crimes, and decrees that all such cases must be reserved to the bishop.

* * *

In a letter to the *Times* Mrs. Humphry Ward is able to make the pleasant announcement that the movement for providing organised play for London school children during the holidays is in a healthy and progressive state. This year there are 80 organised playgrounds as against 50 last year, half of them being controlled by the London County Council and half by the Evening Play Centres Committee. They are all under proper supervision, with a full equipment of toys and games material. Mrs. Ward estimates that the total attendances in the 40 playgrounds with which she is immediately concerned are likely to reach 450,000 during the holiday month. "The increase already visible," she writes, "shows how the children delight in the playgrounds, where they find games, active and quiet, pencils to draw with and paints to colour with, cots for the tiny babies to sleep in, portable swings for those a little older, mending and knitting corners for the bigger girls, singing games and picture-books—all under the control of a happy and gentle discipline, maintained by trained teachers and young student-assistants, fresh from college, to whom the playgrounds are a new and, to judge from their enthusiasm, a very pleasant experience."

* * *

MRS. WARD has the highest opinion of the social value of this kind of work. The following delightful description of a playground interior speaks for itself:—"It is interesting to see how the grounds work, how children of the first week who arrive dirty, unkempt, and listless after much unshepherded loafing in the streets, owing in many cases to the fact that their mothers are all out at work, become by

the second week clean, vigorous, and alert, ready for cricket and football, or singing games, ready, too, for drawing or needlework; how the big boys of last year who have now left school come back to help the superintendents in the grounds; how the bigger girls form groups round the visiting nurse, who talks to them about their 'bibys,' while the 'biby' itself lies asleep on one of the stretcher cots provided for the first time this year, and the superintendent as she goes by gently takes the horrid 'comforter' from its mouth; how the mothers come in shyly, look round, and thank the superintendents."

* * *

THE death of Sir Alfred Wills will revive many interesting legal and personal memories. During the 21 years in which he was a Judge of the High Court he was associated with many celebrated cases, notably *Sharp v. Wakefield* and *Cockerton v. the London School Board*. He had the reputation of being a sound and conscientious lawyer, and his gifts, both of mind and character, qualified him for the office of an eminently fair administrator. At all times he cared more for the justice than the brilliancy of his decisions. In private life he was entirely free from the airs of superiority which are often the penalty of great position, and his charity and generosity have been described as almost beyond the verge of prudence. In many respects Sir Alfred Wills was a typical product of the fine Nonconformist stock from which he sprung, and with which he was so closely linked by his marriage first to a daughter of Mr. George Martineau, and secondly to a daughter of Mr. T. L. Taylor, of Starston, Norfolk.

* * *

THERE will be deep and widespread sorrow at the announcement of the death of Miss Octavia Hill, though it will be mingled with heartfelt gratitude for a life rich in beneficence and devotion to the common good. In most of her work Miss Hill was a pioneer, and the very success of her efforts in preaching the gospel of wholesome surroundings, of cleanliness and beauty, has helped to conceal from the present generation the greatness of our debt to her strong initiative and unflagging enthusiasm. Everything she did was singularly consistent, and had its root in a few strong principles to which she clung very tenaciously. The foundation of the Kyrle Society, and her later devotion to the work of the National Trust, sprang from the same motives as her early experiments in housing reform. The spiritual lessons which she learned from Frederick Denison Maurice, and a passionate reverence for human nature with its undeveloped possibilities of good, guided her through life and were with her to the end.

THE EJECTED MINISTERS.

August 24, 1662.

NEXT Saturday will be the 250th anniversary of the great Nonconformist exodus from the Church of England in consequence of the Act of Uniformity. No description of the event by a modern pen could equal the contemporary account which we transcribe from RICHARD BAXTER'S *Memorial of his Life and Times**:—

"When the Act of Uniformity was passed, it gave all the Ministers that could not conform, no longer time than till Bartholomew-day, August 24, 1662, and then they must be all cast out: (This fatal day called to remembrance the French Massacre, when on the same day 30,000 or 40,000 Protestants perished by religious Roman zeal and charity). I had no place, but only that I preached twice a week by request in other men's congregations (at Milk-street and Blackfriars), and the last sermon that ever I preached in public was on May 25. The reasons why I gave over sooner than most others was, 1. Because lawyers did interpret a doubtful clause in the Act as ending the liberty of Lecturers at that time. 2. Because I would let Authority soon know, that I intended to obey them in all that was lawful. 3. Because I would let all Ministers in England understand in time, whether I intended to conform or not; for had I stayed to the last day, some would have conformed the sooner, upon a supposition that I intended it. These, with other reasons, moved me to cease three months before Bartholomew-day, which many censured me for a while, but after, better saw the reasons of it.

"When Bartholomew-day came, about One thousand eight hundred or Two thousand Ministers were silenced and cast out: and the affections of most men thereupon were such as made me fear it was a prognostick of our further sufferings: for when pastors and people should have been humbled for their sins, and lamented their former negligence and unfruitfulness, most of them were filled with disdain and indignation against the Prelates, and were ready with confidence to say, 'God will not long suffer so wicked and cruel a generation of men: it will be but a little while till God will pull them down.' And thus men were puffed up by other men's sinfulness, and kept from a kindly humbling of themselves.

"And now came in the great inundation of calamities, which in many streams overwhelmed thousands of godly Christians, together with their pastors. As for example, 1. Hundreds of able Ministers, with their wives and children, had neither house nor bread; for their former maintenance served them but for the time, and

* See *Reliquiae Baxterianae*, London, 1696, pp. 384-386.

few of them laid up anything for the future ; for many of them had not past £30 or £40 per annum apiece, and most but about £60 or £80 per annum, and very few above £100, and few had any considerable estates of their own. 2. The people's poverty was so great, that they were not able much to relieve their Ministers. 3. The jealousy of the State, and the malice of their enemies were so great, that people that were willing durst not be known to give to their ejected Pastors, lest it should be said that they maintained schism, or were making collections for some plot or insurrection. 4. The hearts of the people were grieved for the loss of their Pastors. 5. Many places had such set over them in their steads, as they could not with conscience or comfort commit the conduct of their souls to. And they were forced to own all these, and all others that were thrust upon them against their wills, and to own also the undisciplined churches, by receiving the Sacrament in their several parishes whether they would or not. 6. Those that did not this were to be excommunicated, and then to have a writ sued out against them *de excommunicatio capiendo*, to lay them in the jail, and seize on their estates. 7. The people were hereupon unavoidably divided among themselves ; for some would have nothing to do with these imposed Pastors, but would in private attend their former Pastors only. Others would do both, and take all that they thought good of both. Some would only hear the public sermons, others would also go to Common Prayer where the Minister was tolerable. Some would join in the Sacrament with them, where the Minister was honest, and others would not. And this division they long foresaw, but could not possibly prevent. 8. And the Ministers themselves were thus also divided, who before seemed all one ; for some would go to Church, to Common Prayer, to Sacraments, and others would not. Some of them thought that it was their duty to preach publicly in the streets or fields while the people desired it, and not to cease their work through fear of man, till they lay in jails, or were all banished. Others thought that a continued endeavour to benefit their people privately, would be more serviceable to the Church, than one or two sermons and a jail, at such a time, when the multitudes of sufferers, and the odious titles put upon them, obscured and clogged the benefit of sufferings. And some thought that the Covenant bound all to separate from Common Prayer, and Prelates, and Parish Communion ; and others thought that it rather bound them to this Communion and Worship in case they could have no better, and that to teach from house to house in private and bring the people to attend in public, was the most righteous and edifying way, where the imposed Minister was tolerable. 9. Hereupon those Ministers that would not cease from preaching were

thrust into prisons, and censured (some of them) the rest that did not do as they. 10. The rest that preached only secretly to a few were looked on as discontented and disaffected to the Government, and on every rumour of a new plot or conspiracy, taken up, and many of them laid in prison. 11. The Prelatists and they were hereby set at a further distance, and charity more destroyed, and reconciliation made more hopeless, and almost anything believed that was said against a Non-conformist. 12. The conforming part of the Old Ministry was also divided from the rest, and censures set them further at a distance ; (but yet where serious godliness appeared, it kept up some charity and respect, and united them in the main). All these calamities brought another. 13. That the people were tempted to murmur at their superiors, and call them cruel persecutors, and secretly rejoice if any hurt befel them, and many forgot that they are to honour their governors, even when they suffer by them, and not only to forbear evil thoughts and words against them, but to endeavour to keep up their honour with their subjects. 14. By all these sins, these murmurings, and these violations of the interest of the Church and the Cause of Christ, the land was prepared for that further inundation of calamities (by war and plague and scarcity) which hath since brought it near to desolation.

"It fell out one day in Mr. CALAMY's church at Aldermanbury, that the preacher failed, and the people desired Mr. CALAMY to preach ; which he did upon confidence that the Act did not extend to such an occasional sermon (some lawyers had told him so). But for this he was sent to Newgate jail, where he continued in the keeper's lodgings, many daily flocking to visit him, till the Lord BRIDGMAN (as is said) had given it as his judgment, that his sermon was not within the penalty of the Act. And O what insulting there was by that party in the Newsbook and in their discourses, that CALAMY that would not be a bishop was in jail ! And when his sermon was printed, an invective against him came out, in language like an inquisitor, that shewed a vehement thirst for blood. *But precious in the sight of the Lord is the blood of his holy ones.*

"Abundance more were laid in jails in many counties for preaching, and the vexation of the people's souls was increased. At St. Albans, Mr. PARTRIDGE, the ejected Minister, being desired to preach a funeral sermon, a captain or lieutenant came in with his pistol charged, and shot one of the hearers dead, and the preacher was sent to prison.

"There were many citizens of London, who had then a great compassion on the Ministers, whose families were utterly destitute of maintenance, and fain they would have relieved them, and had such a method, that the citizens of each county

should help the Ministers of that county ; but they durst not do it, lest it were judged a conspiracy. Wherefore I went for them to the Lord Chancellor, and told him plainly of it, that compassion moved them, but the suspicions of these distempered times deterred them, and I desired to have his Lordship's judgment, Whether they might venture to be so charitable without misinterpretation or danger ? And he answered, 'Aye, God forbid but men should give their own according as their charity leads them.' And so having his pre-consent, I gave it them for encouragement. But they would not believe that it was cordial, and would be any security to them, and so they never durst venture upon such a method which might have made their charity effectual ; but a few that were most willing, did much more than all the rest, and solicited some of their own acquaintance, for their counties relief."

LIFE, RELIGION & AFFAIRS.

THE STORY OF GEZER.

AT Er-Ramleh, about twelve miles south-east from Jaffa, the road to Jerusalem is crossed by the railway which, a fairly close companion thus far, now diverges due south. The road keeps on south-east for another dozen miles or so, and then turns east (at Emmaus, as supposed) and climbs up to the city by gradients rising 2,000 ft. in the 28 miles from Er-Ramleh. The rail finds an easier but longer ascent by the Wady Sarâr, which is entered some ten miles south of the crossing of the routes. In the angle made by their divergence is a projection from the highlands which stretch from north to south like a wall as the traveller approaches Judæa from the sea. On this tongue of land, one of the many foot-hills of the Shephelah district, stands Tell Jezar, a long mound rising 300 ft. above the plain, conspicuous to road and rail.

If we climb the Tell an interesting picture is seen. Looking back westward towards the Mediterranean coast, the sand dunes of which are thirteen miles away, we see an intervening belt of green and fertile country. Despite an occasional hillock and many undulations it is fairly describable as a plain—of Philistia here and southward, of Sharon to the north. The summit of our Tell being 756 ft. above sea-level we can trace the coastline well each way, and note the long leagues of wheat and grass-land to the right and to the left, with here and there a palm or two, a greyish orchard of olives, or a group of darker and loftier terebinths. Through the blue mists of seventy miles the ridge of Carmel can be seen far away to the north. Eastward the massive highland intervenes, but from slightly higher tops than ours, to the south, within easy walk from the Tell, we can see many a mile "as thou goest to Gaza."

Along this belt of coast-land caravans

and armies have passed and re-passed between Egypt and Mesopotamia, full in sight of our mound, certainly since four thousand years ago. The natural pass from Jaffa (Joppa) to Jerusalem goes up directly under observation from this point; the alternative Wady Sarâr (Vale of Sorek) begins, as we have seen, but a few miles to the south. For purposes strategic or commercial, therefore, the position is obviously important; add that there is a perennial supply of water, plentiful as things go in Palestine, and the attractions of the site for wanderers seeking a settlement are clear. How continuously attractive it was during more than thirty centuries recent discoveries have proved.

Within the past twenty-five years the spade has been busy in Palestine. In earlier years, thanks to the invaluable labours of Wilson, Warren, Conder, Kitchenner and others, the topography of Palestine had been detailed with a clearness and precision unrealised in the case of any other land of antiquity; and if some of their identifications of site were hazardous many were thoroughly well-established, and the gain to Biblical study was invaluable. Some very useful underground work had also been done, especially at Jerusalem; but the ample and striking revelations of the ancient life of the Mesopotamian and Nile valleys had not been paralleled in the case of the Israelites at home. When the Egyptian explorers came upon the famous hoard of tablets at Tell el Amarna in 1887, containing correspondence between the Egyptian court and vassals in Syria, including Palestine, it was natural that hopes should run high of similar discoveries in Palestine itself. Accordingly, in 1890, Mr. Flinders Petrie began extensive excavations at Tell el Hesi, the ancient Lachish. In 1898 Mr. F. J. Bliss and Mr. R. A. Stewart Macalister attacked a group of hills in the Shephelah, some twelve miles north of Tell el Hesi. Four years later Mr. Macalister went further north still, and set about the exploration of Tell Jezar (Gezer). Elsewhere at this date similar industry testified to the zeal of brethren in science though of different nationality. Dr. Sellin, of Vienna, opened up the ruins of Taanach, and a little later Dr. Schumacher, on behalf of Germany, investigated Tell el Mutassellim, now confidently identified with Megiddo, both sites being on the north-east flank of Carmel above the plain of the Kishon. Other notable work has been done by Sellin at Jericho, and more recently at Sebastiyeh (Samaria) by Americans. So far as we know, the work at Tell Jezar, thanks to the support of the Palestine Exploration Fund, has been carried on with exceptional thoroughness; certainly the results are embodied in three volumes (just published) which truly deserve the epithet monumental.*

Seven arduous years have been spent by Mr. Macalister and his assistants upon this heap of debris. If they have not had the fortune to light upon much script, they have certainly laid bare much other evidence that is of the greatest interest and value to the students of religion among the Semites in Palestine. The site investi-

gated aptly illustrates the Biblical term "city." Following the natural contours of the hill the enclosing walls were found to measure roughly half-a-mile in length with a breadth ranging between 450 ft. and 600 ft. We may remind ourselves that the natural boundaries of the original Jerusalem site result in a rude quadrangle about half-a-mile each way. Trenching in orderly fashion across the greater part of the long oval indicated on the Tell—a portion of the site being reserved from exploration as containing modern graves and a Wely—the excavators have successively unearthed the relics of different periods back to the earliest signs of human habitation. The hill is composed of limestone, easily worked; natural caves, artificially shaped and enlarged, were clearly the first dwellings here. Who the troglodytes were by race is not determined; their remains show them to have been small of stature and non-Semitic. The date of their settlement upon the hill is quite vague; but at least they were neolithic. Upon their primitive beginnings, including probably religious markings ("cups," &c.) on the rocks, various Semitic invaders built up their systems in turn. Four Semitic periods are distinguished; after they close there is only one stage that is of great interest to us.

The earliest Semitic immigration would appear to have taken place about the middle of the third century B.C. It seems to have been an off-shoot from that "Canaanite" diffusion from nomadic Arabia which ranks as the second Semitic stage in Babylonian history. Here, then, at Gezer, are relics of those kinsmen of the Hebrews who preceded them in the occupation of the Palestinian strip and, settling into fixed communities, prepared a nest of civilisation, and to a large extent of religious practice, for later comers, including both Hebrews and Philistines. Two outstanding monuments of these early Semites remain—a great subterranean water-passage which testifies to considerable engineering ability and to the efficiency of flints well-wielded, and a great "High Place," no doubt considerably developed in successive ages, but in greatest likelihood begun by these Canaanite fore-runners.

Somewhere about 1800 B.C. the second Semitic period begins. A marked rise occurs in the quality of the work in tools, pottery, &c., and now external evidence begins to come in. A Pharaoh of the close of the 16th century, Thothmes III., has bequeathed to us the record of his conquests in Syria, including Gezer, if the decipherment holds good. Another century or so brings us to the period which has been so strangely illuminated by the Tell el Amarna correspondence, in the course of which we can trace Gezer's varying fortunes and estimate its political and social conditions at this time. A further Egyptian invasion, by Merneptah, preceded the accepted date of that third Semitic immigration which we associate with the name of Joshua and the Hebrew tribesmen; whether certain "Hebrews" had not already come across Jordan in the Tell el Amarna period is an interesting point not conclusively settled as yet. Be that as it may, it is highly important to notice that so far as artistic remains go,

and they are copious, the pre-Israelite centuries, from 1800-1400 B.C., were decidedly the time of highest culture. Here it is, according to Macalister, that the pottery shows the most direct influences of Egypt, Crete, the Aegean, and especially Cyprus; the ware is on the whole well-refined and good, the shapes best and most graceful, and the painting elaborate. Thenceforward the declension is unmistakable, general, and continuous, till the Hellenistic influence comes in after the fall of the Hebrew monarchy.

But we are glancing too far and must return, were it only to note the incoming of a very famous but little understood non-Semitic element in this third period, 1400-1000 B.C. Of course, the reference is to the Philistines. Viewed through the eyes of ancient Hebrew aversion, then quite excusable, these coast-land settlers appear in no enviable character; but Mr. Macalister is not a whit too severe in denouncing in this connection the ignorance and prejudice typical of a popular religious writer, whose name, however, he mercifully withholds. If the Philistines had told the story how different it would have been! To mention but one point in their favour, it seems clear that it was they who introduced iron to Palestine. And by way of illustration of the irony of fate we find (says the author) that "stupidity of mind and heart" are politely called "Philistinism," whereas, if his careful science is right in the identification, "the most artistic objects in all the excavation" came from Philistine tombs!

The closing Semitic period dates from David, whose exploits saved his race from a foe so formidable in various ways, and extends to the sixth century. Bible readers will recall the present to Solomon of Gezer as marriage dower by the Pharaoh of the day. A more illustrious connection is that with the Maccabees in the second century, B.C., the Hellenistic period. Modin, where their revolt broke out in defence of race and religion, is not far away, and many a fight took place in the valleys hereby. At Emmaus one Syrian general was defeated, another at Bethhoron a little farther north. In defeat the fugitives fled to the stronghold at Gezer. By and by Judas Maccabæus himself was slain, and Bacchides the Syrian fortifying the stronghold afresh planted a new garrison there. Once more the tide turned, and Simon, one of the Maccabean brethren, drove out the Syrians, abolished the idolatry, and built a house—the walls of which were found—in which John Hyrcanus lived. Very soon the power of Rome loomed large upon the scene, but before Pompey's invasion B.C. 63, the hill-top was abandoned for village sites hard by, and the dust of ages began to settle down upon the deserted walls.

The three very handsome volumes now before us acquire a high value from the evident moderation of the author. He not infrequently has to warn the reader against exaggerations and hasty conclusions formed by injudicious persons in connection with parts of the evidence already published. His skill in the different branches of archæology is of a very high order, and this, together with the moderation we refer to, inclines one the more to accept his suggestions when he ventures to offer them.

* The Excavation of Gezer, 1902-1905, and 1907-1909. By R. A. Stewart Macalister. 3 vols. Murray (for the P.E.F.), 1912.

Perhaps the most romantic of these is as to the provenance of "the seventh stone" in a line of standing pillars (*masseboth*) found, still in position for the most part, in that great "High Place" in the heart of the city, the discovery of which is among the most striking results of the work at Gezer. This stone besides other peculiarities is of a quality not found in the neighbourhood, but is like material at Jerusalem and elsewhere. Now the Tell el Amarna correspondence shows that there was bad blood between the Jebusites (of "Urusalim") and the men of Gezer. The author's self-restraint in a tempting situation will be discerned in the following passage where the italics are his own:— "This stone *certainly* was dragged from elsewhere, *probably* as a war trophy, and *possibly* came from Jerusalem. It probably was previously a standing stone in the High Place of the city from which it was dragged; and it might be a monument of the hostilities complained of in Abdi-Hiba's letters to the King of Egypt" from "Urusalim" (Jerusalem).

The Palestine Exploration Fund, as well as the author, should be warmly thanked for this fine record of a great piece of work. Many thousands of articles are pictured and described, ranging from stones and graffiti, to jewels, pottery, tools, toys—everything that was gleaned from the soil that could throw a light on the life and ideas of the people and their implications are fully discussed. If the bearing of much is but remote or indirect upon Biblical interests it is surely of the highest possible consequence to be able to picture more truly and vividly the manners and conditions of the men among whom the noble ideals of Hebrew religion slowly and painfully struggled upward. That the Canaanitish stock, with whom it is evident here the Israelitish stock was closely fused, was not greatly inferior if at all to the latter in general culture is certain; indeed, as we have seen, the evidence tends distinctly the other way. And yet here is but too palpable evidence of the gross and cruel temper that stirred Hebrew prophecy into wrath. The High Place is a vast cemetery of new-born babes, sacrificed, we must suppose, to appease divinities that claimed the fruit of the body for the sin of the soul. And the besotting glorification of sensuality is as unmistakable here as throughout Syria generally. Prophetism may have been "narrow," but at least it strove against the ape and tiger, and ultimately not in vain.

W. G. T.

THE PROGRESS OF ENGLISH PHILOSOPHY.

THE English are perhaps not generally regarded as a philosophical nation; they are not viewed as, by temperament and habit, given to deep speculation on the things of life and destiny. The English mind is said to be practical rather than theoretical, not given to probing deeply into questions of which the practical interest is not immediately obvious. Yet it is a fact, and in some ways a very

remarkable fact, that English, or at any rate British, thinkers have been responsible for some of the best and most original labour that the history of philosophical thinking can show. There is a distinctly English movement in philosophy, a definitely original British addition to the general total. In the history of philosophy generally it is probably true that the contributions of English thinkers have not received the attention they deserved, the prejudice against the notion of England as a home of philosophical thought having always been extraordinarily strong and powerful against any true estimate of the actual facts of the case. It is, therefore, interesting and in a measure satisfying to have the opportunity of welcoming such a book as that which Professor Seth has contributed to the series arranged under the general head of "Channels of English Literature." Professor Seth writes on "English Philosophers and Schools of Philosophy" (London: J. M. Dent. 5s. net), and the mere contemplation of the outside of such a book is sufficient to disprove the assertion that the English are not a philosophical people. A study of the contents of the book leaves one rather amazed at the extent of fine, original speculation which English thinkers have at various times given to the world. A nation which has produced such thinkers as Bacon, Hobbes, Berkeley, Hume, J. S. Mill, Herbert Spencer, and F. H. Bradley, can hardly be described as lacking in the philosophical sense. Hume certainly takes a front place in the history of thought, whilst Bacon, J. S. Mill, and Spencer are not so far behind. In any case, whatever may be the state of affairs with regard to metaphysical speculation, it is undeniable that the contributions of English thinkers to the study of ethical problems are second in importance to none, excepting possibly the invaluable gifts of Plato, Aristotle, and the Stoic philosophers.

This fact that, in English thought, the problems and question of the moral life have always been of paramount interest is of great importance. It points back to what, after all, is probably an essentially English characteristic, noticeable even in those thinkers who have abandoned themselves to more purely metaphysical speculation. English philosophy, even in its most transcendental flights, has always been ruled and guided by the ethical impulse: the ethical need has always been more in evidence than the metaphysical. "The end of knowledge," wrote Bacon, "is the relief of man's estate"; for the founder of modern scientific method, the sole object of speculation was the possibility of better equipment for dealing with man's moral and political condition. Even so detached a thinker as Hobbes was conscious all through of an underlying political motive: the end of knowledge, he declared, is power, power, that is, in the ordered community of men, social power, practical political power. Herbert Spencer, the most consciously and conspicuously systematic of all English philosophers, says of his great work that "the whole system was at the outset and has ever continued to be a basis for a right rule of life, individual and social." There is a subtle difference in all this attitude from the

attitude which inspired, let us say, Hegel in the "Phaenomenologie": the English is nearer the Greek than the German here. It is, of course, this characteristic interest in ordinary, practical, everyday life that has led English thinkers so far into the realm of ethics; they have always been on the look out for the right rule of conduct, and from the definite search for this they have never been tempted, as the thinkers of Germany have been, by the delights of the "high priori" road. The dominant interest in English philosophy, as Professor Seth says, has always been the practical. It is interesting to observe how this practical interest has influenced, not only the content of English philosophy, but also its method. There is in English philosophy next to nothing of that amazing power of speculation in the realm of pure thought which characterises the great period of German philosophical thinking. English philosophy has always kept very close to ordinary experience, being content to test all its conclusions by reference to immediate fact, and prone to distrust every seeming advance beyond the obvious warrant of fact. English philosophers have pursued, or at least tried to pursue, a strictly scientific method in their dealings with reality, and in so far they have been loyal to the Baconian tradition. The English mind loves induction rather than deduction, and gives but a slow welcome to generalisations and comprehensive, system producing ideas. This fact, by the way, probably explains why so many English thinkers have shown themselves utterly unable to comprehend even the rudiments of such a systematic piece of thinking as, say, Hegel's Logic. We English are not naturally "made that way"; our genuine home-bred philosophy has always been experimental, content to follow the line of the particular rather than the general. Locke's famous attack on "innate ideas," which has since been so roughly criticised, was really an expression of the natural English dislike of the effort to compel experience into a ready-made system; the quarrel with what is called "intellectualism" to-day expresses the same dislike.

That English philosophy has been always experimental does not mean that it has always been empirical or materialistic. It is true that nearly all the greatest names of English philosophy are to be found on the side of empiricism or empirical realism—that would seem almost to be the natural English philosophy; but against all can be set the name of Berkeley, in intention and method a purely English philosopher, and yet the exponent of an almost pure idealism. Further, the rationalistic method of speculation, which, in the European tradition from Descartes on, produced idealism, has never been really absent from English thinking. Bacon himself never escaped it, though he professed to have done so. Hobbes is, in method, preponderatingly rationalistic, preferring deduction to induction always: the Cambridge Platonists were consistent exponents of rationalistic methods, with a strong idealistic bias. The strain was preserved in a modified form by Reid and Price and the "Common Sense" school, and was strongly marked in the Intuitionist

moralists. In a thinker like J. S. Mill the two tendencies, empirical and rationalistic, were present together, and most of Mill's so-called inconsistencies are due to their continual conflict. Mill, with all his inconsistencies, perhaps because of them, is the best representative of thoroughly English philosophy. It is perhaps important to insist on this non-empirical aspect of English philosophy because it is so often supposed that Idealism is, in most if not all respects, a foreign growth. The fact, of course, is that when German idealism burst like a flood into English thought, it was not in any sense coming to an alien place, but to a place in which there was much even in the strictly native philosophy already sympathetic to it. In a narrower sense, of course, German idealism coming to England was actually returning home; without Locke there had been no Hume, without Hume no Kant, and without Kant no absolute idealism. But, on the whole, the main trend of sympathy in English philosophy has been always with realism and not with idealism; the English mind, even in its metaphysical flights, has always kept fairly close to the ordinary, practical, every-day view of Reality. England is the true home of empirical philosophy, inspired by a predominating ethical and practical interest.

If we ask for the ultimate value of English philosophy, it should not be difficult to discover. The importance of the persistent appeal to common, ordinary experience cannot be overlooked, and this appeal is characteristically English; the effort to pursue in philosophy a strictly scientific method, a method, that is, of induction, of observation and experiment, is altogether valuable, and here again English philosophy takes the lead; above all, perhaps, the steady refusal to give the ethical interest any save the first place must be counted to the credit of English thinking. English philosophy has never lost sight of the fact that man is essentially and primarily a practical animal, and that consequently the practical, ethical or moral, life must occupy the first place in his regard. English philosophy has, at any rate, helped to teach the lesson that no metaphysical speculation, no theory of life and reality, is worth while unless it satisfies the demands of the moral impulse and the moral need. This is admitted at the moment by idealists and realists alike, and, no matter how far they may carry the systematic procedure of knowledge in and for itself, they are always ready to allow the appeal to faith and a possibly deeper insight or intuition; whilst those who call themselves pragmatists actually reverse the position and subordinate the intellectual and even the scientific life to the practical. In any case, the ethical note, which is peculiarly characteristic of English philosophy, is triumphant and correspondingly valuable.

The story of the more detailed development of English philosophy should be read for itself, as it may be, on the whole, satisfactorily under the guidance of Professor Seth; it will serve, at any rate, to destroy the notion that we are not a philosophical people.

S. A. M.

HAREBELLS.

THEY grew in every rift that scarred the crag of slate, and wherever a little damp soil clung to its bare brow. No plant of such regal bounty as the *Campanula rotundifolia* has learnt the secret of economy and frugality so well. Where the moss holds but a precarious existence and the Polypodium fern sits tight to withstand the rude salutes of the storm, the harebell's stem in sinuous lengths hangs out from thread-like supports its large distended bells, which swing debonair and free to the passing breeze and lightly shake off the drops of the (for August) too frequent showers. The feature which won the plant its ancient name, hairbell, remains the source of a perennial wonder. The slender stem, the gracile stalks of the flowers, the pointed prolongations of the calyx, the linear leaves—all suggest an airy, fairy lightness which compares with the other bluebell, the wild hyacinth, as Madame Pavlova would compare with Falstaff.

How all the satin-skinned loveliness of the scalloped corolla finds room to travel up the delicate hanger; how the careful engineering is compassed which converts the five webbed claws into one beautiful bell, and slits the clapper into three recurved arms of a pearl-embossed chandelier; how the chemistry of nectar distillation and the provisioning of hundreds of purple ovules are transmitted along so narrow a way—this awakes admiration freshly renewed with every summer.

And the blooms seem to bewitch those who gaze long upon them, like the moon-flowers. Perhaps that accounts for the diversity of reports regarding their colour. "Bright blue," quoth one; "delicate sky-blue," remarks another; while a third designates them "purple," and a fourth "mauve," and a fifth "slate." Perhaps they are all correct, seeing that colour resides in the eye of the observer and not in the object. If one looks long enough, one will see more than colour. One sees faces peering out of the bells. And then one begins to hear them. First the crisp patter of the flowers striking against each other as they sway to and fro with the sighing wind, and then a faint tinkle, and then a melodious voice such as all lonely and wistful things may give out. It is one with the message of the song of the yellow bunting and that of the cry of the curlew. And all in keeping with the scene. On the Hermit's Crag (Craig-y-Meudwy) has lived for many years, alone, a man with whom life has dealt harshly and inequitably. He was deprived of his inheritance in favour of a younger brother. He spent a large portion of his manhood in paying another's debt for which he was not even remotely under legal obligation; a friend's treachery lost him the woman he would have wed; and the most critical events of his life have been hopelessly misunderstood. So he retired to the small croft with his dog and a few choice books to see if, haply, loving man a good deal less he might learn to love nature a good deal more. Twenty years he has so dwelt. And he has learnt more than he set out, perhaps,

to do. He has learnt that hard labour is a boon. That to face the wind and the rain has its balm. That simplicity makes for sanity. That the lonely are least alone when most alone. That fellowship is still a supreme reality, fellowship of heart and mind with kindred souls, which no physical separation may annul. That time will vindicate every sacrifice. That the spirit can propitiate every foe. That it is better to be betrayed than to betray. That none can rob the soul of truth, of beauty; of the beatitude of its own love. That life is to be measured by the wine poured out, not by the wine drunk. That humble acceptance of misunderstanding brings sweet compensations. That chains cannot fetter the free spirit. That God understands. That whatever is, is best.

All around his croft, with the patch of barley and of oats and of wheat, grow the flowers that ask so little, receive so little, and give so much. And the hermit's heart is like the harebells.

J. T. D.

A LITTLE VANITHEE.

I TAKE leave to use this word, the Irish equivalent for what in Germany is called the "Haus-mutter," and in English, well, perhaps, "Housewife" is the nearest approach. But I think the Gaelic is prettier to hear, and of wider meaning. "Bean-an-Tighe" (observe the spelling), to give it in full, means "Woman" or, as Synge has it, "Lady of the House." The reason I want to describe this little Vanithee is, because she illustrates pretty forcibly the truth of a theory lately evolved in connection with the big question of Labour Unrest, and the condition of the workers and so forth; to the effect that many of the "lower orders," to employ a somewhat hateful term, could teach their so-called betters some of the important things of life.

This little Vanithee is the eldest girl in a family of eight. They live in the country in a sufficiently good house. The children are healthy, the father sober and kind and hard-working, the mother, well, just a real mother, loving above all things. Very contented and happy they were, till, some time ago, the devoted little mother was stricken down by serious illness.

Consternation hung like a dark cloud over the house of Halligan. It was so unexpected! The mother, the centre of all things, to have to go away, to hospital! What a scene it was, the morning she left! She lay ready on the bed, the younger children hanging about in awe-struck excitement; while Mollie, the little Vanithee, went to and fro, ministering to the poor sufferer with "sups" of cold water and cheery, loving words; and the two next biggest girls were gratified by being allowed a shoe each to warm at the hearth, before being put upon the helpless feet by Mollie.

Up dashed the motor, to take Mother away! In a flash she was gone. Father had carried her out, and been whirled away with her. . . .

It was all over; no more stir or necessity for effort. There was nothing more to

do. Young Mollie began to cry, very quietly; and who could blame her? The trouble was, that the rest of the family felt bound to follow suit, down to the baby, who naturally didn't want to be out of the fashion . . . and such weeping and wailing as arose!

Unexpected help appeared. Nora Flynn, that lives a piece off down the boreen, came in. We have no great opinion of Noreen, with her love of flowery hats and Sunday dances at the cross-roads. But she's a pleasant creature withal, with a knack of organising little "faists" (feasts). A pot of jam is an event in the Halligan household. The tears ceased. One felt that the Noras have their efficiencies; they produce a sense of contentment. Their duties take on the guise of pleasures.

Then began a long probation of lonely responsibility for Mollie. She had to be Vanithee *pro tem*. And what a little, little one she was! Mollie must be every day of sixteen, but, as a countryman of hers once remarked, "Whatever age y'are, Mam, you don't look it!" Mollie doesn't look more than a ripe twelve. She is small and slender, with the darkest eyes and clouds of hair, the clearest olive skin imaginable; a probable throw-back to remote Spanish ancestry. On her small shoulders was now to devolve the making of a home for nine persons; and strict economy imperative.

How was it done? I don't know! The day's work includes early breakfast for Father, boys, and school-children. The last-named must then be "started," with books and lunch; and it's the pride of the little Vanithee's heart to lag no whit behind Mother's management, productive of neat hair and white pinafores.

The food for these hungry young birds! Mollie bakes three huge "griddle" cakes of wholesome home-grown wheat, every day. Often she digs the "dinner," as we still call potatoes, reminiscent of the day when they were the main food of the country. But clever Mollie fabricates toothsome stews, of "mait," i.e., bacon in slices, and onions; or perhaps a rabbit. . . . This in the intervals of scouring, churning, butter-making, feeding poultry, above all, washing for the household. The boys carry water for her, for it is at a distance; such is the indifference of the powers that be to the needs of a Vanithee. The children gather "sprigs" for the fire. But Mollie tackles the washing proper single-handed. She'll tell you exactly how she does it, having been "l'arned by the La'ndhry lady at school."

Father has made a garden for Mollie. She grows sweet peas, nasturtiums, and so forth there. But the best part of her work remains to be told. Indeed, can it be told? How is that grand result, Happiness, reached? And you may pass that cottage ten times a day, and never hear an angry or fretted word. Go in and accept the proffered stool by the fire, and watch Mollie as she gets the younger girls to sing for you; how proud she is of them! Better, see the baby sidling over to the little Vanithee, to be taken up and cuddled on those small knees! You lend a story-book, and Mollie reads aloud of an evening to the others, about Black Dog and Silver.

It is pleasant to be able to record the

fact that Mollie's efforts to keep things going till Mother comes home have met their reward. That tender presence is back among her "care"; pale and fragile, but smiling and very thankful, as she looks around and sees all that Mollie has accomplished. What more could daughter have done, who had had the best of "schooling," and domestic economy and household hygiene, and high-class cookery all thrown in, than has been done here by my little Vanithee?

K. F. PURDON.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

BLASPHEMY LAWS.

THE publication of Mrs. Bradlaugh Bonner's book entitled "Penalties upon Opinion," should be of interest to all readers of THE INQUIRER.* Mrs. Bonner presents in a concise form an epitome of all the recorded blasphemy prosecutions from the earliest times; and in view of the fact that there have recently been several prosecutions under the blasphemy laws and that an attempt is shortly to be made to have them repealed, the subject is one which may justly claim our attention.

In the first place, it must be clear to the readers of this book that, quite apart from the question of its expediency, legislation on a matter like religion is very difficult, and, indeed, well nigh impossible, because of the definitions which are placed at the portal of all Acts of Parliament, ostensibly with the view of smoothing the path of the would-be follower of its provisions, but often in effect barring his further progress. Definitions of religion are notoriously unsatisfactory. Like some bird of fairest plumage, a particularly happy one is found, only to be regarded by another ardent hunter not as a prize but as a bird of ill omen. Religion touches the infinite, and will not be imprisoned in finite words. It baffles accurate analysis, like love, which one might as well try to define. If this is true of religion, how much more is it true of Christianity. "Every splintered fraction of a sect" has its own interpretation, and yet most of the judgments delivered by learned justices, as recorded in Mrs. Bonner's book, were based upon the alleged fact that the Christian religion is the law of England! When it is added, and it surely will not be denied, that upon no subject is it more difficult for a man to speak impartially than upon religion, it is not surprising that such disgraceful verdicts were delivered.

Of course, there are still many people who think that religion, above all other subjects, should be shielded from attack; like the Hebrews' ark of the covenant, it must not be laid hands on, with whatever

intent. It is necessary to remind these people that such an opinion is futile unless it expresses the feeling of the large majority, and it certainly does not. There are many men to whom religion is a matter too puerile to be concerned with; to them the political arena is a much more worthy field for their activities. To such men Carlyle, speaking of Parliament as 600 talking asses, and endeavouring to prove the existence of the devil to his friend Emerson by taking him to the House of Commons, might seem as much a blasphemer as Foote or Blatchford to a Christian, for blasphemy is a relative term, dependent for its sting solely on the feelings we happen to entertain towards a particular subject. No doubt to Buddhists and Mohammedans Christian missionaries are occasionally blasphemers; probably to many of my readers some Salvation Army orators are as odious as the most aggressive free-thinkers. The God of our conception is matched against the God of another's worship. We are often saying, like the man in Tennyson's poem of "Despair,"

If there be such a God, may the great God

Curse him and bring him to nought.

Jesus himself was accused of blasphemy, a fact which should deprive the word of much of its taint; and those who would destroy the temples of Dagon, must be prepared to endure the taunt that they are blasphemers against the Most High God. It is obvious, then, that if laws against blasphemy are to continue in operation, two, if not three, practically undefinable words, such as "God," "religion," and "Christianity," have to be defined. Where are the members of Parliament equipped for the task? Methinks the most drastic of Pride's purges would not put the House truly in order for that!

The blasphemer is often stigmatised as uttering libels against God; but it is forgotten that, logically, such an accusation is untenable. You cannot blaspheme against a person whose existence you deny, any more than Betsy Prig could be legally guilty of a libel against Mrs. Harris, the imaginary creation of Mrs. Gamp's brain! To charge a man with blasphemy, then, is to take it for granted that there is sin against the light when the existence of that light is not admitted by the alleged offender.

Coming to details, there is something very sinister in the fact that the majority of the victims of these prosecutions have been poverty-stricken not only in body but in mind. Whether or not justice has been purchased by the rich, it seems evident that occasionally it is the peculiar perquisite of the intellectual. Several of the utterances for which heavy sentences have been given are no more offensive than those of Mr. Bernard Shaw or Robert Blatchford, and there is certainly nothing more objectionable than Matthew Arnold's remark about the average person's idea of the Trinity being three Lord Shaftesburys. True, Arnold afterwards suppressed the passage, but legal proceedings were never so much as thought of. A chaste style and an ability to manufacture epigrams ought not to gain immunity from legal penalties. It is not very often these laws are put into operation, and we have

* Penalties upon Opinion; or, some Records of the Laws of Heresy and Blasphemy. Compiled by Mrs. Bradlaugh Bonner. Watts & Co. 6d. net.

ourselves heard Mr. G. W. Foote express himself about the Deity in terms quite analogous to those for which punishment has been inflicted, without any action being taken; but the fact remains that they have been and may be again used as instruments of religious oppression, especially against people who can ill afford to make a proper defence, and they should be once and for all repealed. There are, of course, prosecutions properly to be made in connection with some open-air orators, but the charge should be one of indecency, not of offence against religion.

We would, however, without soliciting legal aid, plead with those who have come under censure for vehement and flippant attacks on religion, for a more reverent spirit and a little more serious treatment of the problems of life. We are not kill-joys; we know the temptations of the humourist too much ourselves to be harsh, but we do deprecate sneering at people's cherished beliefs. We emphasise the adjective, for, needless to say, we need not trouble about ideas that are as dead as the Dodo; we need not treat seriously, for instance, the old Oriental theory that the world rested upon an elephant which was supported by a tortoise, and question what weight in foot-pounds the elephant would have to bear, and whether the tortoise would stand the strain! We cannot perhaps help smiling, but a sneer is a different thing, betokening a Pharisaical pride which will certainly not open a channel for the truth which it is desired to impart. We were present some eighteen months ago at a debate between Dr. Warschauer and Mr. G. W. Foote on the subject of Theism *v.* Atheism, and the most pitiable aspect of the affair was, not that some hundreds of men should manifest by their applause their disbelief in a Deity, but that among many of them there were signs of great joy at the denial; they appeared to boast that there was no touch of anything mystical in their being. Many of such men call themselves humanists, and we are sure that they have a real zeal for progress, and that some of the animus with which they regard the churches is due to their feeling that they are a barrier to, rather than a driving power in, the onward march of mankind; but they seem to forget that the men who fill these churches are as human as themselves, that they have the joys and sorrows common to humanity which religion quickens and assuages, however strange it may appear to such as have no yearning for such consolation. The authors of the Bible, whoever they may have been, it seems too often to be forgotten, were of the same human family; and when the sins of the patriarchs are being sternly censured, we must not forget that they had no part in the deification which orthodox Christianity would fain have given; they, too, were simply men who strove and occasionally succeeded and oft-trove failed. As Emerson so finely wrote:

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nature came,
Like the volcano's tongue of flame,
Up from the burning core below,
The canticles of love and woe.

Our emotions are one; our interpretations differ. We do not regard with anger

a mother who adores a child which to us is neither gifted nor prepossessing; we may say respectfully that their creed is untrue, but we need not get angry and scornful because others find consolation where for us it can never be found. There is a fine passage in Mark Rutherford where, speaking of the great religions, he says:—"It is nothing less than a wicked waste of accumulated human strivings to sneer them out of existence. They will be found, every one of them, to have incarnated certain vital doctrines which it had cost centuries of toil and devotion properly to appreciate. Especially is this true of the Catholic faith, and if it were worth while it might be shown how it is nothing less than a divine casket of precious remedies." It is strange that while many rationalists have the greatest veneration for relics of primitive art and of man's animal ancestry, they seem to have nothing but contempt for the relics of old ideas. Surely they justify a little careful handling as products of the human intellect. We can repudiate Calvinism without doing violence to the merits of Calvin, as we can appreciate Milton without assenting to the scheme of salvation contained in "Paradise Lost." Contempt is a poor weapon in this religious warfare, and surely endeavours to kill superstition need not be made by the process of kicking. Let it be a duel of which neither party may be ashamed.

"We seek without," said Sir Thomas Browne, "the wonders that are within us; there is all Africa and her prodigies in us"; and George Eliot speaks of the "unmapped country" in the human heart. The rationalist is too ready to believe that he has trodden and found barren the path whereon his religious brother treads; it never seems to occur to him that maybe he has not yet arrived. Surely the contemplation of the mysteries of our own being must inspire a certain reverence towards the man who feels, with whatever crudeness of expression, that he is connected with some order which is infinite and divine.

W. KENT.

BOOKS AND REVIEWS.

A SCHOOLMASTER'S LAY SERMONS.

Clifton School Addresses. By the late Sidney T. Irwin. With an Introduction by W. Warde Fowler. London: Macmillan & Co. 3s. 6d. net.

THE lay-sermons in this volume are not only the best lay-sermons which we have come across for a long time, they are also a choice page out of the book of the wisdom of life, which it is granted to many men to enjoy but to singularly few to write. Mr. Irwin's is not a name to conjure with in the fashionable world of letters. He lived the uneventful life of an assistant master at Clifton College, almost unknown outside his school and a small circle of friends who were deeply attached to him. This book, like Mr. Bryce's essay on Edward Ernest Bowen, is a revelation of the vastness of the debt

which England owes for some of its finest elements of character to its assistant masters, and it is worth remarking that two of the most remarkable of them, Bowen and Irwin, were Irishmen, while T. E. Brown was also a Celt. The real revelation of Irwin and of the essential quality of his life is contained in what he wrote, but we are none the less deeply grateful to Mr. Warde Fowler for the few pages of reminiscence, wise, discriminating and affectionate, which form the introduction to this volume.

We have called these seven addresses lay-sermons because we hardly know what other word to use of direct personal speech, which ranges in the loftiest spirit and yet with playful irony over the whole field of manners and morals. But they are not like ordinary sermons either in tone or substance, and certainly some of the subjects—"Why we learn Latin," "Why we learn Greek," "Conscious Ignorance," "Virgil"—do not suggest the pulpit. Perhaps the first quality in them which arrests our attention is their pleasant discursiveness. They are the product of a full mind, which has pondered deeply and read widely, and knows the secret of the apt quotation and the delicate allusion. Without being an intellectual hermit their author was sufficiently detached from literary fashions to cultivate lasting friendships, and his pages glow with his own quiet delight in stately English prose, in the generous humour of Goldsmith, and the inexhaustible humanity of the "Pilgrim's Progress." But all this was only the vehicle of his thought and of a few simple and ardent moral convictions. The parched ground of apparently difficult or unlikely subjects became a pool of living water at the touch of his magic wand, and most school-boys will agree that he must be a wizard indeed if he can teach us how "a grammatical conscience is acquired without resentment, and the four conjugations become so many links of natural piety." Thus we learn Latin for no pedantic reasons of professional scholarship, but because it keeps before us "a model of four things—of simplicity, brevity, dignity, and fine taste—qualities which with all our obvious advantages are every day becoming less cultivated, and less easy to attain." An essay on "Conscious Ignorance" brings the timely reminder that "really learned men are, as Bacon says, full of 'the dignity of their soul and vocation' but not of themselves," and an encouragement to us to cultivate the temper of "a modest and learned ignorance." And the delightful essay on Virgil—how Mr. Warde Fowler must have revelled in the passage on Virgil's birds—closes with an invitation to explore the treasures of the *Domus Virgiliana*. "It will unlock treasures of sympathy from friends and open a door of escape from enemies—those 'cares' which even the gay Sir Toby found were 'enemies to life.' Virgil himself tells you where he is taking you—

Linquentem terras et sidera voce
sequentem.

But what will take you from the earth and lift you to the stars is not your own voice but another's—the voice of him for whom the Middle Ages found the only true

name—the voice of Virgilius the Enchanter.”

In an appendix there is a collection of one hundred maxims drawn from the great literature of the world, which Irwin called “Ballast,” and was in the habit of giving to the boys in the sixth form. No one who lingers in this fragrant grove will deny that it is rich in medicinal virtue and in an unusual degree provocative of thought. Under the heading “A Life Ill-provided” there are the lines of Cowper :

Dipping buckets into empty wells
And growing old with drawing nothing up.

“The Great Man without the Great Mind” is described in the words of Seneca :

Notus nimis omnibus
Ignotus moritur sibi.

And here is “The Message of Learning” as John Selden has bequeathed it to us :—
“A man that strives to make himself a different thing from other men by much reading, gains this chiefest good, that in all fortunes he hath something to entertain and comfort himself withal.”

But we have only set the gate ajar into this pleasant place of entertainment and comfort. We hope that many of our readers will explore it for themselves.

CANON WILSON ON CHRISTIAN UNITY.

The Origin and Aim of the Acts of the Apostles. By the Rev. J. M. Wilson, D.D. London : Macmillan & Co. 2s. 6d. net.

EXPOSITORY preaching, which mingles the studious pursuits of the scholar with the religious needs of ordinary men, is not much in vogue at the present time. Canon Wilson's new volume, which consists of six sermons preached in Worcester Cathedral, is a welcome proof that reverent critical study of the Bible can be used to enhance its spiritual appeal, and that in the hands of wise men it is still our best vehicle of religious teaching. He has an admirable and attractive subject. The story of the expansion of Christianity must always be one of the most extraordinary interest. It is a story of religious syncretism, of intellectual adventure, of spiritual victories and passionate heroism ; and for all these things the Book of the Acts of the Apostles is the cardinal document. Canon Wilson has published as an appendix to these helpful studies in the Acts a sermon preached before the University of Cambridge on “Christian Unity.” Its analysis of the forces which are making a more vital co-operation possible, the plain acceptance of the definition of Christ's Holy Catholic Church in the Bidding Prayer, “that is the whole body of Christian people dispersed throughout the world,” and the earnest plea that the Universities by “their comprehensive learning, their sound judgment, and their sincere piety,” and the influence of studies carried on in

“an atmosphere of mutual respect for diversities of religious upbringing and sentiment,” should promote the things which make for peace—all this is of the highest importance at the present moment, and we hope that it will win the attention it deserves. “Occasional Conformity” is, in Canon Wilson's judgment, a historic principle too valuable to be lost sight of. “Surely it is possible for us all,” he says, “to make our Holy Communion a Sacrament of the one Catholic Church of which we are all members, and not the Sacrament of our own branch of it. It is the Lord's Supper, not our supper. There is nothing in the origin of this Sacrament, nothing in our liturgy, that forbids such intercommunion. This would efface schism, while it retains varied forms of organisation and worship ; for there is no schism among those who share in the Communion of the Body and Blood, the visible Body and the invisible Life, of Christ. Could this be wrong ? Can we ignore the voice of God Himself speaking to us in facts which tell us that Christ-likeness and graces and gifts of every kind are not unequally distributed among our divided communions ? Surely we are in the eyes of God except in name only, one Church.”

THE APPRENTICE.

English Apprenticeship and Child Labour. By Jocelyn Dunlop and R. D. Denman, M.P. London : T. Fisher Unwin, 10s. 6d. net.

At a time when attempts are being made to revive apprenticeship a connected history of the system in its heyday and in its decline comes at an appropriate moment. Such a history Miss Dunlop has provided in a thesis for which she has been awarded a Doctorate of Science and the Hutchison Research Medal by the London School of Economics. Gradually adopted during the period from 1250 to 1450 the system had many vicissitudes until its collapse under the industrial revolution and the rise of capitalism. At its best it was, as Miss Dunlop says, “not merely a system of technical instruction, it was also a method of education . . . (it) gave little opportunity for the sweating master, great or small : and though there were individual cases of ill-treatment, the juvenile worker received a fair return for his labour, while the nation was not burdened with the human wastage of workshop and mill.” Perhaps the most striking feature of the system was the human relationship which public opinion required to subsist between master and apprentice—according to Defoe's Family Instructor as close as that between father and son. As even between parent and child difficulties have been known to arise, so it was between master and apprentice. The wardens of the Merchant Tailors “comytted Thomas Palmer to pryson for that he hath broke Henry Bourefelde his apprentice's hedd without any just cause,” and moreover made him pay the money “owing to a surgion for healing the ap'ntices heede of the said Henry.”

Sometimes violence was on the side of the apprentice. One master complained to the Gild Court that his ward “did threaten him in an unusuall manner, and often swore he would be his death, and would crush his head against the table, with many such like provoking expressions !”

Chapters XVII., XVIII., and the supplementary section (the last written in collaboration with Mr. R. D. Denman, M.P.) show how the modern problem of child labour has arisen, and recommend as remedies the raising of the school age, the creation of compulsory continuation classes, the further regulation of employment out of school hours, and the appointment of Juvenile Advisory Committees.

Though many will be inclined to question the possibility of a revival of the apprenticeship system which flourished amid and possibly because of other conditions, it is well to have this full and accurate study of the system. The bibliography, which is otherwise useful, is not free from slips, two proper names, for example, being misspelt on p. 363.

THE UNITY OF FAITH. Edited by Geoffrey Rhodes. London : Kegan Paul, Trench, Trübner & Co., Ltd. 3s. 6d. net.

THIS is a book which wins our admiration more for its intention than for its execution. It consists for the most part of seven essays on Judaism, the Catholic and Roman Church, the Anglican Church, the Free Churches, the Society of Friends, and Unitarianism ; but they are not constructed on any similarity of plan and the names of the writers are by no means all of equal weight. In the latter respect the smaller churches have been the more fortunate. Mr. Edward Grubb writes on the Society of Friends, the Rev. W. G. Tarrant on Unitarianism, and Mr. C. G. Montefiore on Judaism. Mr. Montefiore's contribution is, however, only a reprint of one chapter from his recent book on “Liberal Judaism.” In a closing section, the editor recapitulates and sums up. He makes the rather doubtful claim that his book has escaped the limitations and the subjectivity of mere private opinion because in these pages “each church is her own witness in the person of an accredited representative.” The attempt to produce a picture of harmony by passing lightly over far-reaching and radical differences of historical tradition and spiritual temperament, strikes us as ineffective and, on the whole, as the reverse of helpful. Perhaps for this the vagueness of treatment in some of the essays is partly responsible. Mr. Tarrant, for instance, hardly deals at all with Unitarianism as a concrete movement with distinct historical affiliations of its own, and deeply rooted group-memories both in thought and worship. And yet, if the different churches are to be drawn together, it is not likely to be by any distillation of common elements of abstract teaching, but by a frank recognition of their distinct corporate existence—a distinctness which depends at least as much upon a separate

historical consciousness as upon differences in theological belief. The real difficulty in the way of a coalition of the liberal forces which exist in nearly all the churches at the present time is not to be found on the intellectual side of religion. For large numbers of men intellectual differences are far less acute than they were formerly, and they are held with a tolerance which almost annuls any hindrance to spiritual sympathy. But we are still bound into separate groups by the forces of history and the inherited loyalties which they impose upon us. In our moments of proud independence we may not like to acknowledge it, but it is these subtle and persistent elements of ancestral habit and group-memory which hold us apart, and they have a quite incalculable power.

THE CATHEDRALS OF ENGLAND AND WALES. By Francis Bond. London: B. T. Batsford. 7s. 6d. net.

CATHEDRAL hunting is one of the most innocent of holiday occupations. For the amateur, some knowledge of the elements of architecture, a working acquaintance with the chief events of English history, and a reliable guide-book form the essential equipment. As for the last item in our list, there are many competitors in the field, but it would not be easy to find one at once so scholarly and so compact as Mr. Bond's very attractive volume. It is described as a fourth edition of "English Cathedrals, Illustrated," but the revision has been so extensive as almost to entitle it to the description of a new work. Most of the illustrations appear for the first time, and the ground plans, reproduced on a uniform scale, are a very welcome feature. For those who make some studious preparation before they start on a ramble, we may recommend the use of Mr. Bond's great book on English Gothic architecture as a commentary. It will take the enthusiast into many of the parish churches which cluster round our cathedrals—there is no country in the world which possesses such a wealth of beauty in its ancient parochial buildings; and in this way the mind will be set to work on the delightful task of tracing variations, and the influence of local schools on structure and design. Mr. Bond's book is almost entirely architectural, and necessarily so for considerations of space alone; but it is not the least attraction of architecture for the amateur that it is the lordly gateway by which he enters into the pleasure of the minor arts, sculpture, carving, glass painting, ivories, metal work, embroidery, which now with gorgeous colour and now with cunning device, enhanced the splendour of the mediæval shrine.

AN ANGLO-SAXON ABBOT: ÆLFRIC OF EYNHAM. By S. Harvey Gem, M.A. Edinburgh: T. & T. Clark. 4s. net.

THIS short historical study is a curious mixture of pamphleteering and history written for edification. It is dedicated to "all readers who desire the promotion of Christian education, temperance reform,

and general military training for home defence." The "home-defence" motive and the suggestion that we are in danger of invasion similar to that of the Danes in the days of Æthelred the Unready are not lost sight of, but if this rather ridiculous aspect of the book is brushed aside there remains a goodly kernel of narrative and translation, which even members of the Peace Society may read without undue irritation. The hero, Ælfric, who was born about 955 and died about 1025, was famous in his day as a writer of books and an enthusiastic promoter of education. The highest dignity to which he attained was that of abbot of the Benedictine monastery at Eynsham, for the suggestion that he was ever Archbishop of either Canterbury or York has nothing but an accidental identity of name in its favour. Mr. Gem gives a short sketch of the rise of monasticism, and emphasises the importance of the influence of the early Benedictine settlements upon Christian civilisation, but we do not think that the statement, "the Monks of the early ages were the true Salvation Army of their day and the monasteries were their barracks," is either accurate or illuminating. One interesting feature of Mr. Gem's book is the number of translations he has given from Ælfric's Homilies and other writings. In the last chapter he has translated into English for the first time "A Colloquy for exercising Boys in speaking Latin." Like most of these moral dialogues of the Middle Ages it has no dramatic qualities, but there is a touch of human nature when the "good boys and pleasant scholars" are exhorted to go out of the church, without playing the fool, into the cloister or the schoolroom.

A DAY WITH RALPH WALDO EMERSON. By Maurice Clare. London: Hodder & Stoughton. 1s. net.

To those who have spent fruitful years mining in the quartz rifts of the treasures of wisdom of the sage of Concord, this effort to exploit a great man in order to satisfy the prevalent rage for impressionism may make a dubious appeal. But the effort is happily and artistically made. The subject itself, the get-up of the book, with its large type and five dainty symbolic coloured sketches by Gwynedd Hudson, combine to make a pleasing gift to Emerson lovers. In a brief sketch of less than fifty pages the attempt is made to set forth a typical day's existence of the great American, a June day in the year 1841, amplified by copious quotations. The idea is pretty, and has been attractively applied in the remaining members of the series to Thackeray, Dickens, Shelley, and others.

PUBLICATIONS RECEIVED.

MR. A. C. FIFIELD:—Verses: Teresa Hooley. 1s. net.

MR. T. FISHER UNWIN:—The Gospel of Freedom: D. H. Major, M.A. 2s. 6d. net.

FOR THE CHILDREN.

THE CITY OF BELLS.

IN the far north region of the land of Fancy, there is situated in a valley surrounded by hills a little town which has been rightly named by the people who live there—the City of Bells. For if you stood in the large market-place in the middle of this city, and looked up at the hills all round you, you would see a perfect circle of bells outlined against the sky. Of course you want to know how these bells came there, and for what reason. No one really knows. There is a story told, though, by a wise old man, which the citizens believe to be true. It is this: The Queen of the Fairies, as she passed in her snow-white chariot over the valley one day heard, it is said, a loud tumult of strife and anger below. Reaching her Court she consulted her wise magicians as to what could be done to subdue the discord which prevailed among the people in the far north region of the land of Fancy. After much thought and meditation it was decided to place bells all round the hills to form a circle. These bells were to be made with magic power, so that they would be able to hold and keep the sounds that reached them. When it was the Queen's pleasure, she would touch them with her fairy wand, and they would begin to ring and send forth the vast volume of sound that was stored up in them. They would continue to ring until the Queen calmed them again with her fairy wand. Such was the story of the wise old man.

But the people had forgotten long ago about the supposed meaning of the bells, and their quarrellings and disturbances went on much the same as in the past. The proceedings, however, were becoming very serious, and it was feared that there would be a war among the inhabitants, so great was their hatred of each other.

Boom! Boom! Boom!

The people stood paralysed with fright! Men who were enemies looked into each other's faces with speechless terror as the booming became louder and louder. The sound was like the hatred and passion of a terrible monster coming to devour them!

Boom! Boom! Boom!

It was coming nearer! And with one accord the people turned and fled in haste to their homes, where they hid themselves trying to deafen their ears to the Thunder of Anger. It was no use! Thousands of wicked sprites pierced the walls with fiery arrows to let the sound through.

Day after day, night after night, the bells continued to ring. Something must be done! But how?

Then the people remembered the story of the wise old man, and with one repentant voice the whole city cried to the Fairy Queen that they would let Peace reign over them in the future if she would only stop the bells ringing.

Immediately the bells ceased to ring, and there was a great calm. With trembling limbs and aching heads the people crept forth from their houses once more, too stunned to quarrel, too fearful to be angry, lest the bells should start ringing again. Twenty years went by in moderate quietness. When a hasty word rose to the lips

of the citizens the wind would whisper warningly of the dreadful ringing, and the hasty word would never be spoken. Mothers in their homes, when the little ones became tired, often felt irritable and would have dearly liked to give vent to their feelings in a good scolding, but they dared not because of the whispered warning of the wind. Children in their play, too, would think twice before they said unkind insulting things about their little playmates because of the story Father and Mother had told them.

Thus it happened one day, fifty years after the eventful ringing, that the people were gathered together in the market-place to erect a memorial to the Peace and Harmony which reigned among them. Suddenly on the ears of the assembly there was borne a soft, faint note of delicious music. Sweeter than the song of the nightingale, and purer than the song of the lark, it seemed to be soaring heavenwards on the wings of triumphant exultation, gathering volume and grandeur as it soared.

The hard toil-worn faces of the men softened, while the women wept quietly, and comforted, with newly-learned tenderness, the little ones clinging to their skirts. "It is worth working for," said one man in a hushed voice. "It cannot be true," whispered another, as the music rose on the breeze which swept round and round the circle of ringing bells.

Kind words, gentle words, tender forbearing words, all the words of love that had been spoken during the last fifty years were heard again in the lovely swelling melody! The people listened entranced, their faces alight with the beauty and wonder of it all. Surely this was not their own lives living again in song? Yes, it really was! This was the Chorus of Peace, the Anthem of Love!

But would the Fairy Queen charm the bells into silence? "It must not be," said the chief citizen; "we have won the bells: let us keep them ever ringing to remind us of the beauty of loving and the sacredness of peace."

So the people cried again to the Fairy Queen, and as they cried it was found that every man, woman and child held in his or her hand a shining wand. And the Queen answered and said, "Whoever disturbs the pure air with foul speech or harsh unloving words, or utterances of any kind which mar the harmony of the ringing bells, shall be drawn by the power of the wand he or she possesses up the hill to the bells, which, when touched by the wand, will no longer ring the song of love, but will change into tumultuous tones of discord and wailing. The power to keep Peace and Harmony, the Anthem of Love, ringing among you is now yours. Beware lest you forget and bring the curse upon yourselves."

* * * *

To this day if you put your ear to the gateway of Fancyland, and listen quietly for a little while, you will hear coming from the far north region faint echoes of the love-song which the people are singing there. And if you can hear that lovely haunting music, and love it as do the citizens in that little town, and then look in your own hand, you will see that you, too, have one of those shining wands of warning to remind you that there are bells on the hills of your life, the ringing of which you have power to

control, and, although you cannot see them, they are still none the less real.

I read somewhere in a "grown-up's" book that our speech affects Nature in a very wonderful way. Now I don't expect you to understand how it does—I don't understand properly myself, but God put this story into my mind one night, so I wrote it down; and I think that it is meant to teach us a lesson which we very seldom have taught to us, and which we all need very much to learn. And, too, I think seriously that it does show us how our speech affects Nature in a way that we children can plainly understand.

G. M. S.

MEETINGS AND SOCIETIES

LONDON BOYS ON HOLIDAY.

THERE lie before the writer some well-worn and thumb-marked copies of a daily newspaper, no longer to be obtained at the bookstalls. A short-lived journal it must have been, for the total issue covers a period of ten days only—July 27 to August 6 of this present summer. Published at Walnut Tree Farm, near Deal, in Kent, and known as the *Camp Walnut*, the enterprise appears to have been of purely local interest, dealing with the life of a small community—to wit, the members of the London Battalion, Boys' Own Brigade, encamped upon a small tract of pasture land not far from the sea. From various references in the *Walnut* it seems that this was not the first occasion on which this canvas village had stood on the same spot, with its conical white homes, its wooden huts for storage, and its fluttering flags above the whole, and that the recollections of those former camping times are memories of joy.

It appears that 76 "privates" and "non-coms.," including "staff-sergeants," shared the gladness of the camp this year, accompanying whom were the Commanding Officer (Mr. Ronald Bartram); one who is variously described as the "President," the "Quartermaster," "our Host," and "Mr. Ronald Jones"; eight Officers of companies; Mrs. J. C. Ballantyne, Mr. van Wijk, of Holland; Mr. Albrow, and the Cook. And adding the names of five gentlemen who visited the camp for longer or shorter periods (Chaplain, the Rev. F. Summers, Vice-Presidents, the Rev. J. A. Pearson, Mr. W. J. Clark and Mr. Ion Pritchard, and Captain Hall from Liverpool), we reach a total of 95 as the entire reading public of the *Walnut* newspaper, who, to quote from its pages, permitted their eyes

To gaze in rapturous surprise
Upon this scene of revelry
The encampment of the B.O.B.

The pages referred to are blotted as though with tears, and from this fact, coupled with references in the text, we gather that rain fell often and heavily upon the campers; but it did not succeed in damping their enthusiasm or pleasure—only constrained them to devise many and

curious indoor occupations, resulting occasionally, as in the case of certain flute, bugle and piano practices, in strange and moving sounds. Nor do the seniors appear to have found the time hang heavy on their hands, as witness the following, from the "Lay of the Camp":—

Out spake the sporting Adjutant—

Fond of the cards was he—

"Who'll come and sit within my tent,

And play at Bridge with me?"

"The challenge we accept," replied

The Chaplains two with glee,

"And I," exclaimed the President,

"Will be your vis-à-vis!"

Poetry was the strong point of the *Walnut*, and many and stirring were the limericks published in its pages, full of local, apt and personal suggestiveness; a prize, indeed, was offered for the best effort in this direction, and was awarded to Sergt. Isted, of the 2nd Company, who also gained the honour for the best short story. To Private Newton, of the 1st, went the prize for the best drawing, and to Serg. Johnson, of the 1st, the award for bugle playing.

But the journal records, in addition, many fair-weather happenings, and it is very clear from its pages that glad occupations engrossed the campers each day from "Reveille" to "Lights Out." With parades for marching and for ambulance drill, with bathing parades that made the days true holidays, with the happy meals together in the large marquee; with long walks in the afternoons, or games of cricket and football in the surrounding fields; with the official inspection of the Battalion by the Officer of the Jewish Lads' Brigade (encamped, eleven hundred strong, in a neighbouring field); with "Sports Day" on Bank Holiday and special cricket matches on the smooth grass of the Winchester House Playing Field, the time must have glided by all too quickly. *Walnut* readers were keen on results, it appears, and we find full details of all the matches and competitions in its columns. The officers, with boastful pride, chuckle over their triumphant win when they met the staff-sergeants at the wicket; and small print in an obscure corner records that the match against the Jewish Lads' Brigade was lost by the B.O.B. The 4th Company made the highest total of marks in the sports competition, and easily won the prize; the tent competition (for the neatest and tidiest tent) was evidently a keen contest every day, and was won by the boys of the 2nd Company, with one of the tents of the 1st Company as a close second; and the "guard-mounting" prize went to the 1st Company.

Two Sundays appear to have been spent in camp, and two "drum-head" services held on each; and at the first of these (when the new "Boys' Own Book of Hymns and Songs" was first used), the Camp Chaplain (the Rev. Gordon Cooper, B.A.) delivered an address, which quite evidently won its way home to the hearts of the congregation and will not soon be forgotten.

In the last issue of the magazine, a "lump in the throat" is very evident, and the halting swan-song, failing to rise to the usual poetic level, takes refuge in limerick once more, in a farewell ode of

gratitude to the President-Quartermaster, ending—

And when on drill nights we're arrayed,
With unfrayed yellow braid, on parade,
We'll think often of you
And the good things you do
For us all in the Boys' Own Brigade.

But the sentiment was true; and we have it on reliable authority, apart from the *Walnut*, that it was no mere custom or formality that prompted the camp members, ere they bade farewell to Deal on Tuesday, August 6, to give three hearty and prolonged cheers for their host, Mr. Ronald P. Jones, and the 1912 camp.

YORKSHIRE MINISTERS' UNION.

PRESENTATION TO THE REV. CHARLES HARGROVE, M.A.

A MEETING of the Yorkshire Ministers' Union was held at Mill Hill, Leeds, on Tuesday morning, August 13. The Rev. Charles Hargrove presided. Twelve ministers were present. Mr. Hargrove kindly presented the members with some theological books of his own, and from the Mill Hill Chapel library, for which he was warmly thanked. He then gave an address on his memories of his thirty-six years' ministry in Leeds. He was in a reminiscent mood, and his remarks revealed a happy blending of the grave and the gay—of pathos and humour. A brief summary would only give a faint idea of the impression which he made upon all who were privileged to hear him. The trials of a minister, he said, were great, but the rewards were great, and the office the highest a man could fulfil. Mr. and Mrs. Verity again kindly entertained the ministers at High Bank, Roundhay, and on the motion of Mr. Hargrove, seconded by Mr. Dale, the host and hostess were cordially thanked for their generous hospitality, and Mrs. Verity returned thanks. The Rev. W. L. Schroeder, on behalf of the ministers of Leeds and District, spoke in warm and appreciative terms of Mr. Hargrove, and of his support and defence of liberal religion in Yorkshire and beyond. The Rev. A. H. Dolphin spoke in a similar strain on behalf of the ministers of Sheffield and District. Both speakers referred to Mr. Hargrove's retirement from active duty as a personal loss to his brother ministers and to the causes of freedom and progress which he had served well and faithfully for so many years, and concluded by wishing him a long life of further usefulness and happiness. The Rev. W. H. Eastlake, one of the senior ministers, then read and presented to Mr. Hargrove an address in the form of a testimonial from his brother-ministers in Yorkshire. The address, in album form, handsomely bound in blue morocco, and beautifully inscribed, reads as follows:—

To the Rev. Charles Hargrove, M.A.,
from his brother-ministers in Yorkshire.

DEAR MR. HARGROVE,—We cannot allow you to leave us without expressing our deep sense of regret, and of the great loss we shall sustain by your departure.

We desire to assure you of our admira-

tion of your character as a man, and as a minister of religion, and to record our sincere appreciation of your long, honourable, and faithful ministry in the city of Leeds.

We recognise your ability as a cultured exponent and forcible preacher of liberal religion, and thoroughly appreciate the intellectual and scholarly gifts with which you have enriched your message from pulpit and platform—at home and abroad—making it ever a powerful and effective influence for good among the people.

Your powers of heart and mind have been unselfishly devoted in many and various ways to the welfare of your fellow-citizens, and have earned their respect and gratitude.

Your tour round the world, and your special missionary efforts in Australia, caused a revival of religious thought and life among the liberal churches which you visited. The letters you sent home were of great interest, and are a pleasing record of your journey.

We remember with pleasure your able address of welcome and congratulation on behalf of the Unitarians of Leeds to Dr. Lang when he visited the city for the first time after his elevation to the See of York.

We recall with satisfaction how as President of the British and Foreign Unitarian Association you represented our churches at the Coronation of King George.

The Yorkshire Ministers' Union, whose formation was due to your initiative, has been the means of drawing us together from all parts of the county in helpful and friendly intercourse.

We shall remember you with gratitude for your counsel and help, and you will take with you our hearty goodwill and best wishes for a long life of further usefulness, health, and happiness.

May the blessing of God rest upon you and the members of your family.—We are and remain yours faithfully—

Here follow the signatures of the ministers.

Mr. Hargrove, who was deeply moved, made touching acknowledgment of the gift, which he said he would treasure as long as he lived, and hand on to his son, who would treasure it for the sake of his father's memory. Mr. Hargrove is fortunately remaining in Yorkshire, although he will be relieved of some of his more important and heavy duties.

PORTUGUESE SLAVERY.

We have received from the Portuguese Legation the following comment on the communication from the Anti-Slavery and Aborigines Protection Society, which we published last week:—

"The Portuguese Legation in London, referring to the notice that your esteemed journal inserted on the 10th inst. under this title, has the pleasure to notify you that all the arguments presented by the Anti-Slavery and Aborigines Protection Society at the meeting which took place at the Westminster Palace Hotel on June 25, were there, and afterwards in the British Press, victoriously and absolutely refuted by the Representatives of the Centre Colonial of Lisbon, Señors Alberto Ma-

chado, Dr. José d'Almada, First Secretary of the Colonial Office in Lisbon, and Lieut.-Col. J. A. Wyllie, 38, Hope-terrace, Edinburgh, who are ready to give any elucidation they may be asked for on the subject.

"It would be flagrant injustice not to recognise that Portugal after the revolution of October 5, 1910, did more in favour of the natives of its Colonies than any other civilised country in the last 25 years, and for the tranquillity of the philanthropic spirit of the well-intentioned British public, the Portuguese Legation in London assures you that if the workers of the whole world, white or negroes, could only have one half of the liberty, treatment, and care which the negro workers enjoy in the Portuguese islands of S. Thomé and Príncipe, the whole of humanity would have attained a degree of happiness from which it unfortunately is still far away.

"The Portuguese Legation in London confesses its recognition to you in advance for the publication of this note in the same place where your notice on the subject appeared."

London, August 10, 1912.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bury: Bank-street Chapel.—Members and friends of the congregation learnt with deep sorrow of the serious indisposition of their Chapel Warden, Mr. Robert Kay, J.P., which has ended in the amputation of his right leg. His general health was quite good, but his foot, which had troubled him for a few weeks, became lifeless and a danger to himself. He bore the severe ordeal in a calm and philosophic spirit, without the least perturbation; and in spite of his advanced age of practically 77 years, and also a weak heart, he has come through his exceptional trial in a most successful and courageous manner. Mr. Kay has the deepest sympathy of all his friends, as well as their hearty congratulations on his successful recovery.

Glenarm.—The congregation of the Non-Subscribing Presbyterian Church in Glenarm made a presentation to Miss Miskimmin, sister of the Rev. J. A. Miskimmin, on the occasion of her recent marriage to Mr. Robert Leith, master of the National schools, Glenarm. Miss Miskimmin had for some years acted as honorary organist.

Hull.—The Unitarian Van Mission has had a busy and successful fortnight in Hull. The Rev. Lawrence Clare has been responsible for most of the speaking. During the first week he was assisted by the Rev. E. H. Reeman (Congregationalist), of Hull, and subsequently the Rev. F. Hall, of Blackburn, gave very effective help. The members of the Park-street Church threw themselves heartily into the work.

Ilkeston.—High-street Chapel reports a successful Sunday school anniversary, when the preacher was Miss Helen Phillips, who has been appointed recently to the joint pastorate of Christ Church, Nottingham, and Ilkeston.

Newcastle-on-Tyne: The late Mr. J. T. Southern.—An irreparable loss has befallen the Church of the Divine Unity through the death of Mr. J. T. Southern. Mr. Southern was returning from his holidays in the Lake District on Wednesday, July 31. He cycled from Patterdale a short distance to see whether the roads were in a fit condition for his nieces to accompany him later. On returning, he was overtaken by a motor car near the Glenridding Post Office, and unfortunately, while moving closer to the side of the road, his machine skidded and the motor passed over him. He lingered until the following Sunday, August 4. For over thirty years he acted as treasurer of Unity Church. The Church was his deepest interest, and he always showed as great a generosity towards it as he asked. He was well known among his friends for his interest in horticulture, and he had a garden with which few in the district could compare. One of the last things he did was to collect some rare plants. The funeral, which was conducted by the Rev. Alfred Hall, was largely attended, most of the leading citizens being present. After the funeral a special meeting of the congregation was held, when a resolution of sympathy with Mr. Southern's family was passed. The resolution also recorded the sense of loss and high appreciation of the members of his long service. It was proposed by Sir J. Baxter Ellis, who, in a moving address, spoke of Mr. Southern's devotion to the Church and the many sacrifices he had made for it. It was seconded by Mr. G. G. Laidler, and supported by the Rev. W. H. Lambelle on behalf of the churches of the district. The chair was occupied by the minister. Deceased was sixty years of age, unmarried, and a member of the firm of Wm. Southern & Sons, timber merchants.

Nottingham: Christ Church.—The flower services were held on Sunday last. In the afternoon the annual united service of the High Pavement and Christ Church Sunday schools was held. The minister (Miss H. Phillips) conducted the services.

Oxford.—Dr. Estlin Carpenter has accepted the office of President of the Oxford Branch of the Free Church League for Woman Suffrage. This branch held its inaugural meetings in Manchester College.

NOTES AND JOTTINGS.

A NONCONFORMIST INTERIOR.

The stately Meeting Houses of English Nonconformity are succumbing rapidly to the modern perverted taste for cheap gothic. The noblest forms of gothic belong essentially to Catholic ritual, and it may be doubted whether they can ever be made suitable for an austere Puritan worship. Be this as it may, many meeting-house interiors have a grave beauty and noble dignity of their own. Among them we may mention Friar's-street Chapel, Ipswich, built in 1700, a delightful photograph of which has reached us. Collectors of the antiquities of Nonconformity will be glad to possess it. We understand that copies can be obtained from Mrs. W. E. Watkins, The Cottage, Willoughby-road, Ipswich, price 1s., 6d. and 3d., postage extra.

THE LONDON SCHOOL OF ECONOMICS.

The School of Sociology and Social Economics, which has for nine years carried on the work of training those who wish to take part in the various forms of social and philanthropic effort, is about to be merged

in the London School of Economics and Political Science, one of the schools of the University of London. The new course will begin at the commencement of October. Intending students should apply for particulars to the Secretary of the London School of Economics and Political Science, Clare-market, Kingsway, London, W.C. A committee to give advice as to the best methods of training has been appointed, constituted as follows:—Professor Hobhouse, Mr. C. S. Loch, Mr. Frank Morris, Miss Eleanor Powell, Mrs. Reeves, Mr. Lees Smith, Professor Urwick, Professor Sidney Webb, and the Director of the London School of Economics and Political Science.

OUR CHILDREN'S HEALTH.

The National Food Reform Association, 178, St. Stephen's House, Westminster, has just published "Our Children's Health at Home and at School," a book for parents, teachers, and the medical profession. This volume, besides giving a full account of the proceedings at the recent Guildhall conference on Diet and Hygiene in Public Secondary and Private Schools, including papers by eminent school and medical authorities, contains a number of specimen dietaries from well-known public and private schools (boarding and day), with tuck and tuck-shop regulations, letters from parents and heads of schools, press references, &c. The book, which is artistically bound and printed and contains close upon 500 pages, is published by the association at 5s. net.

BRITAIN AND ESPERANTO.

According to the *Daily Herald*, the Esperanto Congress which is now being held at Cracow, Russia, is being attended by 50 British delegates, representing 130 branches in Great Britain and the Colonies. The Secretary of the British Esperanto Association states that the language is progressing commercially in a manner of which the public have no conception. "In Austria the State railways use it for all kinds of business, and it is spoken on all the International Sleeping Car Company's stock. In England the North-Eastern Railway has been the pioneer among railways to take Esperanto up, but a whole host of private firms use it for their business transactions. The Congress programme includes Catholic, Protestant and Jewish services in Esperanto, while all topics brought up at the various meetings will be spoken in the world-language. The municipality of Cracow has contributed £250 towards the expense, and the Ministry of Public Works and other public bodies are acknowledging it by contributions of financial support."

THE BLAKE SOCIETY.

The body of admirers of William Blake who constitute the Blake Society met for their first annual meeting this week at Wyldes, North-End, Hampstead, the farmhouse where the poet used to stay with his friend, John Linnell. Wyldes was well known to Morland and Constable, and Dickens also visited it. Mr. Raymond Unwin occupies this delightful old place, which has changed little in appearance, although it now overlooks the Garden Suburb instead of a stretch of open

country. At the meeting, which took place on the 85th anniversary of Blake's death, papers were read by Dr. Greville Macdonald, Mr. Herbert Jenkins, Dr. H. J. Norman, Professor G. H. Leonard, and others. Mr. J. Foster Howe, who presided, said that Blake was only just beginning to come into his own. To some his poetry appealed, and to others his drawing, but what appealed most to him personally was the spiritual illumination of the man. His was one of the greatest and most illuminative minds they had ever had in this country.

THE PRIVATE LIFE OF THE MIKADO.

A correspondent of the *Manchester Guardian* in Tokio gives an interesting account of the daily life of the late Mikado from the pen of a lady-in-waiting, published by the *Tokio Nichi-Nichi Shimbun*. The Emperor, who was so hedged about with etiquette, and regarded with such reverence as a divinity that the troops were not supposed to look upon his face when he was reviewing them, seems to have led the life of a recluse, giving a great deal of his time, like all modern Sovereigns, to affairs of State. He rose at six, and breakfasted at seven. At nine he was examined by one of the corps of Court physicians, who number sixteen. From ten until twelve, when he usually took lunch, he held receptions in the Throne-room, and from two o'clock until six dealt with the business of the nation. Supper came at seven, after which the evening would be spent in conversation, games, or the composition of poetry until nine, when the Court physicians were again in attendance. The Mikado, as is well known by this time, had a passion for poetry, and had been in the habit of composing since the age of eight. It is a remarkable fact that in spite of the retired life he led and the lack of exercise, the Emperor had never been very seriously ill until lately. He was a man of serious temperament who rarely laughed, and, among other things, a great collector of swords and clocks.

"MONTESSORI METHODS."

Miss Mary Dendy has sent to the *Manchester Guardian* the interesting information that the Montessori method of teaching children, about which so much has been said lately, has actually been employed in the special schools for the feeble-minded at Sandlebridge for three years. The method has been used by Dr. Fernald, of Waverley, Mass., for a much longer time, and his schemes have been somewhat elaborated at Sandlebridge, a very perfect set of models and form-boards having been made by the manual instructor. "We have not attempted to christen our method," says Miss Dendy, "but a description of it was printed in Dr. Lapage's book on feeble-minded children, together with a photograph of the models and form-boards used. I believe that the credit for this common-sense way of reaching children's perceptions is due to Dr. Fernald. He believes in the special education of the senses. We certainly find the training of smell, sight, touch, hearing, and taste a valuable addition to our lessons, and one which our children very much enjoy."

The International Correspondence Schools

will be pleased to send you a 100-page book, free, describing the system of education which carries practical, profitable knowledge to thousands who can afford neither the time nor the money to go to school or college.

The I.C.S. work is threefold: Teaching employed persons their trades or professions; preparing misplaced and dissatisfied people for congenial or better-paying work; giving young unemployed persons the training necessary to enable them to start at good salaries in chosen vocations.

DISTINCTIVE FEATURES of the I.C.S. System.

1. Courses of Instruction for particular occupations, in which are taught only the facts, processes, and principles necessary to qualify the student to advance himself in position and earnings.

2. Instruction Papers prepared for each Course: principles applied in examples of practical value; frequent revisions to keep pace with the latest developments and most modern methods.

3. Thorough examination and correction of the written work of students, and full, clear, and exact explanations of all difficulties met with by students.

REMARKABLE SUCCESSSES through the I.C.S. Methods.

During 1911 over 5,500 I.C.S. students wrote thanking us for bettering their positions. The average increase in salaries was 56 per cent., or over 10/- in the £1. The average of unemployed I.C.S. Students is only one in 10,000.

Here is a "finger-post" to success. After receiving wage-advances of 140 per cent. and 70 per cent., this student writes:—

"As I wished for a varied experience I secured a situation about twelve months later with a further increase in salary of 10 per cent., and have since had a rise at the same firm of another 10 per cent., so that I am now earning nearly 400 per cent. more than when I first joined the Schools about three years ago."

GEORGE W. GROSSMITH, Bedford.

Do not worry about your present limitations; or about the fees, books, time allowed for each lesson, how your present work will be affected, how you can get a better job. Get the free information we will send you—let that answer your questions. Let us refer you to students in your own district.

RESPONSIBILITY & PERMANENCY

The growth of the I.C.S. has been world-wide and continuous since their foundation 21 years ago. No other correspondence schools have the experience, system, or the capital to provide such training as is afforded by the I.C.S., and all ambitious men and women are invited to write for the General Prospectus, which gives details of the I.C.S. Salary-Raising Education; it is sent, post free, to any part of the world on application to

The International Correspondence Schools, Ltd

Dept. B45, International Buildings,
Kingsway, London, W.C.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

JULY.

CONTENTS.

The Power of Suggestion. Edgar Thackray, [M.A., Ph.D.]

A Bygone Village. Emma O. Drummond.
A School in Madagascar. T. F. M. Brockway.
Reading for Children. Charles Roper, B.A.
Gotama Buddha. George Burnett Stallworthy.
The Song of the Sea. Manley B. Townsend.
The Theory and Practice of Sunday School Teaching
—II. A. Stephen Noel.
Man or Priest. Rupert Holloway.
The Use of the Bible. Florence Mawson, B.A.
Notes for Teachers.—XVI.—XXX.

Arthur Brooke.
Bertram Lister, M.A.
T. M. Falconer, B.Litt.
F. J. Gould.
H. V. Mills.
Heroes of Faith.—Joseph Priestley. Albert Thornhill, [M.A.]
Training. Alma Attwell.
Baptismal Hymn. R. Nicol Cross, M.A.
By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:
THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS.
of every description accurately typed.
1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,
EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

WESTBOROUGH UNITARIAN CHURCH,
SCARBOROUGH.

SALE OF WORK

for the extinction of the Church Debt.

Tuesday and Wednesday, September 3 & 4, 1912.

Subscriptions and Donations gratefully received by Miss AMY LAYCOCK, 20, Trinity-road, Scarborough.

IPSWICH UNITARIAN CHAPEL.

SALE OF WORK

In aid of the Restoration Debt, will be held
held in grounds of

The Cottage, Willoughby-road, Ipswich,

on
Wednesday, August 21.

Proceedings to be opened at 3 p.m. by R. PEARCE, Esq., M.P. Excellent photographs of the interior of this fine old Chapel can be obtained by application to the Hon. Secretary, Mrs. W. E. WATKINS, The Cottage, Willoughby-road, Ipswich, at 1s., 6d., and 3d. each. Postage extra.

Contributions to the Sale of Work will be gratefully received by the Secretary at the above address.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

LISCARD, near New Brighton.—To be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

WAREHAM.—Rooms to Let in nice modern house; high situation, with a fine view.—Mrs. WOOD, The Gables, Worrett-road, Wareham. Recommended by Rev. H. S. and Mrs. Solly.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

PLUMS.—Perschore Egg Plums, 24 lbs. 6/6, 12 lbs. 3/9. Victorias, 24 lbs. 8/6, 12 lbs. 4/9. Carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

REMNANT BARGAIN!—Genuine White Art Irish Linen, suitable for making Teacloths, Traycloths, D'oyleys, &c. Bundles of big pieces only 2s. 6d.; postage 4d. Catalogue FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella." Light, cool, washable; wears for years. Scores of beautiful designs, fascinating shades.—Write to-day, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, August 17, 1912.

. Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN, 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3661.
NEW SERIES, No. 765.]

LONDON, SATURDAY, AUGUST 24, 1912.

[ONE PENNY.]

NEW PUBLICATIONS.

Fcap. 8vo, 130 pp., with Portrait. 1s. net.

MAN'S CHIEF END, and other Sermons.

By R. B. DRUMMOND, B.A., T.C.D.

Fcap. 8vo, 128 pp. 1s. net.

HOW A MODERN ATHEIST FOUND GOD.

By G. A. FERGUSON.

Crown 8vo, 272 pp. 2s. 6d. net.

THE CHURCH OF TO-MORROW.

By JOSEPH H. CROOKER, D.D.

Crown 8vo, 164 pp. Photogravure Portrait. 2s. 6d. net.

THOUGHTS FOR DAILY LIVING.

From the Spoken and Written Words of
ROBERT COLLYER, Litt.D.

The Lindsey Press, 5, Essex-street, Strand, W.C.

Modern Handbooks of Religion

Crown 8vo. 2/- each net.

The Jewish Religion in the Time of Jesus. By Dr. G. HOLLMAN, of Halle.
Translated by E. W. LUMMIS, M.A. 150 pp.

The Sources of our Knowledge of the Life of Jesus. By Prof. PAUL WERNLE, D.Th., of Basle. Translated by E. W. LUMMIS, M.A. 176 pp.

Paul: A Study of his Life and Thought. By Prof. Dr. W. WREDE.
Translated by E. W. LUMMIS, M.A. 200 pp.

The Apostolic Age. By Prof. E. VON DORSCHÜTZ, of Strassburg. Translated by F. L. POSSON, M.A. 144 pp.

Christ: The Beginnings of Dogma. By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A. 160 pp.

The Lindsey Press, 5, Essex-street, Strand, W.C.

WHITE STAR TOURING CLUB.

(President, Mr. William Carter, Parkstone.)

August 30. Lugano, 16 days, £9 9s.
Hon. Conductor, Councillor ROYSTON.

August 30. Interlaken, 16 days, £8 12s. 6d.
Hon. Conductor, Rev. R. B. MORRISON.

NO EXTRAS.

The above prices include full programme of Excursions.

Particulars from the White Star Touring Club, 27, Essex Street, Strand, London, W.C.

BOOKS

On Literary, Educational, Scientific Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.
BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

The Inquirer.

Among recent articles are the following:—

The Ejected Ministers. August 17.

Values of the Faith. By W. SCOTT PALMER.
(Four Articles.) July 20, 27, August 3, 10.

The Eugenics Congress and After. By Dr.
LIONEL TAYLER. August 3.

The Christian Minister. By Rev. JOSEPH
WOOD. August 3.

"The New Unity." By Rev. J. M. LLOYD
THOMAS. July 13.

The Church and Human Life. By Professor
G. DAWES HICKS. July 6.

Bicentenary of Jean Jacques Rousseau.
By Professor FOSTER WATSON. June 29.

Any of the above issues to be obtained
from THE PUBLISHER, 3, Essex-street, Strand,
W.C. Post free 1½d.

A UNIQUE SUMMER HOLIDAY

AT

St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance
and carriage drive through avenue of trees
House and lawns entirely secluded in beau-
tiful wooded grounds near sea.

Five Tennis Courts for use of guests.

Bathing, Fishing, Boating unequalled. Easy
access to lovely Sussex Downs, Golf Links, etc.

Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House,
Food Reform Boarding Establishment,
Norfolk Terrace, Brighton.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

WESTBOROUGH UNITARIAN CHURCH, SCARBOROUGH.

SALE OF WORK

for the extinction of the Church Debt.

Tuesday and Wednesday, September 3 & 4, 1912.

Subscriptions and Donations gratefully re-
ceived by Miss AMY LAYCOCK, 20, Trinity-
road, Scarborough.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to THE
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

"THE BEACON," Sevenoaks, Kent.
HIGH-CLASS PREPARATORY SCHOOL FOR
BOYS.—The Sons of Gentlemen prepared for
the Public Schools and the Royal Naval Col-
lege. Special attention is paid to giving the
boys a thorough educational grounding. Airy
class rooms and dormitories, high bracing
situation. Fees 30 guineas a term.—Applica-
tions to the Headmaster, Mr. A. F. GARRETT,
M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

TAN-Y-BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of
health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

BAD KREUZNACH, near Wiesbaden.

HIGH SCHOOL FOR GIRLS.—Domestic
and scientific training. Special attention to
English pupils. Excellent pronunciation.
North German Head Mistresses. Highest
references from pupils' parents. For pro-
spectus and details apply to the Principals,
T. KEMPER and M. A. KUNTZE, 9, König-
strasse, Bad Kreuznach. Winter term com-
mences September 15. School fees, £60 per
annum. References kindly permitted: Mrs.
BLAKE, "Yeabridge," South Petherton,
Somerset; Mr. W. F. PRICE, "Overdale,"
Letchworth-road, Leicester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 25.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. W. R. HOLLOWAY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. T. E. M. EDWARDS; and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. E. E. COLEMAN, M.A. No evening service.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON. 11, "The Pious Memory of the Ejected Clergy"; 7, Lantern Service in Lindsey Hall, "The Heroes of St. Bartholomew's Day."
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. H. W. KING.
 Forest Gate, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. E. CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Mr. W. HARRIS CROOK, of Manchester College, Oxford.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. R. TRAVERS HERFORD.
 Highgate-hill Unitarian Christian Church, 11, Mr. F. COLEBROOK. No evening service.
 Ilford, High-road, 11, Mr. E. CAPLETON; 7, Rev. W. WOODING, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. F. COTTIER.
 Kentish Town, Clarence-road, N.W. No morning service until Sept. 15; 6.30, Mr. A. S. COOPER.
 Kilburn, Quex-road, 11, Mr. STEPHEN NOEL. No evening service during August.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. W. G. CLARK.
 Peckham, Avondale-road, 11 and 6.30, Rev. Dr. CHAS. GARNETT.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15, Mr. ION PRITCHARD. No evening service.
 Stratford Unitarian Church, 11, Mr. A. M. STABLES; 6.30, Rev. J. ELLIS.
 University Hall, Gordon-square, W.C. Closed till Sept. 15.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Rev. GEO. PEGLER, B.A.
 Wood Green Unity Church, 11, Rev. D. DELTA EVANS; and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. DENDY AGATE, B.A.
 BATH, Trim-street Chapel, 11 and 7, Mrs. BROADBICK.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Dr. S. M. CROTHERS.
 BIRMINGHAM, Church of the Messiah, Broad-street. Closed.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. A. C. NICKERSON, of U.S.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CHELMSFORD, Unitarian Church, Legg-street, 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

{ DEAN Row, 10.45, and
 STYAL, 6.30, Rev. E. L. H. THOMAS. Farewell Sermons.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.

HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Dr. EVANS DARBY.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. DAWTERY.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Mr. T. MAYNARD.

MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, Rev. W. WHITAKER, B.A. 250th Anniversary of the Ejection of the Two Thousand Ministers. Commemoration Sermons Morning and Evening.

NEW BRIGHTON and LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. E. S. LANG BUCKLAND.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. MORLEY MILLS.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Prof. P. MOORE.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. A. VOYSEY, M.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. M. ROWE, B.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Mr. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

CHANGE OF ADDRESS.

Mrs. HENRY RAWLINGS "Tilisuna," 4, Norton-road, Letchworth, Herts.

BIRTHS.

NOEL.—On August 18, to Mr. and Mrs. Edgar Noel, 42, Woodcote-road, Wanstead, Essex, a daughter.

SCOTT.—On August 19, at Thorn Lea, Bolton, the wife of Francis C. Scott, of a daughter.

DEATH.

HAWKINS.—On August 20, at 147, Fawn-brake-avenue, Herne-hill, William John Hawkins, in his 70th year.

Situations

VACANT AND WANTED.

FRENCH AND GERMAN.—Young Lady, aged 18, native of Luxemburg, and educated at the Lycée in that city, seeks situation in an English home or small school, from October next, where she would give lessons in French or German.—ETTINGER, 45, Highgate-hill, N.

CAN ANY LADY recommend a nice girl as Nurse or Nursery-Governess to five children? Ages two to eight years. No teaching required, as three eldest attend day school.—Address, Mrs. HOWARD MARTINEAU, Roughdown End, Boxmoor.

NURSERYMAN in Yorkshire wishes to place daughter, aged about 16, with a Unitarian family as Assistant Nurse. Fond of children. Healthy, willing to do any similar duties.—H. L., c/o INQUIRER Office, 3, Essex Street, Strand, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	563	A Travelling Tinker	570	MEMORIAL NOTICE :—	
ST. BARTHOLOMEW'S DAY, 1662	564	CORRESPONDENCE :—		Miss Octavia Hill	57
LIFE, RELIGION AND AFFAIRS :—		Portuguese Slavery	570	MEETINGS AND SOCIETIES :—	
Man and Metaphysic	566	Bed-Time Prayers for Children	571	Holidays in the London Playgrounds	57
Phebe and Phineas	567	FOR THE CHILDREN :—		NEWS OF THE CHURCHES	574
The New Spirit in Education	569	Among the Birds in August.—I.	571	NOTES AND JOTTINGS	575

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

“THE people who mob you would doubtless have mobbed the Apostles. Your patience and faith will prevail.” These words sent by John Bright to General Booth at the height of the public opposition to the methods of the Salvation Army have been amply verified in the noble life which came to its earthly close last Tuesday. We stand too close to General Booth and his achievements, and are swayed too much by the strong revulsion of public sympathy in his favour, to form any impartial estimate of his achievement. Whether his movement will continue on its world-wide career like that of the Franciscans and the Jesuits, or reveal reserves of strength like Methodism, when its first enthusiasm has passed away, it is impossible to say. It is the part which it has played in the religion of our own time which is clear, and the startling success achieved by one indomitable will which wins our gratitude and admiration.

THOUGH General Booth may be truly described as a man with a consuming love of souls, it was not his peculiarly spiritual gifts which impressed the public mind so much as his personal force and his far-reaching vision. The mysticism and the religious tenderness of the movement, without which it could never have taken root in the hearts of the people in the early days, came chiefly from Mrs. Booth, a woman of fine and

penetrating gifts and deep simplicity of nature. The tributes to the beauty and power of her religious influence, which appeared at the time of her death in 1890, had a marked effect in changing the public attitude of hostile criticism into one of sympathy and respect. The growth of feeling in favour of the Salvation Army has been so great during the last twenty years that it has perhaps now most to fear from the danger zone of popular applause.

GENERAL BOOTH was supreme as an organiser. With restless energy and an apostolic faithfulness to his religious ideals he combined the business capacity for controlling vast enterprises. He was a shrewd judge of men and opportunities. It was not only the occupants of the penitent form and the lost children of the slums whom he could command to listen and obey. His singular power of impressing himself and getting his own way was seen again and again in the addresses, packed with figures and cogent reasoning, which he delivered to meetings of business men on behalf of his social schemes. On these occasions he seldom struck a false note, and he usually left the impression that he knew what he wanted, and the right methods to be followed, and that nothing could stop him. Against a personality like this the criticism of superior people dashed itself in vain. He threw it off like spray from the face of some giant cliff.

THERE has always been this element of personal authority in successful religious movements. In religion personality counts for far more than ideas. It is the crippling weakness of intellectualist movements

that they perceive this so imperfectly, and try to substitute quiet appeals to reason for these high fervours of the spirit. With complete sincerity and directness, General Booth carried this principle of personal authority to extreme lengths. The system that he set up was a complete autocracy. The justification of it was that it worked, and did the thing which he set out to do. But the danger of autocracy of this kind is that it tends to degenerate into a mechanical despotism, when the personal influence of the founder is withdrawn and obedience is no longer inspired by reverence and affection. In this respect it may be doubted whether he has taken wise thought for the future. At the present moment, however, we do not wish to dwell on these misgivings. We desire only to accept with wonder and gratitude the gift of this strong, brave-hearted servant of Christ. More than any other, he has revealed to our age the meaning of the words, “The Son of man is come to seek and to save that which was lost.”

THE Act of Uniformity came into force on St. Bartholomew's Day, August 24, 1662. The celebration of the 250th anniversary of the ejection of the 2,000 Puritan clergy from the Church of England for refusal to comply with its requirements will serve a very useful purpose, if it revives our memory of a stirring chapter of history, and deepens our sense of spiritual obligation to these martyrs of conscience. The Act of Uniformity has had a decisive and far-reaching influence upon the religious life of England, but it is, we think, a mistake to speak of it as having in any sense created Nonconformity, or to indulge the dream that its repeal would destroy the Nonconformist protest. Independency, for instance, does not rest primarily upon

any quarrel with the Established Church about doctrines or ceremonies. It draws its life from a mystical doctrine of the Church of Christ, which permits of no compromise with any system of regulation by the State. If some scheme of Comprehension had been adopted instead of the Act of Uniformity, the Church of England would undoubtedly have gained in breadth and tolerance, but some of the best elements in the Puritan movement would still have been left outside.

* * *

Nor is it correct to describe the exodus of the Nonconformist clergy as a protest on behalf of religious freedom. There were some among them, like Dr. William Bates, who had "a Catholic spirit, and . . . was not for further impositions than the nature of things required, nor for having the Church less free than Christ had left it." But there is no reason to believe that the majority of them would have objected to the most stringent regulations of doctrine and ceremonies, if it had been in accord with their own wishes, or would have stood out for the liberty of others to dissent. They had to learn the priceless lessons of religious freedom by the things which they suffered. They came out, martyrs to conscience, refusing to compromise in any way with the Episcopacy which they disliked, and believed to be contrary to the divine pattern of the Church; and through the hard discipline of martyrdom they entered into an inheritance of liberty of which, at first, they had not dreamed, and learned to refuse to impose on others conditions of religious communion which they abhorred for themselves. In some ways the Act of Uniformity has thus been a blessing in disguise, so true is it that all sufferings endured for the sake of Christ are stepping-stones to higher things.

* * *

THE service which was held in Southwark Cathedral on Wednesday in memory of Miss Octavia Hill drew together a large congregation of men and women who have been her partners in work or her disciples in spirit. It was not so much an occasion of mourning as of gratitude for noble tasks accomplished, and self-dedication to the unending service of human need. Canon Rawnsley, who gave the address, struck exactly the right note. He spoke specially of her deep respect for human character and her desire to help people to help themselves, of her self-effacement in her work, of the abounding affection which lay behind the strictness of her methods, of the radiant happiness of her life, in spite of sorrows and disappointments, and, finally, of the joy she took in dwelling on the pleasure which was being provided for generations yet unborn.

ST. BARTHOLOMEW'S DAY, 1662.

LAST week we gave part of RICHARD BAXTER's vivid narrative of the sufferings of the Ejected Ministers. His account of those who conformed on St. Bartholomew's Day, 1662, is hardly less interesting. It is as follows:—

"The Conformists were of three sorts. (1) Some of the old Ministers called *Presbyterians* formerly, that Conformed at *Bartholomew Tide*, or after, who had been in possession before the King came in. These were also of several sorts: some of them were very worthy able Men, who Conformed and Subscribed upon this Inducement, that the Bishop bid them (Do it in their own sence), and so they subscribed to the Parliament's words, and put their own sence upon them only by word of mouth, or in some by paper. Some of them read Mr. FULLWOOD's and STILEMAN's Books, and could not answer them, and therefore Conformed: for no Man ventured to put forth a full and satisfactory Answer to them for fear of ruine. (Though somewhat was written before by Mr. CROFTON, and after by Mr. CAWDRY and others.) Some were young raw Men that were never versed in such kind of Controversies: some were persuaded of the sinfulness of the Parliaments War, and thence gathered that the Covenant, being in order to it, was a Rebellious Covenant, and therefore not obligatory: And other things they thought were small. Some had Wives and Children and Poverty, which were great Temptations to them: And most that I knew, when once they inclined to Conformity, did avoid the Company of their Brethren, and never ask them what their reasons were against Conformity. (2) A second sort of Conformists were those called *Latitudinarians*, who were mostly Cambridge men, *Platonists* or *Cartesians*, and many of them *Arminians* with some additions, having more charitable Thoughts than others of the Salvation of Heathens and Infidels, and some of them holding the opinions of ORIGEN, about the Pre-existence of Souls, &c. These were ingenious Men and Scholars, and of Universal Principles, and free; abhorring at first the *Imposition* of these little things, but thinking them not great enough to stick at when Imposed. Of these, some (with Dr. MOORE, their Leader) lived privately in Colledges, and sought not any Preferment in the world: and others set themselves to rise. These two forementioned Parties were laudable Preachers, and were the honour of the Conformists, though not heartily theirs, and their profitable Preaching is used by God's Providence, to keep up the Public Interest of Religion, and refresh the discerning sort of Auditors. (3) The

third sort of Conformists, was of those that were *heartily such throughout*. And these were also of three sorts; 1. Those that were zealous for the Diocesan *Party* and the *Cause*, and desirous to extirpate or destroy the Nonconformists: and these were supposed to be the high and swaying *Party*. 2. Those that were zealous for the *Party* and the *Cause* materially; but yet were more moderate (in their private wishes) to the Nonconformists, and did profess themselves that they could not Subscribe and Declare, if they did not put a more favourable sence on the words than that which the Nonconformists supposed to be the plain sence. 3. Those that were raw, or ignorant Readers, or unlearned Men, or sensual, scandalous Ones, who would be hot for anything by which they might rise or be maintained. This Composition made up the Body of the Conformists in this Land, and all this Difference there was among them."

Among the 2,000 Ejected Ministers there were men of varying character and disposition. Our chief source of information concerning them is EDMUND CALAMY's "Account of the Ministers, Lecturers, Masters and Fellows of Colleges and Schoolmasters who were ejected or subscribed after the Restoration in 1660, by, or before, the Act for Uniformity." The general impression conveyed by this book to even the cursory reader is that on the whole they were earnest, well-educated men, whose Nonconformity was "the fruit of close and deliberate thought" and must have left the Church of England sadly impoverished in learning and piety. We transcribe CALAMY's account of three of them, who, if they excelled in gifts, were typical in their faithfulness to conscience.

DR. WILLIAM BATES.

"From *St. Dunstan's* in the West, Dr. WILLIAM BATES. He was generally reputed one of the best Orators of the Age. Was well vers'd in the Politer Parts of Learning, which so season'd his conversation, as to render it highly entertaining to the more sensible Part of Mankind. His Apprehension was quick and clear; his Reasoning Faculty acute, prompt and expert; so as readily and aptly to produce, and urge closely, the stronger and more pregnant Arguments when he was to use them; and soon to discern the Strength of Arguments, if he was to Answer them. His Judgment penetrating and solid, stable and firm. His Wit never vain or light, but most facetious and pleasant, by the Ministry of a Fancy, both very vigorous and lively; and most obedient to his Reason; always remote both from Meanness and Enormity. His Memory was admirable, and never fail'd that anyone could observe, nor was im-

pair'd to the Last at the Age of 74. His Language was always neat and fine, but unaffected; free from Starch, Lusciousness, or Intricacy. His method in all his Discourses might be exposed to the most critical Censurer, His Stile was inimitably Polite, and yet Easie, and his very Voice was Charming. His Conversation was much coveted by Persons of all Qualities, and that even when those of his Character were prosecuted with the utmost Rigours. The Lord Chancellour FINCH, and his Son the Right Honourable the Earl of NOTTINGHAM, had a Particular Respect for Him. The Late Arch-Bishop TILLOTSON highly valu'd him, and would often even after his Advancement to that High Station, converse Privately with him, with great Freedom and Openness. Our Late Blessed Queen often entertain'd Herself in her Closet with his Writings. And tho' one King made shew of a great Respect to him to serve his own Purposes, yet he liv'd to see the Nation Happy under another King, who knew how to value Men according to their real Worth; to whom he was highly acceptable. If Interest would have induc'd him to Conformity, he would not have wanted a Temptation; for there was none, no, not the highest Preferment in the Church, but he might have expected it, either if Merits were regarded, or thro' the Strength of his Interest. He might have been a Dean at King CHARLES' his Return, but refus'd. And might afterwards have had any Bishoprick in the Kingdom, would he have deserted his Cause and Principles. And yet he was not engag'd in the Interest of any Party as such: for He had a Catholick Spirit, and was for an entire Union of all visible Christians, upon moderate Principles and Practices. He was not for further Impositions than the Nature of Things requir'd; nor for having the Church less free than CHRIST had left it. And yet for Peace and Unison's sake, he would have yielded to any Thing but Sin. He was for free Communion of all visible Christians, of whatsoever Persuasion in Extra-Essential Matters if they pleas'd. He vigorously pursu'd the Design of Peace and Union, and an hearty Comprehension, as long as there was any Hope: But at last saw there was no Hope, till God should give a more suitable Spirit to all concern'd: For that when Principles on all Hands were so easily accomodable, and yet there was found in too many a remaining insuperable Reluctancy to the Thing itself, GOD must work the cure and not Man. But his moderation was great to the last; being exceedingly cherish'd by this Apprehension, which had been deeply inwrought into the Temper of his Mind; that the Things wherein only it could be possible for truly good men to differ, must be but Trifles, in comparison of the much greater Things, wherein it

was impossible for them not to agree. His Piety was very conspicuous, and his private Conversation was so instructive, so quickening, in reference to what lay within the Confines of Religion and Godliness, that no Man of ordinary Capacity could hear his usual, and most familiar Discourses, but either with great Negligence, or great Advantage. In his common Discourse with his Friends, tho' he was far from excluding things of common Human Concernment, he yet still discover'd a temper of Mind most intent upon Divine Things. He did not look with a slight or careless Eye upon the Affairs of the Publick, but did consider and speak of them as a Man of Prospect and large Thought, with much Prudence and Temper, both as lying under the Conduct of Divine Providence, and as relating to the Interest of Religion. For the latter Part of his Life his Residence was at *Hackney*, where also he exercis'd his Ministry with great Success. And he there left this for a better Life, *Anno 1699.*"

MR. HENRY NEWCOME.

"MR. HENRY NEWCOME, M.A., of *St. Johns College* in *Cambridge*. An hard Student, and of great Proficiency there, in *Philosophy* and *Theology*. He was first Rector of *Gausworth* in *Cheshire*, from whence, in 1656, he remov'd to *Manchester*, upon an unanimous Invitation to succeed MR. RICHARD HOLLINGWORTH. This Removal was not without its Difficulty, because he had at the same Time a like Invitation from the Town of *Shrewsbury*. He had not been here long before Sir GEORGE BOOTH rais'd the Country for CHARLES II., in which Affair MR. NEWCOME was heartily engag'd, and thence forward continu'd in Great Esteem and Friendship with that honourable Person. He remain'd in his publick Work till '62, joyning with MR. HEYRICK in Classical Meetings with the rest of the neighbouring Ministers, and dispensing all Ordinances in that Numerous Congregation; and afterwards preaching privately at Home and Abroad. And when he could not preach, he wrote many excellent Papers upon several practical Subjects, and dispers'd them among his Hearers, who contributed freely towards his Maintenance, and took great Care of him and his. The *Oxford Act* forc'd him to remove into *Ellenbrook Chappelry*; but he return'd as soon as he could with any Safety, to his Family and Flock. He preached privately till the year '72, and afterwards in a licens'd Place. And at length the People built him a large stately Chapel on the South side of the Town called *Ackers*, which he had not us'd long before it pleas'd GOD to remove him by Death: And he was himself one of the first that was bury'd in his New Chappel, *September 20, 1695*; Aged about Sixty-eight. His Funeral Sermon (in which his Character may be seen at large)

was preach'd by MR. CHORLTON, who also succeeded him. He was a Person of good natural Parts, cultivated by an extraordinary Industry, which began very early, and continu'd all his Life: Witness the many Volumes left behind him, written with his own Hand. He was Master of a large Stock of solid Learning and Knowledge, always ready for Use, but never for Ostentation. His Parts and Learning were admirably set off by a singular Fitness for Friendship and Conyersation, in which he was amiable above many. His Temper was sincere, candid, and generous. His Discourse ingenious, innocent, facetious, and instructive. His Deportment grave, yet sweet and obliging. A most sincere and inartificial Humility at once hid, and adorn'd his other Excellencies. His moderation was known unto all Men, that ever knew or heard of him. He had both a large Charity, and a great Veneration for those that differ'd from him, if they were Men of Worth, and unblameable in their Lives. They can testify this, that knew what a fair and amicable Correspondence he maintain'd with many of the conforming Clergy, to several of whom this good Man's Name was perhaps as precious, and his Society as grateful, as if he had been one of their own Stamp. But his peculiar Excellency was in Preaching. His Sermons were practical, plain, and discursive, full of holy Zeal and Fervour, and an Eloquence without any Labour of his own, not imitable by the greatest Labour of another. He had a strange way of insinuating, and winding himself into his Hearers Bosoms, whose only regret hath been that the Sermon must soon be at an end. An eminent Divine once hearing him said, *If I had this Man's Tongue, I could not Scape being proud of it.*"

MR. OLIVER HEYWOOD.

OLIVER HEYWOOD was born in 1629 and was educated at Trinity College, Cambridge. In 1652 he became minister of Coley Chapel in the parish of Halifax, where he continued to preach until he was suspended in 1661 for not using the Book of Common Prayer, and finally silenced in 1662 by the Act of Uniformity. In November, 1662, he was publicly excommunicated in Halifax Parish Church, and thenceforward was a special object of official persecution. CALAMY gives the following account of his frequent conflicts with the officers of the law:—

"Going afterwards to Hear at *Coley Chappel*, the Church-Warden ordered him to leave the Place, because he was an Excommunicate Person; but he made bold to continue there till the Worship of GOD was over. In 1664, came out the Writ *de Excommunicato Capiendo*: But he was not taken. He kept himself private, and held on preaching to a few at his own House; now and then only, preaching in some publick Church, where

there was a vacancy, with the leave of the Church-Wardens; in which Course, he met with no molestation. Upon the coming out of the Five Mile Act, he left his Family, and went into *Lancashire*, and *Cheshire*, and other Parts; and for some time kept mostly Abroad; returning Home but now and then; and that very privately. But when the Edge of the Act was a little worn off, he took more liberty; and preach'd often publicly in *Idle Chappel*, *Bramhup Chappel*, *Bramly Chappel*, *Farnly Chappel*, *Morley Chappel*, *Pudzey Chappel*, and *Hunslet Chappel*; and did much good. An. 1669; preaching Occasionally in a private House near *Leeds*, he was disturb'd and carry'd before the Mayor, who treated him like a Fury. He ask'd, Whether he had not been once in their Hands already? Mr. HEYWOOD answer'd he was never in Prison, but once for the King in Sir GEORGE BOOTH's Rising. He was at length carry'd away with Lanthorns to the Gaol call'd *Capon Hall*, and there put into a Room like a Swinestye, having nothing in it but heaps of Straw. But the next Day he was releas'd again, and treated by the Mayor with a great deal of Civility, upon the Interposition of some of the honest People of *Leeds* on his behalf. In *July* the same Year, he preach'd to his Old People in *Coley Chappel*, upon the absence of Mr. HOOLE, who was then Minister, and at the desire of many of the People. For this, a Warrant was issu'd out to distrain upon Ten Pounds worth of his Goods, and Warrants were also granted against others, as Hearers at a Conventicle. Mr. HEYWOOD's Goods were seiz'd, but could not be sold, for nobody would buy them, and they prov'd very troublesome to those that receiv'd them. But King CHARLES his Indulgence, soon after, gave him and his Brethren respite from such Severities. May 8, 1672, he had a Licence for preaching sent him without seeking for it. After which, he preach'd often at *Alverthorp*, near *Wakefield*, at *Lasset Hall*, at *Sowerby*, at *Watley*, and many other places, on the Week-days, as well as to those of his own People near *Coley*, that were still for adhering to him: on the Lord's Days, upon the calling in the Licences, he was oft disturb'd. And upon Aug. 15, 1680, he was again cited into the Consistory Court at *York*, together with his Wife, and several of his Neighbours, for not going to the Sacrament at the Parish Church at *Halifax*. For Contempt in not appearing, they were all *Excommunicated*; and the *Excommunications* were read in *Halifax Church* on Oct. 24 following; but keeping private, the Storm soon blew over. It was customary in those Parts, about this time, for Warrants to be issu'd out by the Justices at every Sessions, and sent to the Constables in their several Parishes and smaller districts, that they might take along with

them Three or Four sufficient Townsmen, and search suspicious Places for Conventicles; and if they found any, to carry the Preacher and chief of the Hearers before the next Justice; by which, many had a Sword put into their Hands to disturb their quiet Neighbours. But the generality of the Officers gave notice of their coming beforehand, and so made no discoveries; by which means the Success of this Design was effectually prevented. Whereupon the Justices order'd certain Bailiffs and Catches to execute the Warrants. They were more forward and more successful. By their means Mr. HEYWOOD receiv'd much trouble: He was indicted for a riotous Assembly in his own House, at the Sessions at *Wakefield*; and had a fine of £50 impos'd upon him; for refusing the Payment of which, and for not finding Sureties for his good Behaviour (*i.e.*, his forbearing further preaching) he was sent prisoner to *York Castle*; where he had both an expensive and troublesome Confinement; from which he was not freed without much difficulty. After a fatiguing troublesome Life, at length he Died, May 4, 1702, in great peace, and full assurance, and without any sensible Pain or Sickness, in the 73rd year of his Age."

LIFE, RELIGION & AFFAIRS.

MAN AND METAPHYSIC.

BEFORE magic, before religion, before morality, came that which seemed the last—namely, metaphysic. The first child in time, and the child of the present day, were born with the speculative spirit—the innate passionate hunger for knowledge about origins and ultimates. Humanity has been so constituted that from the very beginning it proceeds to inquire, to ask questions, to seek clues, to pursue suggestions, to get behind things, to reach the bed-rock somewhere of some final foundation. Difficult, unanswerable, problems occur to the youngest as well as to the oldest of us every day. We find ourselves at birth in a universe of infinite paradox. Life presents itself as a problem to be solved as best we can. We commence our attempts at explanations by searching for causes or ends, antecedents and consequences. We establish relations definite or indefinite, necessary or hypothetical, between persons and things—though at first these two, in the early Animism which we inherit through the racial memory, these two appear hardly distinct and more or less one. What is the meaning of the world? How did it all arise? Why do we all suffer so much, even the innocent—and the weak perhaps more than the wicked? The small philosopher, not yet in his teens, must philosophise, or get to the bottom of things, if they possess any bottom.

Possessed with a devouring curiosity, an insatiable appetite for information, he originates experiments with callous unconcern alike on the animate and inanimate. It is not cruelty, but pure and simple thirst for knowledge, an elemental inquisitiveness at once his principle of progress and danger. His inexorable inquisitiveness consumes him, conditions his life, controls his actions. He destroys, he breaks heads and hearts, in the cheeriest and most irresponsible way. His pathway to the light is a road of ruin, fractures and fragments. He must realise, discover, individualise himself, although at a bitter price and the expense of his dearest relations and friends. Practically he hopes, however unconsciously, to find the First Cause, somehow and somewhere and sometime to knock against God. Already the eternal quest of man for the permanent amid the impermanent has begun. Is the Maker kind or cruel, reasonable or unreasonable, when pain and sorrow and sickness abound and superabound? "My friends, you must understand that the Almighty in His public and judicial capacity must be compelled to do many things, which in a personal and private capacity He would be ashamed to do." The intelligent boy with the love of excuses and explanations may meet the Scots minister here on common ground. Wishing to believe that God is a good Father and a God of Love, he is very jealous for His honour, and would almost lie at first to save appearances. Just as in primitive times, the wrong act of any individual involved the whole tribe and made that morally responsible, so the young philosopher feels at first to disparage the Creator is to disparage him and everyone else—an insult and injury to the race. If there be a God at all He cannot possibly behave in a petty, partial, revengeful or arbitrary way. Not for vengeance, but for vindication of His Divine government, does He order things.

Now here we have a rudimentary metaphysic, in the desire and endeavour to ascertain fixed rules in the cosmic flux or guiding principles. The religion of the rudest savage contains at the back of it a blind philosophy attempting to reduce chaos to harmony and darkness to light. The ultimate rationality of things was ever an invincible belief of man. To confusion exists a key, above the wildest licence rules a law, behind the veil of competing and contradictory phenomena, resides a strong and stable reality which in the end holds the reins and disposes aright. Caprice does not reign. Evil, the disturbing and intrusive factor, may be confronted and will be overcome in the end. Things are not always or entirely at sixes and sevens. Whether we decide to settle our difficulties by the Chemistry of the Proteids or some mechanical system, or by what *Drews* calls a "Semitised Theism," or by the Blessed Trinity, we must rationalise the universe and give it unity and a real content. Schelling, according to S. T. Coleridge's account of the former's self-differentiated Absolute, had his explanation, and S. T. Coleridge his own equally absurd, with his Paternal Ipseity and his Filial Alterity. The trained metaphysician employs his particular method, and the man in the street his method. But both philosophise, inductively or deductively,

logically or illogically. In the markets and open spaces of Byzantium, or in shady recesses, the common people or workmen were not seldom accustomed of old to discuss difficult theological questions about the Trinity or the Second Person. And, though the labourer or mechanic of to-day does not dispute about such points, he has his own class of problems to which he applies a rough and ready metaphysic. He digs below the surface and the cant or catchwords or party-cries of the period, and endeavours to touch bottom. He wants to systematise in his rude, crude way, and escape from the poisonous atmosphere of falsehood and intrigue and mystification. He may not be acquainted with Huxley's Epiphenomenalism or By-Product, or Herbert Spencer's Unknowable, but still he contrives to frame a working theory, and if it does not cover all the facts of his case he proceeds to find another. His philosophy might not pass the academic judgment of the schools, but it suits his needs and answers his purposes. He does not worry himself about the irremissibility of post-baptismal sin, or even try to believe doctrines incapable of proof because they are alleged to be good for him. He only demands more light, and endeavours to reduce the seeming disharmony to something like law. He possesses a keen eye for points, whether for or against him, and gets a workman-like grip of great principles immediately. Quick to detect a non-sequitur in a party speech, he carries a strenuous logic with him into his labouring life and the relations between the employer and the employed. Show him good cause for a certain measure, and he will embrace it. But as soon as he perceives a particular clause or remedy so-called goes without the least justification of right or reason, offending both morality and common sense, his metaphysic comes into play, he probes and probes through the crust of misrepresentation till at last he sets his foot firmly down on some ultimate fact.

We want some standing ground from which to jump off. The mind, considered psychologically, appears to start on its earliest course with a metaphysical mould or framework, or with the dower of certain metaphysical assumptions. It has been often said and said truly, that we bring to all our studies, whether philosophical or scientific, particular preconceptions which inevitably bias all our inquiries. Does not this confirm our statement? Ritschl began by denying metaphysic, but ended by building upon it as a foundation. It may even be alleged that he made too much of it and too little of morality. At least he affords a conspicuous example, witnessing to the triumph of ultimate principles. The persons, Pragmatists and others, who object to the "Infinite" and the "Absolute," and minimise God thereby, make their limited experiences the measure of Final Reality. Raw consciousness and its testimony must be held not as merely subjective, but trans-subjective, or open to Divine or elemental impressions from the super-consciousness. Thought, in the savage and the child alike, falls into the forms that speculation requires. The spirit at once proceeds to try its wings. These grand forms, nevertheless, may be

and usually are associated with the wildest crudities and absurdities, because logic (a later growth) has not yet been able to define and restrain, and quantify all its predicates. We do not mean to allege that the infant at the breast babbles metaphysic, as some nurses suppose it babbles Hebrew. But the child of tender age finds himself obliged to think his way along, and feels it (if groping in the dark, timidly and tentatively) by a kind of simple philosophy. Increasing knowledge only proceeds along the metaphysical lines mapped out by the baby's inarticulate speech. Those who detest the name, such as business men and men of affairs, cannot except themselves here, and cultivate the thing. The more practical they are, the more metaphysical. They are unable to get away from their nature, or to outleap their shadow. The successful merchant is the man who looks farthest and deepest into trade, and takes the farthest forecast. Nothing to him appears a trifle, and a straw may tell him something of the main stream as well as the commercial bearings. He penetrates below the surface, he throws his thoughts ahead, weighing the probabilities of this and of that conjecture, and really appeals, if unawares, to the philosophy or final principles of exchange or demand and supply. He may be entirely ignorant of the academic political economy, but he must construct one for himself. That is to say, when he speculates, he speculates not merely in goods but in commodities of thought, or in the known and proved metaphysic of his life and business. And all the time he may be denouncing philosophers as the most impractical of men, when they positively show themselves to be the most practical and merely trust the natural and irresistible trend of the human mind—which insists on looking before it leaps. And what shall we call this but metaphysic? It means a direct adaptation, or a spiritual response to a spiritual world. Confronted and impinged upon at all points by a transcendental universe, the mind reacts in the same manner. Deep calls unto deep, height to height, metaphysic to metaphysic. There exists no escape from this appeal—action and reaction.

"And thought leaps out to wed with thought,
Ere thought can wed itself with speech."

F. W. ORDE WARD.

PEBE AND PHINEAS.

MANCHESTER in the days of that "Sacred Majesty" Charles II. was a very different place from the famous world-city of to-day. Its main thoroughfare, Market-Stead-lane, was a narrow street of quaint black and white houses. The stocks and the whipping-post stood in the market-place. In what is now the fashionable shopping district there were cornfields in which, once a year, a great fair was held. The moated mansion of the ancient family of the Radcliffes of the Pool was nearly opposite the site of the present Exchange. The only public place of worship in the town was the Collegiate

Church, and every form of religion but Anglicanism was prohibited by law. Yet there were Nonconformists who defied the danger of fine and imprisonment. Some of the best spirits of the Church of England had been driven forth from its Communion by the Act of Uniformity of 1662, and were harassed by the Five Mile Act and similar exhibitions of the evil temper of the authorities in Church and State.

Amongst all the sects the stoutest and extremest were the Society of Friends. These followers of George Fox dissented from the most cherished conventions, social and religious, of the Established Church. When they met the Lord of the Manor of Manchester they would not uncover to him, as "hat-worship" was an abomination in their eyes. If a Quaker had to speak to the Warden of the Collegiate Church he used "thee" and "thou" as freely as if he were speaking to the bellman of the town. He sometimes called the Anglican Church building a "Mass-house," and regarded the Anglican ministers as "hiring priests." When the magistrate wanted the Friend to take the oath as a witness or to swear allegiance to the "Sacred Majesty" of Charles II. he refused. He would not pay tithes. He would not be married at the "steeple-house," nor would he let his children be "baptized" there. He suffered the spoiling of his goods with resignation and imprisonment with a cheerful mind. And withal he prospered. He was steadfast, honest, punctual, and no man was deceived as to the quality of his goods. However much his "orthodox" neighbours might dislike his religious views, there was no heresy in the wares sold over his counter.

Thus it came about that the shop of John Abraham, a "valuable Friend," was thronged with customers on a certain day in 1669, when there came into it a pretty little girl of nine with some cherries in her apron. Phineas Pemberton, a determined young man of twenty, was at the moment speaking to a fellow-apprentice. Phebe Harrison said to her mother, "I have a mind to give one of these young men some cherries." "Then give to both," was the wise advice of the matron. But the child had a wilful fancy and replied, "No, I will give but to one." She made her way through the group of customers, and before Phineas was well aware, put some cherries into his hand. The young man was naturally surprised by the action of the unknown child, but asked her name and "retaliated her kindness" with a paper of brown candy.

Such was the first meeting of Phebe Harrison and Phineas Pemberton.

Phineas Pemberton was young, but he had a strength and firmness of character beyond his age. He was born in that year of trouble 1649-50, and before his apprenticeship was ended had occasion to show of what metal he was made. His master, John Abraham, was a Friend, and Phineas had deeply imbibed the spirit of George Fox. John Abraham, before going to Yorkshire, was to attend a Meeting at Blackley, at the house of Edward Dawson. He went early, and told Phineas to follow and bring with him a coat he needed for the longer journey. As Phineas

went on his way he was stopped by the "constables, overseers and such like" whose duty it was to make the people of Manchester go to the parish church whether they wanted or not. They demanded to know where he was going, and received only for reply, "Thither as I was going I do intend to go." They hindered his farther progress, but said he might return home if he would promise to keep in all day. "I will make no such promise," was the unflinching reply of Phineas. Upon which they took him prisoner and told him that after the church service was over they must take him before the Justices of the Peace. But when these officers of law and order had finished at what the Quaker youth styled "the Mass-house" they intimated their willingness to let him go his way for a payment of three shillings.

"I have none to give on that account," was the reply.

"If you will borrow one shilling of your mistress we will get you off if we can."

"I have none to give nor will I borrow; nor are you likely to have any of me."

A kindly bystander proffered to lay down a shilling for him.

"I shall not take thee as my friend nor restore anything again if thee lays down anything for me," said Phineas.

Seeing him in this spirit the constables said they would not take him before the magistrates then but would send for him the next day. Thus liberated, Phineas proceeded to the Meeting at Blackley. But the next day, when the constables called, Phineas was in Cheshire on his master's business. On the Tuesday they found him at home and took him before a certain "Justice" Haworth, a Justice of the Peace. Phineas came into this august presence with his hat on. The constable was ordered to take it off his head.

"Why may I not keep on my hat as well as my shoes?" asked Phineas, but to his question there came no reply, so he took the hat from the table and put it on his head again.

"Whither were you going on the Sabbath day?" Haworth next asked.

"My master was some miles out of town, and was to go forward on his journey the next day following, and I was ordered to take his coat after him."

Then the wily justices wanted to know where John Abraham was gone, but Phineas refused to say.

"I will make thee."

"Thou canst not compel me to reveal my master's secrets."

"Were you at any church?"

"I was."

"What did you do there?"

"To worship God."

"It is enough; he shall either pay his five shillings or go to jail."

"Hard sentence," said Phineas, "that I must go to jail for worshipping God."

"Who was with you?" asked Haworth.

"I refuse to tell," was the young Quaker's reply.

"If you will come to the parish church I will pass this by for this time," then said the magistrate.

"I shall do as I have done."

The magistrate then produced a Bible

and required Phineas to be sworn and to give the name of those who were at the Conventicle.

"We were at no Conventicle," returned Phineas, "we were there truly and really to worship God and not under any colour or pretence. I will not swear at all."

"Constable, take notice he refuses to swear for the King."

They locked Phineas up for half an hour and then the constable came and said he would be let out for two or three days, but gave him a last warning in the ominous words:

"This is the second offence, and if you offend again you will be hanged."

Let us hope that the magistrate upon whom the law had placed the odious task of suppressing Nonconformity did not intend to proceed to extremities. The steadfastness of Phineas was his safeguard.

Phineas did not see the damsel of the cherries for four years. Once she came to John Abraham's shop door, but from shyness or some other motive did not come in.

In 1674, at the age of 24, Phineas went to Bolton and opened a shop on his own account, and there he again saw Phebe, who then appeared lovely in his eyes. Perhaps the vision of the child with the cherries had remained with him. Who shall discover the affinities of love? For a time nothing was said as to an engagement, for she was still a child. Phebe was of a delicate constitution, and was sometimes away from home and under medical treatment. She even made a journey to London, a great undertaking in the seventeenth century. The affections of Phebe and Phineas were now fully declared. The parents approved, and in Phebe's absences they had the consolation of corresponding with each other. Here is a fragment from one of Phineas's love-letters:—

"In the renewings of living love thou art very dear unto me; and by the cords of the same am I drawn very near unto thee, so that thou art become exceedingly estimable unto me. I have this day received the tender salutation of thy love, which is the third time I have heard from thee since thou went; whereby I do understand that thou art well every way, of which I am very glad not only in hearing thereof, which is very pleasant and much refreshment, but by an inward sense that I have of thy growth and prosperity in the Truth which is more than all."

The course of true love ran smoothly, and Phebe and Phineas were married November 1, 1676, at the house of John Haydock, in Coppull, near Standish. The bride was only 16; the bridegroom 27. Early marriages were commoner then than now. Their first child was a girl, who died at the age of four—a lovely spirit in too frail a tenement of clay.

Phebe's father was James Harrison, of Bolton. On November 9, 1679, he was preaching in his own house when the constable came "and pluckt him away." He was fined, and his goods to the value of £10 19s. were seized in satisfaction. Phineas and Phebe were both at this Meeting, and their fines resulted in the seizure of goods to the value of £4 15s. 4d.

In order to secure the conviction there was a meeting of justices, informers, and witnesses, whose eating and drinking on that particular afternoon cost fifty shillings. One of the under-bailiffs was so drunk that he fell down in the street and died shortly after.

In the summer of 1682, about a week after the coming of William Penn in Pennsylvania, a number of Quakers landed at Choptank, in Maryland, and amongst these pioneers was Ralph Pemberton, of Radcliffe Bridge, Lancashire, a man of 72, his son Phineas, and his daughter-in-law Phebe and their two small children. The site of Philadelphia was still a wilderness of wood and water. Phineas purchased land on the Delaware, near the present town of Bristol, but sixteen years later he removed to the place which received the name of Pemberton Farm. A son was born to him in 1684. Phineas was clerk to the Yearly Meeting of Pennsylvania, and in 1697 was Speaker of the Assembly. Perhaps the rough life and hardships inevitable to the settlers in a strange land may have undermined his constitution; he did not reach old age, but died on New Year's Day, 1702, aged 52 years. And the well-beloved Phebe predeceased him. Her father, her husband, her father-in-law, her son, and her three grandsons were all active and useful members and ministers of the Society of Friends.

In his last years the thoughts of Phineas Pemberton turned back to the days of his youth, and he wrote an account of his life, of the little damsel's gift of cherries, of the persecutions to which the Quakers were subjected, and of the winning of his young bride and the happiness of their married union. In that manuscript to show their "innocency and love" he transcribed some of the letters that passed between them before marriage. Here is Phebe's first message to her future husband:—

Chester, 19th of Third Month, 1675.

My dear, well-beloved friend Phineas Pemberton, whom I most dearly salute and embrace in the arms of dear love—Even that love which is undefiled and without end do I salute thee, my dearly beloved, who art as near to me as my life, and as pleasant unto me as sweet-smelling odours. My dear friend, by this thou may know that I am pretty well recovered, blessed be the Lord for it. I was very glad to hear from thee, dear Phineas, I have little more at present, but that I am thy very loving Friend

PHEBE HARRISON.

A pleasant but also a pathetic picture is that of Phineas Pemberton, old before his time—from useful labour and honest hardship—turning over the faded leaves of those letters written long ago by the maiden of his choice—the true wife who had been his helpmeet in many difficulties and trials. He looked back to the past and forward to the future with equal peace and constancy. For Love is the Light of Earth and of Heaven, the Morning Star of Time and the Sun of the hoped-for Eternity.

W. E. A. Axon.

THE NEW SPIRIT IN EDUCATION.

THERE is an idea abroad that much of the money spent on education in this country is wasted. The case of every illiterate urchin who figures in the police court reports is eagerly seized upon to support this view, and the taxpayer shrugs his shoulders in confession that he knows things are bad, but that he is powerless to effect an improvement. When an attempt is made to form an opinion on the subject by consulting those who have an inside knowledge of the people's schools, there is little unanimity in the testimony. The truth is, that the struggle between the old and the new is reaching an acute stage in education, as in other departments of our national life. At such a time, the pessimists are generally to be found in two opposing camps. There are the idealists, who condemn the prevailing system root and branch, and the upholders of tradition, who cast longing glances towards a past which is rapidly disappearing. In the camp of the idealists are to be found men like Mr. Holmes and Sir John Gorst, the pioneers of the new order. Their complaint is that the changes which are being inaugurated do not meet the needs of the case. They can only discern the dawn where others acclaim the full blaze of day. Opposed to these are to be found a vast crowd whose outlook has been restricted to the narrow avenues, hedged and circumscribed, in which they have been permitted to walk. They have become so accustomed to this limited vision, that they view with alarm the attempts that are being made to allure them into an unknown country. In the days of the Revised Code, the ground to be covered was mapped out with an exactitude that left no room for uncertainty. The ukase "Do this" was in most cases obeyed with almost slave-like submission. Indeed, it was not safe to question the suitability of the syllabus which had been laid down, as many a teacher discovered when he dared to suggest that "my lords" were not always infallible. The fiat had gone forth, and the business of the teacher was to mould the human minds upon which he worked according to the regulation pattern. The period of payment by results has gone, but the teachers who have survived are still haunted by the hideous nightmare, and are in many cases afraid to avail themselves of the comparative freedom now granted to them. They are far too ready to interpret advice as a command, and to subordinate their own opinions to those of their numerous guides, who too often leave out of account the special circumstances in which every teacher is placed.

Any attempt to outline the new movement in education would be incomplete which omitted to mention the increasing importance attached to physical culture. A single incident will serve to show the strong tendency in this direction. At a recent conference of London teachers, a subject which occupied an important place was "Deep breathing and chest expansion." The system of medical inspection by which, in the course of a few years, a complete record of the physical condition of every child who passes through our

national schools will be available, is not the least revolutionary step in this age of innovation. The new methods demand, however, a change in the mental outlook of the child which is no less radical. The so-called education, the main object of which is the mechanical acquisition of unrelated facts, is fast becoming discredited, although it still survives in some quarters. In its place there is an endeavour to enable the child to discover the relation in which he stands to the world into which he has been born. His education is no longer conceived as a thing apart from his everyday life. The success of the teacher is to be measured, if, indeed, such a thing can be measured, rather by the habit of mind which he has fostered than by the amount of information he has imparted. In short, the main function of the teacher is held to be, to direct the pupil on his path of discovery, rather than to lead him over the beaten track of tradition. Herein the new spirit is at least as old as Rousseau, as the readers of "Emile" will remember. But, whereas Rousseau confessedly sketched an ideal education for a specially favoured pupil, the aim of our present day reformers is to reduce the ideal to practice in classes of at least forty children, drawn from the homes of clerks and labourers, well paid artisans, and ne'er-do-wells. Truly a task to be undertaken in no light-hearted manner.

It is hardly necessary to point out that such an ideal demands of the teacher a mental equipment far beyond that which was deemed sufficient under the old régime. The teacher, whose main qualifications consist in his ability to reproduce a miscellaneous mass of useful knowledge which he has taken considerable pains to acquire, naturally finds himself somewhat bewildered by the new demands made upon him. Such a parade of learning, however extensive in its scope, is no longer regarded as the chief end of education, or even as the means to an end. Indeed, it has been suggested that no fact should be presented to the child unless its significance can be made clear. At first sight the proposition seems reasonable, but a little consideration will show the impossibility of a mere mortal living up to such a standard. Which of us is capable of explaining the full significance of the French Revolution, or even of the Civil Wars in our own country? In cases such as these, as, indeed, in most of our strivings after truth, we have to be content with approximations. The principle is, however, on the whole, a sound one, and should be ever borne in mind by all who are engaged in educational work. It is certainly one of the root-ideas of the new movement.

The apostles of the new order are not without their shibboleths. It is impossible to travel far on the road with them without being reminded of the importance which they attach to "correlation in studies." In this respect they agree with Emerson that

Nothing is fair or good alone.

The partitions which were formerly supposed to separate one subject from another are being broken down, nay, their existence is being stoutly denied. The par-

ticular compartment in which the teacher is engaged may be labelled history, but there are many doors which must be opened before the inner meaning of history can be laid bare. Problems of race, climate, ethics, religion, social and political economy, must be encountered. Art and literature assist in creating the historical sense which is indispensable. It is perhaps immaterial from which side the subject is approached; it is soon found to be all-embracing, and full of vital human interest. The object, then, of the new education is to approximate towards a unity of aim in educational methods, to unfold to the child as much as he is able to grasp of the significance and inter-dependence of the many aspects of life which are presented to him. Occasionally the passion for the co-ordination of studies assumes a somewhat grotesque form. An instance occurs in a recent report on the teaching of arithmetic, in which the suggestion is made that English composition might be linked on to mathematics, by requiring the child to explain in good English the processes by which he has arrived at his results. This example shows the danger of over-emphasis. Such teaching is apt to degenerate into a vague, pointless dissertation which can only encourage the scrappiness which is so characteristic of the information of the average man. The moral of it is, that it is possible to deal with our principles in too tender a fashion. Even when principles are concerned, we need to remember that "nothing is fair or good alone." We must be master of our principles, or they will master us.

And the modernists recognise this, for side by side with their advocacy of co-ordination is to be found a strong plea for specialisation. Truth is one, but it is many-sided, and every side is to be studied exhaustively. The specialists already at work in certain elementary schools of the best type are engaged in teaching such subjects as science, drawing, and domestic economy, but such teachers are relatively few in number. There is, however, a strong feeling among those who champion the forward movement in favour of extending the system so as to make every member of the school staff a specialist in one of the "ordinary" subjects. The system has its dangers, but we are not at present concerned with them, we only chronicle the fact. As we have already intimated, the function of the modern teacher is rather to direct than to lecture. Mere book knowledge is not sufficient. The teacher's *ipse dixit* must be used more sparingly than heretofore. Outdoor work is to be indulged in as far as possible. Observation and experiment are to be the chief guides. It is seriously contended that a rain gauge and a weather vane should be supplied to every school, that a special room should be set apart for the teaching of geography, replete with everything which may serve to illustrate the subject. The teaching of number is to be co-ordinated with geometry, and reinforced by contact with actual measurements made by the child. Confronted by similar requirements in all the varied subjects of the time table, it is evident that the average teacher is not sufficient for these things. Granted that he has

the ability, he has not the necessary time. The only way out is by specialisation.

Little need be added by way of criticism. Enough has been said to show the direction in which the modern pedagogy is proceeding. There is much running to and fro, and much diversity of aim, but all are agreed on one point. The first step to any real improvement is the reduction in the size of the classes. This is necessarily a slow process, on account of the additional expense to the overburdened ratepayer. After all, the chief question for the nation is the effect which the new methods will have on the formation of character. Whatever this may be, it will be none the less lasting because of its indirectness. The intentions of the new theorists are to assist in rearing a generation that shall be strong and self-reliant, and capable of taking an intelligent interest in the world around them. About the direct teaching of morality and religion our theorists have not much to say. Their lips are to a great extent sealed. No special training would appear to be needful for what is generally admitted to be the greatest of all tasks. In this department the dilemma of the teacher becomes still more perplexing with the advance of the new methods. How can he reconcile the rationalism of treatment of the secular subjects with the dogmatism and bibliolatry which are demanded of him in the religious sphere?

A TRAVELLING TINKER.

THERE is gipsy blood in his veins. His skin is swart, his eyes sloe-black and furtive. He is only of some twenty summers, but is master of his simple craft. The Prince of Wales' Feathers, splashed in white on a green background with the appropriate motto—*Ich Dien*—in red uneven lettering beneath them, emblazon the signboard of the five-wheeled hand-cart which also records that grinding, china-rivetting, umbrella-mending and soldering are "done here." Of the grinding this is necessarily true, but of the rivetting, umbrella-mending, soldering, and occasional rush-bottoming of chairs, *somewhere* would have been a more accurate description.

It did not cost more than a few shillings to set him up. The complete outfit of the profession is represented by the light, easy-going hand-cart aforesaid ornamented with shining brass knobs to give it a smart and spick-and-span appearance. The knobs are polished to their highest capacity of splendour; no housewife keeps her hearth more burnished and bright. The tinker wears an apron spotlessly white; he is his own laundryman, and dries on the handiest hedgerow. The three inner wheels of the hand-cart, the fly-wheel, the stone-wheel, and the glaze-wheel, together with spindle and pulley, work smoothly at the firm regular pressure of the treadle, and sparks fly off in "copious golden showers," as he delicately yet firmly turns the blade-edge to the music of "the low hoarse purr" of the stone.

In the lower regions of the vehicle hangs

in a smoke-blackened tin a "penn'orth" of coal to heat the iron for soldering. In winter he can usually discover a hospitable cottage fire—no good dame will refuse him—but in the summer, when housewives' grates are empty, he needs to stock his own coal. A few small pieces suffice which he picks up en route "without money and without price."

The cart is fitted with the various indispensable conveniences, a rude workbench, a rough-and-ready wooden vice, a diminutive watering-can with spout bending over the stone, and, chief of all, the tool-box with file, and nippers, and drill, and solder-iron, and wire, and gum, and spirit of salts, and the various other requisites of the grinder, tin-man, rivetter, rush-bottomer and umbrella-mender. The gum, together with certain ingredients, is for application to the leather band of the glazing-wheel to prepare it for the polishing and finishing off of the work. The spirit of salts (with zinc infusion) is for fixing the soldering.

He had made the hand-cart and all its fittings himself and takes a natural and honest pride in his handiwork. He loves it as an engine-driver his engine or a coster his barrow—this inseparable companion of his toil. He is not gifted with expedition, being of that *dolce far niente* temperament which lets time wag merrily by. He has a knowledge and love of the country through which he passes such as only the most careful and leisurely and intimate observation could have acquired. He knows the call and flight and plumage of every bird, the texture of the bark and the leaf-tracery of every tree. He knows where the brambles of the wild raspberry hide in the wood and the winding courses of the streams. Nevertheless, the lad applies himself steadily to his calling after his fashion and earns with the veriest ease an average of 30s. a week in quietness and in confidence. His price is 3d. a rivet, and you can't get it done for less! Of the skilled trade of china-rivetting he is the sole representative afoot in these parts, and fears no rival on the road. His itinerary is fixed, and he means, if he can, through life to abide by it. In this he differs from others of his calling who tend to be vagrant and shift and unreliable. But he is a good workman, and this is a large asset toward permanence. So, for fifty years if luck will have it, he will tramp the same roads with his five wheels, a familiar figure in the hamlets and country towns through which he passes at fairly regular intervals, a trusted servant sure of jobs. His wages will not increase with age, nor are they likely appreciably to diminish. There are no prospects in his profession, but security and contentment are his portion.

He is a happy man, this sworn brother of the pedlar. He has the open-air life that befits his gipsy nature. He is master of an ancient craft. Sparks flew when the first savage scraped iron against a stone. The tinkling (from which he derives his name) of the tin can he solders was heard by the children of the Age that succeeded the Age of Stone. He can accomplish his allotted task and solicit a further order with a smile of competence. He is sure of a living while pans need mending, knives and scissors need grinding, rush-seated chairs need bottoming, umbrellas let in the

light of heaven, and china slips through the fingers.

There are many who fare further and fare worse than the travelling tinker. Was it not this way that good tinker John Bunyan journeyed on his pilgrimage from the City of Destruction to the Celestial City?

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

PORTUGUESE SLAVERY.

SIR,—The statement issued by the Portuguese Legation, which appeared in your last issue, is interesting as giving us their opinion that all the arguments presented at the meeting of protest against Portuguese slavery in West Africa in June last were "victoriously and absolutely refuted by the Representatives of the Centre Colonial of Lisbon." I am quite sure, however, that their opinion was shared by none who were present at the meeting, outside a small Portuguese group and their British ally, Colonel J. A. Wyllie, and I cannot think that this complacent official assertion will impress anybody who knows anything at all of the subject.

The best answer to the self-satisfied assurance of the Portuguese Legation is to be found in the White Book just issued on "Contract Labour in Portuguese West Africa" (Cd. 6322), which contains official correspondence and papers extending over 117 pages, and a period of the last three years. Many instances might be taken from these important despatches to prove the serious view taken by the British Government of the abuses which the Portuguese Legation dismisses so lightly, but two quotations from the despatches of Sir Arthur Hardinge, the British Minister in Lisbon, may suffice. In one of them, dated October last, Sir A. Hardinge reports having taken an opportunity of urging upon the Portuguese Foreign Minister "the extreme importance of putting an end to the Angola scandals, which had for so long called forth protests from humanitarians throughout the civilised world, and which the Ministers of the Provisional Government, shortly after the revolution of last year, had themselves so unsparingly denounced." He added that he had "heard serious complaints in official circles at Brussels of the way in which slaves were kidnapped by Angola caravans from the Kasai district of the Congo, which showed that the charges made did not emanate solely from missionaries or philanthropic sentimentalists." In a later despatch of March last, Sir A. Hardinge reports to Sir Edward Grey another interview with the Portuguese Foreign Minister, when the latter assured him of his Government's desire to terminate all these abuses, but, he said "that the governors whom he had sent

out to give effect to his instructions had been to a great extent paralysed by the power of the vested interests, European and native, which, in effecting the necessary reforms, they found arrayed against them."

These extracts would appear to be sufficient to shatter the self-satisfaction on this subject to which the Portuguese Legation has given expression.—Yours, &c.,

TRAVERS BUXTON,
Secretary, Anti-Slavery and
Aborigines Protection Society.
London, Aug. 19, 1912.

BED-TIME PRAYERS FOR CHILDREN.

SIR,—I am just in receipt of a letter from a mother, asking if I can tell her where she can find "bed-time verses"—in the form of sweet and simple prayers—for young children. Similar inquiries have come to me repeatedly in the past.

Most earnest and intelligent mothers, of whatever religious name, even if not formally connected with any Church, are anxious to instill into the tender minds of their little ones proper ideas of God and their relations to him. As a means to this end they feel, and feel rightly, that nothing is of more value than bed-time prayers, if the prayers can be of the right kind, free from outgrown and objectionable words and thoughts, simple, brief, adapted to the child's understanding, and breathing a spirit of sincere reverence, gratitude, love and trust.

Thousands of mothers in the past have used with their children the old familiar:

Now I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake
I pray the Lord my soul to take.

But to many thoughtful mothers these words are growing to be no longer quite satisfactory; they do not express the thought which they care most to leave in the minds of their little ones as they lie down to sleep at night. What seem to them most fitting for the bed-time hour are not gloomy thoughts about death, and having their souls taken by the Lord in case they die before waking, but something much sweeter and better—thoughts of joy and hope, of thankfulness to God for life and for home and parents and friends, and of trust in the Heavenly Father's care always over them and over all whom they love. Can mothers be helped to find such prayers?

Those that follow have been written at various times in the past with a view to meeting this need.

I.

In my work and in my play,
Kindly through another day
God has led me on my way.
All the good the day has brought me,
Every lesson it has taught me,
I would for it thankful be:
It is all God's gift to me.
All the night-time, while I sleep,
God a kindly watch will keep.

II.

Thanks I give thee, Heavenly Father,
For this day so glad and bright;
Now that evening shadows gather,
Guard me safely through the night;
When the morning wakes in beauty,
Waken me to love and duty.

III.

God gives the shining sun its light,
And lights the stars in the sky at night;
God covers the earth with grass and flowers,
And waters the thirsty land with showers;
God gives me home and friends and food,
And fills my days and years with good.
I thank you, God, for your loving care
Above and around me everywhere.

IV.

Safe in loving, unseen arms,
Now I lay me down to sleep,
Free from fear and all alarms:
God a loving watch will keep.

Grateful for the happy day,
Thankful for the silent night,
Guard me while I sleep, I pray,
Wake me with the morning light.

V.

God made the sky and the sea and the land,
And all things great and small;
He holds the great round world in his hand,
And never lets it fall.
Each night, when I lay me down to sleep,
The world and me he will kindly keep.

VI.

For each new morning with its light,
For rest and shelter of each night,
For food and health, for love and friends,
For everything thy goodness sends,
I thank thee, Heavenly Father.

I venture to submit these verses with the hope that among their number possibly some mother may find something of service to her.—Yours, &c.,

J. T. SUNDERLAND.
Detroit, Michigan, U.S.A.,
August 8, 1912.

[Mr. Sunderland has introduced a subject of vital importance to the religion of the home, in which many people feel the need of help. We shall be glad if some of our readers are prompted by his letter to write to us on the subject and to share their experiences with others.—ED. OF INQ.]

FOR THE CHILDREN.

AMONG THE BIRDS IN AUGUST.

I.

If you were asked, "What are the birds doing in August?" you might safely answer that they were enjoying a well-earned rest. Should any girls or boys who read this page chance to be close observers of birds, they may have noticed that towards the close of the nesting season a great many of them show signs

of hard work, nay, even of overwork. "Nothing to do," says somebody, "but sit cosily on a clutch of eggs if they are hens, or sing a while if they are cocks; then, when the eggs are hatched, fly about in the sunshine, carrying food to the young; is that hard work?" It is hard work, and it undoubtedly tells on the birds. People who have been accustomed to observe the domestic hen very closely can go into a strange farmyard and point, with little hesitation, to certain hens as having very lately brought up a brood. They are thinner than the others, their eyes have a tired, worn expression, and there is a pinched, strained look about their faces; their plumage is not quite as bright and smooth as that of fowls which have had nothing to do but pick up their own food and comb their own feathers. Combing, or preening, is a very important part of a bird's daily business. Each bird carries what we may call its pocket comb. This comb is the bill. When a bird wishes to comb a feather it draws it between the upper and lower mandible, that is, between the two portions of the bill. A hen with from six to a dozen small children to protect, scratch for, and keep warm and happy, has not very much time or energy left for any but the absolutely necessary attention to her own coat.

The warblers and allied birds lead most laborious lives when feeding the brood. In "The Life of the World," by Alfred Russell Wallace, we read of a chaffinch: "In a nest with five young the hen bird fed almost all day from early morning to sunset, bringing mouthfuls of food on an average four times in five minutes. Blue tits worked continuously for sixteen hours a day at midsummer. . . . A pair of marsh tits . . . made 475 journeys with food in seventeen hours. . . . A wren fed its young 278 times in a day."

Imagine yourself living in a holiday camp and having to do—what no one, of course, ever is required to do—cross a road 278 times in one day to buy some small article for the campers. If each errand took two minutes to execute, your task would occupy nine hours and sixteen minutes of your day. Don't you think that after all those hours of monotonous work you would have a right to feel rather fagged? These small birds often have to feed the young for about eleven days before they are ready to fly, and after flight it is necessary to supply them with food regularly for at least two or three days, and occasionally for a longer period.

The constant watchfulness which the father bird exercises during the time when the mother is covering eggs or brood must make no light demand on his energy. I am not prepared to assert that all male birds keep strict and continuous watch at these seasons; but no one can closely study such birds as the peewit, redstart, chaffinch, or yellow-hammer, without discovering that the male is a very alert sentinel, and rarely quits his post. No doubt, in times of drought, when food is apt to be scarce, he knows what it is to remain on duty when unpleasantly hungry. Some males, such as the wood-pigeon, take their turn in sitting

on the eggs so that the mate may safely go away to feed and take exercise. In many species the practice prevails of the cock feeding the hen both on and off the nest. Last May I saw a cole tit very busy helping his little wife to get a meal. The weather was not very warm, and it was too dry a day for insects to be plentiful. These tiny creatures knew that the eggs would chill if left long uncovered, and that dinner must be as brief a business as possible; so the pair hunted diligently. The hen remained in one tree, but the cock ranged further in the wood, reappearing every minute or two with food, which she eagerly accepted. I do not know whether the cock of this species ever helps to hatch the eggs, but no bird works harder when once there are young bills agape for grubs and insects.

Those children who wish to get the fullest satisfaction from the study of bird life must not allow anyone to persuade them that it is not much use trying to learn about birds in August or September, when the foliage is thick and nesting practically over. True, the leaves are many, and, what is a worse hindrance, they are much darker in colour, and admit less light to pass through them than was the case in June. Very few birds sing after July. But if the difficulty of finding birds to study is greater now than in spring, surely the joy and triumph when one makes a discovery, or learns a fresh fact, is all the keener. Who cares to win an easy triumph?

A very few birds lay eggs and rear young even in August. These are not first or second broods, and, as in the case of the sparrow, they may be fourth or fifth. A newly laid sparrow's egg fell out of a nest in the creepers on my house late in July. I once found a yellow-hammer's nest with warm eggs in it at Allonby, in Cumberland, early in September. In the *Manchester Guardian* of the 12th of this month mention was made of a linnet's nest with four tiny birds in it which had been found two days before.

In the first fortnight of this month I saw very young robins, grey wagtails, and thrushes in the trees and hedges, and several times heard the unmistakeable twitter of young birds calling from the nest to the parents. They do not do this until nearly old enough to fly.

EMILY NEWLING.

MEMORIAL NOTICE.

MISS OCTAVIA HILL.

In the course of a sermon on Christian Service at Rosslyn Hill Chapel, Hampstead, last Sunday morning, the Rev. W. H. Drummond made the following reference to Miss Octavia Hill and her work:—

Miss Octavia Hill was one of the noblest servants of the public good whom our time has known. Few have been more closely connected with the social movements for the well-being of the people during the last 50 years. She was in every sense a pioneer, and it is the

measure of her success that we find it hard to realise how much daring and originality there was in her early efforts, and perhaps have passed on to fresh forms of enterprise or new methods of work, building unconsciously on the foundations which she laid.

In early life she came strongly under the influence of Frederick Denison Maurice and John Ruskin. With Ruskin she co-operated in her housing schemes. A friend has described the origin of this movement—it was in 1867—in these words: "The grain of mustard seed from which the sturdy plant of housing reform sprang was first planted in Ruskin's house at Denmark Hill. One day he and Miss Octavia Hill were having a friendly chat, and he lamented the dreariness of life without an object other than the usual daily round. 'I paint, take my mother for a drive, dine with friends, or answer these correspondents,' said Mr. Ruskin, drawing a heap of letters from his pocket, with a rueful face, 'but one longs to do something more satisfying.' 'Most of us feel like that at times,' said his visitor. 'Well, what would you like to be doing?' asked Ruskin. 'Something to provide better homes for the poor,' was Miss Octavia Hill's quick reply. The idea seemed to strike Ruskin, and, turning sharp round in his seat, he asked: 'How could it be done? Have you a business plan?'"

Miss Hill had a plan, Ruskin supplied the necessary money, and it was a success. Miss Hill's methods, the same friend continues, "stimulated legislation, and turned the attention of philanthropists and capitalists in the direction of providing civilised dwellings for the poor. Miss Hill's recommendations and methods have spread to most of the cities and crowded towns of Great Britain, and have been adopted in America and in many European countries." (See "The Life of Ruskin," by E. T. Cook, Vol. II., 118-20.)

But behind the stimulating influence of Ruskin there was another in no way less remarkable. Maurice was one of the greatest and most penetrating religious teachers of recent times. He is sometimes accused of vagueness because he formulated no closed system of belief and announced no finished programme of duties. But that is not the work of the highest religious genius. It creates souls and transfigures human life and becomes a quickening power in all our thoughts and affections. There are many even now who owe their wider vision and their larger hope to the teaching of Maurice, though they may never have read a word of his writings or even heard his name. In all Miss Octavia Hill's work there was a spiritual quality which she owed to these teachers and to the rare gifts of her own nature. It was this which gave her a diffusive power and made her in as real a sense a creative spiritual influence to her generation as a wise and practical reformer.

Many of us here probably know this from our own experience. She helped us to avoid the extremes of a spiritual inwardness detached from the practical facts of life, and an emphasis on surroundings which forgets that man is a living soul and character the most creative thing in the world. This harmony and

balance between the inward and the outward was one of the most remarkable features of her work. In many cases it made men crusaders against social wrong and the hardships of the poor without impairing the delicate respect of their friendship or their invincible faith in the conquering power of the soul; and it encouraged us not to stay our hands in working for cleanliness, and fresh air and open spaces and better dwellings, and the homely virtues of thrift and household piety in the slum areas of our great cities, because the way of legislators is long and tortuous and the day of the millennium is not yet. Nor let us forget how many people have been saved for a true service of humanity among dazzling and bewildering dreams, which often fire the emotions while they enervate the will, by the conviction which was always so powerful in her and her groups of workers, that the plain duties of to-day are the best contributions to the Kingdom of God to-morrow, that it is always worth while to take much thought to be kind. And so it became comparatively easy, without bating one jot of heart or hope for the dawning of the better day, to cultivate the small plot of flowers, and to place beautiful pictures on school-room walls, and to talk to tired mothers about the future of their children, and to see in it all part of the ministry of love and redemption, which every man is to accomplish according to the ability which God giveth.

Let us not lose sight of these things or undervalue their abiding preciousness because the intellectual horizon has changed during the past fifty years, and we are more conscious than formerly that many of the problems, which affect the health and happiness of our vast industrial society very closely, require the restraining influence of law for their solution as well as the heroism of private effort. Every generation must learn the lesson of Christian service afresh, its dedicated love, its "passionate patience," its cheerful self-sacrifice, and it can do so best from the "helpers of the world" who have gone before, whose voices still sound in our ears, whose hands touch ours out of the past. The gratitude they ask of us is that we should continue their work. Their imperishable epitaph is in the hearts of men, whom they have served according to the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.

A friend who knew Miss Octavia Hill intimately writes to us as follows:—

"The loss of Miss Octavia Hill has called attention to the ever-increasing need of personal influence and personal work in a time that threatens to introduce a belief in mere machinery of government or of large organisations.

"She may be said to have owed her training for her work among the poor to three people: her grandfather, Dr. Southwood Smith, who turned her attention to the special needs of the poor for healthier and decenter homes, an interest which was strengthened by her mother's influence; Frederick Denison Maurice, who gave her a peculiar inspiration and encouragement

in her youth, and showed her the links between divine and human sympathy; and, lastly, John Ruskin, who provided the means for those experiments which are specially associated with her memory, and who also encouraged in her the love of beauty which coloured so much of her life. Much has been said in the notices (some very excellent) which have appeared in the newspapers about the work which she carried on in the London courts, and her work of providing open spaces both in town and country; but not enough, perhaps, has been said of her special power of finding the right people for special work and of training them to do that work by her sympathy and encouragement as much as by wise advice. Yet it is on the success of this part of her efforts that their future results must in a great measure depend. And those who know something of her fellow-workers can look forward to the continuance of that union of wisdom and sympathy which is her contribution to the improvement of the conditions of our country."

MEETINGS AND SOCIETIES

HOLIDAYS IN THE LONDON PLAYGROUNDS.

MRS. HUMPHRY WARD'S PLAY-CENTRES.

A FORLORN little Peri stood outside the gate of Paradise, peeping through the key-hole at her comrades on the other side, whose happy laughter could be distinctly heard as they romped about in the sunlight. She had very blue eyes, and very fair hair tied with ribbon of the colour of forget-me-nots, and her rosy little face was a refreshing thing to look upon after a walk through the crowded streets of the East End, where olive complexions and raven locks are so common as to make it hard to realise that one is in England at all. The Peri was sorrowful, as a Peri in such a position always is, for she had missed one of the great opportunities of the day—two hours' fun in the playground of a County Council School between 10 and 12—because she had been obliged to stay at home and "help mother." Poor little woman! Her hands, already coarsened with toil, and obviously not unacquainted with scrubbing brushes and the wash-tub, plainly showed that she was a real "help" indeed! But the case was by no means hopeless, for although the magic portals were effectually barred against her for the moment, they would open again and admit her at half-past two, if she did not fail to present herself at that time. So we smiled upon her encouragingly as we ourselves entered the playground, armed with an official introduction to the superintendent, and left her with this comforting reflection.

The playground was a fairly large one, rather less dreary than such places usually are, although there was not a blade of grass nor the branch of a tree to be seen anywhere. It was a breezy day, with clouds high in the air, and that was a

thing to make the heart rejoice even in Whitechapel. Between two and three hundred girls, big and little, most of them with large dark eyes and dark brown or black hair of most alluring waywardness, which betokened their foreign origin, were playing games in the open space under the shadow of the school-building, or engaged in quiet occupations such as painting, knitting, threading beads and making puzzle-pictures as they sat round tables in the open or in the shelters intended for use in wet weather. Others nursed in their arms younger sisters nearly as big as themselves, or kept motherly watch over tired babies slumbering peacefully in the canvas cots which have been provided by the indefatigable organiser of the Evening Play Centres, in whose mind the idea of filling the London playgrounds with children during the holiday month originated. In a distant corner a number of children were eagerly waiting for a turn on the swings; several more were making themselves happy with hoops or skipping-ropes. It was a cheerful scene—one that compensated in some slight degree for the painful sensations which a visit to the East End inevitably awakens in a visitor whose instinct for beauty has not yet been dulled by the dinginess of its streets and the pale faces of its workers. But always those lovely haunting eyes, full of a shy curiosity, followed one round the playground and raised a hundred questions as to the possibilities of human development, the universal craving for joy, the future of the slum-child, and the interplay of psychic forces in this great city of London, with its tremendous social problems and bewildering contrasts.

Here, however, a sensible attempt was being made to keep the children of the East End, at least, out of the streets, and give them a little fun and brightness in the holiday season, which to many of them would otherwise bring but little pleasure or change. It seems curious that until Mrs. Humphry Ward took the matter up, nobody cared, apparently, what became of the little people we are laboriously endeavouring to educate when the school-term came to an end, and yet the success of her scheme testifies to the urgent need which existed before the idea entered her head for such a practical extension of the work of the Evening Play Centres. It is estimated that the total attendances in the forty playgrounds supervised by the Play Centres Committee will have reached 450,000 at the end of the present month, irrespective of the attendances at the forty playgrounds now controlled by the London County Council. The enthusiastic superintendent at the first playground we visited proudly gave the record number of attendances for one afternoon as 502; the numbers on ordinary days varied from two to four hundred. In other places the average ranged from 100 to 200. The playtimes are from 10 to 12 in the morning, 2.30 to 4.30 in the afternoon, and 5.30 to 7 in the evening, and this entails hard work in the month of August, even when the weather is not sultry, for the capable and devoted men and women who look after the children and organise their play with every sign of interest and real affection.

The superintendent at this particular

playground had only one assistant; the superintendent in the boys' department, where strenuous games of cricket and football are continually going on, had none; and both confessed, yet in the most cheerful manner, that they were thoroughly tired out at the end of the day. But the children are not! Some of them have twenty minutes' walk to the school, but they often turn up with unfailing regularity three times a day, although the attendances in the morning are smaller as a rule than in the afternoon, presumably because "mother" wants Rachael or Aaron to run errands. When the first batch is dismissed at 12 o'clock a group of new-comers is already waiting at the gate in order that they may be first in the field when it re-opens at 2.30. Such picturesque little people some of them are! One small person with coal-black eyes and a stolid expression which would have delighted Phil May, was festively attired in a dress of bright blue covered with spangles like a little Harlequin; another had glorious golden braids which glistened in the sunlight as she sat, the demurest of Marguerites, knitting her brows over alternate rows of "purl and plain." The Jewish type of features predominated everywhere, and the courteous superintendent of the boys' playground stated that the lads under his care were all foreigners without a single exception. Really one might have been in New York! One of his boys, he added, could speak five languages, including English, with which he had rapidly grown familiar, although he had only been in this country for a few weeks. The children, both here and at the two other schools we visited, seemed healthy, well-fed, and, on the whole, decently clad, though belonging obviously to the poorer classes. There were only a few who really looked ragged, forlorn, or positively dirty. One poor little lad with a rather grimy face was tucking a pair of bare feet under him as he sat at a desk carefully drawing a bunch of poppies, but he was, happily, an exception. When asked if he liked coming to the playground, he said, "Oh, yes, ma'am," with a sudden smile which spoke volumes for the monotony and squalor of his home-life; and indeed the wonder is that any child can thrive in the crowded and malodorous streets and alleys of Aldgate and Whitechapel. But the vitality of the Jewish race is one of those astonishing miracles which set even the calculations of the eugenicists at defiance.

Radiant is the only adjective that comes to the mind as one recalls the pleasant hours spent in these treeless, flowerless playgrounds, which are yet made to blossom with the beauty and grace of childhood at the bidding of one true-hearted woman whose name is loved by every member of her enthusiastic staff. The boys and girls are all radiant, and bubbling over with life, including the bright-faced monitors, who discuss with you the methods of maintaining discipline among a crowd of small children with a little air of self-importance which is soon dropped when they join in musical drill or a country dance. "Some of the monitors are paid 1s. 6d. a week," says a confidential young person of thirteen. "We four" (indicating three other girls) "were

paid last year, but now we're not, and I really think it's better. Some girls don't want to help at all unless they get money, but we don't mind, because it's so easy, and we like it." The elder girls' tender, protecting manner to the infants under their care is delightful to witness, and nothing pleases the small mothers more than to have their chubby little charges noticed and petted by the admiring visitor. At one playground they have had a baby seven weeks old in attendance, but this was, as the lady in charge admitted, "wicked."

Another thing that strikes one particularly is the intelligence and aptitude for occupying themselves happily, and even usefully, shown by boys and girls alike. The collection of drawings exhibited at a playground said to be frequented by the roughest class of children in the neighbourhood gave evidence of artistic perception, careful observation, and a certain impressionist daring in which even a Futurist might discover genuine possibilities! And then to see some of these uncouth boys treading dance measures and going through Swedish drill, keeping time admirably to the music and looking highly pleased with themselves, after little more than a week's training under special difficulties, is to realise what can be done by a patient and kindly teacher with the most unpromising material. The girls, of course, take to dancing as naturally as they take to bright colours and pretty clothes, and many of them have the natural grace and abandon of a Pavlova in the making. One of the playgrounds gave a display a week ago, and the charming young superintendent who had trained the little dancers told us that they turned up in dainty white frocks, and were greatly admired by their proud mothers.

It should be insisted on without delay that the result of gathering together the children of the poorer districts in this way for several hours a day during the holiday season is wholly admirable, as much from the point of view of morals and manners as from that of the child's enjoyment. The superintendent of a playground in Shadwell, who, together with his co-worker in the girls' department is connected with an important mission at the London Docks, testified strongly to the good behaviour of the children, and to the improvement noticeable in their conduct after a week or two of associated play. "They learn to be unselfish," he said, "and to control themselves. I have never heard a rough or impudent word from one of my boys, and they obey my orders without a moment's hesitation. Discipline is maintained, for this is necessary even in playtime, but they do not mind it and it does them good." "They are much cleaner than when they first came," said a helper at another playground. "I always inspect them when they come in, and if they are dirty they are sent home to wash. They soon learn to come with clean hands and faces." It is certainly desirable that the methods inaugurated by Mrs. Humphry Ward should receive more attention and support, if they are not ultimately incorporated in our national system of education. Inquiries have already been received from Manchester and Liverpool, and we hope before

many years are past every playground in the country will be occupied in the holidays in this pleasant way. At present, while the movement is taking root, more help is needed, and we can only urge those who have not yet given much thought to the subject not to let another summer pass without visiting the playgrounds for themselves in order to learn what is really being done. They will see at a glance how easy it is for those who have the will to help in one way or another—if not by personal assistance, by a gift of toys, materials for work, books, and flowers. Nothing is wasted: the scarves that are knitted, the necklaces that are threaded, the rafia work and wool-work that is done by the children, together with the toys and picture-books, are all distributed at the end of the holidays, and thus some of the pleasure gained at the playground is carried into many a poor home, to add to the happiness of the children, and give them a fund of joyous memories for the enrichment of heart and mind throughout their lives.

ERRATUM.—In last week's issue, p. 550, middle column, line 35, for "third century" read "third millennium."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Banbridge: Farewell and Presentation.—On Sunday, Aug. 4, the Rev. Edgar Lockett preached his farewell sermon as minister of the First Presbyterian (non-subscribing) Church, prior to leaving Ireland to become minister of the Elder Yard Chapel, Chesterfield. After service a congregational meeting was held, and, on the motion of Mr. S. Bell (hon. secretary), the chair was taken by Mr. J. Smyth, M.A., the senior elder of the church, who explained that the meeting was called to say farewell to Mr. Lockett, and to present him with a token of their affection and esteem. The formal presentation was made by Mr. Webster Glass, LL.B., who said they could not let Mr. and Mrs. Lockett leave them without in some way marking their appreciation of their life and work amongst them. For six years Mr. Lockett had been their minister, and during that time he had discharged his duties both in the Church and Sunday school ably and conscientiously and in a manner entirely satisfactory to them; while in public life and in his relations with other religious organisations he had maintained the friendly feeling they desired to exist. He had upheld the reputation and dignity of the congregation in a way pleasing to all of them. Growing experience of Mr. and Mrs. Lockett had brought a ripening regard for them; and they (the members of the congregation) would have been well content if they had spent the remainder of their lives amongst them. That was not to be, however; other voices had called Mr. Lockett from them. It was unnecessary, and it was not their way, to say much about it, but they were sorry to lose them, and they would always think of their stay with them

with feelings of kindness and a sense of work well done. They wished them all good in their life, and trusted that Mr. Lockett would be able to look back from a successful future upon what he hoped he would always regard as a pleasant past in Banbridge. In the name of the congregation Mr. Glass then presented Mr. Lockett with a cheque. Mr. Lockett, in a few grateful and touching words acknowledged the gift on behalf of Mrs. Lockett and himself, and, after other words from the chairman, the meeting terminated, the members of the congregation waiting in the vestibule to take leave of their minister and Mrs. Lockett.

Bath: The late Mr. J. T. Linsley.—The funeral of the late Mr. J. T. Linsley, a member of the Trim-street Chapel congregation, who has died at the age of 63, took place on August 9, when a large number of friends and fellow-citizens were present. The Rev. John McDowell, minister of Trim-street, conducted the service, assisted by the Rev. M. J. Austin, of Cirencester. Mr. McDowell referred in his address to the deep sense of duty which had been Mr. Linsley's chief characteristic, and to the warm-hearted generosity with which they were all familiar. His long and honourable connection with that place would be a helpful memory to them, and for such as he there was no death; to live in loving hearts was not to die. The interment afterwards took place at Lansdown Cemetery.

Billingshurst: The late Mr. Joseph Kensett.—We regret to announce the death of Mr. Joseph Kensett, which took place on Sunday evening last, at his residence, Ivy Cottage, Brockham, at the age of 78. Educated at Horsham by the Rev. Robert Ashdown, he settled in the village of Plaistow, and when need arose frequently gave his services in conducting the worship at Billingshurst Chapel. In his rooms at Plaistow, also, village services were held by the Rev. Jno. Ellis, which were well attended and much enjoyed. Later, coming to live at Brockham, he soon became a power for good in the little community by which he was surrounded. The Penny Bank, the Reading Room and Library, and the village Flower Show owed much to his fostering influence. He sat upon the School Board; but perhaps he will be best and longest remembered for his many thoughtful and unostentatious kindnesses to those who needed them.

Burnley.—On Wednesday last, August 21, at the quarterly meeting of members of Trafalgar-street Church, twelve new members were added to the church roll. The secretary states that additions have been made at every members' meeting since the Rev. Wm. J. Piggott settled there. Reports of delegates to the Provincial Assembly were given by Mr. J. T. Bibby, the church secretary, and the Minister, and references were made to the general progress of the church.

Burton-on-Trent.—An attempt was made some years ago to establish a Liberal Christian Church at Burton-on-Trent, but the movement eventually died out for lack of adequate support. Efforts are again being made to revive it, and it has been decided that a devotional meeting shall be held on the third Sunday in each month at 6.30 p.m. at the Young Men's Christian Association Building (No. 3 Committee Room), High-street. All sympathisers resident in the town are requested to send their names and addresses to the hon. secretary, Mr. J. W. Belfield, 4, West-street, Swadlincote, Burton-on-Trent.

Leeds: Mill-hill.—At the morning and evening services last Sunday, August 18, the Rev. C. Hargrove preached on "The Ejection of the Two Thousand." He reminded his hearers that among the ejected were the two earliest ministers of Mill-hill Chapel, the first of whom lay for six months in Newgate Goal for the crime of preaching what stirred in his

soul as the word of God. By the act of joining that congregation, by the fact of being born of parents belonging to it, they had become descendants of these men; not by following their opinions, but by sharing the spirit which led them to make so great a sacrifice for conscience' sake. Even in the present day there were temptations to go the way of the world, to sink one's own convictions. To many, perhaps to all of them, Nonconformity meant a sacrifice; but, through it, they might join their voices to the shout of those that had gone through great tribulation.

London: Essex Church.—The Rev. F. K. Freeston is announced to preach to-morrow, August 25 (St. Bartholomew's Day), at 11 o'clock, on "The Glorious Two Thousand." In the evening a lantern service in commemoration of the Ejectment in 1662 will be held at Lindsey Hall at 7 o'clock, when Mr. Freeston will give an address on "The Heroes of Bartholomew's Day." The New Hymnal, which was adopted by the annual meeting of the congregation, will be used for the first time at the Harvest Thanksgiving on September 29.

Stratford: The late Mr. W. J. Hawkins.—The death is announced on the 20th inst. of Mr. W. J. Hawkins, in his seventieth year. He was at one time the secretary of the Unitarian congregation at Stratford, and worked devotedly in its interests both in that capacity and as superintendent of the Sunday school. He was connected in his boyhood with the London Domestic Mission, Chapel-street, and afterwards, as day-school master, and in the work of the Sunday school, with Carter-lane Mission. The funeral will take place at the City of London Cemetery to-day (Saturday), when the service will be conducted by the Rev. T. E. M. Edwards.

NOTES AND JOTTINGS.

"WITHOUT ENCUMBRANCE."

Attention has been drawn once again to the frequent recurrence in the advertisement columns of the phrase "without encumbrances," one of those euphemisms, as the *Times* points out, used to express a hard fact which people do not feel quite comfortable in putting into plain language. It simply means that children, whatever they may be to their parents, are an "encumbrance" to those who employ their parents, and the hardships resulting from this state of things are apt to be overlooked by people who are continually expressing alarm because the birth-rate is declining. A statement has just been issued by the National Poor Law Officers' Association relating to certain necessary reforms in their conditions of service, which mentions the fact that in only a few exceptional cases is satisfactory provision made for married officers. The possibilities of making better arrangements for "living out" are discussed, and the committee of the Association are of opinion that this could be permitted a great deal oftener than is the case at present.

BURNE-JONES PICTURES AT THE TATE GALLERY.

Seven of Sir Edward Burne-Jones's pictures, including the beautiful "Love Among the Ruins," "Pan and Psyche," and "The Forge of Cupid, 1861," have been lent to the Tate Gallery by Mr. R.

H. Benson, where they will be on view in Gallery XX., together with other works of Burne-Jones lent by his son, and by Mr. Graham-Robertson, until the end of the year.

THE CINEMATOGRAPH IN SCHOOLS.

The time seems not far distant when the monotony of school routine will be broken by the introduction of moving pictures to illustrate lessons in history and other subjects. The excitement with which such an innovation would be welcomed by the children can be well imagined, and those who have from the first realised the educational possibilities suggested by the cinematograph will be glad to hear that English makers of films are directing their attention more and more to the production of scenes which shall have real value from the point of view of instruction. Mr. Ellis, the chairman of the Warwick Trade Company, told a representative of the *Daily News and Leader* a few days ago that some of the most interesting episodes in history, including the Fire of London, could easily be reproduced, and pictures dealing with animal life, and even scientific facts, which would undoubtedly prove attractive to children of all ages, will be at the disposal of the school authorities before long.

MISS HELEN KELLER AS A LINGUIST.

A delightful portrait in cap and gown of Miss Helen Keller appeared in the *Manchester Guardian* one day this week. Miss Keller has just added to her remarkable list of achievements (which includes the well-known "Story of My Life") by giving an address in English, French, and German before a congress of otologists at Harvard Medical School. It is said that although her speech is somewhat laboured, she has a very pleasant voice, and a sense of humour. She has gone through a successful college training, her examination papers at first being read aloud to her, but afterwards set up in specially prepared Braille type. Miss Keller now writes her letters and books, as she wrote her college essays and examination papers, on a typewriter with Greek, French, German, and mathematical characters.

A COLONIST IN THE MAKING.

There is an interesting article by Mr. Albert Dorrington in the *Contemporary Review* for August, in which salutary advice is given to those who are cherishing vague dreams of seeking health and fortune in Australia. The successful colonist is certainly not made out of an impractical person with little capacity for hard work and rough fare—he is not even made, it would appear, out of a man with much "English experience," for the moment he enters Australia with the intention of settling on the land "he has issued his challenge to certain unconquerable elements" of which he has had no previous knowledge. "Success depends upon the new arrival's willingness to suffer and learn under conditions that demand the highest physical and mental equipment," and in his long fight with plague and disease, solitude, and unto-

ward circumstances of every kind imaginable, "only skill and knowledge and foresight can save him."

* * *

As an instance of what the unwary settler full of British energy and enthusiasm may have to contend with, Mr. Dorrington describes his own experiences on part of an estate known as Hungry Hill, and introduces his readers to the scourge known as Bad Families. These Bad Families are "groups of isolated gully-dwellers, whose instincts develop after the manner of the poison-weed." Going on the land with one of them on your boundary "is worse than living with a colony of centipedes." The Bad Family which made Mr. Dorrington's life a burden to him had a pack of yellow dogs, half-bred dingoes, who were as hungry and fierce as wolves, and speedily devoured everything eatable to be found near his house, including a big white cat with her kittens. "One terrible day in December, when the dry wind moved over the earth, sapping it of life and moisture, the Bad Family, without warning, fired the scrub on my boundary. In a moment it was a roaring gehenna of flame that swept upon us whistling in its fury. Delaney and I fought with greenhide beaters for six hours, while the Family whooped joyously in the background. Next day the police inquired about the affair, but the Family were not at home when the trooper rode up to the humpy. It would have required a regiment of black trackers to find them in the almost impassable gullies." Australia, it would seem, offers a mixed programme for the intending colonist, but there is one indomitable actor who is always waiting in the background. "His name is Drought, and the waiting audience knows not when he will appear."

THE HABITUAL CRIMINAL.

We do not feel that the case of the habitual criminal has been fairly treated by Mr. W. S. Lilly in his article on "Criminals and the Criminal Class," in the *Nineteenth Century*, or that the problem created by this black sheep of society would be effectually solved by deporting him to some island where he would be reduced to a state of industrial serfdom, and kept in order by means of the lash and low rations. The habitual criminal, with his atavistic tendencies, may not be the direct product of his environment, as some suppose, nor yet so morally diseased as to render him as little accountable for his actions as a lunatic. Nevertheless, the community which tolerates in its midst those other criminals alluded to by Mr. Lilly at the beginning of his article under the name of "predatory financiers," which the law does not seem able to touch, cannot wash its hands of all responsibility concerning him, or hope to stamp out his evil characteristics by treating him like a mad dog. This way of dealing with the habitual criminal could only be possible to those who believe that punishment and vengeance are the greatest moral deterrents, and Mr. Lilly himself has something to say about the "contamination of prison life," which is simply "an education in crime," and about the relationship of feeble-mindedness to evil deeds.

The International Correspondence Schools

will be pleased to send you a 100-page book, free, describing the system of education which carries practical, profitable knowledge to thousands who can afford neither the time nor the money to go to school or college.

The I.C.S. work is threefold: Teaching employed persons their trades or professions; preparing misplaced and dissatisfied people for congenial or better-paying work; giving young unemployed persons the training necessary to enable them to start at good salaries in chosen vocations.

DISTINCTIVE FEATURES of the I.C.S. System.

1. Courses of Instruction for particular occupations, in which are taught only the facts, processes, and principles necessary to qualify the student to advance himself in position and earnings.

2. Instruction Papers prepared for each Course: principles applied in examples of practical value; frequent revisions to keep pace with the latest developments and most modern methods.

3. Thorough examination and correction of the written work of students, and full, clear, and exact explanations of all difficulties met with by students.

REMARKABLE SUCCESSES through the I.C.S. Methods.

During 1911 over 5,500 I.C.S. students wrote thanking us for bettering their positions. The average increase in salaries was 56 per cent., or over 10/- in the £1. The average of unemployed I.C.S. Students is only one in 10,000.

Here is a "finger-post" to success. After receiving wage-advances of 140 per cent. and 70 per cent., this student writes:—

"As I wished for a varied experience I secured a situation about twelve months later with a further increase in salary of 10 per cent., and have since had rise at the same firm of another 10 per cent., so that I am now earning nearly 400 per cent. more than when I first joined the Schools about three years ago."

GEORGE W. GROSSMITH, Bedford.

Do not worry about your present limitations; or about the fees, books, time allowed for each lesson, how your present work will be affected, how you can get a better job. Get the free information we will send you—let that answer your questions. Let us refer you to students in your own district.

RESPONSIBILITY & PERMANENCY

The growth of the I.C.S. has been world-wide and continuous since their foundation 21 years ago. No other correspondence schools have the experience, system, or the capital to provide such training as is afforded by the I.C.S., and all ambitious men and women are invited to write for the General Prospectus, which gives details of the I.C.S. Salary-Raising Education; it is sent, post free, to any part of the world on application to

The International Correspondence Schools, Ltd

Dept. B45, International Buildings,
Kingsway, London, W.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

JULY.

CONTENTS.

The Power of Suggestion. Edgar Thackray, [M.A., Ph.D.]
A Bygone Village. Emma C. Drummond.
A School in Madagascar. T. F. M. Brockway.
Reading for Children. Charles Roper, B.A.
Gotama Buddha. George Burnett Stallworthy.
The Song of the Sea. Manley B. Townsend.
The Theory and Practice of Sunday School Teaching.—II. A. Stephen Noel.
Man or Priest. Rupert Holloway.
The Use of the Bible. Florence Mawson, B.A.
Notes for Teachers.—XVI.—XXX.
Arthur Brooke.
Bertram Lister, M.A.
T. M. Falconer, B.Litt.
F. J. Gould.
H. V. Mills.
Heroes of Faith.—Joseph Priestley. Albert Thornhill.
Training. Alma Attwell. [M.A.]
Baptismal Hymn. R. Nicol Cross, M.A.
By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:
THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS.
of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE UNITARIAN MONTHLY."
Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

LISCARD, near —To be Let, furnished or twelve months, comfortable, finished house; good garden. Three minutes from Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

WAREHAM.—Rooms to Let in nice modern house; high situation, with a fine view.—Mrs. Wood, The Gables, Worrett-road, Wareham. Recommended by Rev. H. S. and Mrs. Solly.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

PLUMS.—Pershire Egg Plums, 24 lbs. 6/6, 12 lbs. 3/9. Victorias, 24 lbs. 8/6, 12 lbs. 4/9. Carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

REMNANT BARGAIN!—Genuine White Art Irish Linen, suitable for making Teacloths, Traycloths, D'oyleys, &c. Bundles of big pieces only 2s. 6d.; postage 4d. Catalogue FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella." Light, cool, washable; wears for years. Scores of beautiful designs, fascinating shades.—Write to-day, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 24, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3662.
NEW SERIES, No. 766.]

LONDON, SATURDAY, AUGUST 31, 1912.

[ONE PENNY.

The Christian Churches and the Protection of Animals.

AN OPEN LETTER

in reply to the

ARCHBISHOP OF CANTERBURY

in the August number of

"The Animals' Guardian"

A specimen copy sent free by post
to any reader of "THE INQUIRER."

Price 1d. 24 pages, Illustrated.

Can be obtained at most Railway
Bookstalls, or ordered from any news-
agent, or direct from the Publisher,
post free for one year, 2s.

Offices: 22a, REGENT ST., LONDON, S.W.

MANCHESTER COLLEGE, OXFORD

Principal:

Rev. J. ESTLIN CARPENTER,
M.A., D.Litt., D.D.

For particulars as to **Lectures** and **Bur-
saries** for Students for the Ministry apply
to the PRINCIPAL, or to one of the under-
signed:

A. H. WORTHINGTON, B.A.,
1, St. James' Square,
Manchester.

Rev. HENRY GOW, B.A.,
3, Keats Grove, Hampstead,
London, N.W.

A UNIQUE SUMMER HOLIDAY

AT

St. Michael's Hall, Hove.

A Mansion approached by Lodge entrance
and carriage drive through avenue of trees.
House and lawns entirely secluded in beau-
tiful wooded grounds near sea.

Five Tennis Courts for use of guests.

Bathing, Fishing, Boating unequalled. Easy
access to lovely Sussex Downs, Golf Links, etc.

Lectures, Concerts, Excursions.

Prospectus from SECRETARY, Benares House,
Food Reform Boarding Establishment,
Norfolk Terrace, Brighton.

The Inquirer.

Among recent articles are the following:—

Man and Metaphysic. By Rev. F. W. ORDE
WARD. August 24.

The New Spirit in Education. August 24.

The Ejected Ministers. August 17.

Conditional Immortality. By Rev. J. M.
LLOYD THOMAS. August 10.

Values of the Faith. By W. SCOTT PALMER.
(Four Articles.) July 20, 27, August 3, 10.

The Eugenics Congress and After. By Dr.
LIONEL TAYLER. August 3.

The Christian Minister. By Rev. JOSEPH
WOOD. August 3.

"The New Unity." By Rev. J. M. LLOYD
THOMAS. July 13.

The Church and Human Life. By Professor
G. DAWES HICKS. July 6.

Any of the above issues to be obtained
from THE PUBLISHER, 3, Essex-street, Strand,
W.C. Post free 1½d.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.
P. J. FOLEY, Esq., President.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

VISIT OF THE BRITISH ASSOCIATION TO DUNDEE.

THE SERVICES in the Unitarian
Church, Constitution-road, Dundee, on
Sunday, September 8, will be conducted by
Rev. S. M. CROTHERS, D.D., of Cambridge,
Mass., U.S.A., at 11 a.m. and 6.15 p.m.

On Saturday, September 7, at 6.15 p.m.,
Dr. CROTHERS will deliver an address in the
Church on "Religious Education."

BOOKS

On Literary, Educational, Scientific, Technical, Medical
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 139, Charing Cross Rd., London, W.C.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

"THE BEACON," Sevenoaks, Kent.
HIGH-CLASS PREPARATORY SCHOOL FOR
BOYS.—The Sons of Gentlemen prepared for
the Public Schools and the Royal Naval Col-
lege. Special attention is paid to giving the
boys a thorough educational grounding. Airy
class rooms and dormitories, high bracing
situation. Fees 30 guineas a term.—Applica-
tions to the Headmaster, Mr. A. F. GARRETT,
M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.—
PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of
health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

BAD KREUZNACH, near Wiesbaden.
HIGH SCHOOL FOR GIRLS.—Domestic
and scientific training. Special attention to
English pupils. Excellent pronunciation.
North German Head Mistresses. Highest
references from pupils' parents. For pro-
spectus and details apply to the Principals,
T. KEMPER and M. A. KUNTZE, 9, König-
strasse, Bad Kreuznach. Winter term com-
mences September 15. School fees, £60 per
annum. References kindly permitted: Mrs.
BLAKE, "Yeabridge," South Petherton,
Somerset; Mr. W. F. PRICE, "Overdale,"
Letchworth-road, Leicester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 1.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls' Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. GEO. PEGLER, B.A.; 6.30, Rev. GEO. CRITCHLEY, B.A.
 Forest Gate, Upton-lane, 11, Mr. A. STABLES; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Mr. F. R. NOTT, LL.B. No evening service.
 Ilford, High-road, 11 and 7, Rev. W. WOODING, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. T. G. BARRETT AYRES.
 Kentish Town, Clarence-road, N.W. No morning service until Sept. 15; 7, Mr. S. PENWARDEN.
 Kilburn, Quex-road, 11 and 6.30, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. T. F. M. BROCKWAY.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15, Rev. T. P. SPEDDING. No evening service.
 Stratford Unitarian Church, 11, Rev. J. ELLIS; 6.30, Mr. W. H. SANDS.
 University Hall, Gordon-square, W.C. Closed till Sept. 22.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. D. DELTA EVANS.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. GEO. PEGLER, B.A.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. W. H. DRUMMOND, B.A.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. G. A. PAYNE.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. S. HURN.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODMILL SMITH.

BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Mr. H. MAGUIRE, B.Sc.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. AMHERST D. TYSSEN, D.C.L., M.A.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 (DEAN ROW, 10.45, and STYAL, 6.30, Rev. H. W. KING.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. R. H. MAISTER.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HOBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. FISHER SHORT.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. LANG BUCKLAND.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. J. H. EWBANK.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. A. C. NICKERSON.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. A. H. DOLPHIN.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. DAWTREY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Mr. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

GOLDEN WEDDING.

KENRICK—CHAMBERLAIN.—On August 26, at Unity Church, Islington, by the Rev. Henry Ierson, M.A., William, second son of Archibald Kenrick, Esq., of Berrow Court, Edgbaston, to Mary, eldest daughter of Joseph Chamberlain, Esq., of Highbury-place.

DEATH.

HEWER.—On August 26, at Inglewood, Mon-ton, Harriet Hower, in her 88th year.

Situations

VACANT AND WANTED.

FRENCH AND GERMAN.—Young Lady, aged 18, native of Luxemburg, and educated at the Lycée in that city, seeks situation in an English home or small school, from October next, where she would give lessons in French or German.—ETTINGER, 45, Highgate-hill, N.

CAN ANY LADY recommend a nice girl as Nurse or Nursery-Governess to five children? Ages two to eight years. No teaching required, as three eldest attend day school.—Address, Mrs. HOWARD MARTINEAU, Roughdown End, Boxmoor.

NURSERYMAN in Yorkshire wishes to place daughter, aged about 16, with a Unitarian family as Assistant Nurse. Fond of children. Healthy, willing to do any similar duties.—H. L., c/o INQUIRER Office, 3, Essex Street, Strand, W.C.

LADY (36) requires post in professional man's house (or equivalent) as Companion-Nurse: Housekeeping. Domesticated. Knowledge of cooking; supervise servants. Nominal salary.—M. F., The Rosery, Medstead, Hants.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	579	LITERARY STUDIES :— Francis Thompson	583	FOR THE CHILDREN :— Among the Birds in August.—II.	588
ONE THING NEEDFUL	580	QUESTIONS AT ISSUE :— Death and Survival	586	MEETINGS AND SOCIETIES :— The Moral Education Congress	589
LIFE, RELIGION AND AFFAIRS :— Commonsense and Metaphysic	581	CORRESPONDENCE :— The Cinematograph in Education	587	NEWS OF THE CHURCHES	590
Under the Stars	582	Prayers for Children	587	NOTES AND JOTTINGS	591
Joey : A Plea for the Normal Child	583	Unitarian Ministers and the Insurance Act 588			

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

With the beginning of September the slack season is well-nigh over ; and all institutions, churches among the number, which feel the influence of the holiday mood begin to recover their normal habits. The sameness of religion is one of its signal blessings. It enables men to clasp hands across the centuries and to feel the power of a fellowship which is undistracted by novelties. But this is no excuse for stagnation or a refusal to put a new edge on our spiritual weapons. The besetting weakness of many churches is their indefiniteness of aim. They are occupied with many things, but they do nothing strongly. They are continually trying new experiments in attractiveness, but their disjointed plans of work have little coherent relation to one all-controlling purpose.

* * *

It would be a good thing if their members would come together from time to time for serious and candid self-examination. What they need to consider chiefly is not the fulness and variety of the new programme of activities, but their own faithfulness to their duties and privileges as members of a Christian Church. Are they as keenly devoted to the service of human need, as generous in their gifts, as forgetful of themselves as they ought to be ? Do they rely for success upon the minor arts of popularity, or do they trust for the strength of their appeal to the witness of the Spirit in the hearts of men and the self-surrenders of faithfulness ? After many years of dissipated energy there are signs of a revolt against the tendency to magnify machinery in

religion, which often degrades potential power into fussiness, and a recovery of the elementary truth that men are saved not by the cult of sociability but by the preaching of the Gospel and the training of character.

* * *

THIS does not mean that the church is to retire into pietistic seclusion. Far from it. It is simply a question of putting the chief things in the first place and giving them the first-fruits of our affection. We should be glad to see many churches relinquish some of their languishing societies and poor attempts at week-day amusement in order to give themselves to the patient and systematic study of social questions. Social questions are a perpetual challenge to the disinterested enthusiasms of middle-class congregations. We cannot advance a step towards their healthy solution except in a spirit of sacrifice. The great advantage of studying them in a Christian atmosphere is that they are grasped at once as urgent problems of human life, and their tragic human import illumines the long road of facts and figures and patient investigation of detail, which earnest and resolute men are bound to tread. Here, too, we are conscious of the dependence of all noble action upon spiritual power. It is harder for most men of intelligence to will and to do God's good pleasure than to understand what is needed. And so we are thrown back once more upon the central purpose of the church, to help men to live in the spirit of Christ. Failing in that it fails in everything.

* * *

THE annual Pastoral Address of the Methodist Conference is an earnest appeal for a revival of evangelism. It recognises frankly that much that characterised Methodism in the days of Wesley has gone never to return, and that it is neither possible nor desirable to live in the twentieth century as if we belonged to the

eighteenth ; but it urges its members to rely as implicitly upon the same methods of direct witness to the power of the Spirit, and to remember that the preachers of early Methodism were before all things evangelists. "The evangelist," it says, "has a place in the heart of Methodism such as is yielded to no other, and for the direct work of winning men for Christ, our people give with a noble liberality. In missions and in circuits thousands are toiling with tireless zeal. At no period in the past history of our church did the spirit of evangelism express itself in more numerous or more varied forms. But is that spirit as universal in Methodism as once it was, or has there been a cooling in our ardour ? The question is one of vital importance. Methodism was born in a revival, and the evangelistic spirit is the breath by which it lives. Whatever may be the case in other Churches, we grow by conquest, or we do not grow at all."

* * *

STATISTICS of denominational growth or decline are liable to be more than usually misleading. Not only are they a very imperfect indication of spiritual health, they are also to a large extent unreliable for purposes of comparison, being based upon the returns of voluntary societies, scattered over a wide area with very different standards of accuracy. Bearing these drawbacks in mind we may read the statistics which have been issued recently by the Congregational Union with interest and profit. The satisfactory element in the returns is the increase in church membership in Canada and Newfoundland, Australia and New Zealand, China, India, Japan and the United States of America. There is also an increase in the figures supplied by the London Missionary Society. On the other hand the actual decline in the churches at home in spite of an expanding population has not been arrested.

IT is all to the good that Canon Hensley Henson's scathing sermon on the Putumayo atrocities has provoked some hostile criticism. The moral thrust was meant to strike home, and it has evidently done so. The correspondence between Canon Henson and the solicitors of the three Englishmen who acted formerly as directors of the Peruvian Amazon Company, which has been sent to the press, is a notable example of the folly of angry men. All the force and dignity are on the side of Canon Henson, who is quite indifferent to the blustering demand that he should make amends for conduct which is described as "unworthy of a clergyman of the Church of England—unworthy of a gentleman—unworthy of a man." If public prejudice against the former directors is accentuated before the Parliamentary inquiry into their responsibility begins, it will be the fault of their own amazing weakness and folly in rushing into print with this discreditable correspondence.

* * *

CANON RAWNSLEY gave an address to the Fabian Summer School, at Keswick, last Monday on "How to save the beauty spots of Great Britain." It will give unfeigned pleasure to all simple lovers of beautiful things. He spoke specially of the disfigurement of landscape by hideous advertisements, and our present failure to exercise any kind of public control. He advocated a government tax of so much per square inch, but confessed that at a time when the chief culprits in these matters were honoured by knighthoods, instead of heavily fined, he had a little despair of the growth of a public opinion that would save Britain from the advertiser.

* * *

IN the course of his address, Canon Rawnsley mentioned how he himself was instrumental a few years ago in painting out the huge six-foot letters of a patent food advertisement near a Swiss waterfall. The rocks upon which the abomination had been painted belonged to the hotel proprietor, but the impudent advertisers came in the night—let themselves down with a rope, wrought the mischief, and got off scot-free. To undo their work he and others armed themselves with buckets of paint, mixed to the colour of the stone, and, secured by ropes, climbed up what seemed a sheer precipice, 100 ft. or more, and daubed out the letters one by one. We hope that this is a parable of the active public spirit which will animate hundreds of people when we have learned the wisdom of Socialism in natural beauty and regard the simple enjoyments of ordinary men as infinitely more precious than the gains of the advertiser. But it is a matter in which public opinion has still to be created and roused into effective action.

ONE THING NEEDFUL.

"We do well to consider how our work may be so improved in this or that particular as to strengthen all moral and spiritual influences in the common life of our people; in other words, to make that life more truly Christian in spirit, purpose and character."
—THE BISHOP OF HEREFORD.

WE doubt whether the present year has produced a more excellent document of practical religion than the recent Visitation Charge of the Bishop of HEREFORD. It has many merits, among them its brevity and the noble simplicity of its language, its firm grasp of the needs and difficulties of ordinary men, and its spirit of fervent charity. There is nothing pontifical in its tone as there is nothing narrowly ecclesiastical in its atmosphere. Readers who are a little weary of episcopal caution will rejoice at its candour, while the partizan will retire baffled by the passages of quiet wisdom, in which earnestness is never wedded to bigotry and lofty spiritual aims leave no room for self-complacency.

As we read Dr. PERCIVAL'S words and ponder their meaning, he seems to be pleading with us for a revision of judgment in regard to many things which affect our normal religious attitude very deeply. For instance, we observe upon even a cursory glance over the field of religious activity that strong religious earnestness often goes hand in hand with some vehemence of method and intolerance of belief. It is a common charge against the latitudinarian that he never sees any religious truth clearly or grasps it strongly, that the very breadth of his sympathies dissipates his energies, and that consequently all his work is lacking in vigour and intensity. Some element of militant impatience, of rash speech, of fiery zeal, is assumed to be the sign manual of real conviction. If a man is quiet in his manner, fair to his opponents, and so reverent in the presence of the divine mysteries of religion as to admit that in some things he may be mistaken, it is the policy of those who account themselves leaders and set the tone of the religious platform to leave him on one side as a weakling who has no place in the decisive spiritual battles of the world. Is this conclusion just? Has it any real basis in the mind of Christ and the purposes of his spirit? In so far as breadth resides in the intellect alone, and amounts to little more than an acceptance of the doctrine of the relativity of all theology, it may paralyse both the will to believe and the will to dare in the wide fields of Christian adventure, and leave a man cold and undecided in presence of the noblest duties of religion. But if his catholicity belongs to the core of the spiritual man,

if he has learned it in the school of Christ so that it is an inseparable quality of the wisdom of life, not an intellectual attitude but part of his daily walk with God, then it only frustrates what is limited or false, and sets the energies free for the intensest service of God and man of which the soul is capable. This is one of the lessons which the Bishop of Hereford has to teach us. It is as though the very clearness and simplicity of his vision and the disciplined breadth of his sympathies had liberated him for the real tasks of religion and the pure love of human souls, while other men are still entangled in their controversies about dogma and ritual. How practical and at the same time how rich in spiritual wisdom is all his advice to the clergy about their work, their difficulties, and their short-comings. He warns them that in their devotion to the efficiency of public worship they must not neglect their pastoral care and "all that work of social betterment on which the moral and spiritual life of the people so largely depends for any real progress." And in the same spirit of religious sympathy and solicitude he dwells on the unifying power of goodness and devoted service. "Feeling as I do, with the experience of many years behind me, that conduct and character are the most important things in life, I love to dwell in thought on the great company . . . of those good men and women, who, in our scattered parishes, remote, unnoticed, and without expectation of earthly recompense, are faithfully devoting themselves to the service of their Lord, sweetening the air of all the common life around them with the influences of His Spirit, ploughing their allotted field until their work be done."

Face to face with this view of religion, which is remarkable as much for the spiritual power as for the quiet sanity with which it is presented to us, we are forced to ask ourselves whether we do not need a new scale of values for our religious virtues. The loud advocacy of our own sectional opinions, the vehemence and the frequent bitterness of controversy, the blaring advertisements of the popular preacher, the easy excitements of religious assemblies, the rhetoric which draws cheers from the crowd, what have they to do with the Gospel of holiness and love, the humiliation of the cross, and the pleading of the Spirit in our hearts? It may even be a subject for serious reflection, whether many of the things which are taken to be signs of earnestness minister more to our own self-importance than to the progress of Christianity. It is good to remember the quiet rebuke of Archbishop USSHER to the Puritan divine, Dr. JOHN PRESTON, after they had been engaged in a long controversy, "Come, doctor, let us say something about Christ before we part."

Those who have discovered this sovereign cure for their own faults of method and temper in religious work will certainly lose some of their combativeness for the minor parts of divinity. But it is all infinite gain. The greater things have claimed them for their own, and their earnestness, as it is chastened into peaceable wisdom and an abounding charity, gains tenfold in spiritual power.

In the same spirit we escape from an attitude of conventional satisfaction with our own message and resentment of criticism, and many another familiar method of self-defence against a hostile or indifferent world, which waste the time and sap the strength needed for nobler tasks. Here again the Bishop of HEREFORD comes to our aid. "It is in no spirit of self-complacency," he says, "that we Churchmen can contemplate the influence of our Church on the dominant aims and the prevalent standards of opinion and conduct that determine the general character of the life, whether among rich or poor, whether in great cities or in rural districts. We live in an age of very strong and engrossing materialistic influences. We breathe day by day a materialistic atmosphere; and amidst such circumstances the task of the minister of Christ, called to inspire men with the regenerating spirit and power of the Gospel, is no easy one. Thus needing every help, we do well to consider how our work may be so improved in this or that particular as to strengthen all moral and spiritual influences in the common life of our people; in other words, to make that life more truly Christian in spirit, purpose and character." How simple and modest, and yet how strong! It is the strength of complete dedication to one purpose to which everything else is felt rightly to be subordinate. The breadth of mind, which is little more than another name for restless curiosity, may result in nothing better than critical sensitiveness to the ignorance of other people, or the enervating habits of the dilettante; and the dilettante in religion is of as little use to the world as the dilettante in old china. But once again we see that breadth of mind which has been learned in the school of CHRIST, and is recreated day by day at that inexhaustible fountain of charity, is a source not of weakness but of strength. It sets us, if we have ever grace to accept its discipline, at the centre instead of the circumference, in the burning heart of love, at the very source of the divine goodness and purpose. It strips us of all false pride of opinion, and when we are inclined to fold our hands or to congratulate ourselves upon our success or to take a backward glance towards the easier paths which we have forsaken, it sets our task before us once again, so amazing in its simplicity and yet so far beyond the reach of our keenest effort, to make life "more

truly Christian in spirit, purpose and character." In comparison with that, none of the other things with which religious men occupy themselves, often in argument and dispute and party rivalry, seems greatly to matter. It is the one thing needful.

LIFE, RELIGION & AFFAIRS.

COMMONSENSE AND METAPHYSIC.

"If you stand right fronting and face to face with a fact, you will see the sun glimmering on both its surfaces, as if it were a scimitar, and feel its sweet edge dividing you through the heart and marrow. Be it life or death, we crave only reality." And the pathway to this lies across the ultimates. We quickly discover that nothing less satisfies, and nothing more exists. We may rest at first in penultimates or ante-penultimates, but some healthy fact or rocky principle knocks roughly against us, and we relinquish our hold of the transitory and phenomenal and impermanent. "Next to us is not the workman we have hired, but the Workman whose work we are." "Nearest to all things is the Power which fashions their being." Christianity shines as the candle that reveals this truth, as no other religion has or can. "The oldest Egyptian or Hindoo philosophy raised a corner of the veil from the statue of Divinity, and still the trembling robe remains raised." But it was the Cross that rent the veil entirely. And now we behold the Truth, or a corner of Nature or reality, not through the medium of a temperament, but through the Light of the World. Christ was the revelation. For this thing was not done in a corner, or to a corner, but for all men God has stamped His thoughts, His metaphysic, on the constitution of our minds and on the constitution of Nature. Even when we collide with a material fact, like a stock or stone, we collide with a thought—a thought of God. We break our hearts or heads not against iron bars, but against thoughts, that ask us rude and therefore vital questions and compel us to think in the same coin by way of reply. "*The Kingdom of Heaven suffereth violence, and the violent take it by force.*" We talk about a right life, and we mean the right way of thinking. The infant most probably begins to speculate dimly in his cradle, upon the world of contradictions that surrounds him. He has views above his bib and bottle. The darkness grows less and less, as he relates persons and things to himself and to each other, and when he has established stable connections he has commenced to be a philosopher. As he drinks his way onward, he thinks his way also. He imbibes not only his mother's milk, but the mother's milk of humanity which (so to speak) flows from the bursting breasts of Nature, namely, thought. He feels the Divine overshadowing and the indwelling Presence. "I am conscious of the presence and criticism of a part of me,

which is not a part of me but a Spectator." Ah, but a Worker, too, and a Co-worker, and above all *l'Etre qui pense*. For what is the produce of the labourer's hands, or the artisan's, or the artist's, but embodied or crystallised thought? Imperfect, clumsy, circuitous, and defective in many ways, it may be and, indeed, must be. But there it is, a living thought struggling to find expression in the inadequate matrix of matter, but still telling us something of the spiritual universe in which we lie and without which we could not exist a moment. "The universe constantly and obediently answers to our conceptions—whether we travel fast or slow, the track is laid for us." The child's broken toy manifests a glimpse of the Infinite Plus—it is a broken toy and something more, a broken thought. Riches (*richesse*) consists in the wealth of our thoughts, in so far as they have become working and guiding principles and have been capitalised by commonsense. Unless they act and react properly and always, unless they provide the desired clues to progress and life, they fail.

God dwells at the point of intersection of all the worlds, holding the rudder and over-ruling and disposing. The threads of thought, like so many lines of force, creative, compelling, sustaining, directing, are in His hand, and flow into Nature which they uphold. For what is the cosmos but a thought system, or spirit clothed in matter, or matter dimly endeavouring to express spirit? Hence that *sensus numinis*, which is also *sensus communis*, or the universal thought of God. Commonsense, our earliest instincts, make us philosophers. Thought reacts on thought, we feel we inhabit a thought world, controlled and preserved by a thinking Personal Presence. We know intuitively it is all akin to us, the universe and the Helmsman who guides and inspires the universe. To use a material figure, consciousness assures us we are of the same flesh and blood. The Supreme Worker works in the stuff of which He is composed. And what are the constants of thought? Naturally anthropomorphic or anthropometric, they testify immediately to the creature and the Creator, being at the same time necessarily theometric and theomorphic. The constants must be likewise the ultimates. They are the pre-assumptions, the elemental instincts, with which we come into the world. A conviction of final propriety, the inherent fitness of things, the rationality of all, the sweet reasonableness or unreasonableness (for they come to the same on a higher plane) of facts and events and relations.

That nothing walks with aimless feet,

That not one life shall be destroy'd

Or cast as rubbish to the void,

When God hath made the pile complete;

That not a worm is cloven in vain—

That not a moth with vain desire

Is shrivell'd in a fruitless fire,

Or but subserves another's gain.

The *journal intime* of the heart, that thinks as well as feels with a logic of its own, arrests our wayward wanderings with this secret certitude, Lessing's illumination, and everyone's belief—at bottom—the cosmic revelation written on the innermost framework of the mind—the law of

liberty, and the liberty of law, in an immanent Divinity informing and yet transcending all. We *must* accept this thought, alike our security and condemnation, and still we *freely* accept it. Order will come out of confusion, right out of wrong, truth out of falsehood, rest out of storm. The apparent disharmonies, which any fool can see, are apparent only. Thought, reason, really over-rules—the Eternal Logos. “In eternity there is indeed something true and sublime. But all these times and places and occasions are now and here. God himself culminates in the present moment and will never be more Divine in the lapse of ages. And we are enabled to apprehend at all what is sublime and noble, only by the perpetual instilling and drenching of the Reality that surrounds us.” We all, that is to say, start with one aboriginal equipment—“the marks of the Lord Jesus”—the “Recognition marks” by which we know each other and know the Divine in us, the “dedication marks to Deity” of the freeborn slave. And, as in the Middle Ages the grand conflict lay between the Sacerdotium and the Regnum, with the usual predominance of the Sacerdotium, so in us the battle of thought lies between the Divine element and the earthly, or the spiritual and the material. No fights were ever so fierce and long as the campaigns of thought, contested on the eternal plane. And a man is rich not in what he possesses, but in what possesses him. Unless free of thought and free to think, he remains a bondsman. We may, we can easily dispense with most things, but not with our royal (Divine) inheritance of thought. Here we are in touch with the ultimates. Ah, and the metaphysic of the street or market-place, when unveiled and disentangled from its commercial chrysalis, strikes the very stars and rests in God. Were not the Semites really right in seeing something sacred in the very hairs of the head, no less than in the blood? What is there not, which does not contain at core the sanctity which reveals the Hand (if but “the ‘prentice Hand”) of God? A shadow of the Infinite lies even upon the dregs of the gutter and the poor wretches, the sweepings of the gutter and the prisoners of the slums. It is a vulgar objection to Hegelianism, “Why should the Absolute split itself up, to reunite itself again?” But we would ask another question, which the harlots and hooligans could answer. “Why was Christ’s heart broken to make the world whole?” The man in the street, the Pariah, the outcast of society, the Magdalene penitent or impenitent, will give the right reply—because even they can think. Though their thoughts may be and must be, more like a curse than a blessing and yet a saving curse.

And his own thoughts, along that rugged way,
Pursue like raging hounds their master
and their prey.

Is not thought the “Hound of Heaven”?

No doubt, many great movements have apparently originated with great thoughts in undemocratised peoples, by setting on fire the hearts and minds of a class or caste (such as religious or military societies) or the upper stratum of the community. But

this seems impossible now in most civilised countries, when the appeal is to the masses and corner “buzzers” at the last, if not from the very first. Till the common thought, or common sense, has become the property of the people, till it speaks as the public opinion of the masses, till the workers grow saturated with it, we know it does not enjoy the requisite omnipotence. The new horizon opened out must be finally translated into the vernacular and simple terms, before it can inspire to fruitful action and energise as the voice of God. Behind the armed battalions, beneath the conqueror’s march, at the back of diplomatists and *Dreadnoughts*, lies the heaven of some master thought that will shake and shape the world to a broader and better synthesis. We stand now on the threshold of great events, which may demand the “blood covenant of the threshold.” The creative thought which will effect this change has not assumed yet its final form, is, indeed, not distinctly articulate. But it cannot be long before it announces its message that will transfigure the face of the Empire.

O yet we trust, that somehow good
Will be the final goal of ill.

It remains for the classes, and especially our rulers, to direct and determine this thought, that the *vox populi* may be the *vox Dei*.

F. W. ORDE WARD.

UNDER THE STARS.

BEECH CRAG was once one of the most picturesque valleys in South Wales. Two chains of hills that hem the vale met below in a series of wooded glens, through which a crystal stream made music—tumbling in white cascades or flowing gently in limpid pools fringed with ferns. But there are now five coal mines in the valley. A sullen sluice of black liquid stains the river bed, around which and up the hill sides narrow streets of hastily-erected houses crowd breathlessly together, as if to stifle every rudiment of æsthetic sense left to the patient dwellers. Two things alone rise above the sordid environment: the huge chapels, open once a week; and the huge inns that ply a busy trade the six remaining days. Everybody attends chapel, where a volume of marvellous voices gathers like the sound of many waters hymned in a minor key in praise not of him who lived but him who died—“y gwr fu farw ar y groes.”

Beech Crag is as alive as a beehive. As there are three shifts of workers for every twenty-four hours, it is somebody’s turn to be off duty at all times of the day. One meets blackened faces surmounting very un-athletic frames at three coming-and-going stages daily. At midnight the place is madder than Piccadilly. So ingrained is the habit of late hours that one may see children under five perched up at table attacking a heavy supper as late as half-past ten p.m. A persistent sensation recurs that the strained mirth but strives to hide the sense of an ever impending doom. The toll of death is appalling.

The prevalent theology is like the streets,

narrow; and like many of the streets, without any back exit (to liberalism), and altogether lacking in “sweetness and light.” But how much so it needs the advent of a Unitarian van to discover. Three men one night had tried successively, but unsuccessfully, to drive in some simple elements of the larger hope. But they were asked: “What warrant have you for teaching all men are children of God when our Lord emphatically said to the unbelieving Jews, ‘Ye are of your father, the devil’?” and there was no doubt in the minds of the crowd as to the parentage of the three mild missionaries who were supposed to be bent on destroying the true faith. There the “poor devils” (in a double sense, it would appear) waged their unhappy strife in the open space amidst the clank of machinery, the din and turmoil of the passing traffic, and the jeers of the crowd. Little wonder if at the end of so unfruitful a meeting they desired to shake off (for some hours) the dust of the city of perversion. Sleep, at least, they would, as far as possible from the haunts of the men of Chorazin. They were plainly very sore, and sought, like so many whom men reject, for balm at the breast of Mother Nature. To sleep beneath the stars struck them as an inspiration. Sometime later, therefore, they might be seen trudging up the mountain-side, each carrying in his bundle canvas-spread and rug and pillow, and in his heart the prophet’s heavy burden. It was good to walk off the fumes of the cup of controversy. Nothing sobers like mountain climbing on moonless nights. Several hundred feet above the engines at the pit-heads the last lights are left behind. Several hundred feet more they are above the cultivated crofts, and disturbing the resting sheep. Nothing will do to-night but the mountain-breast. At last they have found their pitch, and are stretched out in luxurious quietude. For the plan was solitude *à trois*. Each felt alone with the night, only there were companions within call. Perhaps one cannot realise how the night comes down with peace profound until one lays roofless head beneath it. Nothing between the face and the Vastness. Nothing save the little beads of dew falling like accents of benediction upon the features. And then there is the cool breeze, softly eloquent, sweeping over one; not packing itself through an oblong space in a window, breaking its bounty over curtains and corners, but sweeping in a broad unhampered mass, not deigning to distinguish you from the *tout ensemble*, accepting you on the same terms as the granite boulder and the lamb and the coney and the owl. Having enjoyed the delicious restfulness and wondered why ever men hide themselves in close caves, one waits on the silence, and responds to the caress of the night-breath and listens. The bracken makes beautiful patterns silhouetted against the wonderland of starlit sky. One seeks familiar signs amid the stellar scenery, Charles’s Wain and the Northern Star and the Dragon. Is Altair really twelve times bigger than our sun, and are we now rushing through space at the rate of seven hundred miles a minute? Yes, one feels the motion. One feels the world; the hugeness of it, and yet its littleness compared with the abyss. One feels the wild

speed of its orderly flight. How drowsy it makes one. Earth's majestic unconcern comes over the supine figures. Gently fans the wind—down, down one sinks—oh, long plummet of peace. . . .

The great experience of a night out is not the going off to sleep but the coming to in waking. To waken here amid the green world, with the purple hills all round and the bird-song on your bed-rail, so to speak. One opens eyes with a child's gentle wonder and then the swift recognition. A whole night in God's world, the soul washed white and clean of care. From far off beyond the gates of dawn on the long trumpet of morn comes the call to life. Chill falls the touch of Nature then, and nothing base will stand beneath it. One understands why in religious discipline this hour before the dawn has been chosen for the hour of meditation. In other climes I have heard the deep *aum* of the Hindu aspirant and the plaintive chanting of the Buddhist devotee. And for us in the West, Harriet Beecher Stowe has sung:—

Still, still with Thee, when purple morning
breaketh,
When the bird waketh, and the shadows
flee;
Fairer than morning, lovelier than the
daylight,
Dawns the sweet consciousness, I am with
Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

Presently the sun rose over the crest of the opposite hill, and the three men stood upon their feet, and gazed upon it in silence. Thousands of years of adoration cried out along their nerves that moment, and the act was one of unconscious worship. And when they came down the hill, each one was softly singing to himself, wearing upon his face a look of strange fascination.

J. T. D.

JOEY.

A Plea for the Normal Child.

"You young limb, I'll banjo you. Where have you bin all day?" Mrs. Peacock held her offspring, a small boy, by the scruff of his neck; her voice was fierce, but her eye twinkled, and Joey raised his ugly freckled little face to hers with serene trust shining in his china blue eyes. He clasped against him a huge bunch of wild flowers—tansy, scabious, mauve and blue; foxgloves, meadow-sweet. All the flowers of July were crushed in his small arms.

His mother, stooping, met his gaze and kissed him between the eyes.

"Give me the flowers, luv', and you go get the big jar and set 'em up your own self."

"You think I'm foolish," she said, turning to her visitor, as the small boy vanished into the back place; "you think I should 'a given him a good hidin' when he's bin playing truant all day since

half-past eight this morning. But you take my word for it, I have lathered him, and his father too, but it ain't no good, off he *will* go. The school attendance officer he won't summon us no more. He says the boy's country mad, and the only thing to do is to get him into the country. But there, I can't manage it. My man don't get good money enough for us to go out of the town. I can't afford to board him out. Barring his playing truant, he's as good a little 'un as ever walked, and handy in the house; there, my little girl isn't half so sharp. But I am that worried over him. Times I've almost wished he were a bit feeble-minded or a cripple, or 'tooberculor,' as they say, then he'd get plenty of attention and country air and things to his heart's content. It do seem a shame somehow as my boy and others' boys who is all right, but wants a little of what they calls in the papers *hindividual* attention, can't get it. My man is always goin' on about it. How can any teacher, he says, get the best out o' a boy or a girl when they have sixty in a class? It may do for some to be taught in a bunch, but it don't do for others, and Joey's one of them. Now, if he was, as I said, feeble-minded or a cripple, why the eddication folk would spare no pains about him. He'd have the chance of learnin' two or three trades in school, and they'd take no end of trouble wi' his lessons. Ever been to any of they special schools? My word! ain't they fitted up! Why, when I went up to Sherbourne-road school for cripples and softies along o' Mrs. White, whose Tommy is a hunchy, the teacher told us the fittings of the school cost more nor three times what they cost in a ordinary school. Why, for the poor little 'uns ther' as is really idiots, God help 'em, they've got toys! Why, one of they toys would have sent my children wild wi' joy! And a special teacher to show them poor little wretches how to play! And, Lord luv yer, why they would 'a bin just as happy wi' a bucket o' sand and a spoon what had cost nothin'. Shockin' to look at some of 'em were', no hair and flat-headed. It seemed cruel for 'em to be alive. An' I couldn't help thinking of my Joey and lots of other boys and girls in these streets—all sound, what never had no toys in their lives. Well, I suppose the Lord knows best! But Joey, he's bin over to the open-air school at Uffculme, and he's always on about it. 'If I was ill, Mummy,' he says, 'I'd get sent out there. Can't I ketch a cold?' he says, and he went and set under the water tap in the yard, and drenched hisself. But he didn't take no harm. He's hardy enough—but there, he'd have the time of his life if he wer' wasting or at all inclined to the consumption. Such a boy, too, as he is for sun and sky, bless the lad. He don't see much o' either in these streets. But he'll lay on his back in the yard, times again, a-staring at what sky he can see, and the sun do come into this little room in the mornin'. 'I can't see no sky, Mum,' he says, 'in my class-room, and the sun don't never shine in.' Why at Uffculme they've three sides of the class-rooms glass winders like, so that they children have sky an' sun all round 'em. And each child has

his desk to fit him, and lessons only half-an-hour at a time, and then a change. The children get *hindividual* care there. And there's a grand open place and trees all round, and then a park all wild like, with birds and flowers and a pond. My Joey, he'd be mad with joy. He'd learn his lessons all right if he wer' there. The children is fed there, too, not but that the mothers pay something, but that don't cover the cost, I know. Real good food they get. Why can't my Joey, who's been crying his heart out for the country and the birds and flowers, have something like that for his school? 'Prevention is better nor cure' any day, and it don't seem to me right not to treat boys and girls as is sound as well as they treat delicate ones. If the well children had all the advantages of they feeble-minded and tooberculor ones, there wouldn't be so many fall ill."

Mrs. Peacock ran her knitting needle fiercely into her hair.

"Steady, my son," she called out, as Joey entered staggering under the weight of a large jar filled with water. He placed it on the table, and started with fingers quick with love to arrange his flowers in it; feathery meadow-sweet all round the edge, then foxgloves. Presently he stopped, sighed, and placing his hand on the small of his back gazed pathetically at his mother.

"Billy Jones says the water-lilies be out all over the pond at Uffculme, and he seed a blue dragon-fly. I've got an awful drefful pain in the spine of me back, Mummy; do'ee think the doctor would send me over ther' to school?"

LITERARY STUDIES.

FRANCIS THOMPSON.

A SLENDER figure in an old brown coat rambled the streets of London in the last decade of the nineteenth century with a head full of dream and song. He walked the crowded highways seeing and hearing things which others missed, and, in the inner silence, waited expectantly till they should be reborn as poesy.

The trembling air of this attentiveness hovers over many a line and verse, enriching them with thoughts and images that are but dimly indicated though stirred in the reader's mind. The delicate touch of the mystical poet is everywhere felt, light and lovely as the fingers of dawn. It is little he brings as a whole; small volumes of brief songs beside the royal libraries of Shakespeare, Milton, and Shelley. This ruined Orpheus, who could have flung eternal sunlight through the halls of hell, or breathed a soul into the listening beasts, has left us, through lack of health, self-mastery, and means to live, only fragments of starry untold dreams. But these beginnings—bird-like, lyrical—enshrine the spirit that was Francis Thompson. In them he is seen again, wandering along the noisy thoroughfares with the large eyes of a seer and interpreter, peering out through

the thin vesture of poverty, while his lips murmur lines of rhythmic beauty. He is the mystic singer of his generation, bringing a poet's priceless gift—sight for the blind.

A century of material conquests, devoted to law and order, to science, inventions, trade and politics, had sailed indifferently over deeps where lay such pearls as Shelley and Keats, and had well-nigh transmuted Tennyson and Browning into metaphysical disputants. But the apostolic succession of dreamers is immortal; it is a spirit clothing itself now in one name, now in another; and in due time it flowed through Thompson. He came from the shadowy aisles of the Roman Church, the first of her English poets since the seventeenth century. There was no drawing him into the materialism of the practical century, nor into the controversies of science and religion, for he started out with the child-like faith of a Catholic to whom life is far from being either commonplace, scientific, or theological. His was a world of symbol and beauty, in whose sensuous images he only saw the fleeting vision of spiritual loveliness. The very Church itself was but translucent mystery, with nothing of the etched austerity that attracts the scholastic and the priest.

Thompson felt the beauty of Rome, the romance which is the vitalising essence of her long strange history: he knew her symbols, not as most do, merely by name, but in all their poetical and spiritual significance. What he received from her he poured forth again the richer for being steeped in the dyes of his own contemplative imagination. Nothing had a purely objective value: it had to be assimilated; only when it had become part of himself, tinted with the delicate shades of his own experience, could he give it out again with freedom and delight. He was a still lake of emotions and thoughts, receiving reflections of the outer world that were as evanescent as clouds, and which melted into his being to reappear as poetic opals. The outcome is not so much a body of clear shaped ideas as a Corot landscape of thought, its pearl-grey and iridescent soul. There is very little of simple description in all his writing, for everything that came to his eyes from nature, man or the Church, entered the courts of memory and waited there for the deep meaning that could alone consecrate it into poetry as he conceived that art. The most ancient symbols of the Roman Church are charged with a fresh beauty when he uses them, and go forth with an appeal to men of every faith, being no longer elements of an isolated religion, but fraught with that universal life which thrills all symbolism, and recognises no fundamental difference between the flight of a gull and the flight of a thought.

He has the leisure of a poet who dwells in the timeless region of the Spirit, expressing himself with the same careful elaborate patience that preceded the verse itself. He does not set out to give idle pleasure by the passing of an hour with a tale, but appeals to the quiet reader to whom poetic ideals are of inestimable worth, stimulating mind and imagination to the highest reaches of spiritual life. Painting

in words, he has an unusual mastery of his medium, responsive to every refinement of tone but excelling in his handling of the luminous mists of impalpable dream that recall his beloved Shelley. His curious vocabulary repels the many but haunts the few. Many of his unusual and thought-heavy words are of his own finding in ancient sources, for philology was a handmaiden always happy in serving the poet. The tilled soil of his memory often surprises us, by the turning up of antique gems of far off origin—Anglo-Saxon, Latin, or Greek—some golden cup, or figured amphora, to hold songs of wine. From deep seas of strange reading come rare lovely shells murmurous of their old weird home.

He prays in a Gothic nave, but his language is of all religions, drawing its colour from Greece and India, as easily as from Rome, with quaint touches added of colloquial London, so that the gift he brings to the altar is a poesy rich with remembered hints of many faiths. He draws from every firmament of the devotees some star to set in a crown wrought for the Queen of Heaven, who may be Mary, Artemis, or Astarte, and when he dreams of crowning divine womanhood with this circle of living gems it is impossible to think of him in terms of one religion or one age. He is as pagan as any Greek, as Christian as any Catholic. It is a wonderful world Thompson sees, a universe in solution—outwardly solid, still, immutable; inwardly alive with movement and power, typified in the molecular vibration of a rock, or in a poet's life, with its ceaseless emotions, its giving, receiving, feeling, dreaming, while the common people see only a somewhat less than ordinary man. It is a world mysteriously inter-related, manifold yet one, wherein great and small are discarded standards, fit only for mathematicians. Every trifle is significant, and the mighty is in league with the least; a fallen word can wreck an empire, and the plumed feet of angels tread the grapes of earthly song.

To the new eyes of thee
All things by immortal power
Near or far,
Hiddenly,
To each other link'd are,
That thou canst not stir a flower
Without troubling of a star.

Everywhere in this anomaly of secret order and apparent confusion, so that none can name the frontiers of matter and spirit, the imagined and the imageless. Standing on the Embankment, leaning on its granite balustrade, Thompson is soon looking out over the golden ramparts of heaven beneath which flows the river of human life. Seeming to be in the Strand he is really in Paradise: seeing in every careworn face an angel of pain or sympathy: and nothing is more natural than to meet the Magdalen there.

One is always in doubt, though it is a delicious doubt, as to whether the poet is on earth or in heaven. When he writes "Love in Dian's Lap" he blends prayer with a lover's reverence, never sure of any difference between Mary and Dian. The face of one who had shown such tender loving care for him who deemed himself too deeply stained for heaven's high com-

pany was easily confused with that of the divine mother. She is his earth-born goddess, so far above him in the sweet purity of her love that his speech turns natively to prayer, and a temple incense pervades the pensive gratitude of his heart. Similar marriage of heaven and earth is seen in his picture of the woman of the future. It is fragmentary, a dream on the wing, that escapes, leaving only feather tips in the hand. In it the after woman is seen using all her power of betrayal still, only she is leading men to bliss instead of unhappiness.

O what shall you not, sweet, do?
The celestial traitress play,
And all mankind to bliss betray:
With sacrosanct cajoleries
And starry treachery of your eyes
Tempt us back to paradise!
... In all men's hearts shall be
The seeing and the prophecy.
For ended is the Mystery Play,
When Christ is life and you the way.
But here my lips are still,
Until
You and the hour shall be revealed.

His inspiration would seem to spring from the Hebrew poets, the psalmists and prophets who naturally interweave the words of God with the harps and swords, the poverties and the thrones of men. Certainly he is of their band in his fearless acceptance of life's contradictions and inconsistencies: with any Ezekiel he can say, "Mine eyes saw not, and I saw."

In the crowd of vigorous and successful men, shouldering and elbowing each other on the road to the dark mines of mammon, a seer like Thompson will be a puzzling anomaly, a thin strange voice that utters hidden parables. But there are subtle beauties in the speech that linger in the memory, provoking troublous thoughts of high desire long since put aside—and the thoughts may stir the past visions to life again, and time justify the poet.

I hang 'mid men my needless head,
And my fruit is dreams, as theirs is
bread:
The goodly man and the sun-hazed
sleeper
Time shall reap; but after the reaper
The world shall glean of me, me the
sleeper!

Love! I fall into the claws of Time:
But lasts within a leaved rhyme
All that the world of me esteems—
My withered dreams, my withered
dreams.

He may not always have recognised the power of his dreams, and probably sang them simply as the bird sings, with no thought of the listeners. But the power was there, the magic by which the sense-bound world could be dissolved into pure light, joy, life, and poesy. This is the paradoxical atmosphere of the mystic who, listening, hears no voice from the mother of the world

Yet unforgetting,
The ravished soul her meanings knew,
Mine ears heard not and I heard.

When earth is so near heaven in every moment of a man's life there is nothing but contempt for logic and common sense—the marvel to the poet is that

every one does not intuitively see the beauty of the half-veiled mystery, and walk the commonest highway with timorous, reverent footsteps. Spirit is everywhere, shining through substance; with surprises always at hand: a wisp of cloud becomes a flying angel; we touch the face of God before we are aware of Him.

O world invisible we view thee,
O world intangible we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!
The drift of pinions would we harken,
Beats at our own clay-shuttered doors.
The angels keep their ancient places:—
Turn but a stone and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendoured thing:

So easy is it for the seeing eye to behold
Jacob's ladder

Pitched between heaven and Charing
Cross.

In the Orient Ode, where he has praised the sun, as only a worshipper of that orb could praise, recognising too its gifts to man, he is suddenly overcome with wonder as he perceives the godhood of light, and realises that the sun, Horus, and Christ, may all be one.

Ay, if men say that in all high heaven's
face

The saintly signs I trace
Which round my stoled altars hold their
solemn place,

Amen, Amen! For oh, how could it be,—
When I with wingèd feet had run
Through all the windy earth about,
Quested its secret of the sun,
And heard what things the stars together
shout!

This is a fundamental truth of existence, the One present in all things, taking a thousand shapes and names. It is the deifying of the universe, by which the veil of substance grows thinner and thinner till matter is seen to be luminous spirit radiating beauty. When our heart goes out to that which is beautiful we are conscious of a longing for the source of its beauty. Somewhere, far out of sight, it must be one with beauty itself, the loveliness that has enchanted man from the first, and that clothes itself as easily in a smile as in a dawn-pink mountain-top. In that desire we touch divinity, seeing with eyes that are earlier than creation itself, and when we come to build we find ourselves pursuing designs already breathed into the essence of our being: we cannot escape the all-pervading Alpha. What we make has existed already in thought:—

Our towns are copied fragments from
our breast;

And all man's Babylons strive but to
impart

The grandeurs of his Babylonian heart.

The only direction Thompson can give towards this mystical reading of earth is to quote from himself; he at least knows how close at hand is the secret of apprehension which any moment may reveal—

Learn to dream when thou dost wake,
Learn to wake when thou dost sleep,
Plough thou the rock until it bear.

But in perceiving the one underlying
reality that links all externals,

The world above in the world below
(And a million worlds are but as one),
And the One is all,

Thompson's mysticism leads, as we have seen, to some Heinesque confusions: apparent opposites mingle easily in him: Moses and Sappho, the Hesperides and Eden, Sinai and Parnassus, Ariadne's laurel and the crucifix carved from its wood. And there is occasionally that touch of humour which breaks out in the Catholic mystic as we see in the *Fioretti* of St. Francis, in the legends told by Irish peasants, and wherever there is intimate familiarity with the things of God. It is almost the happy anthropomorphism of childhood, which can say quite naturally—"God loves to jest," "God whistle thee to heel," or "When thou to thee pluckest down the neck of God."

The mystic is continually transmuting terrestrial and celestial: the vision of the one is arrayed in the force of the other. Images, metaphors, similes, are native and inherent to him, helping him to personify or visualise everything, providing shape and substance for the eyes of the mind. He does not merely decorate his pages with these illuminated capitals, nor simply find a pleasure in the pictures themselves. He is for ever reading through the things seen, and changing the significance back again into the thing. As Thompson has written of Shelley, the enchanted child:—"The universe is his box of toys. He is gold dusty with tumbling amidst the stars. He makes bright mischief with the moon. He dances in and out of the gates of heaven. Its floor is littered with his broken fancies. He runs wild over the fields of ether." And elsewhere, "He plays truant from earth, slips through the wicket of fancy into heaven's meadow, and goes gathering stars." Thompson revels in this same wildplay that has so deep a meaning. Take the *Orient Ode*. It overflows with metaphor. A Parsee might envy the sacramental handling of sunrise as keenly as a Catholic, although the latter alone would fully understand the symbolism of the opening passage, when the day as priest begins Benediction. Each of the separate services of the sun is enumerated in lovely figures, and the pagan *joie de vivre* in Thompson breaks out in the vision of the sun, as lover, wooing the Earth, as maid, who—

Secret views herself afraid,
Till flatteries sweet provoke the charms
they swear,

And so the love which is thy dower
Gives back to thee in sanctities of flower:
And holy odours do her bosom invest,
And sweeter grows for being prest.

Or looking through his sensitive poems on children, in which he sees the mirrors of some lost and irrecoverable dawns of his own life, see how as in the "Making of Viola," all heavenly creativeness flows symbolically into the birth of a child: Young Jesus scoops the wood-brown pools of Paradise for her eyes, Lord Paraclete breathes the soul, and child angels drop their rosy bloom on her cheeks. Elsewhere, in his magnificent way, he beholds the earth, at autumn, swing as a thurible before the throne of God, sending up

Folds of the blanched amiced cloud,

or there comes to him a vision of eternity, not as the pale formless void of general thought, but as a strong, eternal structure built of the mighty battlements discerned in glimpses, against which the storms of time can only "roll, break, and form again."

In the *Assumpta Maria* Catholic and pagan imagination meet, metaphors pouring forth. Mary is Daniel's mystic mountain, or Danae of the shower of gold, or a breathing Eden; lines of imagery are added as the great masters give tint upon tint, for the building up of what seems at last but one rich full colour. The reader comes from the poem with a mind full of mingled memories of things seen, that interchange continually, as recollections after the first visit to a foreign land.

The *Ode to the Setting Sun* is another poetic symbol, woven of sun and crucifix. The slanting rays light up the cross in the convent garden, and, with the sun as emblem of life, the poet sees its finger pointing to pain and the cross as the key of human existence. Dawn and sunset, sunset and dawn, are the symbols of that life; while the cross, shining in heaven's splendour, is on earth but a shadow, though its darkness leads to light.

Whatever Thompson saw became musical to him with the mysteries of Paradise, filled with the tones of unseen glories, or shadowed with the darkening fears of the soul. He can lose consciousness in the joy that thrills him as his dreaming eyes peer into the heart of a flower. Or, leaning low over the silent earth, asking the eternal questions of life and death, their meaning, and their worth, he can whisper in her ear sad tender reproach—

Mother of mysteries,
Sayer of dark sayings in a thousand
tongues,

Who bringest forth no saying yet so dark
As we ourselves, thy darkest!

Born of her he cannot bring himself to look upon her from without, for he is too intimately her own. There is a nervous consciousness of co-vitality whenever he speaks of her, making him unusually sensitive to nature. To think of her "Titanian primal liturgy" is to be spurred to filial song himself, and poems grow in him as living things in her:—

As earth, ere blossoming, thrills
With fair daffodils,
And feels her breast turn sweet
With the unconceived wheat.

Like Browning's Paracelsus he is in birth-right unity with her.

I in their delicate fellowship was one.
I knew how the clouds arise.

I was heavy with the even
When she lit her glimmering tapers
Round the day's dead sanctities.
I laughed in the morning's eyes.
I triumphed and I saddened in all
weather.

Heaven and I wept together.

One phase of nature seems never to have been open to him, though in it, perhaps, is her most mysterious sphere of images. From immemorial days swirling waters have been the living beryl of the seer. But who shall say from his poems that

Thompson ever escaped from the prisoning inland to watch the sea? Poverty appears to fence him within a limited round of experiences. We look in vain for the treasures he might have drawn from the blue deeps, the infinity of symbolic hints of human life. We may only surmise what he would have brought us from those boundless waters, gleaming with unfathomable tints, that join earth and sky, white with the rage of greed and foam of hate, awful with destiny's engulfing waves, or, on the sunlit days, glinting with showers of stars, that flash their instant life and death like thoughts and man.

There is a priesthood of poesy, and Thompson was of that order. They have learned to sing through fire and pain. They have passed many days, as Thompson did, in that melancholy atmosphere of disease, and poverty and utter weakness which is the world's parallel of John of the Cross's Dark Night of the Soul. "Pierced with thorns which formed no crown, a poet hopeless of the bays, a martyr hopeless of the palm," as Thompson wrote of Mangan, the Irish poet; this have they all felt in desperate moments when they were slowly learning how

From spear and thorn alone
May be grown

For the front of saint or singer, any
divinising twine.

"The harvest waves richest over the battlefields of the soul"; we read in the essay on Shelley, "The heart, like the earth, smells sweetest after rain."

Such poets are both priest and sacrifice, and seeming never to lose the sacerdotal solemnity of thought-laden song, they roll rich cadences. When they walk in the temple of Apollo it is always with a saintly gravity. Hardly conscious of the joys and commonplaces of ordinary men, their whole life is an art. They master their movements, gestures, speech; and are as consciously clad in amice, alb, and chasuble as any priest. We read their books, if we would master them, in something of a subdued and solemn mood, accompanied only by silence. Then the resonant lines linger in our minds, as a rhythmic liturgy, and our lips repeat the imperial words as though they were part of a sacred office.

Cast wide the folding doorways of the
East.

The world's unfolded blossom smells of
God.

The stars still write their golden pur-
poses.

Somewhere at the edge of a far stretching wood I once sat and read the "Hound of Heaven." Golden sunshine of late autumn lay all that afternoon upon the sleeping fields and low hillsides. Like cloud shadows filled with living spirits, the poet's thoughts played in the sunlight, fading at the end of every verse, gently and regretfully, to the refrain of the patient footfalls of heavenly love. Pain, sorrow, human sin, laughing childhood, Pan with his pipes and gladness—I seem to recall each of the shades gliding out from the printed page and melting that day into sunlight. And I fancy now it was one of the dearest visions life can bring. For on

that radiant day I felt I knew how the joys and sorrows of life cannot drive us faster than the feet of love pursue—love that is greater than life. Only a priest-poet could have wrought that.

EDGAR DAPLYN.

MR. C. E. MAURICE writes from Eirene Cottage, Gainsborough Gardens, Hampstead:—"We are thinking of preparing a memoir of my sister-in-law, Miss Octavia Hill. Will you allow me to ask any friends of Miss Hill who may have letters in their possession suitable for such a memoir to send them to me, as by Miss Hill's wish I am to act as editor, in concert, of course, with my sisters-in-law?"

PUBLICATIONS RECEIVED.

T. WERNER LAURIE:—The Cathedrals and Churches of Rome and Southern Italy: T. Francis Bumpus. 16s. net.

THE CRYSTAL PRESS:—Life Understood: F. L. Rawson. 7/6 net.

MESSRS. W. RIDER & SON:—The Rake's Progress: Marjorie Bowen. 2/- net.

The Religious Aspect of the Women's Movement. 6d.

MISCELLANEOUS.

The Cornhill Magazine, The Contemporary Review, The Burden of Protection (July).

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

DEATH AND SURVIVAL.

THE problem of the survival of consciousness after death has ever loomed large on the mental horizon of humanity; it is the question of questions which has exercised the human mind throughout the ages and one the interest of which never flags. It represents one of the great riddles of existence of which the key has not yet been found, and perchance may never be.

Is our present life the real life or does it represent but a passing episode in a deeper, fuller life where our real individuality lies, and which endures from eternity to eternity, or are we but little points of consciousness dotting the great sea of universal life, from which we arose and unto which we shall return when our little cycle, during the course of which we are privileged to catch a fleeting glimpse of nature's passing show, is completed? Is there a survival of personal consciousness after death? That is the real point at issue. When death overtakes the individual and the complex cells of the brain are broken down and resolved into their ultimate elements, do life and consciousness cease to exist, or may we regard life as something transcending a synthesis of the inorganic energies, something more than a manifestation of the chemical and physical

forces inherent in the living protoplasm? In other words, is the human brain but the instrument through which life is manifested, such manifestation being possible only so long as the instrument remains intact. It has been said that the brain secretes thought as the liver secretes bile, but such a view can hardly be maintained although it may be correct to regard thought and consciousness as functions of the brain. Consciousness in some form must have existed previous to the development of the most elementary form of brain structure. Although we find no anatomically differentiated nervous system in such lowly organisms as the protozoa, it is very generally admitted that their protoplasm contains a diffused nervous system. It would, for instance, be just as unreasonable to deny some elementary form of consciousness to a protozoan because the organism has no brain as to deny that it can digest because it possesses no stomach. Again, the law of the conservation of energy teaches that while energy may undergo many transformations the sum total remains a constant quantity. This is true so far as our limited experience goes; but apart from this it is impossible to conceive of anything being utterly destroyed, as passing away into nothingness, just as it is equally impossible to conceive the idea of creation out of nothing. The conception of the eternity of matter and force is also, in the last analysis, equally unthinkable. But if nothing passes absolutely out of existence it is clear that persistence is in one sense assured, but is it in a form which will satisfy the human craving for continuity? Have we any warrant for regarding life and consciousness as other than potential in the primordial elements? The real issue involves the question whether consciousness endures in such a form as to ensure the preservation of the personal identity of the individual. It is somewhat difficult to see how this can be. Presumably consciousness has been developed on this planet in relation to existing conditions, and assuming for the moment the existence of an ego which persists, that is, which survives the decay of the physical body, it would, if translated to a different plane, have to develop a fresh form of consciousness in relation to the changed conditions. With the passing of the old state of consciousness all memory of former conditions would be obliterated, and the taking on of the new consciousness would thus for all practical purposes imply the annihilation of the former personality. The ego might persist, but it would be clothed with a fresh personality, thus involving the paradox that while we persist we are yet annihilated. Continued existence implies pre-existence, but we have no experience, no memory of any former state of existence. Thus while the ego might persist, consciousness in that form which concerns us here and now would be obliterated with the destruction of the brain, and although a fresh form of consciousness might be developed in harmony with the changed conditions, the personal identity would be lost, which in other words means that for all practical purposes death spells annihilation.

The test of survival is persistence of consciousness, and persistence of consciousness is dependent upon memory, so that ultimately the true test of survival is narrowed down to memory. But if it be true that our faculties are developed in accordance with our needs, and only in so far as they are of use to us under existing conditions, it becomes difficult to see how memory of present conditions could be serviceable in another existence where conditions might be totally different. And if memory be obliterated it is evident that individuality in the narrower sense of the term is for all practical purposes, annihilated. But are we not obsessed by the idea of individuality? Is not the conception of individuality something of a delusion imposed upon us by the limitations of the physical body, or, if we may so express it, by the outer casing through which flows, and within which for a time is imprisoned a portion of the universal life force which finds expression through the medium of the brain and becomes subject to the limitations imposed by the material organ. The question has arisen as to whether that limited portion of the mind represented by the field of consciousness is our true life or whether the latter is not something far larger and more comprehensive than we have any idea of. Much evidence corroborative of this point of view is found in the operations of the subconscious mind. Man does not always act by the light of reason. At certain crises there is not time for reason to act, but the subconscious mind would then seem to take command and impel to a course of action which we frequently call instinctive. In the case of sudden accident, for instance, the subconscious mind appears to gather up the whole situation in a flash, and action follows quite irrespective of the slower working of reason. It is suggestions such as these that impel to the conception of a richer life, of a more extended individuality than that covered by the limited area of consciousness.

There sometimes flashes across the field of consciousness an instantaneous perception of the oneness underlying all phenomena, a recognition of individual persistence in all living forms, a conviction that in the great stream of cosmic life the individual self endures amid all changes of outward forms and conditions. Such an intuition may be but momentary, but it leaves an ineffaceable impress upon the mind and affords a fleeting vision of a larger existence apart from that of ordinary sense perception. Here then one seems to see the break-up of that narrower sense of individuality by which we are cribbed, cabined and confined, and a linking up of all life in the ultimate conception of the world life and world soul. The term "cosmic consciousness" is used by Dr. Bucke to indicate certain aspects of these strange psychic phenomena, and cosmic consciousness he regards as a higher form of consciousness than that possessed by the ordinary man. He who experiences cosmic consciousness receives an intellectual enlightenment or illumination which places him on a new plane of existence. He experiences "a sense of immortality,

a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already." Of direct evidence of the survival of consciousness at death there is none, but on the other hand science can adduce no convincing proof that death means annihilation. It is rather a flashes of intuitional insight that we must trust to bring conviction that the soul of man is immortal, and in the last analysis belief in the survival of personal consciousness after death must resolve itself into a supreme act of faith.

EDMOND JOHN HUNT.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CINEMATOGRAPH IN EDUCATION.

SIR,—You refer in your last issue, in "Notes and Jottings," to the use of the cinematograph for teaching purposes in schools. This is sure to come eventually, but at present the apparatus is not sufficiently safe or simple for use, except by experts. Being strongly impressed with its educational value, I was enabled to make some experiments last winter, the success of which may possibly induce some of our friends in other towns to follow on the same track. You cannot at present take the cinematograph to schools; then take the school classes to the cinematograph.

We have in Ipswich an excellent picture house which seats about 500. The proprietors kindly allowed me to give a number of experimental lectures on natural history subjects at certain advertised hours, notice of which was sent to various schools. The result was that we had packed audiences at the usual prices of admission, sixpence and a shilling, and scores were turned away for want of room.

My method was to describe the specimens, their construction and habitat, with the use of about twenty ordinary lantern slides, followed then by *special cinematograph films* which the proprietors obtained. Most of these were indeed excellent, and it was a real pleasure to lecture on them. The lectures should be "chatty" and especially prepared for *children*; the "grown ups" quite appreciate them in their simplicity. Lectures should not exceed half an hour; the audience can then remain and enjoy the rest of the varied programme. I have been strongly pressed to continue this method during the coming winter, and hope to do so if time permits.

—Yours, &c.,

FRANK WOOLNOUGH,
Curator of the Ipswich Museum
and Free Library.

Ipswich, August 26, 1912.

PRAYERS FOR CHILDREN.

SIR,—On this subject I would like to call to remembrance Coleridge's "Child's Evening Prayer":—

Ere on my bed my limbs I lay,
God grant me grace my prayers to say.
O God! preserve my mother dear
In health and strength for many a year;
And O preserve my father too,
And may I pay him reverence due;
And may I my best thoughts employ
To be my parents' hope and joy;
And O preserve my brothers both
From evil doings and from sloth,
And may we always love each other,
Our friends, our father, and our mother.
And still, O Lord, to me impart
An innocent and grateful heart,
That after my last sleep I may
Awake to Thy eternal day!

Yours, &c.,

G. H. VANCE.

Porthwin, 12, North-hill, Highgate, N.,
August 25, 1912.

SIR,—I have read with much interest the letter by the Rev. J. T. Sunderland on the subject of "Bed-time Prayers for Children."

The prayers given therein are certainly an improvement upon the old "Now I lay me," &c., so far as sentiment is concerned, but many—indeed, most—of them are not truly prayers at all: they are statements of facts. Also, there is not one of them that rises above a thought of personal interest in its petition. Even granted that some children are purely selfish little animals, is it well to encourage this selfishness by ignoring the thought of others in the earliest prayers, which will surely be a sacred memory all through life?

I venture to submit a few short verses of prayers. The first is for a very young child only; the second is also for a very young child, but is more comprehensive in wording; and the third is for the child who is facing life's responsibilities with the beginning of schooldays.

I.

Dear Father, I would thank Thee
For all this happy day.
Help me to-morrow to be good,
And bless me while I pray.

II.

Dear Father, bless me while I kneel
And make me do the right;
And bless all other little ones
That pray to Thee to-night.
Dear Father, bless my parents, too,
And bless all those I love,
And make us all sleep happily
Till morning shines above.

III.

Dear God, I come with thanks to Thee
For all Thy love to-day,
That guarded me and guided me
Both in my work and play.
Dear Father, give me happy sleep
Till morning wakes again:
My mother, father, and my friends,
Keep them from care and pain.

Dear God, all good things I enjoy
Come every day from Thee.
Let me be kind to everyone
As Thou art kind to me.

May I also add the following little verses? They are not suggested as a model prayer for a child. They are rather the prayer of a child—a child's thought, that is—the purely personal petition of a wilful, rebellious, imaginative child, struggling hard after goodness:—

I bless Thee for Thy goodness, God,
Bless Thou my goodness, too,
For what Thou dost so easily
Is hard for me to do.

It is so hard to do the right,
So easy to do wrong,
Dear God, bless me with stronger light
To help the fight along.

Then when I come each night to Thee
At every set of sun
To bless Thee for Thy goodness, God,
Say Thou to me "Well done!"

Yours, &c.,
E. CLEPHAN WATSON.

UNITARIAN MINISTERS AND THE INSURANCE ACT.

SIR,—The Commissioners have now given their decision in response to the application made by me, as Secretary of the British and Foreign Unitarian Association, in respect to ministers whose salaries are under £160 a year. It is as follows:—"That the employment of a Unitarian minister on the terms set out in the application, at a rate of remuneration not exceeding £160 a year, is not employment within the meaning of the National Insurance Act."

Will you please make this decision known through the columns of THE INQUIRER, and oblige yours faithfully,

W. COPELAND BOWIE.

Essex Hall, London,
August 21, 1912.

FOR THE CHILDREN.

AMONG THE BIRDS IN AUGUST.

II.

"THE wettest and gloomiest August I can remember." That is how one person after another describes this month. Girls and boys who hoped to almost live out of doors, as they did last year in August, have had to make the best of sopping fields, muddy lanes, and dripping woods. Many a picnic or mountain climb has been planned one day to be abandoned the next. The waterfalls have had it all their own way, and have been worth tramping far to see.

Have any of you felt as if it were of no use to look for birds in such a gloomy season? Or perhaps you have looked, and have seen so few, and those so indistinctly, that you have in despair given up trying to recognise those you know something of, or to learn to know

fresh ones. Much depends on how you look. Not many days ago two people stood by a fence and looked through slight drizzle into a field full of long swathes of cut hay beginning to turn brownish through much soaking. "No birds there," said one. "Let us look longer and we may see some," said the other. And look they did—carefully, slowly, along the swathes. By the end of three minutes they had seen five tree pipits and one meadow pipit, some moving slowly over the hay, others standing still. To give further proof that you can find birds on very dull days if you look with care and patience, I will tell you what success I had when spending an hour and a half on August 10 in a wood not a mile from the beautiful Lodore waterfall, which Southey made famous by his poem "How does the water come down at Lodore?" I reached the wood at three o'clock. The day had been sunless, and rain fell gently at intervals. The only favourable condition for bird study was the absence of wind. The stillness allowed even faint sounds to be distinctly heard. The "lit-it-it-it" of robins was the first and most frequent sound. The loud flap of a rather bony wing told me that a wood pigeon was near. As it passed through an oak tree nothing was seen of it but the general outline, no colour, not even the white bar on the neck could be distinguished, but the broad fan-like tail and the noisy flap of the wings left no doubt as to its being a wood pigeon. Leaning on a wall under a huge and wide-spreading sycamore, whose lowest boughs overhung the lake, I stopped to look for other birds. On a first slow glance all around not a feather was noticed. Another and much slower gaze revealed a tiny creature creeping about a twig, busily hunting for insects. It was about four inches long, had a short neck, and was feeding upside down. A tit—but which kind? Not a blue tit, for the head was not flat enough. It must be either a cole tit or a marsh tit. A movement brought it out of deep shade into comparative light, when at once a white spot on the back of its neck proclaimed it a cole tit. This bird had, like all the other tits, a pair of white cheeks, but the white spot on the nape distinguished it from the marsh tit, which is very much like it. More close-scanning of the branches and a silent and motionless greenfinch was recognised by its size, build, and very thick bill. Next a sort of gentle flutter, as of a scrap of loose bark on the massive trunk of the sycamore. But the scrap moved upwards with a progress that was half creep, half jerk, and now and again strayed a few inches to right or left while steadily keeping a general upward trend—never so much as a look downward. The moving thing had a coat of very smooth feathers, a long bill—long, that is, for its size, a good deal curved, and with a fine tip; the tail was rather long and formed of stiff feathers, which the bird used as a fulcrum or prop when climbing. From tip of tail to tip of bill it measured but some five inches. In a sort of stealthy silence it worked its upward way, poking the long delicate bill into crevices in the bark and extracting now an insect, now a wind-blown seed. "Excelsior" is the

tree creeper's motto. It never creeps earthward, but when the top of the tree or highest part of an upward tending bough is reached it flies either to the bottom of the same tree, or of one close by, and begins the same steady climb over again. So busy is it that it lets the observer come within two or three yards if he is very quiet, but let him make a sudden movement, and immediately the bird works its spiral way round to the other side of the trunk and remains hidden. By the time my tree creeper had climbed so high that I had to throw my head back to see it, the sky had become a little less clouded, and the slight increase of light enabled me to see the bright yellow colour of the under parts of a bird which flew through the sycamore crying "Chiz-zic, chiz-zic!" This bird was one often taken for a yellow wagtail, but it was a grey wagtail, a bird nearly an inch longer than the former and rather more active and restless. The sharpness of the alarm note was proof enough of the nearness of a nest, or of young birds. Twenty yards away there was a boat landing; as the wagtail flew towards this it was joined by its mate. The pair alighted on the boards and began to talk to a young one which sat there. They evidently wanted it to fly with them, for they tripped round it, then flew a few yards and returned as if to coax it. They did not say "chiz-zic" to it, but something quite different, and it answered them. An ordinary observer would not have taken it for one of their young ones, for it was not much like them. The fluffiness of its plumage made it appear to be larger in the body than the parents; its colours were far duller and the tail was quite short, too short to wag, but not too short to display—when at last it was induced to fly—the two white outer feathers, a feature by which you are helped to recognise a wagtail even before it is ready to leave the nest. I say "helped" advisedly, because it is not a certain sign, for the pipits, buntings, the skylark, and some other birds have it too, and all show it in flight.

On turning to look once more at my tree creeper I was delighted to see a second working its way up to the first. Two creepers on one tree is a rare sight. Had you been watching these birds with me and had turned from them to look at a coloured picture of one in any bird book, you would probably have exclaimed that these two could surely not be tree creepers because they had dull, brown bodies, and the one in the book was very prettily mottled and barred with yellow and white and reddish brown, and was whitish on the under parts. Well, I used to wonder at the apparent difference between the birds as I saw them on trees and as represented in books, until one day a tree creeper, which had not seen me, alighted on a silver birch on which the sun was shining, and began to climb not two yards from me. Seen thus, against a background of light-coloured bark, and with the sun full on it, I found that the pictures had exaggerated nothing, and that the little climber wore a coat like Joseph's, "of many colours."

Further on, where the wood swept up towards lofty crags, I stood long, hoping

to get a sight of the handsome jays—birds with blue-barred wings—which were to be heard screaming harshly above me; but jays shun mankind and love to hide in the tops of tall trees. Space fails me to tell some interesting facts about a baby thrush on a fir bough, and a family of pheasants which I saw in the wood; but enough has been written to convince you that birds can be enjoyed if one does but look carefully among thickly leaved trees on the duller days of August.

EMILY NEWLING.

MEETINGS AND SOCIETIES

THE MORAL EDUCATION CONGRESS. MEETINGS AT THE HAGUE.

LYING amid the emerald lawns and brilliant flower beds of the Botanical and Zoological Gardens at The Hague, a large assembly hall offered hospitality to the second International Moral Education Congress (August 22 to 27). The environment embraced the charming avenues which overshadowed canals and boulevards, the curiously simple brick churches, the clean-swept streets, the electric tramcars that hummed their way down to the lively beach at Scheveningen, the House in the Wood, where the first Hague Peace Conference was held in 1899, and the walls and towers of the new Palace of Peace, which is to be opened next year. Death had transformed the active devotion of Dr. J. T. Mouton, the President, into a cherished memory which was gratefully recognised in the inaugural address of Mr. R. A. van Sandick, and the concourse of Dutch, English, French, German and American men and women who stood in silent homage to the name of Dr. Mouton presently broke into applause when Mr. Sandick praised the energy, resource and idealism of the Congress-Secretary, Miss Attie G. Dyserinck. Familiar figures who stepped early upon the platform were Professor Sadler, Vice-Chancellor of Leeds University, and Mr. Gustav Spiller, the never-fatigued secretary of the first Congress (1908). The marching orders of the philosophers and teachers who gathered at the four-days' Congress were to consult together on the right treatment, physical and moral, of childhood and adolescence, and to discuss on a basis of equal courtesy accorded to speakers of all denominations of thought and worship. Four volumes* brimmed with material for debate, and a succession of many orators—professors, teachers, inspectors, clergymen, Theosophists, and the rest—maintained a stream of argument, criticism, pleading, affirmation, and negation.

Two sessions were devoted to the clash of views represented mainly by the Secular Ideals of the French schools (*l'école laïque*) and the Christian tradition and dynamic represented by Dr. Sadler, Catho-

lic priests, Protestant ministers, and denominational teachers. By design or accident, the first item in these debates was the picturesque uprising of an Egyptian, whose red fez symbolised Moslem loyalty, who rapidly sketched for us the ethics of the Koran, and who benevolently closed his speech with the utterance, "Peace be unto you." A few minutes later, a voice proclaimed that the supreme ideal in education was the imitation of Christ, and that this Christ was not a fixed pattern, but an ideal living and energising. But, said an ethical lecturer from Brooklyn, N.Y., there are multitudes who do not accept Christian or other religious doctrines, and who yet desire that their children should possess the common moral heritage of the race. One lady had scarcely expressed her belief that God the Absolute was the true basis of moral education, when another lady claimed that faith in the Supernatural was yielding place to faith in the Natural. A Parisian Positivist breathed the formula of Family, Country, Humanity, and summed up the Religion of Humanity in the motto, "Love for principle, and Order for Basis; Progress for End." To him succeeded the olive-tinted and turbaned delegate from Calcutta, Deva Prasad Sarvadhiary, who courteously reminded the Congress that India possessed spiritual ideals before such conceptions had dawned in Europe. "Morality itself is religion," affirmed Dr. Stanton Coit. Not a mere code of precepts do we need, said M. Gabriel Séailles, but a deep-seated sentiment of respect and affection for human nature. With such miscellaneous estimates of the problem we passed our first morning, and when, at a subsequent session, the controversy was resumed, tempers almost approached heat. M. Ferdinand Buisson, who for thirty years has carried on the advocacy of the French secular system initiated by Jules Ferry, vehemently claimed that morality was based in human nature, and that every heroism could be evolved without the aid of theology. In supporting his thesis, he forgot to obey the bell of the chairman (M. Boutroux), and paced the platform, declaiming rhetorically amid a tempest of both cheers and protests. A Catholic priest followed, declaring that morality was indeed based in human nature, but human nature needed to be interpreted on Divine principles. At this point Mr. Sarvadhiary intervened. In his own Indian country, he said, Moslems and Hindus were divided; he had come to The Hague, hoping to learn the way of educational peace, but he found priests and philosophers engaged in an intellectual war. This appeal of Asia to Europe marked one of the most striking moments of the Congress.

Other sessions were devoted to calmer topics. Dr. Felix Adler, founder of the Ethical Movement, was heard with much interest when he asserted that it was useless to plan moral education for children unless in relation to a plan for all the stages of life, each period having its special opportunities and perils; and the chief object all through should be to develop the intrinsic worth of each personality. Adler's views are stated with fulness in the American volume prepared for the Congress.

The discussions just outlined occupied the Friday and Saturday; and I may be allowed to note by the way that I had the privilege of teaching a class of English children before an audience of Congress members of varied nationalities.

To Monday were allotted the subjects of character-building in institutions outside the field of primary instruction (secondary schools, technical schools, family life, &c.), and to the needs of abnormal children. Cordial salutations greeted a Salvationist woman in the Army costume when she stepped forward to deliver, on Mrs. Bramwell Booth's behalf, a paper in which the mother was described as God's first message to the human soul. An English lady insisted on the indispensable need for discipline of body and mind, her point of view being that of the Duty and Discipline movement favoured by the Earl of Meath and others. Christianity itself, said a speaker, adopts the family form in the conception of a Heavenly Father and the Law of Brotherhood. And, as the discussion wound its way through a variety of English, French and German channels, one felt that the family idea still held firm ground in the modern educational philosophy, in spite of many complaints as to the break-up of household rule and morality. Another section, meanwhile, discussed adolescence. Miss Alice Woods, for instance, confessed that English girls were lacking in independence of thought, and also in mental breadth. They were interested in the Woman Movement, but were apt to narrow their ideas down to the fragmentary issue of the vote. We all should be better for a conception of life which liberated itself from the prejudices of creed and nationality. Everybody smiled when the German gentleman who praised the benefits of Self-government overran his time, despised the chairman's bell, and was upbraided with cries of "Selbstregierung!" Miss Lilli Jannasch observed that school self-rule was a natural preparation of the child's sense of freedom for the responsibilities of municipal administration and the parliamentary system: in short, it should be essentially a training in democracy. Johann Langermann (author of a valuable monograph on the *Erziehungstadt*) charmed the audience by his breezy and human demand for the liberty of the young soul. Not a machine, but an organism was the child. Fichte said the child was a "piece of the Fatherland"; and Langermann would take the children from wearisome books and benches to the open-air of gardens and to companionship with the animal world. In this enterprise he had found the assistance of women indispensable. The task of developing the nature and powers of the young mind required the combined activities of woman and man. This latter suggestion was happily realised in the closing session of Monday (Tuesday being left for business), when a lady—Madame Tideman—presided over the conference on the training of the delinquent, feeble-minded, deaf and dumb, and blind. She drew a pathetic picture of the prison-house in which a soul dwelt when afflicted with deafness, muteness and blindness, and yet possessed of an intelligence and aptitude for logic if only communication could be set up with normal minds. The

* Published by Martinus Nijhoff, The Hague. The volumes contain papers in various languages; the American volume, which was delayed, can be obtained, as can the other four, from Miss A. G. Dyserinck, Bilderdijk-straat, 78, Hague.

subjects of study were the same as in normal schools, said Madame Tideman. In this simple remark was wrapped a whole world of philosophy, for it suggested that one psychology manifested itself in all the types, from the most pitiable imbecile to the profoundest sage. Perhaps in such a principle one may see splendid promises of ever-developing thoughts and methods in future congresses.

Nothing could be more cheering than to hear the many voices—of Chinese educators, of London County Council Inspectors, of Catholic clergy, of Protestant pastors, of French Rationalists and English Salvationists—expressing at least a basic, though necessarily incomplete, harmony of aspiration towards ideals of child-culture and citizenship.

F. J. GOULD.

The Hague, August 26.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Doncaster: Opening of the Free Christian Church Hall.—The opening of the Doncaster Free Christian Church Hall took place last Thursday afternoon, August 22, amid much rejoicing. It was a memorable day in the history of the Free Christian Church, and some stimulating speeches were made. The Rev. P. W. Jones expressed his appreciation of the happiness and unity of his people, their boundless enthusiasm, the entire absence of anything that could be termed "friction," and the geniality and energy of all the church officers. At 3 o'clock Mrs. G. E. Verity, of Leeds, opened the entrance gates, and the little crowd of people who had gathered round entered the new hall. At 3.30 the Rev. T. Rhondda Williams, of Union Congregational Church, Brighton, conducted the opening service, and preached the inaugural sermon. "It is a long time now since prophet souls confidently declared the victory to God and the good," Mr. Williams said. "Still, they do it, as much to-day as ever. When all sorts of wrecks and failures are about them, in their hearts they say: 'We have received a kingdom that cannot be shaken.' The divine assurance of life is that the morning cometh, that the good shall prevail, that righteousness shall be established, and that love shall be the bond of society. The actual experience of the world at any time is that the night also cometh, that this victory is by no means won, that there is enough unrighteousness and selfishness to make a great part of human life a tragedy. Sons of the morning appear; they announce its coming; they work with the utmost devotion to hasten its coming, to win victory for some great cause; they may win the victory even, but it may turn out to be very disappointing. Now I believe this earthly life of ours is only just one among many standards in God's great school. The reason why the world to-day is not as much better than the world of long ago as we could wish is that those who were trained in it have passed on to other lives, to other standards in God's school, and fresh pupils have come here who have to do the work over again, because they need these same lessons that were given to

their predecessors. The necessity for this battle is, I think, the reason for the fact that the elements of life's conflict are the same in every age. Those who wrought in past ages for the world's good drew the good into their own souls, and have passed out of great tribulation and washed their robes and made them white in the purifying process of the sacrificial life. Let us glory in tribulation too, and get out of it patience, hope, experience, and a great infilling of the Divine Love. As certain as that there is darkness there is also a conquering light." At the evening meeting the chair was taken by Mr. G. E. Verity (Leeds), and the speakers were the Rev. Charles Hargrove (Leeds) and the Rev. T. R. Williams. Mr. Hargrove delivered an address on the "Past and the Future." Our thoughts and wisdom came out of the past, he said, and our religion too. The old Unitarianism was a thing of the past, but it was out of the courage and fidelity of that little band who had worshipped on the spot where the new hall now stood that this splendid building and all that it stood for had arisen. They revered the past, but their faces were toward the future. The Rev. T. R. Williams delivered a searching address on "The Relation of Christianity to Progress." He frankly admitted that the outstanding principles and qualities of Christianity were not those of Western progress. "It is not," declared Mr. Williams, "hungering and thirsting after righteousness that makes the millionaire." Christianity had too often been crushed by other things, even in the Church. The speaker instanced on this point the attitude of the churches to war. The Christian ideal of life, nevertheless, however ignored, was never dead, and the whole question was whether what we called progress was real progress. The highest type of humanity would be realised when the best in the ideas of the East and the West combined. The time must come when the nations, having developed their great powers, would decide that they must not spend their powers in fighting, but must use them in co-operation. When that day came we should know the spiritual value of the progress we had made. The Rev. P. W. Jones moved a hearty vote of thanks to the chairman and speakers. The financial proceeds of the opening services, including special "thank offerings," amounted to just over £120.

Dundee.—The annual meetings of the British Association for the Advancement of Science are to be held this year in Dundee, commencing on September 4. Special services will be held at the Unitarian Church on Sunday, September 8, at 11 a.m. and 6.15 p.m., and the McQuaker Trustees have arranged that these shall be conducted by Dr. Crothers, of Cambridge, Mass. There will be a meeting arranged by the Scottish Unitarian Association on Saturday, September 7, when Dr. Crothers will speak on "Religious Education."

Great Hucklow: Commemoration of the Ejection in 1662.—"In the one quiet hour of the week, the hour between the departure and arrival of our merry Holiday Home parties," writes the Rev. C. Peach, "when our village of Great Hucklow resumes its normal calm, we held a service in commemoration of the 2,000 ejected ministers in 1662. Remote as we are from the highways of commerce, we were not even then beyond the reach of the long arm of ecclesiastical tyranny. Two brave men in our High Peak country were counted among the two thousand. One of these, the Rev. Thomas Stanley, was ejected from the living of the neighbouring village of Eyam, and there he eventually died, a victim of the plague which had decimated the village, and which his heroic spirit had inspired the villagers to meet in a manner which has earned for them undying honour. In the presence of this great trial, Stanley and his successor Mompesson were reconciled in the Christian spirit

which transcends differences in Church polity; and in the same spirit a memorial has been erected in the Eyam churchyard by modern Churchmen to perpetuate the name and renown of the heroic Stanley. When Stanley was dying he was visited by his loved friend, the Rev. W. Bagshawe, the other of our two sufferers for conscience sake. When Bagshawe was ejected from the living at Glossop, family ties drew him to the centre of the district of which Glossop is on the confines. In Great Hucklow itself he had relations at the Old Hall, where he frequently stayed; but his labours were not limited to one village. He was the Apostle of the Peak, and the whole of this neglected wild moorland country became his parish. Riding through village and hamlet, he delivered his message, gathering such as would hear; and, finally, when the storms had passed, he left half-a-dozen congregations with their own little meeting-houses to attest his labours. Of these congregations two still meet—those in Great Hucklow and Bradwell—and both have held their memorial services. At Great Hucklow, on the Saturday afternoon, there was a gathering representative of every phase of local Nonconformity, gathered from many surrounding villages. The service was conducted by the Rev. C. Peach, and a former Minister, the Rev. R. S. Redfern, gave the address. On the following day there was a crowded congregation at Bradwell, when Mr. Redfern again officiated. During his residence in the Peak Mr. Redfern made a prolonged study of the story of the two congregations and their founder. His addresses, full of local incidence and moving reminiscence, were very deeply appreciated."

Ipswich.—A bazaar and sale of work to reduce the restoration debt of the Friars-street Chapel was held in the grounds of Mr. W. E. Watkins, Willoughby-road, on Wednesday, August 21, under the management of Mrs. Watkins. Mr. Robert Pearce, M.P., was unfortunately prevented by illness from performing the opening ceremony, which was kindly undertaken by his daughter, Mrs. Rook. There was a good attendance, and the takings amounted to £30. The excellent photographs of the chapel were much admired, and met with a good sale. A few remaining copies can be had from Mr. Scopes, 28, Marlborough-road, Ipswich.

London: Essex Church.—Last Sunday commemoration services were held in memory of the ejected clergy who were deprived and silenced by the Act of Uniformity, August 24, 1662. In the morning the Rev. F. K. Freeston preached on "The Glorious Two Thousand," speaking of the abiding significance of the piety which enabled these men of honour to follow the dictates of conscience in an hour of national crisis. In the evening the service was held in Lindsey Hall, so that a number of lantern slides might be shown. In the first place, portraits of many of the heroes of St. Bartholomew's Day were shown, while Mr. Freeston gave many interesting facts regarding the leaders of the Ejection; and afterwards slides were shown of a number of old English Presbyterian chapels, which owe their foundation, directly or indirectly, to ejected clergy. Special hymns were sung, led by the choir of the church, and the service was entered into heartily by a congregation which almost filled the hall.

Manchester: Cross-street Chapel.—The Chapel has recently been painted inside and out, and the electric light installed. Reopening services will be held on September 1, when the Rev. E. L. H. Thomas will begin his ministry in succession to the late Rev. E. P. Barrow. It is further announced that a special service organised by the Provincial Assembly in memory of the 2,000 ejected ministers will be held in the chapel on October 5. Harvest and reunion services will be conducted by the Rev. E. L. H. Thomas on October 6, and the

anniversary services of the Lower Mosley-street schools on October 20. A welcome party to the new Minister and Mrs. Thomas will be held in the schools on November 2.

Mansfield.—It is with great pleasure that we record the placing of another stained glass window in the Meeting House. The new one adjoins the R. F. Vallance memorial window, and is the gift of Miss Maud Vallance and her brother, Mr. H. C. Vallance. The main subject represents the holy family, with a seated figure of St. Mary holding the infant Christ, behind whom stands St. Joseph. The left-hand side light shows a standing figure of St. Elizabeth holding the infant St. John the Baptist. The lower windows portray the Presentation in the Temple and Jesus among the Doctors; and the two small lights above have cherubs holding scrolls with the words "Faith and Love." The inscription reads:—"To the glory of God, and in memory of George Vallance, who died May 30, 1880; also of May Vallance, his wife, who died June 13, 1890." The window has been executed by Messrs. Geo. F. Gascoyne & Son, of Nottingham, and by the beauty of its design and colouring is a splendid addition to the chapel.

Scarborough: Westborough Church.—The anniversary services were held on Sunday, August 25, when the Rev. Ottwell Binns, a former minister, preached morning and evening.

Tenterden.—Special services were held at the Old Meeting House on Sunday, August 25, in celebration of the 250th anniversary of the congregation. Tenterden Old Meeting House is exceptional, if not unique, in the fact that its first two ministers were ejected vicars. The former of the congregation was the Rev. George Hawe, who was ejected from the vicarage of Tenterden. He was succeeded in the ministry by the Rev. Joseph Osborne, who was ejected from the vicarage of the neighbouring parish of Benenden. Both were remarkable men, notable alike for piety and scholarship. Of the career of the former nothing is known beyond the bare facts just recited, but Calamy gives many interesting particulars of the latter. Mr. Osborne, subsequent to his ejection from his vicarage, went to Hatherfield, in Sussex; then to Brighthelmston in the same county. He afterwards preached at Peckham for some time. Then he went to Ashford, and next to Tenterden, where he remained nine years. He spent nine years more at Bearstead, near Maidstone, and finished his course at his old home at Staplehurst, December 28, 1774, aged 85. He was buried in the parish churchyard there. On Saturday last, on behalf of the Tenterden congregation, a wreath of bays was placed upon his tomb by the Rev. H. Rylett.

Yorkshire Unitarian Union.—The following resolution was passed at the quarterly meeting of representatives of the churches of the Union at Leeds, August 13. Moved by the Rev. Charles Hargrove, seconded by the Rev. W. H. Eastlake, supported by Mr. F. Clayton, and carried, all the members rising:—"That this meeting of the Yorkshire General Committee desire to express to Mr. Chalmers their sympathy with him in the loss he has sustained by the death of his father, who served the Union both as President and Treasurer, and was for many years a valued member of the Committee; and as minister of an ancient and important chapel contributed to maintaining the effectiveness of Unitarian work in the county."

NOTES AND JOTTINGS.

THE RECORDS OF AUGUST.

An extraordinarily wet and cold August has driven us all back to that perennial topic of conversation—the weather, and everybody talks as if the present month had beaten the record for general in-

clemency. But Professor H. R. Mill, director of the British Rainfall Organisation, will not have it that we are experiencing anything much worse than we have had in other years, or that "the ideal fierceness of the August sun and the absence of rain, which make London uninhabitable and the country delectable," are anything more than illusions born of memory and hope. In an article in the *Daily Chronicle* Professor Mill states that July is the culminating month of the year for temperature, but more than half a century of unbroken daily observations gives an average temperature for the whole of August of 62.3 deg., half of the observed Augusts being cooler than this, while four had a mean temperature below 60 deg. He admits that the present August may, when it is past, come near the bottom of the list for warmth, but it is most unlikely that it will prove the wettest August on record—for London, at least. Up to the 23rd the rainfall had been 2.94 in. The number has, of course, risen since then. The wetter Augusts have had more than 4 in. of rain on six occasions, and more than 5 in. on two. . . . The total for the three summer months of 1878, notwithstanding a very dry July, was 14.97 in. Of this 3.28 in. (more than the present much-maligned month produced in 23 days) fell in an hour and a half on the afternoon of June 23.

THE SELBORNE SOCIETY.

An announcement has been made that a new section to be known as "Antiquities" has recently been formed by the Selborne Society, for the purpose of further promoting the third great object of the Society, namely, "the protection of places and objects of antiquarian interest or natural beauty." Various matters will come within the purview of this section, such as ancient buildings, earthworks, and other historic relics, in addition to coins, weapons, and utensils of all periods. Dr. William Martin, a member of the Selborne Society, and honorary secretary to the Congress of Archaeological Societies, will be the chairman.

THE PRESERVATION OF THE INDIAN FAUNA.

Sir Harry Johnston's letter to the *Times* on the need of legislation in regard to the protection of the fauna of British India recalls his interesting article on the same subject in the *Nineteenth Century* for July. He points out that the question thus raised is of interest not only to those who, as he puts it in the article referred to, "plead for the retention of beasts and birds in our landscapes, of remarkable trees and plants, solely because of their beauty or the intellectual stimulus aroused by their strangeness of form, the mystery of their origin," but to others who know that it is intimately connected with the welfare of man in Southern Asia. "The reckless destruction of insect-eating birds (for example) which has been going on unchecked for fifty years to feed the wicked plumage trade, is causing a great increase in germ-spreading insects and ticks, and consequently of the germ-diseases which destroy human beings and the domestic animals on which they depend for their food supply.

Yet the projected Game Act of 1911 provided little or no protection for insect-eating birds—merely dealt with such game birds and beasts as might (in the words of Mr. E. P. Stebbing, addressing the Zoological Society in October, 1911) be likely to interest persons with the minds conventionally attributed to country squires."

THE CROSS IN CENTRAL AMERICA.

The South American Supplement of the *Times* contains an article of special interest on "The Cross in Central America" which, incidentally, traces the connection between the cross as a pre-Christian symbol and tree worship, so prominent a feature of primitive European religion. In Central America, however, the cross was a weather symbol. The first one seen by Cortés and his soldiers was an emblem of the goddess of rain. "The goddess of rain (called Chalchihuitlique) was represented with a cross in her hands. In spring festivals were held in her honour, no doubt with the design of propitiating her, and inducing her to send rain. At these celebrations, sacrificial victims, nailed to a cross, were shot with arrows. Closely connected with the thought of rain is the idea of wind. Just as we should expect, the cross also appears as a wind symbol, in the hands of Quetzacoatl, god of the winds. The numerical analogy between the four winds and the four points of the cross is obvious. It may safely be concluded that the cross was a symbol of the four winds. That conclusion is not only probable in view of the facts already mentioned but is borne out by similar facts among other peoples. For centuries before the Christian era the cross was used as a symbol in China, India, Persia, Syria, and Egypt. It may not have stood for the four winds always, and in all these countries. In Egypt it was probably a life-symbol, but in all instances where the cross symbol has four branches a reference to the winds may well be assumed."

A FAMOUS RUSSIAN EDITOR.

M. Suvorin, the founder and editor of the *Novoe Vremya*, whose death is announced, made his journal the mouth-piece of the Russian bureaucracy, identifying himself completely with the policy of the Government. In his early days, however, he had pronounced liberal views, and at the age of twenty-four wrote sketches of village life for the *Sovremennik* (*Contemporary*), which was edited by the famous Socialist, Tchernyshevsky. At this time, having abandoned his early military ambitions, Suvorin was championing the cause of the poor and earning his living as a village schoolmaster. In 1863 he went to St. Petersburg to make his fortunes as a journalist, and became a member of the staff of the *St. Petersburg Vedomosti*. From this point a gradual change came over his opinions; nevertheless he wrote some scathing articles which, when published in book form, brought him within the clutches of the law, and resulted in two months' imprisonment for "treasonable disrespect towards the established institutions of the realm." M. Suvorin was the son of a serf who had achieved a remarkable career in the army.

The International Correspondence Schools

will be pleased to send you a 100-page book, free, describing the system of education which carries practical, profitable knowledge to thousands who can afford neither the time nor the money to go to school or college.

The I.C.S. work is threefold: Teaching employed persons their trades or professions; preparing misplaced and dissatisfied people for congenial or better-paying work; giving young unemployed persons the training necessary to enable them to start at good salaries in chosen vocations.

DISTINCTIVE FEATURES of the I.C.S. System.

1. Courses of Instruction for particular occupations, in which are taught only the facts, processes, and principles necessary to qualify the student to advance himself in position and earnings.

2. Instruction Papers prepared for each Course: principles applied in examples of practical value; frequent revisions to keep pace with the latest developments and most modern methods.

3. Thorough examination and correction of the written work of students, and full, clear, and exact explanations of all difficulties met with by students.

REMARKABLE SUCCESSES through the I.C.S. Methods.

During 1911 over 5,500 I.C.S. students wrote thanking us for bettering their positions. The average increase in salaries was 56 per cent., or over 10/- in the £1. The average of unemployed I.C.S. Students is only one in 10,000.

Here is a "finger-post" to success. After receiving wage-advances of 140 per cent. and 70 per cent., this student writes:—

"As I wished for a varied experience I secured a situation about twelve months later with a further increase in salary of 10 per cent., and have since had a rise at the same firm of another 10 per cent., so that I am now earning nearly 400 per cent. more than when I first joined the Schools about three years ago."

GEORGE W. GROSSMITH, Bedford.

Do not worry about your present limitations; or about the fees, books, time allowed for each lesson, how your present work will be affected, how you can get a better job. Get the free information we will send you—let that answer your questions. Let us refer you to students in your own district.

RESPONSIBILITY & PERMANENCY

The growth of the I.C.S. has been world-wide and continuous since their foundation 21 years ago. No other correspondence schools have the experience, system, or the capital to provide such training as is afforded by the I.C.S., and all ambitious men and women are invited to write for the General Prospectus, which gives details of the I.C.S. Salary-Raising Education; it is sent, post free, to any part of the world on application to

The International Correspondence Schools, Ltd

Dept. B45, International Buildings,
Kingsway, London, W.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

JULY.

CONTENTS.

The Power of Suggestion. Edgar Thackray, [M.A., Ph.D.
A Bygone Village. Emma C. Drummond.
A School in Madagascar. T. F. M. Brockway.
Reading for Children. Charles Roper, B.A.
Gotama Buddha. George Burnett Stallworthy.
The Song of the Sea. Manley B. Townsend.
The Theory and Practice of Sunday School Teaching
—II. A. Stephen Noel.
Man or Priest. Rupert Holloway.
The Use of the Bible. Florence Mawson, B.A.
Notes for Teachers.—XVI.—XXX.
Arthur Brooke.
Bertram Lister, M.A.
T. M. Falconer, B.Litt.
F. J. Gould.
H. V. Mills.
Heroes of Faith—Joseph Priestley. Albert Thornhill.
Training. Alma Attwell. [M.A.
Baptismal Hymn. R. Nicol Cross, M.A.
By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:
THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS.
of every description accurately typed.
1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,
EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"THE UNITARIAN MONTHLY."—
Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LISCARD, near New Brighton.—To be Let, furnished, for six or twelve months, comfortable, well-furnished house; good garden. Three minutes from shops and Unitarian church. Penny train to beach and all ferries for Liverpool.—F. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

WAREHAM.—Rooms to Let in nice modern house; high situation, with a fine view.—Mrs. WOOD, The Gables, Worgret-road, Wareham. Recommended by Rev. H. S. and Mrs. Solly.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

REMNANT BARGAIN!—Genuine White Art Irish Linen, suitable for making Teacloths, Traycloths, D'oyleys, &c. Bundles of big pieces only 2s. 6d.; postage 4d. Catalogue FREE.—Write to-day, HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming Irish Linen Summer Costume Fabric, "Flaxzella." Light, cool, washable; wears for years. Scores of beautiful designs, fascinating shades.—Write to-day, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale). JOHN HEYWOOD, Deansgate.—Saturday, August 31, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3663.
NEW SERIES, No. 767.]

LONDON, SATURDAY, SEPTEMBER 7, 1912.

[ONE PENNY.

NEW PUBLICATIONS.

Fcap. 8vo, 130 pp., with Portrait. 1s. net.

MAN'S CHIEF END,

and other Sermons.

By R. B. DRUMMOND, B.A., T.C.D.

Fcap. 8vo, 128 pp. 1s. net.

HOW A MODERN ATHEIST FOUND GOD.

By G. A. FERGUSON.

Crown 8vo, 272 pp. 2s. 6d. net.

THE CHURCH OF TO-MORROW.

By JOSEPH H. CROOKER, D.D.

Crown 8vo, 164 pp. Photogravure Portrait. 2s. 6d. net.

THOUGHTS FOR DAILY LIVING.

From the Spoken and Written Words of
ROBERT COLLYER, Litt.D.

The Lindsey Press, 5, Essex-street, Strand, W.C.

MANCHESTER COLLEGE, OXFORD

Principal:

Rev. J. ESTLIN CARPENTER,
M.A., D.Litt., D.D.

For particulars as to **Lectures** and **Bursaries** for Students for the **Ministry** apply to the **PRINCIPAL**, or to one of the undersigned:

A. H. WORTHINGTON, B.A.,
1, St. James' Square,
Manchester.

Rev. HENRY GOW, B.A.,
3, Keats Grove, Hampstead,
London, N.W.

MR. FRANK HOPPS, Kirby Fields, Leicester, can supply a limited number of the following works of the late Rev. J. PAGE HOPPS:—"Pilgrim Song" at 1s., "Sermons of Sympathy" at 1s., and "First Principles of Religion and Morality" at 9d.; or the three works, half-a-crown post free.

MISS DREWRY hopes to resume her Courses of Lectures, Readings, and Lessons on English Language and Literature early in October. For particulars apply by letter.—143, King Henry's-road, London, N.W.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Mr. G. BOWER CODLING

conducts Classes in

PUBLIC SPEAKING

at Hasluck's Academy, Bedford House, Bedford Street, Strand. Commencing Friday, 4th October. Special Class for Ladies. Assistance given in the preparation and delivery of Speeches for all occasions.—Write for full Syllabus to SAM. L. HASLUCK, Director, 3, Bedford Street, Strand, W.C.

The Inquirer.

Among recent articles are the following:—

Commonsense and Metaphysic. By Rev. F. W. ORDE WARD. August 31.

"Francis Thompson." By Rev. EDGAR DAPLYN. August 31.

Moral Education Congress. By F. J. GOULD. August 31.

Man and Metaphysic. By Rev. F. W. ORDE WARD. August 24.

The New Spirit in Education. August 24.

The Ejected Ministers. August 17.

Conditional Immortality. By Rev. J. M. LLOYD THOMAS. August 10.

Values of the Faith. By W. SCOTT PALMER. (Four Articles.) July 20, 27, August 3, 10.

The Eugenics Congress and After. By Dr. LIONEL TAYLER. August 3.

The Christian Minister. By Rev. JOSEPH WOOD. August 3.

Any of the above issues to be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., President.

Annual Income £2,949,000

Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } Managing
G. SHRUBSALL, } Directors.

NOW READY.

42 pp. Fcap. 8vo.

The Provincial Assembly Lecture for 1912.

"The Immanence of God and the Individuality of Man,"

BY

Sir HENRY JONES, LL.D., D.Litt.

6d. net. By post 7d. Quantities 6d. each plus postage.

Messrs. RAWSON & CO., 16, New Brown St., Manchester.

BOOKS

On Literary, Educational, Scientific, Technical, Medical, Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 136, Charing Cross Rd., London, W.C.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

"THE BEACON," Sevenoaks, Kent. HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.—PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of health.

For Prospectus and information apply to C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

HOME EDUCATION.—JOSEPH H.

WICKSTEED (M.A. Oxon) and ETHEL WICKSTEED (Higher Froebel Cert.) have taken a house on high ground and sandy soil, between Guildford and Dorking, where they wish to receive a few boys and girls to educate with their own, ages 3 to 13.

The house stands on the edge of Blackheath Common, in two acres of grounds, mostly pinewood and heather.

They will be assisted by Miss Enid Branson (Science Tripos, Cambridge) and visiting teachers. Trained nurse in the house.

For illustrated prospectus apply Westminster, Chilworth, Surrey.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 8.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. W. J. PIGOTT.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. J. A. PEARSON.
 Child's Hill, All Souls' Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. ROWLAND HILL.
 Forest Gate, Upton-lane, 11, Rev. J. ELLIS; 6.30, Rev. D. D. EVANS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BEETRAM LISTEE, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. T. J. JENKINS, of Hinchley.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. W. C. BOWIE.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W. No morning service until Sept. 15; 7, Mr. R. HOLLOWAY.
 Kilburn, Quex-road, 11 and 6.30, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. A. C. HOLDEN, M.A.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mrs. BROWN; 6.30, Rev. J. ELLIS.
 University Hall, Gordon-square, W.C. Closed till Sept. 22.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. A. HURN, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROOKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. C. PEACH, of Manchester.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. C. M. WRIGHT, M.A.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. C. NICKERSON.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. F. H. VAUGHAN, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. F. R. NOTT, LL.B.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CHELMSFORD, Unitarian Church, Legg-street, 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.

{DEAN ROW, 10.45, and
 {STYAL, 6.30, Rev. J. T. DAVIS, B.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11 and 6.30, Rev. R. H. MAISTER.

HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. K. H. BOND.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. FISHER SHORT.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.

MAIDSTONE, Unitarian Church, Earl-street. Closed for repairs.

MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TBAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. T. ANDERSON.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Mr. PERCIVAL CHALK.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Mr. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTE.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

SWANNELL—BICKERS.—On August 28, at the Unitarian Chapel, Bedford, by the Rev. Herbert C. Hawkins, William Henry Swannell, only son of the late Wm. Swannell, of Felmersham, Beds., afterwards of Canterbury, to Sadie, third daughter of William Bickers, of Worlingworth.

DEATHS.

BEALE.—On September 3, Charles Gabriel Beale, of Maple Bank, Edgbaston, Birmingham, and Bryntirion, Dolgelly, aged 69.

JOHNSON.—On September 3, at his residence, Brinnington House, Stockport, John Goode Johnson, J.P., in his 82nd year. Funeral service at the Unitarian Church, Stockport, on Saturday, September 7, at 11.30, prior to interment at the Borough Cemetery. Friends please accept this (the only) intimation. Inquiries respecting funeral to Wm. Berry Underbank, Stockport.

Situations

VACANT AND WANTED.

EXPERIENCED GOVERNESS (young) seeks re-engagement. Usual English subjects, fluent French, German, Music, Botany, Drill, Games; Cyclist. Excellent testimonials.—K. G., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY (36) requires post in professional man's house (or equivalent) as Companion-Nurse: Housekeeping. Domesticated. Knowledge of cooking; supervise servants. Nominal salary.—M. F., The Rosery, Medstead, Hants.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	595	CORRESPONDENCE :—		FOR THE CHILDREN :—	
THE CHURCHES AND INDUSTRIAL AND SOCIAL UNREST	596	The Care of the Feeble-Minded	599	The Painter	604
LIFE, RELIGION AND AFFAIRS :—		Prayers for Children	600	MEMORIAL NOTICES :—	
William Robertson Smith	597	Death and Survival	600	Mr. James S. Beale	604
Swarthmore Hall	598	BOOKS AND REVIEWS :—		Mr. Charles G. Beale	605
A Tramp with a Soul	599	William Shaen	601	The Social Movement	605
		Socialism and Character	602	NEWS OF THE CHURCHES	606
		The Philosophy of William James	603	NOTES AND JOTTINGS	607
		Publications Received	604		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

PROFESSOR SCHÄFER delivered his Address as President of the British Association at Dundee on Wednesday. His choice of subject, the Origin of Life, and his line of argument, are likely to revive many of the controversies which lie on the border-land of religion. His main thesis he expressed in the following words :—

“Setting aside, as devoid of scientific foundation, the idea of immediate super-natural intervention in the first production of life, we are not only justified in believing, but compelled to believe, that living matter must have owed its origin to causes similar in character to those which have been instrumental in producing all other forms of matter in the universe ; in other words, to a process of gradual evolution.”

* * *

On a first cursory review the line of argument strikes us as singularly ineffective. A large part of it depends for its validity upon the evolution of living from lifeless matter, but it is just here that proof breaks down, and Professor Schäfer has to keep company with theologians in making assumptions in regard to things which it is reasonable to believe. For him the problems of life are essentially problems of matter, but he has to acknowledge that no process of transition has hitherto been observed. He thus leaves the problem very much where he found it, with a strong expression of his own preference for the purely physical solution. The Address is not likely to lead to any rebound into speculative materialism, though it is calculated to disturb the complacency with which the philosophy

of vitalism is accepted by many people. We cannot ignore the possibility that some day living matter may be produced in the laboratory. And what then ? Even then we do not think that the spiritual interpretation of life would have received an incurable wound.

* * *

A TERRIBLE account of Russian atrocities in Tabriz appeared in the *Manchester Guardian* on Tuesday from the pen of Mr. G. D. Turner. Love for their own country makes the members of the Persian Constitutional party specially obnoxious in Russian eyes, and numbers of them have been sent to the gallows under circumstances of hideous brutality, among them the Sikat-ul-Islam, the chief Moslem ecclesiastic in Tabriz, who is described as a man of very unusual ability, of great personal charm, and singularly broad-minded. Our partnership with Russia in the control of Persian affairs has been defended on the ground that it is in the best interests of a decaying nation. If our Foreign Office ever believed this, these accounts of Russian terrorism should dispel the delusion. But we greatly fear that it is simply a logical part of an unimaginative and fatalistic foreign policy, in which the rights of weak nationalities are of small account, and plain questions of right and wrong are seldom asked.

* * *

THE friends of international peace will notice with grave alarm that the strong and influential plea for the limitation of the use of air-ships in war has been quite fruitless. We have no evidence that it has been even seriously considered by our own or any other civilised Government. War is a hideous game carried on under definite rules. Many barbarous practices, like the killing of wounded men, have been scheduled as inadmissible. The mangling of hundreds of human beings by the dropping of shells from

an aeroplane might have been placed in the same category by international agreement. But the competition in the application of science to purposes of destruction has been too strong for such reasonable and pacific counsels, and it is announced that the new hyper-super-Dreadnought is to be covered with protective armour against attack by aeroplane.

* * *

THE meeting of the Trade Unions Congress is an annual revelation of the enormous strength of organised labour, and not less of the advantage to the community that labour should be organised, and that it should formulate its policy and discuss its interests in public debate. The 45th Congress, which has been held in Newport this week, has been not less notable than its predecessors for the healthy variety of opinion represented, and the importance of its decisions. In the course of his address, the President, Mr. Will Thorne, M.P., pronounced emphatically against compulsory arbitration in industrial disputes. He also once again identified the interests of organised labour with international goodwill. By taking part in politics they should learn, he said, that no nation lives to itself alone. They must understand international relations and their position as a great international working class movement, which would put an end to the foolish policy of spending at least one-half of the national expenditure in building *Dreadnoughts* and guns.

* * *

At a later stage an important step was taken towards the federation of all unions in the same industry, but this was accompanied by a virtual condemnation of the methods of Syndicalism, while the policy “to down tools” all at the same time, and the national strike found little favour. On Wednesday the Congress adopted by a small majority a very drastic resolution to the effect “that the question of secular education be eliminated from the questions

for discussion at any future Congress." Clearly a resolution of this kind cannot bind the future, and it was adopted in order to allay some smouldering theological irritation. But its adoption reveals a good deal of practical wisdom. As long as it remains operative it will save the Congress from the disaster of squandering its energies in religious controversy, and meanwhile the education difficulty is solving itself, and all over the country the school under public control is becoming the normal type.

* * *

THE problem of Sunday amusements has become a hardy annual. The arguments for strict observance or greater licence have been exhausted long ago, but there has been a remarkable change of public sentiment, and the immunity of the Picture Palace from Sunday prohibitions has again raised the question in an acute form. The army of professionals who work hard to amuse other people have no intention of surrendering their day of rest unless economic pressure is too strong for them. Putting the distinctly religious sentiments and associations of Sunday on one side, we may reinforce their plea by the less obvious interests of the audience. It is not good for them that it should be made easy to escape from boredom simply by following the familiar round of week-day amusements. As Mrs. Ormiston Chant pointed out the other day, after all the hurrying and speeding up of the present time the brain needs rest and a change of thoughts. We cannot afford to go on in a chain of similar things day after day. England, she maintained, would be committing moral suicide and physical race suicide if she gave up her Sunday. This is not a plea for dulness in the interests of religion, but for a sane and restful use of Sunday, and for the preservation of its distinctiveness from other days for the sake of health and happiness both in body and soul.

* * *

WE print in another column an important letter from Miss Mary Dendy, on the care of the Feeble-minded. There are few, if any, people in the country who have a better right to influence public opinion on this subject, and what she writes about the Bill at present before Parliament should re-assure many waverers of its sterling value. But her letter has a practical side as well, which should not be overlooked in the discussion of the probable issues of legislative action. The efforts for which Miss Dendy and the society she represents are responsible at Sandlebridge are in urgent need of funds. Our readers have responded liberally in the past to Miss Dendy's annual appeal, and made the "Inquirer Fund" an appreciable item in the treasurer's accounts. We hope that they will be eager to do the same this year.

THE CHURCHES AND INDUSTRIAL AND SOCIAL UNREST.

By Industrial Unrest I mean the conviction on the part of great masses of organised workers that they are not receiving as large a share of the wealth of the country as is their due, and their determination to get it; and by Social Unrest I mean in the first place a gradually permeating suspicion or conviction on the part of others (who have nothing to gain and perhaps something to lose by any change) that this claim is, in the main, a just one. But Social Unrest goes much further than this. It recognises *inarticulate* wrongs to be redressed and sores to be healed. There are sufferers that cannot or do not make their voices heard in protests, threats, or demands of any kind, and social unrest is in the hearts of all who hear their mute appeal. And again there is a constantly growing sense of collective responsibilities for "wounds and bruises and putrefying sores," the responsibility for which cannot be brought home to any individual or even class, and the healing of which seems to be beyond the reach of individual effort and to demand an organised expression of the collective social will.

And yet further there is an uneasy questioning in many hearts as to the worthiness or even the legitimacy of our whole scheme of personal efforts and ambitions, the goal of our practical aspirations for ourselves and our children. If our ideals are not frankly and ultimately material, do they not at least involve and imply a privileged material position as a basis? Do they not involve something which in its nature belongs to the ideals of a class, not realisable by a society in its integrity? And perhaps the worst of it all is that the chief driving force of the "industrial unrest" itself appears to be of much the same material nature as our own resisting and resenting ambitions, and often to be as unscrupulous and as cruel in its methods. While Capital and Labour are defending or storming positions of material advantage, do either of them cherish in their hearts and exemplify in their lives the worthy spiritual ideals to which we feel that material possessions are only means? Are the demands and desires of labour any less material than the enjoyments of capital?

Here then we are brought directly and

inevitably to the Churches. What are they doing, and what ought they to do?

We are always lamenting that they "do not reach the working classes!" At present I will not lament it, but will assume it to be the case. Let us think of our churches in fact or in spirit, then, as mainly middle-class institutions that can have no direct control of industrial unrest, but which, just because they are based on spiritual fellowship, cannot be indifferent to the wants of the unprivileged, and cannot be content to take their own privileged position for granted. It is only natural that they should be permeated by social unrest.

What is their position? First of all, if they are living institutions at all, they both express and cherish the sense in our hearts of an actual life worth living. If we are true members of a church we have not only pity for the disinherited, but a vivid sense of the glory and joy of the heritage of life; we have not only the noble pessimist's resolve to lighten, if we may, the burden of life, but the optimist's possession of a gospel of great joy. And so of necessity our churches must at the very least qualify the hardness and the ferocity of our material ambitions, while at the same time they quicken our sympathies. If we have even faintly apprehended the things of the spirit, then what we most value in life will appear to us decreasingly dependent upon large command of material resources. I say "large" command, for as long as we are compact of body and soul our spiritual life cannot be independent of our bodies. "No man can be a poet or a saint or a lover unless he has recently had something to eat. But it is no use his having anything to eat, unless he is, in his measure, a poet, a saint, or a lover, when he has eaten it."

The Church has always done at least lip homage to the second half of this truth, but not to the first. Yet they are equally essential, and, if we deepened our homage to the one, we should inevitably recognise the other. If we really felt that material things are only to be valued as bearers of spiritual things, we should understand how vastly more important to the spiritual life it is that those who have little should have more than that those who have much should keep it.

The Church, then, in the exercise of its primary eternal and essential function of expressing and sustaining the spiritual life and quickening the sense of brotherhood, must incessantly turn the aspirations of its members in directions which should make them welcome, and not dread, any tendencies or movements towards the more even distribution of wealth as

tending to a gain, accompanied by no countervailing loss.

But in old days the Church was not content to concern herself with the heart alone and leave the intellect outside her action. Severe and protracted intellectual effort was demanded to define the precise truths of doctrine and rule of practice that made for salvation. Our conceptions of salvation have become wider and more complex. As in the personal life we have learned to look upon the body no longer as the foe of the spirit, but as its organ and servant, and have learnt to think of it with the reverence it demands, as such, and to require of teachers and trainers of youth some knowledge of physiology; so in this wider social organism we have learnt to recognise the spiritual significance of the industrial relations and conditions of life and to demand of ourselves and each other a patient and reverent study of the mechanism, or rather organism, of industry, that we may better understand how by a wise direction of this great social instrument to advance towards the realisation of the social and spiritual aims of society. Whence shall the impulse to this study spring? From the sectional organisations that are avowedly pursuing in the first instance some material advantage to their own members? From the academic world? From the political arena? All are active, all are inevitable, and all may be worthy; but must not the purest impulse come out of the cry of the churches for guidance? Pastor and flock are in equal need. Alone of organised bodies can they press the demand for guidance from the right point of view, insist on having it directed to the right goal, and instinctively feel whether it is animated by the right spirit.

To the theology of a former age sustained and severe intellectual effort was ungrudgingly given, for it pertained to salvation. Shall a less zealous service be rendered in our age to Sociology? Can the question "What shall I do to be saved?" be separated from that other question, "What can I do to save?" and can that, in its turn, be answered without an appeal to Sociology?

But what can the churches do? They cannot yet create or promulgate a systematic sociology. But they can create a demand for it and they can prepare a public for it. They can acquaint themselves with some of its most obvious problems and can drive home the vital necessity of dealing with them in the spirit of religion which is the spirit of life.

This, and nothing short of it, is the meaning of the organised effort that is now being actually made to establish centres of study of social problems in the churches all over the country.

P. H. W.

LIFE, RELIGION & AFFAIRS.

WILLIAM ROBERTSON SMITH.*

On an April day of the year 1894 the parish churchyard of Keig, in Aberdeenshire, received within its gates all that was mortal of William Robertson Smith. Behind there followed a strangely mixed procession of mourners, in which some of the first scholars of the land rubbed against dour unlettered farmers and crofters, drawn together by a common sorrow and a common veneration. They came to commit to his last quiet resting place in the dear earth one who for five years had walked in a whirlwind, reeling the dust of ecclesiastical controversy through church courts, universities, newspapers, and peasant homes, a theological Æolus who flung tempests over Scotland from his chair in that northern cave of learning at Aberdeen. Now he had spoken his last word to shake terribly the earth, as the dogged Presbyterians thought it, misinterpreting their own nervous agitation. His spirit had been an arrow—straight, swift, piercing—and it is still in flight though the bow from which it was shot is broken.

The scholars not only of this country, but of Europe, had known him at his splendid worth in the thick of his fight for the liberty of unlicensed printing of the facts about the Bible, as revealed to patient and intelligent research. He had enjoyed their friendship, esteem, and support, when for the most part those of his own household of faith, led by names on which this Life will confer a fearful immortality as of the shades about muddy Styx, were raising a hullabaloo against him and his "infidelity" that sounded like a set of wild, blatant, and discordant bagpipes, blown by amateurs, driving him from college and land. A few there were who, in the thunderstorm before the dawn, knew where the morning star shone unquenchably behind cloud and thick darkness, and followed in its wake, men gone from us now but still honoured—like Prof. Davidson, his Old Testament tutor; Prof. Candlish, Bruce, Marcus Dods, Dr. Walter Smith, and Mr. Taylor Innes; and men yet among us like Dr. Whyte, of Free St. George's, mystic and saint; and Prof. Lindsay, now of Glasgow Free College. As these read this Life they will thank Heaven that they were built in view of the future, not like those whose eyes have been put in the back of their heads.

But ere Smith was laid in the churchyard of his native place, Presbyterianism had been dragged at the wheels of Germany into the path of the Higher Criticism; it had been impressed upon it that it must hobble along, however rheumatically and painfully; the infidelities of Robertson Smith had become the platitudes of its colleges, and the living martyr was once

more the posthumous hero. The General Assembly which, thirteen years before, had driven him into exile south of the Border, now wrote its own *Tristia* in the form of a panegyric of Smith, recording in its minutes that "his brilliant career as a student, distinguished alike in classics, in science, and in philosophy, the rapid steps by which he advanced to a foremost place among the Biblical scholars of Europe, are still fresh in the memory of the Church and of the community," and congratulating the Free Church on such a gifted son "born and educated in one of her manses, trained in her halls . . . and holding a distinguished place among her professors, &c."

. . . Sic fata deum rex

Sortitur, volvitque vices, is vertitur ordo.

His life had been a theological *tour de force*. He was born on November 8, 1846, his father, Dr. Pirie Smith, being then Free Kirk minister of Keig and Tough. Those were post-Disruption days, when people often put no sugar in their tea, that they might have more to contribute to the Church. Pirie Smith had a stipend of something under £150 a year, supplemented by taking in pupils, while the church in which he preached on Sunday mornings was a shed rigged up during the previous night, to escape the interdict of the local land proprietor. William was a very delicate boy, a very precocious one to boot, and gave early signs of theological distinction. His father once heard the little fellow lecture his younger brother in the following strain: "The doctrine of the Trinity is incomprehensible, incomprehensible in this sense that man could not have invented it. Therefore it must be true." Perhaps the Platonic theory of reminiscence is verified by such an incident, and in a previous existence "Willie" had sat at the feet of an Aquinas, or it is just, perhaps, possible that he had heard this reasoning, so attractive in a child, on the lips of some learned divine in the Keig pulpit. He and his brother George, about sixteen months his junior, were educated at home till the former was fifteen, when he gained a bursary of £30, and the latter one of £10, and they entered Aberdeen University.

The two brothers had a brilliant college career, carrying back to Keig the highest academical honours, though they had both to battle with ill-health, to which George succumbed three weeks after his final triumphal success. Even amid his last sufferings he struggled on with his Herodotus and Butler. William survived, gained the Ferguson Scholarship in mathematics, and in 1866 entered New College, Edinburgh, to study for the ministry. In the competition for the Shaw Philosophical Fellowship he stood second to his friend, the present Principal Lindsay. Such was his mathematical ability that he secured the assistantship to the illustrious Prof. Tait, and in connection with this post went to Göttingen, and visited Heidelberg to get hints from the laboratory work of Helmholtz and Kirchhoff.

In 1869 he became a candidate for the Chair of Old Testament and Hebrew in Aberdeen, and though he was only twenty-two, and had just been licensed as a probationer, the Assembly conferred on

* The Life of William Robertson Smith. By J. S. Black and G. W. Chrystal. 15s. net. Lectures and Essays of W. R. Smith. 10s. 6d. net. A. & C. Black, 1912.

him the appointment (May 25, 1869). His inaugural lecture laid down the principles of historical interpretation, which he followed in his Old Testament work, and whose application led to the articles in the ninth edition of the *Encyclopædia Britannica*, especially that on "Bible," in which he denied the Mosaic authorship of Deuteronomy, in consequence of which he was afterwards arraigned as a heretic and infidel.

The Germans who seem to have influenced Smith most were Ewald in Old Testament and Rothe in Dogmatik. His good, but canny, Scotch admirers and friends tried to get him to be more judicious, and not to "commit himself to crude notions from Germany, as there was a danger of his 'unsettling' young divinity students." Smith in turn claimed that his attitude was reconcilable with the standards of the Church, and that he was only following in the tradition of the great Protestant Reformers, Luther and Calvin. And, indeed, he was right, for their conception of the Bible as the supreme authority in religion applied only to such parts of it as their reason and conscience left intact. Neither of them accepted implicitly all the books of the present canon, any more than did the early Christian Fathers.

A heresy charge, however, was proceeded with through College Committee, Presbytery, and the daily press, which set itself on fire with a theological controversy that raged and burned and roared to the heart's content of every self-made cantankerous Scotch theologian in the land. The case came before the General Assembly in June, 1877, and by 491 votes to 113 Smith was provisionally suspended from the duties of his Chair.

At this point it was suggested to him that he should sign the Thirty-nine Articles, and take the next vacant Balliol living! He declined.

The process dragged its weary, sinuous length along till the Assembly of 1880. The fight again took place on the Assembly floor, and ended with Smith admitting the necessity for greater clearness and completeness in the expression of his views and the Assembly reinstating him in his Chair. Harvard had kept a Professorship waiting for him, but he preferred Aberdeen, and it went to Prof. Toy. Congratulations on the issue came in from scholars all over Europe, and then appeared the eleventh edition of the *Encyclopædia Britannica*, containing an article by Smith on "Hebrew Language and Literature" (1880).

The Rev. Mr. Macaulay, of Edinburgh, a popular preacher, whose only claim to originality and scholarship lies in a brilliant philological emendation of the name of the Dutch scholar Kuenen to "Quenen," a correction which has not, however, been followed by critics and students since, raised anew the storm of persecution. Smith was again suspended till the memorable Assembly of 1881 met.

Rainy, the moderator, whose attitude in the case had been shifty and unstable, veering irregularly and with vacillation away from shaky support, now at length, after very precarious navigation in and out between Scylla and Charybdis, stood up, as he conceived *pro Christo et ec-*

clesia, and moved that it was "no longer safe or advantageous for the Church that Prof. Smith should continue to teach in one of her colleges."

It must be conceded that to Rainy, diplomatist and courtier, this compulsion to take the bull by the horns was a most dread, distasteful, as well as disastrous duty. With Sir Robertson Nicoll we think he was not so Jesuitical as Smith believed him. His spiritual sight may have been dim. It is said he never slept all the previous night before moving the fatal resolution. At any rate, with a heavy heart, standing on the side of Mediævalism against the new Renaissance, and with the eyes of European scholarship upon him, he sacrificed Robertson Smith, his old pupil. As pitiful an object he seems to us as Agamemnon offering up Iphigenia at Aulis that the ships might go on with prospering breeze.

Prof. Davidson moved the negative; Dr. Whyte supported, declaring: "Fathers and brethren, the world of mind does not stand still; and the theological mind will stand still at its peril."

Whyte was the very incarnation of Calvinist, Puritan, Presbyterian—the three in one—but softened with evangelic grace and molten in spiritual fire; the face of the man itself a patriarchal benediction. He pleaded for the open eye on the broad path, but in vain. Smith, on his side, remained immovable: "I take my stand on the critical position."

The long process ended. He was no more a professor in the Free Kirk. Several of the greatest figures in the Assembly and Church entered their dissent against the judgment; and Prof. Lindsay declared his right, at a protest meeting, to believe and teach the views in "Hebrew Language and Literature." It was a moral victory for Smith, and a moral defeat for the Church. The tide of thought rolled on unabashed and irresistible.

The victim soon got a post as joint editor with Baynes of the *Encyclopædia Britannica*, on which he wrought tremendously. He delivered lectures in Glasgow and Edinburgh, published in 1882 as "The Prophets of Israel," "The Old Testament in the Jewish Church" having been published the previous year. He also worked on the Old Testament Revision Committee, and in 1883 became Professor of Arabic at Cambridge. In 1886 he was made Librarian to the University on account of his encyclopædic knowledge. His most important work was "The Religion of the Semites," in which he advanced the "Communion" theory of sacrifice, and played his part in initiating the study of Comparative Religion.

He had never been robust, and had often to work in the fires of pain and weakness, but his mind was like a diamond. In 1892 he had to be operated on for tuberculosis in the vertebral column, but never fully recovered, and after many agonies, heroically endured, he passed away in 1894.

The editing of the Life and the Lectures has been a real labour of love, carried out with patience and thoroughness, and though it comes as a thing born out of due season it will be welcomed as a fitting tribute to one of the most gifted, open-

minded, original, and much-suffering Biblical scholars of the nineteenth century.

Sæpius ventis agitur ingens
Pinus, et celsæ graviore casu
Decidunt turrets, feriuntque summos
Fulgura montes.

R. NICOL CROSS.

SWARTHMORE HALL.

SWARTHMORE HALL, the old unpretentious Elizabethan country house in which George Fox lived some of his passionate years, has come into the possession, as is fitting, of the Society of Friends. A good deal of expectation of sensational bidding had been aroused, but this did not take place; and what competition there was played about the land considered as a commercial asset. The bed on which he may, perhaps, have slept, and the old battered desk on which he almost certainly wrote, awoke much interest, and it seems a pity, sentimentally speaking, that the desk is now parted from the old house. The oak panelling of his bed-chamber remains intact, and the chimney-piece is a decidedly handsome piece of carving. On the second storey a door (now blocked up) opened in the outside wall, making an admirable position for a preacher; and here Fox is said to have addressed such hearers as gathered from the neighbouring cottages and stood on the ground below. A spacious cupboard within offered on occasion an opportunity of retreat. It is a matter of congratulation that this monument of unique associations should now be in the keeping of the honoured representatives of that remarkable religious impulse which George Fox initiated.

Nevertheless, George Fox has probably never been so interesting from the general point of view as he is now. We no longer talk of his fanaticism, or of his eccentricity—all that matters nothing. We rank him among the great mystics, and the secret of his life draws and fascinates us: the secret which lifted him above things trivial, and even ludicrous, to the diviner ether which burns up all except the imperishable and eternal. And that our time is seeing a remarkable recrudescence of interest in mysticism and the mystics can hardly be denied. The men and women who, amid the profound dissatisfactions and perpetual flux of life have found a sure abiding place, attract us more and more strongly. We seem to see that though these persons are not the monopoly of any creed, church, country, or climate, and though they manifest through the widest variety of forms, their experience is essentially the same, and forms, as Miss Underhill has said, a vast body of consistent evidence which cannot be ignored in any impartial examination of the human spirit. There is in them something vital and passionate, something essential and eternal, which our surface contentions fail to touch; which is above all shibboleths, even when it is driven to use shibboleths; which is far profounder than all theories, even when it is driven to clothe itself in theories. Paul, Augustine, Francis, George Fox: we feel them palpitating and thrilling with the conscious-

ness of a relation of which their own descriptions are inadequate—even, it may be, misleading. Some of us know, here and there, such a personality. We are fond of stating what we want in a "preacher"; and complex, indeed, are our mental and moral needs. But how many tired souls among us turn from the theorists who offer their theories for the Bread of Life, from the controversialists, who shout their arguments for inspiration, from the intellectualists, who substitute their philosophy and psychology for the divine Gospel, from the men who cannot even in their most fervid moments forget *themselves*, to the spirit that we feel instinctively experiences *God*. That first—and all after: all learning, all knowledge, all eloquence—but that first. The spirit that denies, the spirit that pugnaciously affirms, holds our ears for awhile; then we turn away, seeking rather for him who, having proved in his own soul, shall teach us to prove ours. Such souls there are, thank God; such souls have been. And among them we name George Fox.

F. R.

A TRAMP WITH A SOUL.

I think I could turn and live with animals,
they are so placid and self-contained,
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins.

—Walt Whitman.

I MET him on the outskirts of a pleasant hamlet.

I had been standing for some minutes looking across a meadow in which English kine were feeding, and was asking myself and wondering what it is that makes red and white cows and brown horses wed so intimately and peacefully with green pastures. My attention was especially riveted upon a foal which lay sprawling in the hot sun near its mother in the ultimate ecstasy of luxury.

If it had been his cue, my man could not have appeared upon the scene at a more fitting moment. Two sacks hung over his shoulder, and he was dragging his limbs with a slouching gait along the path toward me. When he was a few yards off he lowered his burden, tilted his peaked cap, mopped his forehead with his palm, and hailed the stranger.

"It's a 'ot day, sir!"

To which obvious remark I assented.

The sacks were nearly full, but with light material which would not have turned the scale at many pounds avoirdupois.

"That foal is hugely enjoying himself," I remarked.

"That's just what I was thinkin' on mysel', sir," he replied, "as I was comin' along with these *confounded* sacks on my back. I was sayin' to mysel' as 'ow I was just cut out for that ere occupation."

Whereat he again mopped the beaded forehead.

"But would yer believe me, sir, I saw a sight as'd bate that 'oller just turned four this mornin' by the village clock. I was sleepin' in that ere barn,

leastways I'd only just opened my peepers, an' I saw that ere same foal put 'is fore-legs roun' 'is mother's neck an' love her like a kid 'is mammie. Yer needn't believe me, sir, unless yer likes, but it's as true as I'm a stan'in' 'ere. Yer'll excuse me, sir (mopping his face and glancing at his trousers which were well ventilated), 'but I'm better than this sometimes. I ain't 'ad no wash this *blessèd* mornin'. I've got a lump o' soap astickin' to my pocket, but I've lost my towel. An' lyin' about rough takes the crease out o' yer trousers! But none o' them creepy, fusty lodgin' 'ouses for me, thank yer! There's many a wuss bed than a few wisps o' clane 'ay'll make yer!"

Once set going, he rattled off at a gallop; took me in imagination with him on his rounds; hit off in graphic style the special weaknesses of this crony and of that; how this one had given him twenty (*sic*) waistcoats, one of which he was then wearing (where the remaining nineteen were stored he did not explain); and how from another he had bought for an old song an antique pair of tongs which he had converted at a second-hand dealer's into half-a-pound sterling, and deposited with all speed at my host's of the Cart and Horses.

"I'm not goin' to try an' make myself out an angel, sir. I've got a thirst on me this very moment as deep as the Pacific Ocean, 'an these 'ot days don't some'ow make it evaporate. I'm not o'erfond o' work neither, an' it's no use sayin' as I am, specially this weather. But blest if that ere foal don't take the cake!"

The said foal had remained absolutely motionless during the conversation, his legs stretched out at exactly the same akimbo.

"The only difference between me an' that ere foal, sir, as I can see, is that 'e's lyin' down drinkin' o' the sun into 'is innards, an' I'd be in my element liftin' a glass or two to yer honour at the Cart and 'orses. Yer don't 'appen to 'ave a few coppers makin' 'oles in yer trousers' pockets, do yer, sir?"

Overcome by the careless jollity and bluff honesty of this boon companion, I dived down and hauled out the loose contents—4d.

At that moment a pal happened to pass by, laden also with a sack and obviously of the same industry.

"I'm glad to see as 'ow yer knows yer manners, Bill," said my beneficiary. "I believe as 'ow yer'd go right by an' never open yer beak to a mate cos he's in the company of a gen'leman. Why, man, I've just come into a fortune! 'Ere's three-alfpence for yer, Bill! We'll drink the gen'leman's 'ealth together at the Cart and 'orses. I only wish 'e'd a' made it longer! What I likes about yer, sir," shouldering the sacks and giving me a parting shot, "is yer never made no conditions at all. Now most o' my friends on the road they always tells me to be sure and not spend it at the public 'ouse. An' o' course, to please 'em, I allus says as 'ow I'll be sure to place it to my account in the Post Office Savin's Bank! But I likes to tell a gen'leman the truth whenever I can. Come along,

Bill. And may yer honour never die o' thirst!"

He took the turn of the road with Bill at a slightly increased pace. I pictured him a few minutes later in mine host's cool taproom, an added twinkle in his eye and a more tripping lilt of humour on his tongue. And I think of some who toil week in and week out, without a twinkle in the eye or any tripping of humour on the tongue, who appear to be further removed from the Kingdom of Heaven than this one to whom the love of a foal to a mare still remained a mystery that excited wonderment and who enjoyed his glass the more for having a pal to share it with him. A tramp (even a thirsty one) with a soul is better than a millionaire without one.

I strolled away pensive. The foal traced a semi-circle with his long legs, wheeling over to bake the other side, and again resumed the perfect quiescence of the most exquisite *dolce far niente*.

HARROLD JOHNSON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CARE OF THE FEEBLE-MINDED.

SIR,—It pleased me very much the other day to have my attention called to the fact that I had not this year had an appeal in THE INQUIRER for my children at Sandlebridge. The interested friend had been looking out for my annual letter with a view to once more helping our work. You will remember that last year our appeal in the spring was not very productive, and you kindly helped us again in the autumn, with most excellent results. I thought it best to wait until autumn was here again before putting our fresh needs before your readers; but I must delay no longer, for, indeed, our needs are at present extremely pressing. I am glad to say that we are at last taking seriously in hand the building of our Ashby Memorial Hospital; a friend, a doctor in the neighbourhood of the Colony, has interested himself for us to such purpose, that we have received some very considerable donations; our preliminary plans have been prepared, and we propose to ask our governors to pass a scheme at their next meeting. But the scheme, we find, must include more than the hospital; it has become imperative to build a little house for our Superintendent. Her accommodation at present is not satisfactory; she lives in the house which belongs to the young women, and we find that her doing so results in her working harder than she ought to do. Moreover, the rooms which she occupies are badly needed for the girls themselves; they are at present doing their sewing in the room which is supposed to be my

bed-room; it is a useful room; we had already fitted it with great cupboards, so that it might be used as a stock-room. That is all right; there is still space in it for a bed. But it is not all right that our girls have no sitting-room except their dining-room; in the summer they do very well—if it be not raining; in the winter, they ought to have a recreation-room; and the room which is used for the committee and for our superintendent's sitting-room would serve this purpose excellently. These two buildings would find us about twenty-four more beds; the hospital would release twenty beds, now reserved for sickness; and the house is to have a small dormitory in it, as some girls will live there and do the house-work. These girls will also do the cleaning for the hospital, which will be connected with the house by a covered way, so that the same kitchen may serve both buildings. Even this is not all that we must now undertake—we must arrange our weaving-sheds. For these, old buildings, and to some extent old material, will be available. They will, of course, add to the expense of the scheme, but not so very greatly as to make it desirable to postpone longer accommodation so very sorely needed.

I am much afraid lest people may suppose that the Mental Deficiency Bill will, when it is passed into law, provide for all our needs. I trust that some of our most pressing anxieties as to maintenance may be to some extent relieved; but I am sure that, for some time to come, we shall still have to look to private generosity for the extension of our buildings. We cannot afford to wait; we never have waited; as you are aware, we have determined that certain things must be done, and then we have done them; and your readers, with other generous friends, have given us the means.

Perhaps you will allow me to say here a word about the Mental Deficiency Bill. So very much has been written in abuse of it that it can hardly be that some prejudice has not been created against it. I hardly think it possible that some of the writers against the Bill, whom one might think from their reputation to be men of education, can be unaware of the falsity of their statements. I am not concerned to repeat these; but I do wish to assure your readers that I firmly believe that there is not the slightest danger that any individual liberty will be interfered with under the Act. I believe that more stringent legislation will make for more justice and kindness in the treatment of the feeble-minded, who have certainly, in the past, met with scant measure of both. Such people never have liberty in any true sense of the word. They are always incurring the penalty of the law, and the law has at present no proper means of dealing with them. It is most unjust that a poor feeble-minded lad should spend his life going in and out of prison with intervals of the workhouse, when he might be safely and happily at work on a farm in the country—not earning his living, but not wasting his time either—and living the only wholesome life that is possible for him. At the same time, I quite agree with you that every safeguard must be

provided against the possible detention of normal cases. As the Bill proposes only to deal with those who have already come under notice because of their inability to guide or protect themselves (as inebriates, criminals, or paupers), and as very careful and gradual certification is provided for, and may be further restricted, I believe that there is no risk of even a single person's being unduly restrained. On the other hand, the lamentable cases which come to our notice of illegal private restraint will become impossible. It is a pitiful thing to see a feeble-minded boy who has been forced into imbecility and crippled for life by having been for years tied into a chair to avoid trouble in caring for him. It is certain that no scheme must be tolerated that does not, in dealing with the feeble-minded, make their happiness and safety a primary consideration. Minute inspection will secure the well-being of those who must be detained, and will also secure that no person shall be detained improperly. The external evidences of detention, such as walls and bolts and bars, are absolutely unnecessary; a metaphorical turning of the key is all that is needed in the case of the feeble-minded; this is our experience at Sandlebridge, where every boy on the place could walk off it, "if he had the mind to."

And this brings me back to our boys, and I should not like to close this long letter without telling you that we have opened our men's house. Our men over eighteen years of age are now living there, except one who is too delicate to leave the care of the matron he has so long been under. Their pride and delight in their new home are very pleasant to see. It is a charming house, though very simple; their living-room has been built with a screened recess at one end, which has seats all round it, and is large enough to hold a small billiard-table which has been given to them. The dining-tables are at the other end of the room; the walls are of brick painted green, but with a dado of stained wood; the dormitory above has the same colouring. There are two fire-places in each room. The master and matron are our carpenter and his wife, and she is assisted by her sister. A friend has given a harmonium, and so the lads can have the singing they are so fond of. In front of the house is their cricket-field, where they have been taught, ever since they went into the house, to play cricket with rather more science than when they were brought to it as "boys." At the side of the house they are levelling the ground for their bowling-green. They have taken the garden in hand themselves, and are keeping it very gay and neat. We could not afford to give them quite all they ought to have; we have had to be content with an ordinary set-bath; we wanted to have shower-baths, but they cost more than we could manage. However, we hope we may get them in the future. Our other new development is a shoe-maker's shop. This is a pleasure to some of the boys, who are learning to make and mend shoes, and will, we hope, prove to be a great convenience and economy. Our girls are knitting now all our stockings by machine and hand; so that we hope the foot-gear of our large

family may not cost so much in the future as it has done in the past. We have over 250 to provide for, and we very much hope that friends who cannot send us money will perhaps send us clothes and boots.

One more request. Looking after feeble-minded folk is arduous work in the best conditions; will friends please remember our staff, and send us any books they have to spare? We are getting together a library for our good helpers, and I am sure that anyone who has felt the pleasant recreation of a good novel after a day's work, will be glad to help us here. Please address parcels to me at my home address.

I need not say that I shall await with anxiety the results of this letter. We want at least £6,000! We shall gratefully receive any sum, small or large; and I hope friends will not forget the shillings for the "Healthy Children" fund. —Yours, &c.,

MARY DENDY, Hon. Sec.,
Lancashire and Cheshire Society for the
Permanent Care of the Feeble-Minded.
13, Clarence-road, Withington, Manchester,
September 2, 1912.

PRAYERS FOR CHILDREN.

SIR,—Cannot good and sufficient reasons be given against the teaching of the usual kind of "Morning and Evening" verses to little children? Short sentences and rhymed words are quickly learnt by them, and remain with the connecting circumstances in the memory for many years; hence the desirability not only of simple language, but that the ideas expressed should be helpful and suggestive to both youth and age.

In spite of all that is talked and written about education nowadays, it is not only amazing, but appalling, to notice the utter indifference of the majority of parents to the kind of literature (?) with which their little children become acquainted. A moment's thought given by the most careless must surely convince them that the parrot-like gabbling of what for the most part is horrible doggerel should have no place in the religious life of their children, and that to call these verses *prayers* is but to belittle that word.

The following little prayer, though not ideal, I have always found easily understood and remembered:—"Almighty God, our Heavenly Father, to thy most loving care we commend the whole human family; praying Thee to keep us from harm, and to increase in us the love of good and the hatred of evil."—Yours, &c.,

E. COBB.

88, Lee-road, Blackheath, S.E.,
September 2, 1912.

DEATH AND SURVIVAL.

SIR,—Mr. E. J. Hunt has given a fair and careful summary of the arguments for and against the belief in the endless survival of human personality. It is not surprising that he should have to admit that there is no evidence whatever to support the belief. The subject has been debated for thousands of years, but we always come out at the

same door at which we went in. There can be no profit in continuing the fruitless discussion.

What is more to the point is to trace how the belief arose, and that is perfectly clear. It arose in primitive man, and possibly in other animals, out of original mental defect, or, as we sometimes say, "want of intelligence," and has continued to the present day partly through imitation, partly through similar mental defect, and also partly by "sub-conscious" inheritance.

The modern man is indeed far less excusable than the savage, for he accepts the conclusions of his primitive ancestors while denying the validity of their arguments. It is Dr. Frazer, I think, who says that the superiority of the modern man consists in his finding new arguments for absurd customs. The savage to-day, as he doubtless did a hundred thousand years ago, confidently bases his belief on an erroneous interpretation of sleep, dreams, faints, delirium, hysteria, memory, death, and various physical phenomena. The savage also draws similar false conclusions from external phenomena. The sun is a person, so is the rain, the wind, the thunder, or even the tree and the running brook. These have a seen and an unseen part as it seems. The unseen is the soul or spirit (type, the breath).

Frequently, the evidence seems to demand two, three, or more souls to each individual human being. There is the soul which dies, the soul which goes to the sky, the soul which stays in the grave, the soul which remains with the tribe. This is without reckoning the wandering ghost. The soul which goes to the sky has a perilous and trying journey. It may meet with a "second death," in which case it is at an end.

Now the savage does not like this kind of survival. Extraordinary pains are taken to prevent the soul from coming back. The funeral is taken through a hole in the wall. The dead man is turned about to confuse him. A false trail is sometimes made round the grave. The dead man is abjured—"If you go, go altogether." The dying man is made to promise not to return. Even severer measures are taken. The body is bound or dismembered; sometimes it is eaten, and sometimes cremated.

Now these old beliefs are still in our bones, as it were. We smile at the stupidity of the savage; but do we not show greater want of intelligence when we practically, to a large extent, accept his conclusions while admittedly we have not a single fact in support of them?—Yours, &c.,

O. A. SHRUBSOLE.

Reading, September 2, 1912.

SIR,—As a constant reader of THE INQUIRER, I read the following sentence in your last week's issue:—"The problem of the survival of consciousness after death has ever loomed large in the mental horizon of humanity; it is the question of questions which has exercised the human mind throughout the ages, and one the interest of which never flags. . . . It repre-

sents one of the great riddles of which the key has not yet been found, and, perchance, may never be." As a religious body who claim to be progressive, I am astonished to find that you are unaware of the fact that the Lord, through the writings of Emmanuel Swedenborg, has revealed a full account of the spiritual world. In these wonderful writings is found a full, clear, reasonable and luminous description of the life beyond the grave. Nor is this to be wondered at; for it is unreasonable to suppose that the Divine Providence would leave man for ever in ignorance of his future destiny. It has often been a matter of astonishment to me to find that so many of the learned are ignorant of the priceless treasure that lies in their midst.—Yours, &c.,

HUGH MULLENEUX.

38, Croxteth-road, Liverpool,
September 2, 1912.

BOOKS AND REVIEWS.

WILLIAM SHAEN.

William Shaen: a Brief Sketch. Edited by his Daughter, M. J. Shaen. With Portrait. London: Longmans, Green & Co. 3s. net.

ONE would like to claim William Shaen as the noblest lay illustration of the religious, yet unorthodox, Nonconformity of last century. Descended from a sturdy Liberal justice of the peace and with Neal's "History of the Puritans" running through his veins, a boy at Malleson's, the Brighton Willaston, a pupil at University College School, a graduate in honours from University College, Clerk of Convocation of the newly established University of London, one of the Williams' Trustees, as were two of his ancestors, an active trustee likewise of Manchester College, a London solicitor of high standing and with wide connection—what "leading layman" could claim a finer training or a prouder tradition!

Yet it is not for this distinction that we remember with honour William Shaen, and still speak his name in reverent tone. Learning may be self-centred and knowledge make sad; Puritanism may condemn yet not reform, and Nonconformity may protest in vain. But here was much more—a brave reformer, a true Christian warrior, one who deliberately consecrated his profession and his career to the defence of righteous causes and the redress of difficult wrongs. Intended for the Bar, and with a promising future, he renounced his prospects, changed his course of studies, and faced a solicitor's practice. His legal knowledge and wise advice, added to his personal interests, soon gave him a quite unique position amongst those engaged in educational reform. He was solicitor to Newnham and Girton, to the Girls' Public Day Schools Company; the Shaen Wing at Bedford College commemorates his long connection with this institution, of which

he was for ten years chairman, and of Somerville Hall he was, moreover, an honorary life member.

Further, he was a personal reformer with regard to those matters especially unpopular which were considered fads, or worse, in his time, viz., homœopathy, teetotalism and anti-vivisection. The fact of his advocacy helped to lift them into respectability, for none dreamt of calling Shaen a fanatic. Believing deeply in the duty of civil and religious liberty, he was ever ready to champion legally those who suffered from persecution or calumny. Many will recall the successful appeal to the Privy Council against the illegal deposition of Bishop Colenso, and also the unsuccessful contention against the inhibition of the late Rev. Charles Voysey. William Shaen was the solicitor in each case.

But the real "solicitor with a soul," the Bayard without fear or reproach, the Galahad of the holy ideal, appears in his fight against "the social evil," his work amongst the sinful, and his part in the crusade for "Repeal." For the details of this matter, which cannot be given here, we refer the reader to the recently published Life by his daughter, with the included testimony of Mrs. Josephine Butler. We are grateful to Miss Margaret Shaen for her frank and right treatment of this whole painful subject—a true rightness of judgment and sympathy which marked invariably her father's advocacy. No difficult moral reform was ever more fortunate than the one which had such saints for its inspiration as Josephine Butler and William Shaen.

Of the larger enterprise one branch was the Social Purity Alliance, which he founded along with the Rev. W. H. Channing. We can clearly recall through thirty years one of its meetings for students, and the deep impression made upon one young man by the sight and speech of Wm. Shaen. With Christ-like simplicity he spoke quite freely and plainly, without reserve or apology, yet with a gracious radiance in his face and a quiet comfort in his voice which carried even more assurance than his words:—

A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel books.

It is twenty years since he was suddenly called to rest, and those who remember him, therefore, are ever growing fewer. It was more than time that his Life should be written for the inspiration of a new generation, and this "Brief Sketch," with its happy portrait, is, indeed, very welcome. We had hoped that the editor of the delightful "Memorials of Two Sisters" would have given us a rather fuller record of a life so rich and contagious in both its private and public influence. The friend of Mazzini and Garrison, of James Stansfeld and Peter Taylor, of Frances Newman and James Martineau, kept illustrious company both in politics and theology. And there was Travers Madge, who taught with him in the Sunday school at Carter-lane, but of whom there is no mention. But of the high faith which nerved and upheld this chivalrous life throughout there is suffi-

cient indication beyond doubt. "The weakest cause grew strong when he took it in hand." "He never set his hand to a bad cause, and never turned his back on a good one." "The spirit of ancient knighthood lived again in him." "The truest friend of women and the noblest and best beloved of men." As Mr. P. H. Wicksteed said of him, "He realised the moral opportunities and responsibilities of his profession so deeply that it was to him a veritable ministry."

This little book has made us think that the greatest triumph of life is to fight the evil of the world on its own ground, yet keep oneself unstained; to be in the world and know its vicious side, yet be unspotted by the world; to behold the foul and the vile and the abominably wicked, yet still wholly believe in the good and keep a cheerful faith in God. The true Saint understands *more* about sin, and not less, than the sinner himself, yet because he knows it he sinneth not, being of the pure in heart.

F. K. F.

SOCIALISM AND CHARACTER.

Socialism and Character. By Vida D. Scudder. London: J. M. Dent & Sons. 5s. net.

MISS VIDA SCUDDER has given a challenging title to her important book on Socialism which will, we hope, commend it to the notice of many who believe that revolutionary economic doctrines connote ideas in regard to morals which are equally "dangerous." It may not carry conviction to them on certain points which are hotly disputed by Socialists themselves; but if it leads them to view more sympathetically the aspirations of men and women who are endeavouring to lay the foundations of a new social order, much will have been achieved. For undoubtedly, whether we like it or not, Socialism is looming on the horizon, though we are far from its realisation as yet, and it is necessary that we should at least clear our minds of cant and prejudice on the subject. The gravest objections to Socialism, some of us are beginning to see, only start up when we have practically become converted to it; and they are not derived from the sensational pages of the new "immoralists" (as we believe they call themselves) who have joined the movement under a quite mistaken idea that State ownership of the means of production is synonymous with everybody being a law to himself.

At the outset Miss Scudder announces that she is a "class-conscious, revolutionary Socialist . . . to whom none the less the spiritual harvest, the fruits of character, are the only results worth noting in any economic order." The chapters in which the author describes how she found her way to this satisfying creed are full of interesting personal reminiscences, which will probably wake an answering echo in the minds of many readers. From the first stirrings of social compunction, through tortuous paths of the soul illumined by Mazzini, Tolstoy, Ibsen, Ruskin, or St. Francis, past those landmarks of personal sacrifice, philanthropy, and social reform which arrest us all in turn, she passed with steps that ever grew slower, and eyes in which the sadness deepened until she came upon that kindling force which "sought

neither to moralise nor to abandon, but to transform our existing civilisation," and thereafter all was well. She believed that what the charitable people working in settlements, and millionaires giving away their dollars could never accomplish, the disciples of Marx were destined gloriously to achieve. She was convinced that where Christianity and the gospel of renunciation had failed, class consciousness and the assertion of human rights was going to succeed. And in a most interesting manner she gives her reasons for holding the faith that has reconciled her to the misery of living in a world which travesties altruistic ideals, and outrages our divine sense of justice every hour of the day. "Socialism quieted that ache of the heart which had never before found comfort."

It must not be supposed that Miss Scudder mixes up the advent of Socialism with the Millennium. That, she agrees, would be a singularly foolish thing to do; and she reminds the reader at a point where he might be supposed to have attained to no small degree of blissful expectation that there will be many hazards to face, many difficult readjustments to be effected, many quite unforeseen problems to solve when we have won our economic freedom. And "there may possibly be more real wickedness in the Socialist State than in our own"—a rather unfortunate, if refreshing, admission to make in the hearing of the enemy! What she does believe, however, is that Socialism will establish a nobler and more just conception of men's relationship to each other and to the nation of which they are a part than the world has ever seen before, and that it "really means an unparalleled degree of law and order" which will swiftly and surely test the rank and file, and prove infallibly which man is really at home in the new order evoked by the common will."

We cannot go into Miss Scudder's lengthy disquisitions on the rise of the proletariat and the ethics of equality and inequality, or do more than draw attention to the optimistic speculations as to the future of religion under a new social order with which the book closes. But we must confess to a feeling of apprehension awakened in us by the aggressiveness of modern class-warfare which the author of "Socialism and Character" does nothing to allay. The old pagan serenity in face of the miseries created by modern industrialism is now, for most people, impossible, and it is imperative that by some means or other our administrators, political economists, and religious teachers should show us a way out of a horrible *impasse* from which there seems to be no escape except by collective action. But we cannot all see with equal clearness that any ultimate good will be obtained by fanning the flame of hate which never merely smoulders when men and women are talking about their rights. Miss Scudder tells us that Tolstoy and Ruskin were on the wrong track; that the followers of St. Francis were espoused to a Lady of Poverty who walked the hills of Umbria like a goddess, but who haunts our modern slums like a murderess; and that Christianity has "failed" because it teaches self-abnegation, leading naturally to the cloister and

the desert. And then she arouses us from the dejection into which such statements may have momentarily thrown us, against our better reason, by extolling the feeling of solidarity aroused by class-consciousness and self-assertion, frankly confessing that this is warfare, and that she "thrills unabashed to martial strains." "The passions educed by the whole situation," she admits, "are essentially those of the battlefield; men exult in wresting advantages from their antagonists, they are trained to regard one another as adversaries—not brothers." Undoubtedly this is the negation of the higher ethical laws, and diametrically opposed to the teaching of him who taught us to love our enemies. Incidentally, too, it lends support to Tolstoy—whose tremendous moral force is pathetically underestimated throughout the book—in his unwearied insistence on the fallaciousness of exchanging one violent method of government or one form of despotism for another, even when it masquerades as a movement by the people for the people. The rise of the democracy to power is now inevitable—the only possible outcome of long centuries of oppression; but we see no hope for permanent peace and harmony even in a Socialist State if it is to be reached only after a fierce struggle between the classes, intensified by personal rancour and prejudiced statements, and inaugurated by a victorious proletariat in a spirit of jubilation such as sober English people witnessed with horror on far-famed Mafeking night. Is there no other way out of our dilemma? We should not forget that some of the greatest social reformers, and even Socialist leaders, have come from the despised "privileged" ranks of society; and that the democracy must still look beyond the working classes for help and guidance while it is all too confused in its aims and lacking in administrative experience and ability. To entrust the ship of state to its sole care at this juncture would be about as wise as to entrust an Atlantic liner to the care of an individual utterly unqualified to act as captain, on the strength of his assertion that one man is as good as another. The outlook is sufficiently bewildering, and he would be a bold man who ventured to prophesy with any degree of assurance what is going to emerge from the tumult and clamour in which we find ourselves involved; but it should be obvious to those who are pleading for a reduction of armaments, and the deepening of goodwill between men, that arguments against the war spirit are as necessary in one sphere as in another if we are not to sow seeds of bitterness and hatred which may bear fruit for centuries to come. These and other disquieting problems are ably discussed by Miss Scudder, but she has failed to convince us that the finest types of character are being produced by the fierce industrial struggles of these troubled times. We believe, indeed, old-fashioned though it may sound, that unless Socialism comes as a result of the transforming of the minds and hearts of men, capitalists and toilers alike, which the great religious reformers and men of spiritual insight are alone capable of effecting in any age, it will be scarcely less mischievous in its effects than the unabashed despotisms of the past.

THE PHILOSOPHY OF WILLIAM JAMES.

Essays in Radical Empiricism. By William James. London: Longmans, Green & Co. 4s. 6d. net.

WRITING some time ago, in this journal, with reference to William James, we ventured to suggest that the one thing above all others in which James was interested was his metaphysic, that total view of life which was to give some satisfying account and explanation of experience as it came to him and as he reacted upon it from the depths of a rich emotional and finely tempered nature. The collection of Essays recently published, under the able editorship of Dr. R. B. Perry, gives ample proof that our suggestion was not wide of the mark. The Essays have been gathered together from various places, and were written at very different times; but in them all James pursues the same theme and endeavours to make clear the same central idea. The present volume, says the editor, "sets forth systematically and within brief compass the doctrine of radical empiricism." Radical empiricism was the name given by James to his final view of things; it is "empiricism" because it "starts with the parts" and proceeds inductively with a continual return to the *individual facts*; it is "radical" because it "must neither admit into its constructions any element that is not directly experienced, nor exclude from them any element that is directly experienced." This latter stipulation covers the most fundamental tenet in the whole doctrine, the notion, namely, that the connecting elements in experience are as objective, as real, and as much "given" as are the facts of experience which unite or are united into an orderly system; "the relations that connect experiences must themselves be experienced relations, and any kind of relation experienced must be accounted as real as anything else in the system." This, we say, is the central idea in the book. It is not easy to grasp, and still less easy to explicate in any popular way, and its implications are sometimes startling; but anyone who professes interest in James must come to grip with this notion. How did the world appear to James? It stood before him, rather it *moved* before him, as an incomplete flux of which he himself was part, made up of substantive and transitive, or connective, elements, of what we ordinarily call things and their relations, all present and working in the flux. Many have thought that experience comes to us as a chaos of sensation into which we, by virtue of our intellectual activity, introduce order and system. What we call the mind *supplies* the connective elements to experience; but that James denied. For him the connective elements, the relations, are *there*, just as much as are the things related. In a simple experienced situation, say "hat on table," we have not first a collection of sensations which we interpret as "hat," and then another collection interpreted as "table," and further, a mental agency joining these two groups by a relation of "on-ness," which it supplies. On the contrary, we have "hat," and nothing but hat, "table," and nothing

but table, and "on-ness," all, for the moment, united in one total situation, and immediately given as *united*. And the terms are unprejudiced in nature by the relation: it makes no difference to the "hat" as such whether it is *on* the table or *in* the cupboard; it is the same hat all along, just a bit of "pure experience" to which all sorts of relations can get attached. The hat concerned may be one which I wear frequently: then it is *known* to me, it is part of the content of what I call my mind, it can be, at one and the same time, on the table and in my mind. For what we call *knowing* is still only another relation of the same order as "on-ness," and just as much immediately given as a bit of pure experience. When the mind knows an object there is, according to James, no peculiar activity on the part of the mind: the mind *does* nothing. The mind is simply a bit of pure experience, having a special nature, no doubt, which gets connected up with other bits of pure experience by the relation of knowing. Consciousness, or mind, as a peculiar kind of being, exercising a special function, disappears; for James, consciousness does not exist. The world is reduced to complexes of pure experience, some called mental, others material, connected with each other by all sorts of relations. The time-honoured distinction between thought and thing, feeling and object, goes also; things and thoughts are not heterogeneous, but made of the same stuff, "stuff which is not to be defined in any other way, but simply taken as given, to be named, if one so wishes, the stuff of experience in general."

Obviously, such a view of reality, here so briefly and imperfectly outlined, requires much amplification and not a little persuasion if it is to be accepted. James, as we should expect, never tires of the effort to make his view clear; but there will always be two kinds of people whom he cannot convince. There will be those for whom consciousness or mind is an immediately given entity, given as different from all else and as peculiarly certain: "cogito, ergo sum," is a proposition which radical empiricism is not likely easily to upset, and, for those who hold even vaguely by this proposition, the distinction between "subject" and "object" remains paramount. On the other hand, there will be those who simply cannot find relations in the immediately given field of experience, those who never yet perceived "withness" or "and-ness" or the like. If you question the unsophisticated mind on this matter and put the case clearly, you will find it most surely declaring for the mind-made quality of relations; the mind *gives* order to experience. Nevertheless, radical empiricism is sure of a considerable following, even in its more abstruse and technical aspects. The theory of the externality, the independence, of relations is already widely held. The further implications of James's philosophy find acceptance where its technical basis laying is unknown; and this is a fact with which we feel no particular quarrel, for there is surely much to be said for a philosophy, the logical carrying out of which leads to pluralism, novelty and indeterminism, moralism and theism, and is peculiarly careful for "the personal

and æsthetic factors" in life. In the present series of essays, James does not work out these implications of his thought, but they are well enough known from his other writings. His quarrel was with dualism and absolutism; the former he held untrue to experience, the latter conflicted hopelessly with his moral and emotional nature. He preferred an incomplete and moving reality, in which there was room for real, creative freedom and individuality, a world, too, in which there were no insurmountable distinctions; and such a world his radical empiricism gave him. Needless to say, there is wonderful freshness and vivacity in all the writing in these essays; James is never for a moment dull, and even the most startling propositions are carried gaily along with the most persuasive air of innocence and harmlessness. When consciousness is destroyed, as it is in the first essay, no one could feel hurt, the "mind" is so gently handled as to be unhurt; and when James deals with his critics it is as though he truly loved his enemies: save and except the wild Hegelians! These drive him to wrath and to despair. But then he never could convince *them*: what need, when his own philosophy of pure experience, *uniting all distinctions*, is only inverted absolutism.

S. A. M.

OF the forty new volumes which Mr. J. M. Dent will add to "Everyman's Library" next month, perhaps one of the most important is Roget's "Thesaurus," which Mr. Andrew Boyle has revised and brought up to date.

* * *

TEN new volumes of Messrs. Williams & Norgate's "Home University Library of Modern Knowledge" will be issued on September 11. Mr. Hilaire Belloc contributes another volume, this time on a comparatively novel subject, for which, however, he has special qualifications—"Warfare in England." Another historical contribution is Mr. J. R. Spear's "Master Mariners," a sketch of sea-craft and sea adventure from the earliest times. In the literature section, there is a biographical and critical account of "Great Writers of America," from Washington Irving to Mark Twain, by Professors W. P. Trent and John Erskine. Mr. G. E. Moore, of Cambridge, discusses the problems of "Ethics," Professor B. W. Bacon, D.D., presents a summary of the results of modern critical research on "The Making of the New Testament"; and Mrs. Creighton writes on "Missions, Their Rise and Development." The difficult task of re-stating the theoretic groundwork of "Political Economy" in the light of recent thought has been entrusted to the competent hands of Professor S. J. Chapman, of Manchester. The three scientific volumes are "The Making of the Earth," by Professor J. W. Gregory, F.R.S., of Glasgow; "Electricity," by Dr. Gisbert Kapp, Professor of Electrical Engineering at Birmingham; and "The Human Body," by Professor Arthur Keith, M.D.

PUBLICATIONS RECEIVED.

MESSRS. HODDER & STOUGHTON:—The Makers and Teachers of Judaism: Charles Foster Kent, Ph.D. 5s. net.

MR. JOHN OUSELEY:—The English Stage: D. E. Oliver. 1s. 6d. net.

MESSRS. G. P. PUTNAM'S SONS:—Henry Demarest Lloyd: Caro Lloyd. In two vols. 21s. net.

MR. T. FISHER UNWIN:—Main Currents of Modern Thought: Rudolf Eucken. 12s. 6d. net. The Economic Outlook: Edwin Cannan, M.A. 5s. net.

MISCELLANEOUS.

The Vineyard, The Nineteenth Century.

FOR THE CHILDREN.

THE PAINTER.

A PLEASANT face, sparkling eyes, bushy hair appeared at the door. The bushy-haired man had a blue blouse on, spotted here and there with paint of various colours; and in his left hand he carried a painter's palette and brushes.

Sister C., a lady of the Order of St. Vincent de Paul, dressed in a grey robe and a widespread white cap or "cornette," looked surprised when the bushy-haired painter opened the door.

Meanwhile, the rain splashed heavily in the streets of Paris and the thunder rattled over the roofs.

"Pardon me," said the Sister in a soft voice, "I was told that here—No. 54, in Rue Paradis—I should find a family who are always good to the poor. I ascended the stairs to their apartments, rang the bell, and no one replied. Just then, hearing a sound in your rooms I thought I had made a mistake, and so I rang at this door."

The painter smiled.

"Never heed the mistake, good sister," he said, bowing. "While this terrible downpour lasts, pray take shelter in my studio."

She entered and took a chair. The chamber was large, and on the walls and scattered about were pictures of all sizes, glowing in many colours. Most of them were landscapes. Chance had led Sister C. to the studio of Corot, one of the most famous of French artists. Sometimes he painted human figures, but chiefly he loved to portray forests, streams, the dawn, and the setting sun, and there was beauty and wonder in his branching trees.

"You look after the poor?" he asked, as he wielded the brush, and went on with his work.

"Yes, and just now I am collecting funds for the baby-home at Saint-Marcel. We search out the families where the mothers are not able to take proper care of their infants, and we give the babes every comfort in our crèche."

Sister C. told all the story of the babies' home, and then, glancing at the window, saw the rain had ceased, and she rose to go.

"Sister," said Corot, "I little thought of having a visit from you this morning. I expected a friend. The storm which kept him from coming has kept you from

going; and now I have heard the touching history of your labours for the children. I will ask you to let me help towards the expense."

The bushy-haired landscape painter pressed a bank-note into her hand, and added:

"Whenever you are short of money for the needs of the unfortunate people whom you befriend, do not fear to come to Corot. Nobody is allowed to enter my studio but my friends; I will, however, tell my housekeeper and the doorkeeper (*concierge*) below that they are always to show you in when you call."

"What a good soul this Corot is!" said the Sister to herself, as she passed into the Paradise-road. "Holy Virgin, protect him, and pay him the debt that I owe him!"

Two months rolled by. Sister C. had often prayed for the generous painter, but had not yet felt she had a right to beg for further aid.

But a hard case had come to her notice. In the Monnaie-Blanche quarter of Paris an old man had lost his wife, his son-in-law, his daughter, one soon after the other, and now was left alone with a granddaughter, aged eight years; and he himself had just had a stroke of paralysis. In the dull streets of the neighbourhood there beat many warm hearts. Poor as the folk were, they wished to help. Some came in to help the grandfather; some to see to the child. The landlord, who was not at all well off, did not ask for the rent; and the small shop-keepers sent food and other articles without demanding payment. But this kindness could not go on for very long, and so Sister C. once again rang the bell at the apartment of the bushy-haired painter. The *concierge* and the housekeeper had let her pass with a smiling "Good-day."

The man of dawns and sunsets and forests was sitting among a group of friends, and lively was the chatter.

He rose at once when he saw the white cornette, and the grey robe, and the gentle face.

"Good-day, Sister," he cried. "The storm does not drive you here this time. You have something to ask for your poor, I feel sure."

In a few moments she also had made a picture, not—as Corot could—with palette and brush, but with a voice that went to the heart of all who listened. Corot saw the old man, the little girl, the dingy rooms, the neighbours, the landlord.

"We want 200 francs," she said, "a hundred to pay for the child to enter an orphanage; sixty to pay the arrears of rent; and the other forty to go to the shopkeepers, and to some of the neighbours who have given what they could ill afford."

The painter hastily thrust his hand into his pocket, and drew out notes and silver—200 francs in all.

"Many thanks," she began—

"No, no," he said. "How sorry I should be if I could not assist. It is you who should be thanked, for you have taken all this trouble to tell the tale of suffering."

In Paris this painter had been born; in Paris he died in the year 1875.

It is said that in his last illness, when

his mind wandered, his frank eyes opened wide, and he cried with joy—

"Look! Do you see how beautiful it is? Never before have I seen such grand landscapes."

Dawn and sunset and stream and forest—he still saw the fair scenes in his vision.

In Corot's soul also there were lovely things; and the Sister of the Grey Robe had found them.

F. J. GOULD.

NOTE.—Adapted, with a few additions, from F. Bournand's *Pages de la Charité Chrétienne*, published 1910.

MEMORIAL NOTICES.

MR JAMES S. BEALE.

We deeply regret to announce the death of Mr. James S. Beale, which took place on August 28 after a long illness. Mr. Beale was head of the great firm of solicitors which bears his name, and he acted for many years as legal adviser to the Midland Railway Company. But, in spite of the exacting responsibilities of his official duties, he found time for other congenial tasks. An old student of University Hall, London, and with the blood of a broad-minded Nonconformity in his veins, he served the cause of Liberal Christianity with unswerving devotion. For many years he acted as chairman of the congregation of Essex Church, Kensington, and for two years, 1908-10, he was president of the Provincial Assembly of Non-subscribing Churches of London and the South-Eastern Counties.

The funeral service was held in the Crematorium Church at Golders Green, on August 31. It was conducted by the Rev. Frank K. Freeston, of Essex Church, Kensington, with the assistance of the organist and choir boys. A large and representative gathering filled the building, and joined in the hymns, "O God, our help in ages past" and "Abide with me." In the course of his address Mr. Freeston said: "We have come to this church to pay our earthly farewells to one widely and worthily known amongst us. We have come to express our true admiration and high esteem for a nobly just and righteous man. To him whose passing we mourn this morning had been given both length of days and strength of purpose. He never shirked or slacked in the strenuous tasks of life; he was a hard worker, and we do not forget it. From the time when he first came from Birmingham to London, half a century ago, he played an efficient and a prominent part in whatever work he undertook. There are representatives here this morning not only from his own firm and profession, from the Midland Railway, which he served so long and conspicuously, and the Law Society, by which he was honoured so highly, but also from the Provincial Assembly of Churches in London and the South Eastern Counties, and from his own church in Kensington, of which for seventeen years he was the trusted counsellor and chairman. As a

justice of the peace in the country town of his later residence, he was able to enforce the claims of a wider righteousness and also to promote methods of training and discipline among the young.

"We here to-day are but a very small company out of those who have sought and received his kindly counsel most gratefully in their hour of difficulty, and who have valued and trusted his far-sighted judgment and wisdom on many a critical occasion. And he was always so frankly human, with a keen sense of the humour of a situation.

"It is but just to him to refrain from all adulation. A man of few words himself, no one cared less, I think, for praise or compliment. Yet just because of that we cannot and would not forget what we owe to his quiet strength and foresight.

"This is the true gift of the upright to their day and generation, this the legacy and the memory he has left to those who inherit his good name and tradition. We bear tenderly on our hearts at this time the widow in the vacant home and the brother on his own bed of sickness: and we offer our deepest sympathy to all the family absent or present to-day."

MR. CHARLES G. BEALE.

In July last, the City Council of Birmingham recorded the eminent services rendered to the community by two of its leading municipal statesmen, Alderman Beale and Alderman Clayton. To-day Birmingham is mourning the loss of the former, a man who indeed served his city with a devotion and distinction rarely equalled, never surpassed.

In the *Birmingham Daily Post*, the impulse of his life is described as having its source in the sense of civic and personal duty, inspired and nurtured by a religious faith which, in the past, has kindled in Birmingham many noble characters, liberal-minded, unselfish, aiding good causes without thought of reward. His was a life nurtured religiously in the Church of the Messiah, which now loses a prominent supporter, a trustee of forty-four years standing, one who in his earlier years devoted thought and energy in the active work of the church and its institutions, and who in later life always had its interests and principles close at heart. It is possible to give here but a brief sketch of his career, and to indicate the debt owing to him from many quarters. He came of an old Nonconformist family, one identified with the life of Birmingham for many generations, and one from which several men who have rendered distinguished service to the town have already come.

Mr. Charles Gabriel Beale was born in 1843. He was educated in Birmingham, and at Trinity College, Cambridge, and on leaving the University was articled to his father, and entered on the career of a solicitor at twenty-five years of age. In this same year he married Miss Alice Kenrick, daughter of Mr. Timothy Kenrick, of Maple Bank, Edgbaston. Throughout life she has shared all his interests and supported him in his public work in such a way that any appreciation of the in-

fluence and achievement of the husband necessarily involves the wife. Mr. Beale first became publicly known in connection with the management of the Triennial Musical Festivals, in which his father was then taking an active part. He remained on the Orchestral Committee until the year 1910, and being himself a great lover of music, the services he rendered in this connection formed an important branch of his public work.

In 1885 he was elected to the Municipal Council, and during the next twelve years served on its various committees with such sound judgment, business capacity, and zealous labour, that in 1897, whilst still a Councillor, he was elected to the office of Lord Mayor. This office he held for three successive years, and again in 1906, on the death of Lord Mayor Berkeley, half-way through the term, Alderman Beale for the fourth time filled the position. This municipal work, though hard and exacting, was to him at the same time a source of keen pleasure. He was at home in all its ramifications, giving of his time and of the best that was in him, always ungrudgingly. The details cannot be entered into here, but the spirit in which he toiled, and which he evoked in the community, can be judged from the statement made at the close of his Lord Mayoralty, that his three years of office had established a record in respect of public generosity, the various funds raised amounting to over half a million sterling.

Alderman Beale took a leading part in the establishment of the University of Birmingham, on the old foundation of the Mason College. His interest in education was always keen, and in the administrative work connected with the new University, this interest, allied with his great practical ability, found full scope. He was one of the first members of the Court of Governors, and in 1900 was elected to the honour of Vice-Chancellor of the University, the appointment being moved by the Chancellor, Mr. Joseph Chamberlain. During the long illness of Mr. Chamberlain, the Vice-Chancellor was called upon to fill his place, and each year has conferred the degrees at the University Congregations.

As an instance of the wide recognition of his power, mention may be made of his appointment on the Royal Commission in connection with the Railway troubles in August, 1911. The small body of men appointed had a most difficult task, but they carried it through so successfully that a basis of agreement was found, and the strike came to a speedy end. For this averting of a grave national disaster, our whole land stands in debt to Alderman Beale and his four colleagues.

In the midst of all his labours, and all the distinctions they brought him, Mr. Beale preserved the quiet, cheerful, unassuming spirit that characterised him. He was a lover of simple things, and a lover of beautiful things. From the stress of civic work he turned for relaxation and refreshment to music, art, and the loveliness of nature. His house, among the mountains of Merionethshire, overlooking the broad estuary of the Mawddach, was an ideal retreat for one who must often have been worn with the heat

and burden of the working day. Another great joy he found in flowers, and all these quiet pursuits, as well as the large public interests, were shared by his wife.

The influence of Mr. Beale will live long in Birmingham, and bear its fruits still for years to come. To the generations as they arise he will stand, as he does to this one, as a conspicuous example of civic patriotism, of brilliant ability dedicated to public service. And in saying this one must remember that there is usually another side to the achievements of a great public servant—the acts not publicly recorded, but known to few, the generosity that figures in no subscription list, the help quietly given when the left hand knoweth not what the right hand doeth. And in such deeds his life was rich.

Mr. Beale leaves a widow, two sons and two daughters. He has passed to his rest only a few days after his eldest brother, Mr. James S. Beale, whose death occurred on August 28.

The funeral service at the Church of the Messiah on Wednesday last was of the simplest character. A large congregation assembled, and included the Lord Mayor (Alderman Bowater), the Deputy Lord Mayor (Alderman Sayer), members of the City Council and magistracy, the Principal of the University, members of the Council, Staff, and Students' Guild and Club, and representatives of a large number of other public bodies and institutions. The service was conducted by the Rev. J. W. Austin, and a lesson was read by Sir Oliver Lodge. Mr. A. J. Cotton presided at the organ, and a selected choir from the Festival Choir rendered as an anthem, "Blessed are they that mourn," from Brahms's Requiem. At the close of the service the body was conveyed to the Crematorium at Perry Barr.

THE SOCIAL MOVEMENT.

"SANITAS SANITATUM."

SIR JAS. CRICHTON-BROWNE'S address at the twenty-seventh annual conference of the Sanitary Inspectors' Association, held at Sheffield, was entitled "A Plea for Sanitation." While strongly commending the Sanatorium clauses of the Insurance Act, he pointed out that "during the last half-century, without sanatoria, the phthisis mortality had fallen nearly 60 per cent.; that that fall had been secured by sanitation in the widest sense of the term, that it was still going on, and that if it could be maintained, phthisis and the need for sanatorium treatment would have disappeared from amongst us in two or three generations." Referring more specifically to the Act, he continued: "The tuberculosis dispensaries, which are to be established in all large towns, will act as centres of information and receiving houses, and will probably to a large extent supersede the necessity for sanatorium treatment by supplying efficient curative treatment in the initial stage of the disease, when it is most amenable to treatment, without

interfering with wage-earning or materially dislocating home life. It is the housing conditions which should largely determine the question of removal to a sanatorium. When these are bad, where the patient cannot have a bedroom to himself and is a source of danger to his family or associates, then the sanatorium is the appropriate refuge."

A COUNTERBLAST TO (SOME) EUGENICS.

Perhaps the most piquant part of an extremely interesting address was the concluding portion, which dealt with some recent eugenist fulminations. "I would as soon question the existence of Sheffield as doubt that alcoholism, one-roomed tenements, back-to-back houses, employment of women in factories, and artificial feeding of infants have not one and all swollen the death-rate, and that a reduction in the amount of any one of these has lessened it. . . "

THE PROBLEM OF FEEBLE-MINDEDNESS.

We are strongly inclined to think, with all due respect to the Eugenists, who, we doubt not, when they have cleared up their own minds, will have something vital to teach us, that wisdom is on the side of Sir Jas. Crichton-Browne in his attitude to some of the most recent eugenist doctrines. "Feeble-mindedness will, I believe, be prevented more expeditiously and on a larger scale by sanitation, by skilled midwifery, by the hygienic rearing of infants and children, by the abolition or restriction of outbreaks of those general diseases that leave so many children blemished for life, by the timely treatment of defects of the senses and of various bodily ailments by expert and discriminating teaching, and the avoidance of the artificial production of stupidity, than by the best regulated segregation colonies. . . Much more precise information than we at present possess as to the transmission of characters is necessary before we can venture to exercise any extensive control over human mating. But even now something may be done by medical men in advising their patients, and by the creation of a moral sentiment in the community that in connection with marriage the welfare of the next and of future generations must always be borne in mind, and that it is discreditable for a man or woman to marry into a bad or diseased stock. Such moral considerations and restraints can only operate in the first instance on the higher and more cultivated section of society, but conventional notions and sentiments adopted by the classes have a way of soaking down into the masses, and something may be done by sanitation to raise the lowest and most debased to meet wholesome moral conceptions. It is by their domestic surroundings that people are greatly influenced in their habits and ways of thought, and practical sanitation in the case of the very poor is followed, except in the very dregs, by improvement not only in their dwellings but in themselves. Enable people to live in conditions of cleanliness, comfort, and decency, and you thereby help them to a higher social and ethical level, and replace recklessness and brutal passion by forethought and human aspirations."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Dean Row and Styal.—On Sunday, August 25, the Rev. E. L. H. Thomas preached his farewell sermons to large congregations, after a ministry of over twelve years. At Dean Row he devoted his sermon mostly, by request of the Provincial Assembly, to the celebration of the 250th anniversary of the Ejection of the 2,000 Clergy, to whom a memorial was erected at Dean Row some years ago. Amongst other things, he spoke of our heritage as handed down from Baxter and the ejected clergy—the principle of religious freedom. That is to say, that no doctrine or set of doctrines shall be made a compulsory bond of union. He pointed out that "though things are nominally, as far as the law is concerned, much as they were in 1662 and 1689, still, really things are very different. Uniformity, humanly speaking, there cannot be; unity there may very well be, and comparatively may very easily be. When we speak of Christendom, we are thinking not of the dividing sectarianisms, but of the uniting bases of conduct. In every church we are united by our hymns. 'As men get on to higher ground,' says Dr. Francis Peabody, 'they not only breathe more easily, but they get together, not by compromise or concession, but because they are attaining unto the perfect man.' The religious life is like climbing a mountain from different sides. Below there is limitation, obstruction, division. One cannot see far, and his neighbour calls to him, and is not heard. 'Follow me,' one says to another, 'I have found the only path.' But meantime the other is pressing up what seems a better way. As each gets higher, however, he sees farther, and the paths converge, and when, at last, each approaches the top he approaches his neighbour, and on the summit it is all one view, and it is a view all round. Gradually, but surely, the nightmare of a hope of uniformity is being dissipated from the minds and hearts of men, and a vision of natural, healthy, and worthy unity is more and more inspiring men." In conclusion Mr. Thomas said: "I have not preached you what is called a farewell sermon. Personally I have no intention of saying farewell to any of you. But as a ministerial farewell and good-bye, I would say what I am sure you would say to me: 'Let us remember that God is "the place of Spirits," that in Him we shall be forever present to each other, in Him for ever united, or in the prayerful words of J. H. Thom, we will say, "When we separate from each other we remain with God. His spirit is the meeting-place of all His children's spirits: our thoughts, our desires, our prayers, our faithful memories are all registered and hid in the bosom of our Father and our God."'" Mr. Thomas's two congregations have united in raising a fund as a parting gift, and as an expression of their affection and regard. In addition to a substantial cheque, they are providing him with a desk for his study; and Mrs. Thomas, to whom they also owe a large debt of gratitude, has received an oak tea table.

Halifax.—For some time the Committee of Northgate End Chapel have had under consideration the subject of the memorial to the late Rev. Francis England Millson, who for so many years ministered in all good things to the Northgate End congregation, and to the people of Halifax. In the town Mr. Millson's work for education in a wide sense has had abiding results. By the ministry of religion he made for himself a unique place in the affec-

tions and estimation of his people. It is only right that their regard for him should seek to embody itself in some permanent sign or symbol. The affectionate esteem of one of the members of the Chapel, Mr. R. E. Nicholson, has expressed itself in a beautifully wrought portrait of Mr. Millson, in copper bas-relief (repoussé); the Committee have accepted this kind gift, and decided to embody it in the mural memorial tablet to be placed in the chapel. Mr. H. Mawdsley, another member, has designed the lettering and decorations of the tablet, and the work of completion has been entrusted to the Keswick School of Art. The approximate cost of the tablet will be £50. It has also been felt that, if the contributions allow, it would be a happy thing to print a small selection of Mr. Millson's sermons, or to establish a biographical lecture to perpetuate his name in a subject of which he was intensely fond. But this part of the memorial scheme depends on the response of friends and admirers to our present appeal. Those who would like to join in this act of devotion to Mr. Millson's memory are requested to write to Mr. R. E. Nicholson, 17, Swires-road, Halifax; Mr. Jonas Teal, 25, Hyde Park-gardens, Halifax (wardens); or the Rev. W. Lawrence Schroeder, 40, Clifton-road, Halifax (minister).

The Unitarian Van Mission.—Owing to the cold, wet weather during August the work of the Van Mission has been greatly hindered, no less than 27 meetings being completely given up. In Wales and in the Midlands alone 23 meetings were lost, but in London and Yorkshire, while the weather was sufficiently trying, each van was idle only on two nights. In spite of the weather, however, the Mission has held 102 meetings. Over 30,000 people have been present, and the average has passed 300. This gratifying success has been achieved mainly in Wales and in London. In the former district great meetings were held at Tylorstown, Treorchy, Ystrad, and Maesteg, and in London the excellent record was maintained at Leytonstone, Walthamstow, Tottenham, Muswell Hill, and Edmonton. The Midland van did well at Willenhall and at Wolverhampton, but was scarcely as successful at Wellington and Cannock Chase. The Yorkshire van had several good meetings at Hull, where a fortnight was spent; but afterwards it came again into smaller towns like Beverley and Driffield, where it had some difficulty in attracting audiences on several occasions. Yorkshire has been the poorest district during the whole season, except in the quality of its missionaries. It is gratifying to record the assistance given by the Rev. E. H. Reeman in Hull, and the Rev. T. Eric Davies in Treorchy, both of whom are Congregationalists. They have shown that it is possible for men of liberal sympathies to stand on a common platform without any suggestion that they sacrifice their individual proclivities or convictions; and the spirit in which they have done this deserves the fullest recognition. At Maesteg there is a strong Free Progressive Society. A mission was conducted there a few weeks ago by the Pioneer Preachers, and during the visit of the van the President and Secretary of the society invited the Rev. Simon Jones to preach for them on the Sunday, on which occasion there was some talk as to possibilities of closer association between the two societies. The development of this Progressive Society will be watched with fresh interest by the local Unitarian Association. It may be added that it owed its origin in part to a former visit of the van to the district. The visit of the London van to Muswell Hill is of interest, seeing that the London Society have for some time entertained the idea of holding services there. The meetings were largely attended, though a good deal of opposition was encountered from a small section, and the announcement is made that more meetings will be held in the autumn. A promise was also made at the closing meeting

at Edmonton that something more would be heard of the Mission on another occasion. All communications respecting the Van Mission should be made and contributions addressed to the Missionary Agent, the Rev. T. P. Spedding, at Essex Hall, Essex-street, London, W.C.

The Theistic Church reopens on Sunday, after its usual vacation. In the interim the congregation have had the misfortune to lose by death their venerable and beloved pastor, the Rev. Charles Voysey, B.A. (the founder of the church), for whom a memorial service will be held (at Swallow-street, Piccadilly, W.) to-morrow, Sunday, September 8, at 11 a.m., the preacher being the Rev. Ellison A. Voysey, M.A., son of the deceased. For the present, services will be held in the church on Sunday mornings only.

NOTES AND JOTTINGS

THE RELIGIOUS OUTLOOK IN AUSTRALIA.

The Rev. Frederic Spurr, writing recently in the *Christian World* on the census returns, which give the number of Protestant "adherents" in Australia as 4,000,000 (1,710,443 of whom belong to the Episcopal Church), says that these figures would seem to indicate that Australia is a very religious nation, whereas the truth is that not 25 per cent. of the people attend church regularly. Moreover, in Australia, as elsewhere, men put themselves down as belonging to the Episcopal Church when they really do not belong, in an effective sense, to any church at all. Mr. James E. Liddiard, whose world-wide travels in connection with the London Missionary Society have given him much experience in regard to religious conditions in other countries, recently stated to a representative of the *British Congregationalist* that a great wave of indifference to religion, coupled with a love of luxury and ease which does not make for real progress, is passing over Australia. All the churches are having a big fight to contend against the forces of evil, and among the reforms which are most necessary is a reform of the Press. Some of the Australian newspapers, says Mr. Liddiard, are as bad as anything can be, and it cannot be claimed that the rise of the Labour Party has made for the uplifting of the lives of the people. "Men are indifferent to work. They have secured high wages, and the consequence is that by some men anything and everything is allowed to interfere with their work."

* * *

This opinion is endorsed by many acute thinkers who have visited the Australian Commonwealth, and Mr. Liddiard is not the only one who has pointed out that here in England we shall have to guard against a similar state of affairs. Dr. Ambrose Shepherd, of Glasgow, who was interviewed lately by the *Christian Commonwealth*, also alluded to this danger, and confessed that although he did not complain of the pace at which reform is travelling, his only apprehension was "that changes will come which will find the workers unprepared for their attendant responsibilities and privileges."

... The most dangerous times, as touch-

ing our social problems, are the times of reaction, and we have need to guard against the possibility of losing what we gain because we are unfitted ethically and psychologically to use them wisely. My great fear is that social and industrial readjustments will come before the workers are ready for them; ready, I mean, in an ethical sense, and that they will fail to get out of these reforms what they expect."

THE BRITISH MUSEUM REPORT.

The "Return" issued by the British Museum trustees shows that the visitors to the Bloomsbury branch during the hot summer of last year were reduced by 26,000, and those to the great building in Cromwell-road by 40,000. The average of sightseers is, however, still fairly well maintained, and the serious students are increasing in number. Among the new acquisitions to the Library is the fine collection of music from Buckingham Palace, deposited by the King, containing 1,000 MSS. and 3,000 printed books. Among these are 81 volumes in the autograph of Handel, and 41 in the handwriting of his amanuenses, the whole forming "the basis of all scientific study of Handel's music." There is also a volume of anthems and other compositions in the handwriting of Purcell. The list of the 50 volumes which the Museum had the right of choosing under the will of Mr. Alfred Huth from the famous Huth Library is also given in the Return. The trustees bought 28 other volumes at the sale, and acquired also, at different times, 192 English books printed before 1640. The acquisitions of the Natural History Museum are very numerous, and include a fine collection of birds and mammals from Western China, given by the Duke of Bedford; some 25,000 insects from Mexico and Central America, given by Mr. F. D. Godman; and many thousands of birds collected by the late Mr. Boyd Alexander, which have been presented to the Museum by his relatives.

RELIGION IN THE ARCTIC REGIONS.

The *Times* recently published some interesting letters which have been received by Professor James Mavor, of the University of Toronto, from Mr. Vilhjalmur Stefansson, one of the leaders of the Anglo-American Expedition to the Arctic Seas, who claims to have discovered a long-lost European tribe in Far Northern Canada. Mr. Stefansson, who has been for five years among the Eskimo, has a good deal to say about the appearance and habits of the people whom he has found in areas hitherto regarded as uninhabited, the position of women, vestiges of communism, medicine, and religion. "Of their former religious condition I know little as yet," he says of these people, writing from Shingle Point, Arctic Ocean, in April, 1906, "I merely note their attitude towards Christianity. The Kogmolliks seem to be natural sceptics. The work of the missionary among them seems therefore to be largely destructive. It is easy for him to persuade them that fish are not annually created by a woman of the deep sea, and that songs and dances cannot cure serious diseases or work any tangible results. But when he broaches the Genesis story of

Creation and urges the efficacy of prayer he has less success. There are said to be but two converts here, after all the efforts of two Bishops and an energetic missionary for many years. But while they take little interest in the missionary's religious teaching, it is different with his secular instruction. There has been maintained at Herschel Island a school for several winters. This has been attended by men and boys of almost all ages, and a surprisingly large number can read and write a little."

AN AMERICAN ESSAYIST.

Margaret Graham is not a name that is known to many on this side of the Atlantic, but it must be dear to many in the United States, if we may judge from the charming account which is given of this writer by Cordelia Kirkland in the *Pacific Unitarian*. Mrs. Graham had that wonderful optimism which is characteristic of Americans, in addition to a bright wit which lightened the serious strain naturally to be expected in one of Scotch Calvinistic descent. But her life was not without its difficulties, or its "struggle for bread and jam," and it only ended after a long period of suffering. She could never be induced to furnish more than one scrap of autobiography, but it has in it the gay humour which lights up her piquant "Stories of the Foothills," and later essays.

* * *

"I was born," she says, "in 1850, but that is only hearsay, and I hope exaggerated. I have lived ever since, though I have been half-dead at times. I have lived a good deal, and have found it on the whole interesting. I have lived in California since 1876, and have in consequence no desire to go to heaven. I have been in love and in debt many times, but have always got out. I am afraid of nothing but the newspapers. I have found one thing worth having—friends. And I deeply regret that I have not been able to give the world as much pleasure as it has given me."

A "MUNICIPAL HOUSE CLEANER."

"While other women clean houses," says the Los Angeles *Express*, "Mrs. Crane cleans entire cities, and does it thoroughly and scientifically. It was while at Kalamazoo, Mich., where she was a Unitarian minister, that Mrs. Crane began her unique career. Noting the conditions of back yards, she quietly had photographs taken, and the object-lesson had its effect on the city. A Civic Betterment League was formed, and back yards, streets, dairies, meat markets, slaughter houses, then the workhouses, asylums and other public institutions were inspected, renovated, and put on a sanitary basis. . . . Hearing of her work, the call came from other cities in Michigan . . . Wisconsin, Pennsylvania, Minnesota, Kentucky, New Hampshire and New York, in turn, asked her assistance and advice on their municipal housekeeping problems, and received it. One of her very novel methods is to establish vicinity housekeepers in cities, visiting saving collectors, citizen inspectors of streets, of public buildings, and, in most cases, complete reorganisation of public charities and institutions."

The International Correspondence Schools

will be pleased to send you a 100-page book, free, describing the system of education which carries practical, profitable knowledge to thousands who can afford neither the time nor the money to go to school or college.

The I.C.S. work is threefold: Teaching employed persons their trades or professions; preparing misplaced and dissatisfied people for congenial or better-paying work; giving young unemployed persons the training necessary to enable them to start at good salaries in chosen vocations.

DISTINCTIVE FEATURES of the I.C.S. System.

1. Courses of Instruction for particular occupations, in which are taught only the facts, processes, and principles necessary to qualify the student to advance himself in position and earnings.

2. Instruction Papers prepared for each Course: principles applied in examples of practical value; frequent revisions to keep pace with the latest developments and most modern methods.

3. Thorough examination and correction of the written work of students, and full, clear, and exact explanations of all difficulties met with by students.

REMARKABLE SUCCESSES through the I.C.S. Methods.

During 1911 over 5,500 I.C.S. students wrote thanking us for bettering their positions. The average increase in salaries was 56 per cent., or over 10/- in the £1. The average of unemployed I.C.S. Students is only one in 10,000.

Here is a "finger-post" to success. After receiving wage-advances of 140 per cent. and 70 per cent., this student writes:—

"As I wished for a varied experience I secured a situation about twelve months later with a further increase in salary of 10 per cent., and have since had a rise at the same firm of another 10 per cent., so that I am now earning nearly 400 per cent. more than when I first joined the Schools about three years ago."

GEORGE W. GROSSMITH, Bedford.

Do not worry about your present limitations; or about the fees, books, time allowed for each lesson, how your present work will be affected, how you can get a better job. Get the free information we will send you—let that answer your questions. Let us refer you to students in your own district.

RESPONSIBILITY & PERMANENCY

The growth of the I.C.S. has been world-wide and continuous since their foundation 21 years ago. No other correspondence schools have the experience, system, or the capital to provide such training as is afforded by the I.C.S., and all ambitious men and women are invited to write for the General Prospectus, which gives details of the I.C.S. Salary-Raising Education; it is sent, post free, to any part of the world on application to

The International
Correspondence Schools, Ltd

Dept. B45, International Buildings,
Kingsway, London, W.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

JULY.

CONTENTS.

The Power of Suggestion. Edgar Thackray, (M.A., Ph.D.)

A Bygone Village. Emma C. Drummond.
A School in Madagascar. T. F. M. Brockway.
Reading for Children. Charles Roper, B.A.
Gotama Buddha. George Burnett Stallworthy.
The Song of the Sea. Manley B. Townsend.
The Theory and Practice of Sunday School Teaching
—II. A. Stephen Noel.
Man or Priest. Rupert Holloway.
The Use of the Bible. Florence Mawson, B.A.
Notes for Teachers.—XVI.—XXX.

Arthur Brooke.
Bertram Lister, M.A.
T. M. Falconer, B.Litt.
F. J. Gould.
H. V. Mills.

Heroes of Faith—Joseph Priestley. Albert Thornhill, (M.A.)
Training. Alma Attwell.
Baptismal Hymn. R. Nicol Cross, M.A.
By the Way.—Teachers' Reference Library.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

**VERY FINE 3 in. ASTRONOMICAL
TELESCOPE,** by Steward. The object glass is one of Steward's finest make, mounted on portable iron altazimuth stand, fitted with two slow motions of gun-metal and Hook's joints. Cost £12. Price £6 10s.—Rev. H. V. MILLS, Greenside, Kendal.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to Editor, 36, Burlington-road, South Shore, Blackpool.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

WAREHAM.—Rooms to Let in nice modern house; high situation, with a fine view.—Mrs. WOOD, The Gables, Worrett-road, Wareham. Recommended by Rev. H. S. and Mrs. Solly.

DELICIOUS COFFEE.

RED WHITE & BLUE

For Breakfast & after Dinner.

APPLES.—Delicious Dessert Apples, 40 lbs. 7s. 6d., 20 lbs. 4s. Excellent cooking, 40 lbs. 6s., 20 lbs. 3s. 6d. 20 lbs. each 6s. 9d., 10 lbs. 3s. 9d. Carriage paid in England and Wales.—FRANK ROSCOE, Staepole Morden, Royston.

REMNANTS!—Genuine White Art Irish Linen, suitable for making handsome Teacloths, Traycloths, D'oyleys. Bundle of Big pieces, only 2/6. Postage 4d. Irish Linen Catalogue FREE. — Write, HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming Irish Linen Autumn Costume Fabric, "Flaxzella." Light, cool, washable, wears for years; scores of beautiful designs; fascinating shades. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate, Saturday, September 7, 1912.

* * * Regarding Advertisement Rates see inside Front Cover.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE BIRMINGHAM
CITY, ENGLAND

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3664.
NEW SERIES, No. 768.]

LONDON, SATURDAY, SEPTEMBER 14, 1912.

[ONE PENNY.]

BEST NEW BOOKS

Main Currents of Modern Thought.

A Study of the Spiritual and Intellectual Movements of the Present Day. By **RUDOLPH EUCKEN**, Professor of Philosophy at the University of Jena (awarded the Nobel Prize for Literature in 1908). Translated by Meyrick Booth, B.Sc., Ph.D. (Jena). Demy 8vo, cloth, 12s. 6d. net.

There are two main reasons why this book ranks as one of Professor Eucken's most important works. In the first place it is an illuminating study of the great movements which are now shaping the future of the human race, and in the second place it forms an admirable introduction to Rudolph Eucken's own Religious Idealism. The work covers ground of almost universal interest, dealing historically and critically with such vital problems as evolution, monism and dualism, the nature of reality, pragmatism, the true interpretation of history, the meaning of civilisation, socialism and individualism, morality, personality and character, and the function of religion. A point of special interest is the exceedingly penetrating criticism of materialism and naturalism. The book illustrates that tendency to bring philosophy into close contact with the real problems of human life which is so characteristic of all Professor Eucken's works and has so largely contributed towards their immense popularity. It is a book which should appeal not only to the theological or philosophical specialist, but to all who are interested in the deeper questions of the present day. The translator has studied under Professor Eucken at Jena.

By THE SAME AUTHOR.

The Problem of Human Life.

As Viewed by the Great Thinkers from Plato to the Present Time. By **RUDOLPH EUCKEN**. Translated by W. S. Hough and W. R. Boyce-Gibson. New Edition. Demy 8vo, cloth, 10s. 6d. net.

The Gospel of Freedom.

By the Rev. H. D. A. MAJOR, M.A., Vice-Principal of the Clergy College, Ripon. Cloth, 2s. 6d. net. (Inland Postage 3d.)

This volume contains a series of papers on theological readjustment written from the point of view of a Liberal Anglican. The author considers that at present the forces of the Church are being very largely dissipated by the contentions about, and contendings for, its dogmatic, institutional, and miraculous aspects, which have little interest for, and little influence on, the normal, modern man. It is, of course, no easy matter in the Church of England to transfer the emphasis from the dogmatic, institutional, and miraculous to the moral, social, and spiritual, but he urges that this must be done if the Church is to be in the future the centre of light and influence in the nation.

At all Booksellers'.

T. FISHER UNWIN, London.

HOME UNIVERSITY LIBRARY OF MODERN KNOWLEDGE.

Editors:
HERBERT FISHER, M.A., F.B.A.
PROF. GILBERT MURRAY, D.Litt., LL.D.
PROF. J. ARTHUR THOMSON, M.A.
PROF. WM. T. BREWSTER.

256 pages, Cloth, 1/- net; Leather, 2/6 net.

Each volume is written by an Expert of the very first rank and is entirely new.

THE SIXTH TEN VOLUMES NOW READY.

51. **WARFARE IN ENGLAND.** By **HILAIRE BELLOC, M.A.** (With Map.)
52. **GREAT WRITERS OF AMERICA.** By Prof. W. P. TRENT and Prof. J. ERSKINE.
53. **THE MAKING OF THE EARTH.** By Prof. J. W. GREGORY, F.R.S. (Maps and Figures.)
54. **ETHICS.** By G. W. MOORE, M.A.
55. **MASTER MARINERS.** By J. R. SPEARS.
56. **THE MAKING OF THE NEW TESTAMENT.** By Prof. B. W. BACON, LL.D., D.D.
57. **THE HUMAN BODY.** By Prof. A. KEITH, M.D. (Illustrated.)
58. **ELECTRICITY.** By Prof. GILBERT KAPP, D.Eng.
59. **POLITICAL ECONOMY.** By Prof. S. J. CHAPMAN.
60. **MISSIONS: Their Rise and Development.** By Mrs. CREIGHTON.

On Sale at all Good Bookshops and Bookstalls.

NEW LIST CONTAINING DETAILS OF UPWARDS OF 100 VOLUMES POST FREE.

WILLIAMS & NORGATE, 14, Henrietta St., Covent Garden, W.C.

Elocutionary Entertainments

MR. ALFRED PERRIS is prepared to book engagements for a two hours' Entertainment, consisting of Dramatic and Poetic Recitals, grave and gay, interspersed with Musical items, vocal and instrumental, by Miss MAY PERRIS.—For particulars, terms, &c., address, 135, Padgate-lane, Warrington.

MISS DREWRY hopes to resume her Courses of Lectures, Readings, and Lessons on English Language and Literature early in October. For particulars apply by letter.—143, King Henry's-road, London, N.W.

Mr. G. BOWER CODLING conducts Classes in PUBLIC SPEAKING

at Hasluck's Academy, Bedford House, Bedford Street, Strand. Commencing Friday, 4th October. Special Class for Ladies. Assistance given in the preparation and delivery of Speeches for all occasions.—Write for full Syllabus to SAM. L. HASLUCK, Director, 3, Bedford Street, Strand, W.C.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

"**THE BEACON**," Sevenoaks, Kent. HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.—PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of health.

For Prospectus and information apply to C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS. —Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

HOME EDUCATION.—**JOSEPH H. WICKSTEED** (M.A. Oxon) and **ETHEL WICKSTEED** (Higher Froebel Cert.) have taken a house on high ground and sandy soil, between Guildford and Dorking, where they wish to receive a few boys and girls to educate with their own, ages 3 to 13.

The house stands on the edge of Blackheath Common, in two acres of grounds, mostly pinewood and heather.

They will be assisted by Miss Enid Branson (Science Tripos, Cambridge) and visiting teachers. Trained nurse in the house.

For illustrated prospectus apply Westminster, Chilworth, Surrey.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 15.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls' Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton-lane, 11, Mr. H. N. CALEY; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 6.30, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. T. F. M. BROCKWAY.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. J. ELLIS; 6.30, Mr. E. R. FYSON.
 University Hall, Gordon-square, W.C. Closed till Sept. 22.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. T. P. SPEDDING.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Mr. S. FIELD.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. DOUGLAS WALMSLEY, B.A.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. E. STRONGE.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODWELL SMITH.

BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. F. H. VAUGHAN, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. A. STEPHEN NOEL.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.
 (DEAN Row, 10.45, and STYAL, 6.30, Rev. V. D. DAVIS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. R. H. MAISTEE.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BUEBOWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. K. H. BOND.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. S. M. CROTHERS, D.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. JOHN MOORE.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Mr. PERCIVAL CHAIK.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Mr. H. W. HAWKES.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGES.

FITZSIMMONS—TREMAIN.—On September 9, at Oakfield-road Church, Clifton, by Dr. G. F. Beckh, Ph.D., Arthur William Fitzsimmons, son of W. J. Fitzsimmons, Esq., of London, to Annie, eldest daughter of Francis Tremain, of Bristol, formerly of Highgate.

LAVENDER—PARKER.—On August 31, at Manchester College Chapel, by the Rev. Dr. Odgers, Leonard Arthur, son of Mr. George Lavender, of Eastcote, Middlesex, to Olive Janet, daughter of the late Mr. George Parker, Hon. M.A., and of Mrs. Parker, of 47, Chalfont-road, Oxford.

Situations

VACANT AND WANTED.

EXPERIENCED GOVERNESS (young) seeks re-engagement. Usual English subjects, fluent French, German, Music, Botany, Drill, Games; Cyclist. Excellent testimonials.—K. G., INQUIRER Office, 3, Essex-street, Strand, W.C.

MINISTER'S DAUGHTER (22) seeks post as Companion to elderly lady or as Nursery Governess. French conversation, lessons to beginners in drawing, painting and music.—M. L., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, Capable Nursing Governess for boy and girl, 8 and 9. Age 30, salary £25. Particulars, references and photo.—Mrs. CLARKE, Brooklyn, Wootton Bridge, Isle of Wight.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£ s. d.
PER PAGE	6 0 0
HALF PAGE	3 0 0
PER COLUMN	2 0 0
INCH IN COLUMN	0 3 6
FRONT PAGE—INCH IN COLUMN	0 4 6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	611	BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
THE LIBERAL CHRISTIAN PULPIT :—		The Origins of Sartor	617	National Conference Union for Social	
The Secret of the Lord	612	The Beyond that is Within	618	Service	620
LIFE, RELIGION AND AFFAIRS :—		Literary Notes	618	The Triumph of General Booth	621
Hymns and their Writers.—I.	613	Publications Received	619	The Protestant Mission to the Putumayo	621
An Encounter with Souls	614	FOR THE CHILDREN :—		The Social Movement	621
CORRESPONDENCE :—		Order.—I.	619	NEWS OF THE CHURCHES	622
Death and Survival	615	MEMORIAL NOTICE :—		NOTES AND JOTTINGS	623
The Religious Outlook in Australia	617	Captain J. G. Johnson, J.P.	620		
Prayers for Children	617				

** * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

FROM the point of view of general interest and utility, Mr. Norman Angell's paper on "Economic and Moral Factors in International Polity," was one of the most important read at the meeting of the British Association last week. He pointed out that there has been a shifting of ground in the arguments which the friends of international peace have to meet. Formerly they were accused of being unduly idealistic; now it is admitted that peace coincides with our economic interests, and war is defended on sentimental grounds as an inevitable necessity for men who are guided by motives higher than those of material gain.

MR. ANGELL met this specious line of argument by insisting that it is impossible to separate a problem of interest from a problem of right or morality, as Admiral Mahan and writers of his school attempt to do. "What do we mean," he asked, "when we speak of the money of a nation, or the self-interest of a community? We mean—and in such a discussion as this can mean nothing else—better conditions for the great mass of the people, the fullest possible lives, the abolition or attenuation of poverty and of narrow circumstances; that the millions shall be better housed and clothed and fed, capable of making provision for sickness and old age, with lives prolonged and cheered; and not merely this, but also that they shall be better educated, with character disciplined by steady labour and a better use of leisure—a general social atmosphere which shall make possible family affection,

individual dignity and courtesy and the graces of life, not alone among the few but among the many. Now, do these things constitute as a national policy an inspiring aim or not? Yet they are, speaking in terms of communities, pure self-interest—all bound up with economic problems, with money."

AFTER an interesting reference to the disappearance of the religious motive in war, Mr. Angell expressed his belief that the craze for sheer size of territory as a thing deserving immense, incalculable sacrifices would yield in a similar way to the force of events. The practical question which they had to face was this: Were the great moral divisions of the world such that they were likely to find them expressed in one national ideal as against another national ideal? Wherever this question was applied to actual politics no cases were forthcoming. The questions which really divide men—opposing conceptions of government and society, Socialism as against Individualism, &c.—were not French or German or British conceptions, but were ideas common to all these nations. All the factors were actually present which led to the abandonment of military force between the religious groups in Europe three or four centuries ago.

MR. ANGELL'S address closed with a powerful plea for stronger faith in our power to mould public opinion. "The final entrenchment of our critics," he said, "is, of course, that the general realisation by European opinion of the new facts of life which make war morally and materially futile cannot be expected; that the nations are impervious to argument, the public impervious to instruction. Well, suppose that were true, what are we to do? To assume that because men do not readily see the facts, therefore we shall not endeavour to ascertain the facts? To assume that because men are

in part guided by temper and passion we shall not try any more to find the truth in these matters? Such a conclusion would imply a fatalism which the Western world simply does not and cannot adopt. We do and must reason and talk about these things with more or less of wisdom; we all do assume that men will listen to reason and are not indifferent to the truth when it is shown them. The fact that we are here talking, that the preachers preach, that men produce books and write in newspapers, implies that they all believe that in the end their preaching and talking and writing and reasoning will go for something and will do something to modify human conduct. "And in the end, of course, that belief will be justified. What we call public opinion is not a thing that descends upon us from the outside, not something outside our acts and volition, but the reflection of those acts; it is not made for us, we make it."

It has been decided that the Memorial to General Booth shall take the form of a Training Institution for Officers, and it is estimated that £200,000 will be required in order to erect and equip the necessary buildings on a simple but adequate scale. In an appeal which he has sent to the press, General Bramwell Booth points out that while the future of the Salvation Army depends more upon the character of its leaders than upon anything else, they require, in these days of education and of doubt, a far fuller qualification for their work than was needed in former times.

THIS question of training is one which the Salvation Army was bound to face before long. Its big experiment will be watched with keen interest by all who realise that the proper method of training for religious work is still one of our unsolved problems. If it can avoid some

of the obvious pitfalls and dangers of a highly organised institution it may help to dissipate the atmosphere of scholastic pedantry, which makes the professional training of the minister of religion much less effective for practical purposes than that of the doctor or the lawyer. There is far too little obvious connection between the daily work of the theological college and the actual teaching of religion to ordinary people, with the result that many carefully trained scholars are very inefficient ministers. If the Salvation Army can point out a better way and help us to escape from the conservatism of tradition in these matters we hope that we shall be modest enough to learn. The words of General Bramwell Booth with their strong appeal to experience are in any case of happy augury: "We instruct them not merely in lecture and class rooms, but by daily conflict with the evils they are to attack, and the daily use of the Gospel they proclaim."

* * *

"It would be a pity if the opening of theatres robbed people of devotional exercises, but they who love the stage maintain that it has a power for good, and that the humanity of Shakespeare is helpful rather than inimical to the teachings of Christ." These sensible words of Sir Herbert Tree will receive a large measure of assent from religious people, but we are glad that the actors and actresses, to whom they were addressed at His Majesty's Theatre last Tuesday, did not discover in them a specious argument for the Sunday opening of theatres and music halls. They were strongly of the opposite opinion, and voted almost unanimously against any attempt to interfere with the weekly day of rest, in spite of the plea of one eager member of the profession that "nothing is more tedious than resting."

* * *

WE desire to call special attention to the manifesto of the National Conference Union for Social Service, which we publish to-day. It should be read in the light of the illuminating commentary supplied by Mr. Wicksteed's article on "The churches and industrial and social unrest," which appeared last week. In the common work of social service men find a more stable basis of fellowship than in schemes of theological agreement, because the actual experience of redeeming love is more universal than any doctrine of redemption. Moreover, the discipline of will and the sacrificial view of life, which it involves, link it inevitably with the noblest impulses of religion and make it the best form of consecrated Christian discipleship of which our age is capable. As Mr. Wicksteed said last week: "Can the question, 'What shall I do to be saved,' be separated from that other question, 'What can I do to save?'"

THE LIBERAL CHRISTIAN PULPIT

THE SECRET OF THE LORD.

BY THE LATE REV. E. P. BARROW, M.A.

"The secret of the Lord is with them that fear him."—Ps. xxv. 14.

AT the heart of everything hard to do or hard to find there is some secret. It is a word we often use. If you have the secret you have the thing. We speak of the secret of health, the secret of happiness, the secret of success. Every art, every craft, has its secret. New inventions are the discoveries of new secrets. Education is largely the teaching of secrets. We sign articles and serve apprenticeships in order to learn secrets. There is no profession that has not its secrets.

If there were no secrets in life there would be little stimulus. It is the desire to know what still remains to be known that spurs us on; to find the key to things waiting to be solved; to learn the "open sesame" which will make it possible to do hard things easily and well. Where life is without mystery, there life is sluggish and slow. Where no wants are felt but those Nature with open hand and open face supplies, there man is still a savage. Where he obeys the instinct to soar, to penetrate, to steal hidden fire, as the ancients put it, there, and there only, is the civilised man.

Religion has its secret. It would be strange if it were not so; for it has to do with another world beyond the reach of sense, a world which cannot be proved to the satisfaction of sense. Introduction into that world must be a secret, communication from that world must be a secret. The secret of secrets is, and must ever be, the secret of the Lord.

What, then, is the secret of the Lord? How can we tell? It is a secret which cannot be told. Not by one man to another. Intimate intercourse, communion, is always something which cannot be explained. It exists: that is all we can say. We speak of an understanding between two people: friend and friend it may be, parent and child, master and disciple. There is that which is between them, and once was not, and nothing can quite take its place. It is like a presence. It is something that goes with us and guides us. It is something which we can muse upon and rejoice in. What is it? We cannot say: it is a secret. So with the secret of the Lord.

It is of this secret that our psalmist speaks. All he can say is that there is a secret between God and man; some men have it, some have it not. The secret itself is known only to him who has it. He can only tell us under what conditions it is found, not what it is. There is one condition, he says, that is absolutely necessary. To have the secret you must first fear God. The love of God and the fear of God are very close together, much closer than the love of man is to the fear of man. The fear of man is the fear of one whom we cannot quite trust, who may misuse his power, who may fail to do us justice. It is not so with the fear of God. God cannot be variable or vindictive. He is too great to work upon our

fears. It is not in His mind to inspire terror. But for all that, being God, He cannot but be feared. There is nothing so awe-inspiring as holiness; nothing so difficult to face as the thought of offended holiness. God does not intimidate, but in His presence all things must be afraid. Perfect love, we are told, casteth out fear, but only the coarser fear which cannot be combined with it. The finer fear is hardly to be parted from love itself. Love shades off into fear. Without fear that love which we call reverence cannot be. Therefore it matters not whether we speak of the love of God or the fear of God. To the Psalmist they are the same. There can be no sweet intercourse, no close communion, where there is abject fear. When, therefore, he says, "The secret of the Lord is with them that fear him," he is thinking of the fear which it is good for a man to feel—without which, indeed, the secret of the Lord cannot be possessed. I want to make this clear, that true religion has at the heart of it a secret, a secret which cannot be communicated, is a matter of individual experience, and finds entrance only into the soul which is prepared to receive it in fear. "The secret of the Lord is with them that fear him," that is to say, that obey Him and serve Him with godly fear.

How true this is, and how true it shows itself to be, when you come to think of it. The secret, the incommunicable part, of religion is not in its written precepts, or its spoken words, or its external acts, nor in rite, or ceremony, or ordinance, or form of admission, or profession of faith, nor in conduct, or feeling or sentiment, or even in the voice of conscience. It is an inner state of assured consciousness of companionship with God. It is described sometimes as a walking with God. The Lord is not in the fire, nor in the earthquake, but in the still, small voice of self-communication. There are signs which show where it speaks. Now and then it is given to us to catch hints and tokens of it in the good lives we know—lives often enough obscure and uneventful and remote. To borrow words from the author of the "Christian Year,"

"They carry music in their heart
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

Theirs is the secret.

And this is true not only of individual lives, but of churches also. The worship may be a worship which we cannot approve, the doctrine may be a doctrine which we cannot hold, but the secret may be there. There may be a walking with God, there may be a communion of the soul with its Maker, or the peace which comes with that communion, and ordered life, and strengthening habit, and pure motive, and high aim, and wise discipline, and regulated action. There may be that which is the sole test of vitality, growth in grace, a growth as strong, as silent, as mysterious as the process of natural growth in the springing blade and opening flower. We may point out error and confusion of thought, and false tradition, and wrong interpretation, and delusions

and superstitions without number, and yet the secret may be there and at work. "By their fruits ye shall know them" is a maxim given to guard us against shallow judgment and hasty conclusions. How patient and tolerant we ought to be! "The secret of the Lord is with them that fear him." "The Lord knoweth them that are his."

Another caution is necessary. This secret of the Lord must not be confounded with that which we call Truth. It is Truth, but it does not follow that it is the Truth we talk about. I am not sure that we all mean the same thing when we talk of seeking Truth, following where Truth shall lead us, and so on. I am afraid what is often in our minds is only correct opinion, correct ways of thinking, correct views and estimates and definitions of things—of beliefs, of historical facts, of science, of revelation, and the like. It is good to face inquiry, no doubt, and not to be turned aside by any fear of results, but inquiry, after all, may only be intellectual research, and may not bring us to the Truth in any deeply religious and spiritual sense. For the secret of the Lord, I take it, is something which God imparts to us, rather than something which we find out for ourselves. Truth in the sense of absolute certainty will never be ours, and certainty of knowledge would be of little value to us if we had it. "If I have all knowledge," says the apostle, and have not something else, I am nothing. It is not knowledge that we most lack but fidelity to what we know, truthfulness, the truth of the inward parts, not correct opinion about God, but correspondence to His will. This is the pearl of great price which may be ours at once, without further search, if we are willing to pay the price; this is the secret in comparison with which nothing is more worth having, for it holds the answer to the greatest of all questions, which is, not, Where shall Truth be found is greater fulness? but, What is the witness in me to that part of it which has already been found?

We may well ask ourselves whether we are really in possession of the secret of religion. It is easy to wear the outward badges, to conform to outward usages, to satisfy outward standards; but the secret, if we have it, is something between ourselves and God, something cherished, and remembered, and observed every day, a converse, an intimacy, a habit of consultation, which makes itself felt in the hidden life first, and afterwards in that which is seen. We may test ourselves. To have it is to be lifted up above low and base pursuits; above the life of appetite and passion; above self-seeking and self-indulgence; above envy, hatred, malice, pride, uncharitableness; above pretence and deceit; above fraud and over-reaching; above cruelty and tyranny; above moroseness and despair. To walk with God, to commune with Him, to be taught of Him, must surely do that which even the presence of a pure woman or an innocent child will often do—make wrong of many kinds impossible. This, then, is the secret, so far as it can be named, withheld from none, but one which we must first dispose ourselves to learn. The secret of the Lord is with them who humbly and unfeignedly fear Him.

LIFE, RELIGION & AFFAIRS.

HYMNS AND THEIR WRITERS.

I.

"We come unto our fathers' God."—T. H. GILL.

SIDE by side in the use of our churches and our homes we have two hymn-books, the ancient Book of Psalms and the modern collection of hymns, whichever it may be that has grown familiar and dear to us through long companionship. The Book of Psalms gathered up the devout utterances of some three centuries of the religion of Israel, inspired by the faith of the prophets and the deep experiences of many times of bitter trial and heart-searching, as well as of calmer, happier days. It became the hymn-book of the Temple at Jerusalem, and a cherished manual of devotion, familiar to Jesus in his boyhood and manhood, and after his day the possession also of the whole Christian Church. And our modern hymn-books, with a still wider range, gather their treasures from many generations of religious life, and from many lands, thus uniting in our aspiration and thanksgiving an ever-growing chorus of voices, from that ancient time, through all the centuries, to our own day.

The Book of Psalms set the standard for the hymnody of the Christian Church. Our first hymn-books, indeed, in the modern sense, were simply singing versions of the psalms in our own tongue, and the change to a wider range of selection, both as to the matter and manner of our hymns, was only very gradually made. The authors of the ancient psalms we do not know. Only from the voice of their thanksgiving, their confession, their trust, and aspiration, do we realise something of their life and the manner of men they must have been. But with modern hymns it is different. We know the great company of the singers, and it gives an added interest and a more living power of appeal, when we can realise more of the immediate personal experience out of which their hymns have sprung. These singers belong to many churches, often widely separated in matters both of theory and doctrine; yet it is one great harmony of praise and aspiration that we hear. In the fellowship of sacred song we find Roman Catholic and Unitarian, Churchman, Methodist and Baptist, and many another, side by side, united in one and the same thing. And we in our worship surrender ourselves to the pure spirit of their song, and forget the divisions of the sects. We no longer hear the noise of theological dispute. We are with men whose faces are all turned to God, rejoicing in His light, trusting in His love. In the sanctuary of praise men forget to argue. We rejoice and thank God together in the great harmony of singing voices in the church universal.

What is proposed in this brief series of articles is to turn to a few well-known modern hymns and to touch upon the personal associations of the writers' lives. And for a beginning let us take that stirring hymn of Thomas Hornblower Gill,

We come unto our fathers' God;
Their Rock is our salvation;
The Eternal Arms, their dear abode,
We make our habitation.
We bring Thee, Lord, the praise they brought,
We seek Thee as thy saints have sought
In every generation.
Their joy unto their Lord we bring;
Their song to us descendeth;
The Spirit who in them did sing
To us His music lendeth.
His song in them, in us, is one;
We raise it high, we send it on—
The song that never endeth!

That is a rich and beautiful utterance of the joy we have in sacred song, the more moving by reason of the tune to which the hymn is habitually sung. It is a joy which unites us to the great company of the singers of every generation, and most intimately in the fellowship of our own church, with the fathers who have gone before us. There is the glad sense of one rejoicing song, swelling to even richer harmony with the deepening experience of life and the confidence and strength of one sure trust, folded in the care of the Eternal. It is a glorious thing to take up the song in a great assembly, to feel that we can so rejoice together in strong confidence, to feel that what we inherit in that joy of faith, in the great communion of earth and heaven, is the supreme gift of the deeper life, the spirit of the Eternal holding us together, giving us our place in the fellowship, calling to us not only to rejoice, but to be brave and true in our day and generation.

That rejoicing faith was characteristic of the author of this hymn. It was written, as he himself recorded, in the autumn of 1868, while the first edition of his "Golden Chain of Praise," the book of his collected hymns, was in the press, and was in time to be included in the volume. Both the hymn and the title of the book very happily express his sense of the unbroken fellowship of the singers of every generation. Gill was an ardent admirer of Isaac Watts, who was the pioneer in the more independent way of English hymnody, and his aspiration was to maintain, not unworthily, the tradition of sacred song thus begun, and gloriously continued by the Wesleys. His endeavour, as he said in the preface to the "Golden Chain" was "after the melodious utterance of inward and spiritual religion in its depth and breadth, as possessing and gladdening the heart, as appropriating and ennobling the outward life, both individual and national." He hoped that his hymns might be made "of some avail for the strengthening and gladdening of other souls, through the grace of the Divine Quickener and Gladdener." That desire has been amply realised. A second edition of the "Golden Chain" was issued in 1894, with many new hymns—making 250 in all—covering a period of nearly fifty years of the writer's life. He died, March 4, 1906, at the age of eighty-seven. The preface to the new edition concluded with the prayer that his hymns might "minister to the maintenance and furtherance of that deep, broad, pure, spiritual Christianity, the unfolding and upholding whereof are the loftiest business of the Teutonic

race, the utterance whereof is the glorious office of the English tongue."

Gill was a native of Birmingham, born there, February 10, 1819, a descendant, as he was always proud to remember, of John Spicer, one of the martyrs of Mary's reign, and on his mother's side of Richard Sargeant, one of the ejected ministers of 1662. Thus by inheritance a Puritan of the Puritans, he was brought up as a member of the New Meeting Congregation in Birmingham, to which Dr. Priestley had formerly ministered; but in early manhood, repelled by what he felt to be the dry rationalism then prevalent in Unitarian circles, he was drawn to the broad type of evangelical faith, which finds ardent expression in his hymns. A record of this change he has left in his memoir of Franklin Howarth, of Bury. To the end, however, Unitarians remained among his closest personal friends. To Dr. Martineau he was united by ties of warm admiration and friendship. They had shared the same feeling with regard to the early forms of Unitarian thought and piety, and while Martineau, as a master of religious philosophy, found a different way of deliverance, and became to his Unitarian brethren the prophet of a deeper spiritual faith, they two were very near together in the sympathies and affections of their religious life. Some of Gill's finest hymns were included in Martineau's "Hymns of Praise and Prayer," and they have an assured place in more recent books.

The day on which "We come unto our fathers' God" was produced, Gill remembered with keen delight. The hymn has altogether seven verses, and it occupied him for the whole day. His story of its origin has often been repeated. "I remember the occasion," he said; "one of my most precious heirlooms is a staff, bearing the date 1692, which belonged to a Puritan ancestor. While handling the staff one Sunday I became filled with the thought which forthwith took shape in the hymn; with a lively sense of fellowship with our fathers, in their aspiration and endeavours, their sorrows and their joys."

The glow of that sense of fellowship is felt throughout the hymn, and not least in the concluding verse, which turns from the thought of the present communion to the time to come, in which our children, and those who come after them, must be the inheritors of our joy, and still maintain the glad song of faith

Ye saints to come, take up the strain—

The same sweet theme endeavour!

Unbroken be the Golden Chain!

Keep on the song for ever!

Safe in the same dear dwelling-place,

Rich in the same eternal grace,

Bless the same boundless Giver!

There are not a few of the hymns of Thomas Hornbower Gill which strike that brave, true note of rejoicing and victorious faith. Among the singers of these latter days we are glad to remember him, with his passion for freedom and simplicity of spiritual faith. Our worship is enriched by the songs which he has given us.

V. D. D.

AN ENCOUNTER WITH SOULS.

I HAVE no story to tell of solitary wanderings, where one meets with picturesque tramps and a convenient public-house in the vicinity. Still, the "plain unvarnished tale" I would deliver may not be without interest to some, and contains its problem for to-day.

It happened a week or so ago that I was making a short journey by rail in a southern county to fulfil a preaching engagement. It was Sunday morning, and I had the compartment to myself until just before starting time, when five labourers, probably platelayers, got in. They began to smoke, and so did I. Then conversation among themselves ensued; the chief speaker, who was busy stowing away a quarter of a pound of roll tobacco in two tin boxes, making many shrewd and sensible remarks. I could not help but listen, and I noticed that every noun he used was qualified by one and the same adjective, employed alone or in conjunction with another word. The same treatment was often meted out to the verbs. I cannot mention the word, for editors will not allow it to appear in print, but it was neither confounded nor blessed, the epithets apparently dear to Mr. Harold Johnson's tramp.

Now the use of this word is lamentably frequent in certain large sections of society. Wherever men congregate together it is difficult to escape from it. For many years I have acutely felt this abuse of language.

The question arose in my mind, shall I interfere? On other occasions I have felt tempted to, but discretion or timidity prevailed. But now the debate was clamorous within.

"Here is an obnoxious practice amongst your countrymen. It has been going on for years, and seems to spread. Such men as you see before you never enter the churches. How is a better state of things to be brought about unless some steps are taken to prevent it? You, of course, can't do much, but you can do something!"

Then came the other voice. "Be sure of what you are about! You know your objection to all kinds of cant. What would you feel if some one spoke to you in terms of moral or spiritual exhortation in a public place?"

"Yes, but," came the response, "this is no case of religious propaganda. It is a question of our national speech and its abuse. And it is being used offensively in a public vehicle. Are you a coward? You are brave enough to mount a pulpit and preach to sympathetic ears without fear of contradiction. But are you ready to stand up for the highest against odds? This opportunity is yours, you may not have another."

Upon this hint I spoke.

Turning to the chief spokesman, I said: "Excuse me, I cannot help listening to your conversation, and I notice that everything you mention you describe by a certain adjective. Now, I am accustomed to think of the meaning of the words I hear, and therefore I see the man you are talking about, his kit, your pipe, and everything else you have mentioned,

covered with gore. It is not a pleasant vision; you cannot mean it. Why do you use the word?"

There was dead silence, but the man in the opposite corner smiled in quiet fun, as if to say, "That's a caulker."

To justify my interference, I continued, "I am speaking for the sake of our English language. Suppose a foreigner had heard you and then looked in the dictionary for the meaning of the word. What would he think?"

Still silence from the chief offender. But another who had spoken saw an opening, and said, "Well I reckon, mister, them foreigners has a word which takes its place." To this I demurred so far as my acquaintance with foreign tongues permitted me; but he rejoined, "Well, I reckon they have." "But," I said, "what meaning do you attach to the word? It's an offensive word, and you can't mean it in its proper sense." To this there was no response. And the train soon stopped at the station, where we separated.

I do not know whether I did any good, but I can't help thinking that they will never use the word again without recalling the incident, and perhaps they will ask themselves what they do mean, for it is quite certain that as yet they do not know. Anyhow, I felt satisfied at having spoken. I had no personal object, and had met them on equal terms.

Then as I walked away I began moralising: these men that I have been speaking to are types of a large class. They represent the bone and sinew of the nation. We cannot do without them. They bore our tunnels, build our bridges, lay permanent ways, man our army and navy, face death in various ways as part of the duty of life. Surely a religion that does not appeal to them has something wrong about it. And when we consider how more and more the modern world is passing religion by, does not the whole position require the most careful reviewing? Hitherto religion has claimed not to be of the world, while leaning upon the world for material subsistence. What if the point of view has been totally wrong? If, instead of starting from the supernatural, we should consciously begin with the natural and work to something higher? If, instead of the priests of God being a separate class, they should be the elect ones of the earth? Perhaps Nietzsche's doctrine of the Superman may be right though many of his conclusions be wrong, and as we believe man has been evolved out of the lowest animals, so man should seek consciously to evolve into something higher than himself? Anyhow, the religion that would make a division between itself and the world has small prospect of a future.

Then, again, what is the philosophy behind this strong language, unconscious though it be? And I recalled words I had often heard—"I have a — good mind to give you a — clout on the head." Paraphrase this by substituting, "Take care, I feel sorely tempted to give you a swinging blow on the head," and one immediately perceives the weakness and lack of directness. Other words may, of course, be substituted, but probably will prove equally unsatisfactory. What the uncultured Englishman seeks, then, is a word by which he can make his remarks

emphatic, and he has chosen one which signifies life. We want leaders, therefore, who can enter into this unconscious thought of the people and lead them to a higher expression without loss of virility.

Let my last words be of respect and love for those whose language I have been criticising. I know the good heart that lies dormant within. How often do they show one little deeds of kindness in the city streets! And were I to say, "Mates, I am starving; give me something to buy a crust with," there would be a readier response from them than in many quarters I wot of.

E. C.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DEATH AND SURVIVAL.

SIR,—With that vigorous, masculine common-sense so distinctive of him, Huxley somewhere remarks that there is only one thing he abominates more than the dogmatism of orthodoxy, and that is the dogmatism of heterodoxy. Assuredly he would have discerned an apt illustration of what he was meaning in the first letter under the above heading that appears in the correspondence columns of your to-day's issue. I have no liking for newspaper controversy; least of all for controversy upon questions of the magnitude of the one here discussed. But I think it worth while to enter a protest, and a determined protest, against the shallow argumentation, characterised, as it is, by a tone of infallibility the Pope of Rome could hardly rival, exhibited in the letter to which I refer. Suffer me to examine very briefly the mode of reasoning, on the strength of which we are peremptorily bidden to dismiss our interest in one of the most momentous problems of human thought.

(1) We cannot, it is contended, obtain a scrap of evidence in support of the belief in the survival of human personality after death, but we can trace the way in which that belief originated. And, since the belief arose in consequence of "an erroneous interpretation of sleep, dreams," and other phenomena, psychical and physical, therefore, if we still adhere to the belief, our "stupidity" exceeds the "stupidity" of the savage, since we retain his conclusion whilst discarding the premisses on which he rested it. That is the argument, and a more flagrant violation of one of the most elementary rules of logical inference it would be well-nigh impossible to find. The *validity* of a conception is one thing, the *origin* or *genesis* of that conception is quite another; and when you are inquiring as to the truth or falsity of a belief, it is totally irrelevant and beside the point to begin talking about the manner in which it arose. The latter may be an interesting historical question, but it decides absolutely nothing in regard to

the former. For example, in the early days of science, the earth was not only believed to be flat; it was believed by many persons to be round, and some very crude, and, to us, ridiculous reasons were given in support of that belief. But the crude ideas that gave rise to it militate in no way against the truth of the belief, and, even if he had no demonstrative proof in its favour, no self-respecting scientist would reject the theory of the earth's rotundity because of the fallacious reasons that led his ancestors to accept it. Science would be, indeed, in a sorry predicament if the mode of reasoning adopted by your correspondent formed the basis of its procedure.

(2) How the belief in a future life arose and whether its origin among different peoples is to be traced to similar causes are matters in regard to which anthropologists are by no means agreed. The investigation is one of extreme delicacy and difficulty, and, although the outcome of it is "perfectly clear" to your correspondent, it is far from being so to the investigators themselves. With that, however, I am not at present concerned. I note only the extraordinary assertion of its being on account of "original mental defect" that savages and primitive man come to believe in the survival of the soul. Does your correspondent, then, really imagine that savages and primitive men are virtually insane, and ought to be looked upon as lunatics? It would be a strange view of evolution that would follow from such an assumption. So far from indicating "want of intelligence," the circumstance of the savage being driven to reflection on the phenomena of dreams, faints, hysteria, death, and the like, is a sure sign of the awakening of intelligence. Phenomena such as these naturally and inevitably induce every rational mind to seek their explanation; only the dull sensuous consciousness is indifferent to them. That early thought should make mistakes in its interpretation is not to be wondered at; mature thought has made, and is making, not a few. But to ascribe the mistakes to "stupidity" is absurd. The savage would have been infinitely more "stupid" if he had not troubled himself to offer any interpretation. Plato maintained that the sun and other heavenly bodies are animate beings, possessed of souls. Was he, too, mentally defective, because he accepted, in this instance, the conclusion of his primitive ancestors, whilst advancing other grounds in support of it? Well, if so, I for one am not ashamed to share with him his "mental defect," and to shock the sanity of your correspondent by the confession that, so far as I can see, it is by no means so certain that Plato may not have been right after all.

(3) The subject of immortality, we are informed, has been debated for thousands of years, but "we always come out at the same door at which we went in." Therefore, "there can be no profit in continuing the fruitless discussion." Once more, the argument is a vicious *non sequitur*. Two thousand years ago and more Democritus and his followers were discussing the structure of the ultimate particles of matter, and from that time to

this no absolutely demonstrative evidence on the subject has been secured. Sir J. J. Thomson and his fellow physicists are still speculating on the constitution of the atom and trying to devise means to put their speculations to the test. So it is with respect to most of the fundamental problems of science—the nature of space, of energy or force, of life, and so on. These are ancient themes, and no ultimate solution of them is within sight. And yet what scientific man ever dreams on that account of giving up the quest, or of turning away from it as "fruitless"?

(4) Finally, it is alleged that "there is no evidence whatever to support the belief" we are considering. That is a sweeping generalisation, and it is simply unwarranted. What kind of "evidence" is it the absence of which your correspondent proclaims with such unbounded confidence? Does he mean that no dead body has been known to rise from the tomb, that no departed spirit has been proved to come back to earth and to communicate its experience in spoken language, that no telescope has revealed the existence of what we, vaguely enough, call "heaven"? There are thousands of able and conscientious men who would dispute the first two of these propositions; for my part, however, I am willing to concede all three. But what then? Why, then, in the first place, the kind of evidence these statements exemplify is a kind of evidence we have no justification for expecting would, *in any case*, be forthcoming; in the second place, it is a kind of evidence which, even if we had it, would be in no way conclusive; and, in the third place, it is very far indeed from being the only kind of evidence upon which, either in this or in countless other matters of serious import, we, as rational beings, are wont to rely. I confine myself to the last point. Evidence of a sensuous kind can be furnished for no single proposition of mathematics, for no single principle of ethics, for no single fact of psychology. No microscope will unfold to us the secret of a mother's love, and we have no reason whatever for anticipating the invention of any other instrument that will. The supremacy of the moral law is not written in the sky, nor is the beauty of the starlit firmament to be demonstrated on mechanical or chemical grounds. Evidence of these things we possess notwithstanding, and possess in abundance. And evidence similar in kind to this latter we possess also for the belief in immortality. I am not now going to present it in detail; I do not claim, by any manner of means, that it is conclusive—of conclusive evidence for anything we possess comparatively very little; I am content only to remark that it is evidence which has been sufficient to convince many of the greatest and most impartial intellects of the world, including Plato, Kant, Brown, and Martineau. Now, it is open to any man candidly to express his doubts as to the cogency of this evidence; to doubts so expressed, and to the reasons urged for them, every genuine thinker will be ready and willing to give consideration. But to pronounce without more ado that there is no evidence, and that

those who imagine there is are either mentally defective or stupid, is not argument; it is a form of narrow-minded bigotry.

Plain speaking is here called for. Dogmatism, such as that of which I am complaining, has done and is doing irretrievable harm to the cause of liberal thought in religion. It is repelling, and has repelled, numbers of earnest truth-seekers from a rationalism which, as thus represented, seems to them to belie its name. They feel, and feel rightly, that the great beliefs and aspirations which have made our humanity what it is, are not thus arrogantly to be brushed aside; that, on the contrary, they demand altogether different treatment at the hands of "reason."—Yours, &c.,

G. DAWES HICKS.

Cambridge, September 7, 1912.

SIR,—If by "direct evidence" is meant evidence palpable to the senses, Mr. E. J. Hunt may possibly be right in saying that of the survival of consciousness after death there is none. That would bar out all the alleged evidence of the spiritualist séance; and I should be willing, in this discussion, to set aside also the accumulated instances of psychical research, which are cited as showing that persons whose bodily life is at an end have yet distinctly communicated with friends still here, and thus demonstrate their continued existence. But supposing Mr. Hunt's contention to be true, that is a very different thing from saying that there is no ground for the conviction that personal life persists after the dissolution of the mortal body. He himself, at the conclusion of his article, pointed to the direction in which we rightly look for glimpses into that greater life in which we have a share, and which is not subject to the law of bodily death. I am not sure that I understand all that he means by his reference to a "more extended personality" and a "cosmic consciousness," but it is undoubtedly in realising more of what our personal life now is, enfolded and upheld as it is by the Universal Life, that we are brought to the quiet wisdom that is not afraid of death, and to the conviction that beyond the shadows of mortality, we, as personal, conscious beings, are destined to more perfect vision, new opportunities of service, and richer fulness of life.

This attitude of mind is surely more sensible than Mr. O. A. Shrubsole's contemptuous brushing aside of the whole question. The discussion may be fruitless as he states the problem in his letter of last week, but that is simply because what he offers is a grotesque mis-statement of the matter under consideration. If we are wise, we do not "smile at the stupidity of the savage," but neither do we measure the truth of our thought of God, or of the meaning of our life, by his crude imaginations, and the curious practices to which they may give rise. Our life has indeed arisen, on the physical side, out of the animal and savage, and still contains plenty of those elements, but a deeper, purer spirit has entered into it, and is, as we trust, ever moulding it to nobler issues. It is the highest intelligence, reverent and

humble before the mystery of life, yet gathering to itself all the rich spiritual experience of the race, that has the best right to judge.

The persistence of our life, personal and conscious, I cannot regard as resting on any metaphysical necessity. Mr. Hunt, in the earlier portion of his article, says that "continued existence implies pre-existence." But is not that a pure assumption? That which endures from eternity to eternity is the one Universal Life, God alone, in whom we live and move, and have our being. Our individual, personal, conscious life He has given us. What we know is that it is not of ourselves, and that we simply rest in Him and accept his gift. And the more we realise of the capacity and possibilities of this life, with all the marvel of brain mechanism and the unsolved mystery of the connection between thought and affection and the bodily life, the more deeply are we convinced that *we* are more than the body, which is the instrument we use here and the vesture we lay aside when the time is come, and that for us what we call death cannot be the end. We do not know how it will be, but there is no reason for us to despair of continued knowledge and abiding fellowship, because here or hereafter it is life with the Eternal, by His grace, in the fellowship of our Father's house, to which we are called. An arid rationalism may mock at such a conviction, as a survival of savage ignorance and superstition, but the Spirit of Life bids us be wiser and humbler, and of a better heart.—Yours, &c.,

V. D. DAVIS.

Bournemouth, September 11, 1912.

SIR,—I read with great interest the article of Mr. E. J. Hunt on this subject. In considering such a momentous and absorbing subject, I think one should attempt to define consciousness in the concrete and the consciousness that persists, or survives: I faintly assume that Mr. Hunt differentiates in this respect, although I see much difficulty, and I am not sure that any such division has occurred to him. I take it that the latter form of consciousness is a substitution for what in Christianity is called soul or spirit or life—words used to translate the Greek *ψυχή* and *πνεῦμα*; or to use another illustration, consciousness stands for mind, mental power, the power to conceive and perceive, will, memory. If so there will be considerable difficulty, at least so it seems to me, in limiting where it begins. Is the consciousness of the savage on the same level in this respect as that of the educated man—what about that of the new-born babe or of the idiot? Then, evolution teaches us that this mental power is a matter of degree only, and is not the product of any faculty specially planted in the human race alone, but is capable of development. Mr. Hunt holds that it must have existed previous to the development of the most elementary form of brain structure: he refers to the conservation of energy, and says it is impossible to conceive of anything being

utterly destroyed—he asks whether consciousness endures in such a form as to secure the preservation of the personal identity of the individual. Most perplexing questions are here raised. Although consciousness and "personal consciousness" are used in the article, I can see no difference between the two, nor between consciousness in the concrete and consciousness that survives: yet I am open to correction. If this consciousness is limited to the human race, why so? If so, at what stage of the human race did it begin to attain such a degree of development, that it would be "translated to a different plane"? I raise these questions, not out of idle curiosity, but to point out that they are inquiries which are bound to come to the surface; and if they cannot be answered, only serve to make our ignorance yet plainer. Mr. Hunt postulates that "continued existence implies pre-existence." Although I feel a bit doubtful about the meaning attached to "continued existence," nevertheless, I cannot admit it is the result of pre-existence. This appears to be a leaning towards the doctrine of re-incarnation, and the statement would require elaborating.

A great difficulty is that, so far as our knowledge goes, we have no experience, and no conception of consciousness, or of ego, without the environment of matter. The brain in the animal world, something akin to it in the nucleus of the protozoa, and something we have not yet discovered in the vegetable world, are the dwelling places of that wonderful will power, which is variously called life, volition, soul, spirit, consciousness, and ego. The connecting line, or the so-called missing link, between man and the ape next to him, was so fine or gradual, that it is not yet, and possibly never will be, found out. If the consciousness of the speechless brute, half man and half gorilla, who roamed over the primeval forest, was not worthy of survival (does not persist), why that of the Tasmanian savage of the last century, or the African pigmy of the present age?

Mr. Hunt says that if the personal identity be lost, death for all practical purposes spells annihilation; and a few lines on, "it becomes difficult to see how memory of present conditions could be serviceable in another existence where conditions might be totally different." It seems to me there could not be "personal identity" without "memory of present conditions." What but present conditions (that is this life) will there be to remember, and this must include personal identity? So if the future without personal identity spells annihilation, and if memory of present conditions would not be serviceable, Mr. Hunt's arguments would point to a non-belief in a future.

"Another existence where conditions might be totally different!" I have often considered, living as we do on a planet, which is going we know not whither, formed we know not why, and is part of a solar system, separated by almost inconceivable distances from any other bodies or systems, that the conditions, the place, and the object or purpose of survival after death (if such there be) are so transcendent in their majesty of silence, and so incomprehensible in their conception of reality, that faith, belief, cosmic consciousness, or

human knowledge of any kind must stand appalled in utter ignorance, because they cannot afford us the slightest inkling or the most fleeting phantasy about these riddles of riddles. Of direct evidence Mr. Hunt admits there is none. On the other hand, I am not aware that science states more than that she does not know whether there is anything after death. Some of us may be agnostic on this enthralling question: none the less do we approach it reverently.—Yours, &c.,

ALFRED HOWARD.

*St. Margaret's-on-Thames,
September 5, 1912.*

THE RELIGIOUS OUTLOOK IN AUSTRALIA.

SIR,—Allow me to take exception to the tenour of your "Notes and Jottings" on this head in the current issue of THE INQUIRER. It would be better if "acute thinkers" and others who visit the Commonwealth and then come home and talk would first take the beam out of their own eye, for then would they see clearly the mote that is in their brother's eye. There is no more indifference to religion in Australia than at home; nor is there any greater love of luxury and ease. The people of Australia are as clean living, as just dealing, and as industrious as we here at home. They have all our virtues and all our vices, including that of "putting themselves down as belonging to the Episcopal Church when they do not belong, in an effective sense, to any church at all." With, however, one exception: they do not come home, glance round, and go back lamenting our "sinful behaviour." What is true in this matter is that a great wave of indifference to what is commonly called religion is passing over Australia, and a good job, too. But Pure Religion and undefiled is all right.

So with the Press. It needs reform just as much as, and no more than, our own Press; and just as much as, and no more than, say, the pulpit. How does Robert Louis Stevenson put the matter? Something like this:—"There is so much that is good in the worst of us, and so much that is bad in the best of us, that it ill becomes any of us to talk about the rest of us." Let us clear our minds of cant and pay no heed to Faint-Hearts. "God's in his heaven. All's right with"—Australia. Whomsoever the cap fits, let him put it on.

All these remarks apply equally to New Zealand, Canada, and the United States. The Mother Country has no reason to be anxious about, much less ashamed of, her children overseas. The great Commonwealths that have sprung from our loins are heading all right. I do not pretend to be an "acute thinker." I am merely an ordinary journalist who has studied the question on the spot.

And when it is said that the Labour party has not made for the "uplifting" of the people, and that we in England have to guard against a similar state of affairs, I venture to observe that our

people whether overseas or at home are not freeing themselves from one sort of shackles merely. But on this point it is sufficient to recommend the gentlemen whose views you quote with apparent approval to read carefully an article by "P. H. W." in THE INQUIRER for September 7, entitled "The Churches and Industrial and Social Unrest."

I am sorry that Dr. Ambrose Shepherd should be fearful that "social and industrial readjustments will come before the workers are ready for them." If that should happen, it will be the first time such a thing has happened. But Dr. Shepherd and others may be assured that it is not the workers who are unready for such social and industrial readjustments as are at present in sight. Amongst those who toil not, neither do they spin, there may be some who are not quite ready for them. The workers, however, are more than ready, are, indeed, getting a little tired of waiting for them—so that it would be wise not to delay them a moment longer than is absolutely necessary.—Yours, &c.,

HAROLD RYLETT.

Tenterden, Kent, September 9, 1912.

PRAYERS FOR CHILDREN.

SIR,—I have read the different articles and many of the little verses with interest and sympathy. I am certain, indeed, I know, that such little verses, learnt in early childhood, may be of help all through life, the full heart of the grown-up or aged man or woman often finding its best expression in words endeared and hallowed by memories of the sacred moments of childhood. Therefore, I think we ought to choose the verses we teach our children with great care and thoughtfulness. For the child itself it matters, as far as my experience goes very little what the words are, it is the solemnity of the moment that impresses itself on its mind. I would not write simply to say this, what I want to say is: I think it altogether a mistake to try to teach children to pray. What we ought to aim at is to lead them to pray.

Therefore, if now I had to guide a little child in this respect I would make it learn those little verses by heart, and then at night I would sing them, always I think the same ones, together with it, and either before or after the singing, I would say my prayers aloud before the little child, making it feel what prayer is to me. Personally, I think, I would always choose the Lord's Prayer, because I think that the prayer into which I could most easily at all times put my heart. I would occasionally tell the child what praying is to me, and ask it to remember this, but I would never ask the child to pray while I sat silently listening. I may be quite wrong, but I feel so certain that I am right that I cannot refrain from speaking out.—Yours, &c.

MARY B. WESTENHOLZ.

Folehave, Denmark.

[With this letter by Miss Westenholz this correspondence may fitly close.—ED. of INQ.]

BOOKS AND REVIEWS.

THE ORIGINS OF SARTOR.

Thomas Carlyle: a Study of his Literary Apprenticeship, 1814-1831. By William Savage Johnson. Oxford: At the University Press 4s. 6d. net.

It would seem to be almost inevitable that the public estimate of a great writer should undergo three more or less clearly defined stages: the stage of exaggerated eulogy, that of reactionary depreciation, and, lastly, that of well-balanced recognition. The second or depreciatory stage usually bears some sort of relation to the stage of eulogy that precedes it; for example, in the case of a writer whose superlative merits have only been acknowledged very gradually, and who, maybe, has not attained any widespread reputation among his contemporaries, there will naturally be less chance of those extreme reversals of judgment which, in the case of a more immediately successful author, we have learnt to expect. And, perhaps, few writers of the first rank have had to pay a larger penalty for the unstinted applause of their own day and generation than has Thomas Carlyle. But already there are signs that the stage of depreciation in Carlyle's case has been more than reached, and thinking people who have watched recent developments in literary criticism and in philosophical speculation can hardly fail to recognise the stress that is once more being laid upon those fundamental principles of man's spiritual life which the seer of Chelsea asserted. Let it be freely admitted that a portion of Carlyle's teaching is the outcome of a somewhat limited and biased vision; that the passion for detailed analysis, using this word in our modern scientific sense, was lacking in him. But, when all has been said, the permanent truths underlying such genuinely prophetic writings as "Sartor Resartus" and "Past and Present," combined with that rugged splendour of diction which is peculiar to their author, constitute an imperishable legacy to mankind.

Several studies of Carlyle have recently appeared, and, among these, the little book by Professor William Savage Johnson is noteworthy, as dealing with that highly important formative period of the great man's life, 1814 to 1831, during which he served his "literary apprenticeship." These investigations in literary and mental development were, the author tells us, the result of certain lectures on Carlyle which were delivered in Yale University and elsewhere: a "primary aim" of the volume has been "to render clearer to general readers the meaning and origin of 'Sartor.'" Very interesting is the sketch of early influences presented in the "Introduction": we there see the youthful genius pursuing his studies, until, in 1817, the reading of Mme. de Staël's "Germany" set his thoughts in the fruitful direction of German literature. We have, also, glimpses of him at work on various essays dealing with such authors as Goethe, Novalis, Schiller, &c.; and we follow him at length, after a time of struggle and doubt, into the region of assured conviction. The "things that are not seen" draw him:

human life, he declares, is "but a Shadow and a Show"—we must look "beyond" for its "Substance and Truth."

The chapter on "Philosophy and Religion" brings out very clearly the indebtedness of Carlyle to Kant and the German Transcendentalists; on two of their doctrines does he lay special emphasis, viz., the doctrine of "Primitive Truth" (*intuition*—not sense—he regards as the basis from which philosophy must build), and the doctrine of "subordination of the Understanding to the Reason" (the poetical and ethical "Reason" is, he maintains, higher than the merely logical and argumentative "Understanding"). Any man or any system that ignores the Mystery that is inherent in all existence, stands condemned. Passage after passage in "Sartor Resartus" could be quoted to illustrate the same mystical standpoint. Here, too, we are reminded that Carlyle is unwilling to identify Religion with any of its forms; he distinguishes between the unchanging "spirit or reality" and those "forms or phenomena" which are in a continual state of flux. The essence of the Christian Religion is found in its "spirit of humility, reverence, and self-denial"; all Books, Revelations, and Traditions are quite subsidiary.

Space will not allow more than the briefest allusion to the chapter on "Theories of Poetry" (Carlyle did not sufficiently recognise the value of technique in poetry), and to the chapter entitled: "Spiritual History" (emphasis on the *spiritual* aspect of individual men led to a particular "biographical method"). In chapter VI. ("The Times") Professor Johnson points out that, from the very beginning Carlyle was no mere dreamer or spinner of mental cobwebs, but was chiefly concerned with the actual needs of his own day; it was because he saw in the environment of those early-to-mid-nineteenth-century decades a pitiful lack of that "dynamic" force which has been at the root of all great social and individual movements in human history, that he drew the attention of his contemporaries to the antidote to "materialism" which German literature and thought offered. Every great age had been an "age of Faith," and here was an age of Machinery and of Negation. Now, the religion of external authority might be dead, but the religion of "reason and intuition" that Kant and other German teachers indicated, was impregnable; herein it was possible to renew the springs of human endeavour and achievement. While thus laying stress upon the spiritual bases of life, Carlyle was, perhaps, too impatient of schemes for social reorganisation, but his message as to the moral dynamic needful for Society and Individual alike, may well be re-enforced to-day, when we are in some danger of treating the outer framework or mechanism as an end in itself. The final chapters ("Sartor Resartus" and "Conclusion") deal with the sources (Goethe, Fichte, &c.) that lie behind Teufelsdröck's "Philosophy of Clothes," and with "Sartor" as the culmination of this formative period in the seer's life.

It is worth noting that a good deal is said throughout the volume on the subject of that comparatively little-known philosophical romance, "Wotton Reinfred"

(1827-28). This unfinished effort is entered, along with many other writings by and about Carlyle, in the useful bibliographical list given at the end of the book. Lovers of Carlyle are strongly recommended to read for themselves this most suggestive little work.

JONATHAN NIELD.

THE BEYOND THAT IS WITHIN. By Émile Boutroux. Translated by Jonathan Nield. London: Duckworth & Co. 3s. 6d. net.

THE recently quickened activity of philosophic thought in France is one of the most pleasant facts we can contemplate; and there ought to be a ready welcome for such careful work as M. Boutroux gives us in these three lectures. Amidst so much widespread doubt as to the value of intellectualism, and even of intellect, it is a useful task for a philosopher to set himself to present a steady view of the relation between philosophy and science; for any radical breach between the two must, for modern men, spell disaster. The problem is thus stated: How, if we rely upon science, are we to think philosophically; and how, if we aim at satisfying needs that she ignores, can we still adhere to the scientific standpoint? Our confidence in the author's method is strengthened at the outset by his recognition of what we might, perhaps, call the weightiest result hitherto of the world's intellectual experience—that, on the one hand, the human mind thinks under the solicitation of acts; and, on the other hand, that it understands facts in proportion as its philosophic thought progresses. The first lecture, which gives its title to the book, while reminding us of Bergson in its presentation of the life of thought as for ever endeavouring to outstrip itself, has just that something more positive that we miss in Bergson. The Inner Beyond of which we are conscious is shown to be the condition of essential elements of human life, for without it we could not act, or will, or perceive. Another powerful lecture shows that morality rests for its validity upon religious postulates.

LITERARY NOTES.

"THE AUTOBIOGRAPHY AND LIFE OF FATHER TYRRELL," on which Miss Maud Petre has been engaged for some considerable time, will be published this autumn by Mr. Edward Arnold in two volumes. The first volume, which is autobiographical, will cover the period from George Tyrrell's birth in 1861 to the year 1885, including an account of his family, his childhood, school-days, and youth in Dublin; his conversion from Agnosticism, through a phase of High Church Protestantism to Catholicism; his experiences in Cyprus and Malta, where he lived as a probationer before entering the Society of Jesus; his early life as a Jesuit, with his novitiate and first studies in scholastic philosophy and Thomism. This autobiography, written in 1901, ends just before the death of his mother, and was

not carried any farther. It is edited with notes and supplements to each chapter by Miss Petre. The second volume, which takes up the story where the first ends, deals chiefly with the storm and stress period of his later years. Large use is made of his own notes, and of his letters, of which a great number have been lent by correspondents of all shades of thought. Various documents of importance figure in this later volume, in which the editor aims at making the history as complete and objective as possible. Incidentally some account is given of the general movement of thought known as "Modernism," but the chief aim of the writer has been to describe the part which Father Tyrrell himself played in this movement, and the successive stages of his mental development as he brought his scholastic training to bear on the modern problems that confronted him. The work ends with his death on July 15, 1909, and the events immediately subsequent to his death.

* * *

"A SURVEY OF ENGLISH LITERATURE, 1780-1830," by Professor Oliver Elton, is also announced by the same firm. This book is not so much a history as a critical review in an historical setting, a series of personal impressions and valuations of artists and of their works, and it deals with the half century of English literature which opens with the first work of Blake and Cowper and closes with the last years of Scott.

* * *

MR. EDWARD ARNOLD will also publish "Discipline and National Efficiency," by the late Major-General Sir F. Maurice, K.C.B., with a Memoir by his son, Major F. Maurice. The memoir describes Sir Frederick Maurice's early life, the influence upon him of his father, Frederick Denison Maurice, his part in the small wars of the Victorian era, his efforts to assist his friend Lord Wolseley with pen and voice in the reform of our national defences, his work as a military historian and educationalist, and his efforts in the cause of national physical improvement.

* * *

"THROUGH FACTS TO FAITH," by the Rev. J. M. Thompson, is another interesting announcement by Mr. Edward Arnold. It contains the substance of a course of lectures delivered at St. Margaret's Church, Westminster, in Lent of the present year. Without retracting a word of his former contentions, Mr. Thompson tries to show that the essence of the Christian faith is not weakened, but strengthened, by accepting the conclusions of historical and scientific criticism.

* * *

DR. ALBERT SCHWEITZER has written a sequel to "The Quest of the Historical Jesus" entitled "Paul and his Interpreters: A Critical History," which has been translated by W. Montgomery, B.A., B.D., and will be published shortly by Messrs. A. & C. Black. It is the duty, the author thinks, of anyone who offers a new reading of the life of Jesus, not to leave it standing isolated, but to show

how it connects with the history of doctrine. Here Paul is the crux. How is he related on the one hand to the primitive Christian community and on the other to the early Greek theology? Dr. Schweitzer's work is in form a history—and a very useful history—of German Pauline scholarships, but he uses the history in order to show how the problems have developed organically, as it were, in the natural course of the study of the subject, and in his account of the various writers criticism keeps pace with exposition.

* * *

A NEW book, dealing with the British aristocracy, by Mr. Arthur Ponsonby, M.P., author of "The Camel and the Needle's Eye," is announced by Mr. Fisher Unwin for publication later in the year. Mr. Ponsonby attempts to analyse the present position of the governing class in this country, noting their continued social ascendancy, combined with a decline in their political power, and criticising the training of their children in the public schools and at the Universities.

* * *

THOSE who have read Mr. James Bryce's delightful "Impressions of South Africa" will welcome the announcement of a new book by him entitled "South America: Observations and Reflections," which Messrs. Macmillan will publish this month. The volume is the product of a journey made by the author through South America, and records his impressions regarding scenery, social and economic phenomena, the people, and the prospects for the development of industry and commerce in Panama, Peru, Bolivia, Chili, Argentina, Uruguay, and Brazil. Mr. Bryce also deals with the relics of prehistoric civilisation, the native Indian population, and the conditions of political life in the Republics.

* * *

MESSRS. MACMILLAN will also publish "George Frederick Watts: the Annals of an Artist's Life," by Mrs. Watts, and a new book by Mr. Frederic Harrison, entitled "Among my Books, and Other Reviews and Essays." Six of Mr. Harrison's essays have already appeared in the *English Review*.

PUBLICATIONS RECEIVED.

MESSRS. DENT & SONS:—Poésies: A. Chenier. 1s. net.
MR. H. FROWDE:—Truths or Truisms: W. Stebbing. Part ii. 4s. net.
MESSRS. HODDER & STOUGHTON:—A Chinese St. Francis, or the Life of Brother Mao: C. C. Brown. 2s. 6d. net. Catch-My-Pal: The Rev. R. J. Patterson, LL.B. 2s. net.
THE PATH PUBLISHING CO.:—Fellowship in Work: A. L. Pogosky. 6d. net.
MESSRS. PUTNAM'S SONS:—The Promise of the Christ Age in Recent Literature: W. E. Mosher, Ph.D. 5s. net. The Historic Jesus: C. S. Lester. 10s. 6d. net.
MESSRS. H. RAWSON & CO.:—The Immanence of God and the Individuality of Man: Sir H. Jones, LL.D., D.Litt. 6d. net.
MESSRS. WILLIAMS & NORGATE:—Home University Library: Electricity, Prof. Gisbert Kapp; Great Writers of America, Prof. W. P.

Trent and Prof. J. Erskine; Ethics, G. W. Moore, M.A.; The Human Body, Prof. A. Keith, M.D.; The Making of the Earth, Prof. J. W. Gregory; Political Economy, Prof. S. J. Chapman; Missions, their Rise and Development, Mrs. Creighton; The Making of the New Testament, Prof. B. W. Bacon; Warfare in England, Hilaire Belloc; Master Mariners, J. R. Spears. 1s. net.

MISCELLANEOUS.

Review of Theology and Philosophy. *Cænobium*.

FOR THE CHILDREN.

ORDER.

I.

MORE than two hundred years ago an English poet, named Pope, said,

"Order is Heaven's first law."

And quite lately a well-known English thinker said about education, that the first habit we ought to learn by practice is Obedience; the second, Order; and the third, Consideration for others. The three things are really a good deal bound up in one another. Whoever is orderly will probably be obedient and thoughtful also.

We discussed Obedience not long ago here, so we may go on to think a bit about Order. Perhaps people will say, "Oh! but that is such a tiny little mite of a duty. Just keeping things in their places, and not being late, and so on. The Order that poet of yours meant, he says, is about Heaven; probably the stars and things like that. If you want to preach to us, preach about truth-telling, or courage, or generosity. But just Order . . .!"

All the same, Order is a pretty important thing; and not alone for one's self. (Indeed, when you come to think of it, scarcely anything *is*, just only for one's self!)

Try to realise first what it means in the small things of life, whether people are orderly or not. Look at the discomfort caused in a household by untidy ways. Books, papers, thrown anyhow; chairs let stand awry, just as the last sitters stood up from them; muddy boot-marks on the floor. . . . What confusion, what extra trouble these bits of want-of-order make for mother or maid, both probably with their hands full of really unavoidable work. Then, unpunctuality—the happy-go-lucky people for whom the dinner-bell rings in vain—who never worry about being late! Unfortunately, neither do they worry about the vexation they cause to others by this want of manners. Good breeding maintains good Order. We cannot begin too young to practise politeness; and, therefore, the habits of Order which go to the making of gentle-folk must begin soon, too. As the Germans say, "What little Jack didn't do, Big John can't do!"

But besides its effect upon others, the lack of Order is very bad for one's self. Once I read a story of a very poor boy whose mother heard with joy of a place her son could fill, and there earn money

for them both. It was a good way off, and he was to present himself there to be inspected on a certain day, at a certain hour. The mother carefully washed and mended his poor clothes, and contrived also to get him a pair of new shoes. The boy was greatly excited by all this. When he went to bed, the last night at home, he laid the new shoes beside him on the floor; but he forgot to put them right and left as his mother had taught him to do. Then he overslept himself, so that the following morning, rising before daylight, and being rather flustered, he put the new shoes on wrong. But in his hurry and agitation he never noticed the mistake till he was on his way.

Forth he fared. The sun rose; grew very hot; his feet began to ache. But he was too anxious about being in time to stop to change the offending shoes. He persevered, till he could bear the pain no longer. He sat down, and took off the shoes. How swollen and blistered were his feet! He bathed them in a pool by the wayside, and the sweet, cool water refreshed him and soothed the pain. He felt quite comforted as he stood up to go on again, this time having the right shoe on the right foot, and the left one ditto. But the relief did not last. The shoes pressed on his tired feet still. Soon the pain was as bad as ever. He could scarcely limp along, and went so slowly! And how the time was going by! The sun was right overhead now; he would be late. He would lose the place. He began to cry, partly with the agony of his feet, partly because he was so weary, but still more because he was afraid the master would not take him at all; and then, what would become of him and all the fine hopes his mother had had?

In despair, he took off the shoes, and started to run barefoot the rest of the way. It was probably the best thing he could have done. Still, what a pitiable little figure he was when he reached the end of that weary way! Fancy him—barefoot and with rumpled hair that his mother had combed so smoothly for him only a few hours before, and tracks where the tears had coursed down his dusty poor little face, not to speak of his being two hours behind the appointed time! What master would care to take such a silly, feckless little fellow into his employment?

In the story that one mistake spoiled his whole life. But I choose to make a different ending to it. I think it more likely that the master's wife took pity on the child. She may have had a little son about the same age as our careless boy. So she probably took him in hand, and bathed and dressed his feet with ointment, and gave him food and drink; and then the little lad took courage, and explained things; and the master overlooked that first fault; and the boy never again let the want of Order interfere with what he had undertaken to do.

I say my ending is quite probable, and far more pleasant than the one I used to read. But you can see how such things can happen, and how a very small bit of carelessness may mar a fine chance in life. This little boy, we may well believe, got a lesson that he never forgot; so that, beyond the discomfort he brought upon himself, not to speak of the agony of doubt

and misgivings he had to endure, while painfully hurrying along to his appointment, the want of Order of which he had been guilty did not seem to matter so much. He had his lesson, and he profited by it.

The worst of it is, that so often we do these careless little things, and nothing happens; or rather, at the time nothing seems to happen.

"The worst of it?" you say, with wonder. Yes! for then we don't get the lesson we so badly need. And we go on doing the careless things till they grow into a habit; and Habit, it has been said, makes Character; and Character makes Destiny.

What a lot about just a pair of shoes! Ah, yes; but it's the little things that count. You know the lines about

"Little drops of water
Little grains of sand."

That is said about the things we see, the visible world about us. But far more wonderful, far more important are the things we don't see, and which also depend on Order for the effect they are to have upon us. Order is "Heaven's first law," and rules the things which are not seen, but which are eternal. This may seem like talking about things that are away out of our reach. Not so! Heaven and Happiness are about us; we can all do something towards making them part of daily life, for ourselves as well as for others. And one of the best means of doing this is by keeping Order in our hearts and minds, as well as in our outer acts; by restraining our tongues and our tempers, and taking heed to our ways.

K. F. P.

MEMORIAL NOTICE.

CAPTAIN J. G. JOHNSON, J.P.

WE regret to announce the death of Captain John Goode Johnson, J.P., which took place at Brinnington House, Stockport, on Tuesday, Sept. 3, at the age of 81. Mr. Johnson's retirement from public life, owing to ill-health, four years ago, was deeply regretted by his colleagues labouring in the many spheres of useful work with which he had been associated, and to those who had noticed his increasing feebleness his death was not altogether unexpected. His public life was a long and honourable one. In comparatively early life he came to the front as an earnest and energetic Liberal, devoted to the progressive policy of the party, and staunch to the principle of Free Trade. From 1877 to 1883 he was vice-president of the Stockport Reform Association; 1883 to 1902 vice-president of the Liberal Association; 1884 to 1897, and 1901 to 1903, vice-president; and 1898 to 1903 president of the Stockport Reform Club. Whilst a member of the Town Council, which he entered in 1883, he rendered very valuable services in the interests of the ratepayers, and took a high place in important debates, his principal efforts being associated with his chairmanship of the Highways and Sewers

Committee. During a portion of this period Captain Johnson was also a member of the Stockport Board of Guardians.

In 1893 he was appointed a magistrate, and until illness prevented him he was a regular attender on the Bench. In his earlier days he was an enthusiastic supporter of the Volunteer (now Territorial) movement, and he manifested a keen interest in it up to the time of his death. For many years he was chairman of the Palmer Mills Co., Ltd., Stockport, and was largely responsible for its successful career. He was also a Governor of the Pendlebury Charity and of the Stockport Grammar School; member of the Stockport Infirmary Board; former chairman of the Stockport Institution for the Blind, the Deaf, and the Dumb; hon. treasurer of the Stockport Police Aided Association, of which he was one of the founders; and many other local institutions having for their object the welfare of the poor and other charities.

In religion he was a Unitarian, and along with the members of his family was a strong supporter of the Stockport Unitarian Church, which has suffered a severe blow by his death. He was elected a warden in 1869, and in 1878 was appointed treasurer, a position which he held up to the time of his death, with his son, Mr. L. B. Johnson, as his assistant. Captain Johnson was twice married, and leaves a widow, five daughters, and seven sons. The funeral took place on Sept. 7 at the Stockport Borough Cemetery, when a large number of relatives, friends, and representatives of the various public institutions of the town were present. The first portion of the service, conducted by the Rev. H. E. Perry, was held in the Unitarian Church, St. Petersgate, and the interment took place subsequently at the Borough Cemetery.

MEETINGS AND SOCIETIES

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE. APPEAL TO THE CHURCHES.

THE following appeal to the congregations belonging to the National Conference of Unitarian and other Liberal Christian Churches has been sent to us for publication:—

The Committee of the National Conference Union for Social Service commend to the earnest attention of the churches the new forward policy which the Union has decided to inaugurate this autumn.

Recently there was held at Swanwick a very remarkable conference of all the Social Service Unions connected with the Christian churches of our land. This conference, in the opinion of many, marks a new era in the life of the churches and their attitude to social questions. For the first time since the Reformation a way has been found wherein all Christians may unite, as churches, in a common work. Much good we are sure will result from this reunion, and one immediate gain has been to put new heart into the several existing Social Service Unions. It has

given fresh meaning and importance to our own organisation. During the six years of its existence the National Conference Union for Social Service has done excellent work in spite of its small membership and narrow resources. But we want to extend its usefulness and see whether before the next Interdenominational Conference is held in 1913 we cannot largely increase our membership and renew the social witness of our churches on behalf of national and civic righteousness. Many members of our congregations, we know, are already active patriotic citizens doing their national and civic duties. But their efforts would be greatly strengthened were they also active members of our Social Service Union. We want to bring these very people together and into touch with the young growing life of our congregations, so that we may have the help of their experience and the stimulus of their personality. Were this accomplished in any large way we should have in our National Union an organ of the collective consciences of our community, and be able by its means to make one voice audible to the conscience of the nation.

At present, as churches, we are taking no conspicuous part in the great movement on behalf of social betterment. This is partly due to the fact that we are divided as to the causes and the remedies for our social diseases, but still more because we are not banded together to share in this work of redemption. Our Union can help the members of our churches to remedy both these defects. In the study circles the various problems can at least be investigated and some common opinions arrived at, and in the association of men and women intent on so serious a purpose a common enthusiasm will be generated which would conserve and direct our activities to fruitful issues. Impelled by this belief we have decided to initiate a vigorous movement this winter to increase our effective membership and also to attempt the formation of a Social Study and Service group in each one of our churches. For this purpose we have invited and secured the voluntary help of a number of our ministers, who will visit the churches in their particular districts and lay the claims of this important work before the notice of the congregations. We shall try to have every church consulted before Christmas, and we appeal to our congregations to give these ministers a welcome and sympathetic hearing. We trust that the result of this campaign will be that no church will be satisfied until it has a strong group at work and is co-operating through our National Conference Union and the Interdenominational Conference of all the Unions, in the great crusade of our age against immorality, injustice and poverty, and for the furtherance of God's kingdom of love, joy and peace.

Signed on behalf of the Committee:—

Chairman—J. M. LLOYD THOMAS,
131, Pershore-road, Birmingham.

Secretaries—

CATHERINE GITTINS,
6, Salisbury-road, Leicester,

J. S. BURGESS,

38, Lodge-lane, Flowery Field, Hyde.
Treasurer—C. WEISS,
Kronengarten, Rickmansworth.

THE TRIUMPH OF GENERAL BOOTH.

THE REV. F. H. VAUGHAN ON THE SECRET OF HIS INFLUENCE.

THE Rev. F. H. Vaughan was one of the speakers at a united service in memory of the late General Booth which was held in the Grand Theatre, Mansfield, on September 1. All denominations were represented, and the hall was crowded. "Never" was the word which was wrung out of the heart of Mrs. Booth at the great crisis in the life of your General," said Mr. Vaughan, "and it is, I think, the one word that is most impressed upon us as we think of the life of this great man who has now passed to his glory. 'Never'—he was one who never doubted God. 'I will never forsake thee.' That seemed to be the note in which he continued his work all through his life. He never doubted Jesus Christ. Great sayings of our Lord, such as 'He that cometh unto Me shall never thirst,' were deep down in his heart, and it was because he never doubted Christ that he made us believe more in Jesus. He never doubted himself, and that was a part of the secret of his influence. I am told that at a very early age he believed in a committee of one, with himself as chairman, and he justified that at every stage in the expansion of his schemes, and in every difficulty over which he triumphed. His confidence in himself was great because he had greater confidence in the God Who sent him. He never doubted human nature; or that the deepest-dyed sinner could be saved, and we know the miracles he worked through that faith. General Booth came at a time that was providential in the history of England. He came in an age of doubt, when Huxley and the sceptical school was triumphant, saying that Christianity was played out. He came when everybody believed in committees, through which, they said, the work of the world was going to be done. He showed that one strong man convinced of his message could do more than a thousand committees. He proved also that Christianity is alive; that the cross of Christ is still a power to save men to-day. It is alive, and will live for ever. That was the message which General Booth gave. He played Christianity in when people said it was played out. He played it in on tambourines and bands of singing men and women, and showed its power on the life of the people. It convinced England, and it has done us good to be stirred out of apathy and indifference. While we were fumbling for reasons why Christianity was true, he showed in countless lives the power of faith in our Lord Jesus Christ. We are thankful for the example and witness of General Booth. He defied the law, and won freedom of speech in the streets of the land. He was pelted with refuse, and led by secret ways to avoid unnecessary disturbances, and yet he was afterwards received by kings and emperors. He brought colour and joy into the people's hearts. We were getting too dull, too dingy in religion then, and General Booth said, 'Let us have some joy in our faith; God is our Father, and Christ is our Saviour and Master; let us rejoice in it.' He showed us we can laugh and sing and rejoice in Christ. This was

a message worth giving, and England was all the better for it. Every church and chapel has felt the influence of the great spirit of the General. Long live your new General. You have never doubted your first General—never doubt your second. Unite under his banner, and be loyal to him, and carry on this great work, for I believe that in your army lies a great possibility in England of uniting two things which must be united—on the one hand religion, and on the other social reform. Those two things must be united. We are going in for all sorts of schemes of social betterment, but it is going to be a kingdom of the devil unless we have religion in men's hearts. We want to unite the two, and the Army has showed the way. By the power of faith we can uplift humanity, not only the wastrel, but we all want saving from the temptations and the lusts that beset us as luxury increases, and the power of enjoying ourselves is brought to our doors. We all want faith in God. We want to unite faith and social reform, and bring the churches together in this good work. We want to stand shoulder to shoulder; the churches can do it together, and the Army can help us. If I may venture on one plea, it is this: never become respectable. There is the danger of the Army being taken up by the great ones of the land, and forgetting the outcast of the streets."

Mr. Vaughan concluded with an exhortation to all present to continue the bold propaganda, praying that the great spirit of him who had now gone hence might still go forth in the great work of redemption, rescuing men and women from sin, degradation, and despair.

THE PROTESTANT MISSION TO THE PUTUMAYO.

We are informed that the appeal for £10,000 made a short time ago has met with a most encouraging response. Already £1,387 has been given and £1,599 promised, making a grand total of £2,986.

A public meeting will be held early in October, when the Mission will be definitely launched and fuller details announced. Notwithstanding the continuous effort to discount the proposal, there is strong evidence of the need of a Protestant Mission. Among the urgent reasons is the necessity of skilled medical assistance, and the Protestant Mission will be composed of seasoned men who know Peru, and will include a fully qualified medical man. £7,000 is still required for the purchase of a hospital boat for the necessary medical equipment. The Rev. Edward T. Reid has consented to give his services in connection with the Secretarial work of the Mission, and may be addressed, 8-9, Essex-street, Strand.

THE SOCIAL MOVEMENT.

LIVERPOOL AND THE TREATMENT OF CONSUMPTION.

LIVERPOOL'S Medical Officer of Health, Dr. E. W. Hope, through whose efforts the city has made such immense advances

in sanitation and care for the public health, has drafted an interesting scheme for the more complete co-ordination under his department of all agencies for the treatment of tuberculosis. The aim is to establish a unified system of dispensaries and sanatoria, with arrangements for the oversight and control by one authority of all cases which come within the scope of public treatment. Such work as is already in operation will be improved and strengthened by the provision of a "permanent tuberculosis committee," through which all public bodies that deal with this particular malady will in future act. Under the new scheme the Consultative Committee of the Corporation will be combined with a sub-committee of the local insurance committee to form a consultative body which will have charge of the tuberculosis department. There are to be three dispensaries, to each of which a medical officer will be attached.

RESEARCH AND SANATORIA.

The scheme has also other noteworthy features. Besides providing for sanatoria and allowing extended facilities for bacteriological research, it is also so constructed as to utilise the co-operation of existing voluntary institutions. The chief tuberculosis officer will be responsible for the general working of the scheme. The dispensary officers will consider cases which come to the dispensary for the first time, and decide what treatment is necessary. It will be part of their duty to report insanitary dwellings to the Public Health Committee, to give personal instruction and distribute printed information to patients and others. Lastly, it is expected that advanced medical students will avail themselves of the dispensaries as affording facilities for study and giving experience in the diagnosis and treatment of tuberculosis.

* * *

SCHOOLBOYS AND SOCIAL SERVICE.

The boys of Clayesmore School, Pangbourne, have recently erected at the Pangbourne Weir Pool a new bathing-house, which they have presented for the use of the people of the neighbourhood. The building provides excellent accommodation for swimmers, with compartments for men and women, diving boards, and every convenience. Besides bearing the actual cost of materials, the boys have done all the carpentry work and painting, and the headmaster and the authorities at the school have expressed their gratitude to Lord Desborough and the Council of the Thames Conservancy Board for their sympathetic co-operation and for affording them this means of benefiting the members of the school by this act of service for the common good.

* * *

GLASGOW AND CHILD WELFARE.

From a recent number of the *British Medical Journal* we learn that a Council for Child Welfare, similar to the one already existing in Edinburgh and other large centres, has now been formed in Glasgow. Following what appears to be the best line of advance at the moment, those responsible for the formation of the council have had in view the co-ordination of public and private, official and volun-

tary effort. A committee of 21 members has been formed, which includes representatives of existing agencies, the city sanitary and health department, with private societies, the Parish Council and School Board, as well as voluntary organisations interested in problems of child life and health. Co-operation between these existing institutions, the interchange of knowledge and experience, and the reaction of one body upon another cannot be otherwise than salutary and lead to the prevention of much wasteful overlapping and a far more effective grappling with the problems of child life in a city like Glasgow.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Billingshurst.—Special services, celebrating the 147th anniversary of the General Baptist Chapel and the opening and dedication of the new organ, were held on Sunday and Monday last; and pleasant meetings were held. The interior of the building has been thoroughly cleaned and painted. On Sunday the services were conducted by the Rev. D. Davis, and the congregation at each service was most encouraging. On Monday a tea was held in the library-room, and after tea the new organ, recently purchased by the congregation with the aid of many friends, was formally opened, and a selection of music played on it by G. F. Brockless, Esq., F.R.C.O. At the subsequent evening service the Rev. Dr. Tudor Jones, of London, preached. An unusually large congregation was present. The service was closed by prayer and benediction by the Rev. J. Toye.

Bridgwater: Christ Church.—On Sunday, September 1, and Thursday, September 5, special services were held on re-opening this ancient building after its thorough cleansing and repair. The services on Sunday, conducted by the minister, the Rev. Clement E. Pike, were well attended, and much satisfaction was expressed with the result of the work. The massive pillars which support the roof have been scraped, revealing the good Bath stone of which they are made after the removal of many coats of paint. On Thursday a social meeting was held in the schoolroom, attended by the Mayor of Bridgwater, Alderman William Thompson, Alderman Thomas Manchip, the Rev. D. Lloyd, Congregationalist minister, North Petherton; the Rev. J. S. Trewuke, United Methodist minister, Bridgwater; the Revs. A. N. Blatchford, and T. Graham, of Bristol; the Rev. R. Davis, Gloucester, friends from Taunton, and others. Mr. Charles Badger presided. The minister, on behalf of Christ Church, moved a resolution, heartily welcoming the Mayor, and other guests. Mrs. Broadrick seconded the motion, which was carried by acclamation, and responded to by the Mayor, and the Revs. A. N. Blatchford, R. Davis, D. Lloyd, and Mr. Philpott, of Taunton. The meeting was followed by a service in the renovated church, conducted by the Rev. Rudolf Davis, when an address on Nonconformity was preached by the Rev. A. N. Blatchford to a large congregation.

Carlisle.—The Unitarian congregation have succeeded in obtaining a suitable place for their services in the assembly room behind

the Great Central Hotel. Opening services were held on Sunday, September 8, the preacher both morning and evening being the Rev. Henry Williamson, of Dundee.

Dundee.—A special conference, under the auspices of the Scottish Unitarian Association, was held at Dundee on Saturday, September 7. Dr. John K. Wood, President of the S.U.A., presided over a representative gathering. Delegates were present from all the Unitarian churches in Scotland, and included all the ministers on the active list. The Rev. Dr. S. M. Crothers, of Cambridge, Mass., was the principal guest. After the conference a public meeting was held. Dr. Wood again presided, and Dr. Crothers was the principal speaker. In opening the meeting the chairman referred specially to Professor Schaefer's presidential address delivered to the British Association. Dr. Crothers gave an address on religious education, in which he laid particular emphasis on the need of education in citizenship. A vote of thanks to Dr. Crothers was proposed by the Rev. H. Williamson. The Rev. Lucking Tavener proposed a vote of thanks to the chairman, after which the proceedings terminated.

Hinckley.—Extensive alterations have recently been carried out at the Great Meeting. Oak panelling has been placed on the interior walls in memory of Mr. Hugh Atkins by his relatives. With a similar object in view, the members of the congregation have carried out the following renovations: body of chapel re-seated with handsome oak pews, height of pulpit lowered, a Communion rail erected, an additional entrance made at north-east corner, a new flooring put in, and all the aisles made of block wood. The re-opening services were held on Sundays, September 1 and 8, the Revs. W. G. Tarrant and Henry Gow being the special preachers.

Islington.—The Islington branch of the League of Liberal Christianity will open its rooms at 11, Loraine-road, Holloway, on Thursday evening, the 19th inst., when the Revs. Dr. W. E. Orchard, of Enfield, and Dr. W. Tudor Jones will deliver addresses. As accommodation is limited, friends who desire to be present are requested to kindly send a stamped envelope for admission card to the President, L.C.L., 11, Loraine-road, Holloway, N. Besides the usual weekly conference upon some religious, philosophical, social, or economic topic, there will be Sunday evening services conducted by men and women who feel they have a message to deliver untrammelled by creed.

London District Unitarian Society.—The Rev. W. G. Tarrant, B.A., of Wandsworth, will be the preacher at the united service to be held at the Dutch Church, Austin Friars, on Sunday evening, October 20. The devotional portion of the service will be conducted by the Rev. J. A. Pearson.

Richmond Free Church: The Farrington Memorial.—It has been arranged that the memorial to the Rev. Silas Farrington shall take the form of five stained glass windows, to be placed in the apse of the church, and a memorial tablet to be placed on the north-east wall. There will be figures on the windows representing "The Sower" in the centre light, and on either hand the figures of Faith, Hope, Charity, and Liberty. The work of designing and constructing the windows has been entrusted to Messrs. Morris & Co., Merton Abbey, the well-known artists in glass. Arrangements will be made later with regard to the unveiling ceremony.

Scarborough: Westborough Church.—A sale of work in aid of the church funds was opened on Tuesday, September 3, by Mrs. Tattersfield, of Whitby. The Rev. Charles Hargrove, M.A., of Leeds, presided, and in his address recalled the opening ceremony of the church thirty-five years ago, at which he was present. The sale was re-opened on Wednesday by Mrs. A. N. Booth, under the presidency of Miss E.

D. Gibb. The receipts from the sale and donations exceeded £167.

Unitarian Van Mission.—Many inspiring meetings have been held during the last fortnight, only eight having been lost owing to the weather. In Wales, at Bridgend, the missionary, the Rev. D. J. Evans, was "commanded" to come off his van by an opponent, and was also challenged to a six nights' discussion on the Christianity that he defended so well. At Aberavon, where Mr. Lawrence Redfern, son of the Rev. R. S. Redfern, of Leigh, conducted the meetings, the local people said that the mission had not got the best site, but as the meetings were running to 500 and 600 a night, the missionaries professed themselves satisfied, and remained where they were. In the Midlands Coseley was revisited, and the meetings, which were mainly in the hands of Councillor Cameron, the lay-missioner, were a source of much gratification to the local friends, who have sent a vote of thanks to headquarters expressive of their appreciation. At Wednesbury there were good meetings, with some show of spirit in the opposition to the trenchant addresses of the Rev. H. B. Smith. In London the van has been at Enfield, where Mrs. W. T. Davies, of Wakefield, delivered telling addresses to good audiences. She was assisted by her husband, the Rev. W. T. Davies. Good meetings were also held at Wood Green, where the van went when it was found that the visit to Barnet would have brought the van into the midst of the fair at that place. This change of route has led to a further modification, and the van will now visit East Finchley next week, Kilburn the week after, and Kentish Town in the first week of October. The Yorkshire van spent its time at Bridlington, where some nice meetings were held, conducted by the Revs. H. B. Smith in the first week and W. Holmshaw in the second. There has been a successful Progressive League here, and its members seem anxious that the Yorkshire Union should give them some attention. The matter has accordingly been brought under the notice of the officials of the Union. The following are the particulars of the Mission:—No. 1 Van, Wales: August 26 to September 1, Bridgend, the Rev. D. J. Evans; September 2 to 8, Aberavon, Mr. Lawrence Redfern, H.M. College. No. 2 Van, Midlands: August 26 to September 1, Coseley, Mr. J. R. Cameron, lay-missioner, the Rev. J. A. Shaw, Mr. W. L. Teasdale; September 2 to 8, Wednesbury, the Rev. H. B. Smith, Mr. W. L. Teasdale. No. 3 Van, London: August 26 to September 1, Enfield, the Rev. W. T. Davies and Mrs. Davies; September 2 to 8, Wood Green, Chairman the Rev. J. Wilson. No. 4 Van, Yorkshire: August 20 to September 8, Bridlington, the Rev. H. B. Smith, the Rev. W. Holmshaw. All communications should be addressed to the Missionary Agent, the Rev. T. P. Spedding, Essex Hall, Essex-street, Strand, London, W.C.

Walthamstow.—The Rev. Douglas Hoole has resigned the pulpit of the Unitarian Church. He leaves Walthamstow with the deep regret of the congregation, and their earnest hope that he may soon be restored to health and able to resume active work in the ministry.

Warrington.—On Sunday, September 8, the Nonconformist congregations of Warrington celebrated the 250th Anniversary of the Ejection of 1662. Their method was, as far as we know, quite unprecedented. During the day special sermons dealing with the Ejection were preached by the various ministers in their own chapels, and in the evening a united service of all Nonconformist congregations was held in the Cairo-street Chapel, which was established by one of the ejected clergy, Robert Yates, minister of Warrington Parish Church. Such a united service has never before been held in a chapel commonly

known as "Unitarian," at least in Warrington, and the record of such services in any part of the country must be very small. Almost it may be said to have constituted a unique event, and may even have historic significance. The old chapel was filled to overflowing with representatives of practically every Nonconformist body in Warrington, and the following denominations were actually joined in the persons of ministers taking part in the service: Congregational, Baptist, Presbyterian, Independent Methodist, and Unitarian. Had but the Wesleyan ministers responded to the call the gathering would have been as complete as possible. It is the sincere hope of those who organised the service that other services of similar character may be held, and something more may be done towards bridging over the divisions of denominationalism.

Warwick.—The Rev. Gardner Preston has accepted an invitation to the pulpit of High-street Chapel.

NOTES AND JOTTINGS.

THE 40,000TH ISSUE OF "THE TIMES."

The special number of *The Times*, published on Tuesday, September 10, to commemorate the 40,000th issue is a remarkable achievement. It extends to 44 pages, and gives a valuable and interesting summary of the history of printing, the history of newspapers, and the history of *The Times* itself. This great newspaper, which has exercised such an immense and continuous influence on the development of modern journalism, owes its origin neither to a man of letters nor to an expert in the typographical art, but to the inventor of the Logographic process of printing—a capable and honourable business man of the City of London, John Walter by name, who became bankrupt in 1780 through no fault of his own, and had to start afresh when half his life was over. "Judge what must be my sensations," he wrote in an autobiographical fragment, "twenty-six years in the prime of life passed away; all the fortune I had acquired by a studious attention to business sunk by hasty strides; and the world to begin afresh, with the daily introduction to my view of a wife and six children unprovided for and dependent upon me for support. Feeling hearts may sympathise at the relation, but none but parents can conceive the anxiety of my mind in such a state of uncertainty and suspense." This gives a little touch of pathos to the story of the founding of *The Times*, at first known as the *Daily Universal Register*, which lends additional interest to the record of its steady growth from a modest pamphlet to one of the most important newspapers in the world.

THE LITERATURE OF GREATER BRITAIN.

We are indebted to Mr. St. John Adcock for his interesting survey in the *Bookman* of the literary output of the overseas Dominions, which disproves the general idea that the Colonies have not yet produced any poets or novelists of note. It may be true that they are only at the beginning of things, with the world before them and a great future still to make; but the extraordinary thing is that, even in the midst of the pioneer work that marks the settling of new countries, such a number of men and

women should have found the inspiration and opportunity already "to produce literatures that, besides being amazingly varied and plenteous, do add something that is new and intrinsically good to the glorious literature that is the common inheritance of the English race." The habit of labelling every Colonial author as if he were a copy of some English writer is, however, a real hardship. Adam Lindsay Gordon is called the Australian Burns, Kendall the Australian Shelley, and so on, while "there are enough Australian, Canadian and South African Kiplings to people a small town."

THE ORIGIN OF MOVING PICTURES.

Moving pictures, it appears, are older than photography, and their progenitor, according to Mr. F. Irving Anderson in the *New York Tribune*, was the diorama, a trick mechanical spectacle devised by Daguerre and Bouton in Paris in 1832, which proved immensely popular. It consisted of a series of paintings on gauze, arranged on a succession of "drops"; the scenes were shown in a darkened auditorium, the effects being produced by varying the direction, intensity, and colour of the lights. Daguerre hit upon the scheme of using the camera obscura, invented in the sixteenth century, to provide him with scenes. He was the original moving-picture man, because, when he watched the sheep and cattle and people upside down running across his oiled paper screen, he dreamed of the day when some miracle would enable him to throw these images direct on the curtain in his diorama and give his audience the real thing. How his subsequent experiments and repeated disappointments resulted in the birth of photography forms an interesting chapter in the story of invention.

A BIRD SANCTUARY.

The Council of the Royal Society for Protection of Birds has acquired the "shooting rights" of the promontory in the neighbourhood of Weston-super-Mare, known as Bream Down, for the purpose of making a bird sanctuary of it. Bream Down is about one and a half miles long, and half a mile across, and is visited by many uncommon birds such as ravens, peregrines, whimbrel, sheldrake, rock-pipits and ring-ousels. The sanctuary will be in charge of a watcher, who will see that the wild creatures and their eggs are in no danger from thoughtless people who rob nests and shoot birds. Other watchers are at work in Kent, North Wales, Somerset, Cornwall, Cumberland, the Isle of Wight, the Hebrides, and the Scottish Highlands, and the Society is doing admirable work in preserving from extermination many rare species which are now spreading to new haunts.

HELP FOR THE NEGLECTED CHILD IN AUSTRALIA.

Sir Charles Mackellar, President of the State Children Relief Board of New South Wales, who has just visited this country, is now in Europe on a Commission to inquire into the treatment of delinquent and neglected children in Europe and America. Whatever measures he considers might with advantage be introduced

into the State of New South Wales will be recommended. Sir Charles Mackellar has written an interesting little book, "The Child, the Law, and the State," which was published in Sydney in 1907, dealing specially with Juvenile Courts. He has much to say on the important question of changing the environment of a child offender, or at least ameliorating the home conditions out of which the offence so frequently arises.

THE ANTIQUITY OF MAN.

According to Professor Keith, who gave an address on "Modern Problems relating to the Antiquity of Man" at Dundee on Monday, the evidence which has accumulated in recent years makes it probable that man was old enough to have co-existed at least with the Siberian mammoth. The whole problem is not yet solved, and "orthodox" and "heterodox" opinions are held in regard to it. It might be taken as the orthodox opinion that the dawn of the very earliest form of humanity lay 400,000 years behind us, and in that time man, as he is now known, had been evolved from a crude—almost prehistoric—form. Taking the view of M. Rutot as representative of modern orthodoxy, Professor Keith pointed out that if his claim to have traced man by means of his eolithic culture through the long Pliocene and Miocene periods, and even into the Oligocene period, were admitted, on the estimates of Professor Sollas, which were disputed by M. Rutot, the antiquity of man must be placed at over 3,000,000 years. The usually accepted opinion was that man made his appearance in a definitely human form about the commencement of the Pleistocene period, but there were those who referred his evolution to a much earlier period of geological history.

THE ZIONIST CONFERENCE.

A four days' sitting of the conference of the Central Committee of the Zionist organisation has just been completed at Berlin. There were over sixty delegates present, representing the local federations in England, France, Germany, Austria-Hungary, Russia, Roumania, Bulgaria, Holland, Belgium, South Africa, and the United States. The discussions turned largely on politics, colonisation, culture, and finance, the present situation in the Near East being regarded by Dr. Victor Jacobson, vice-chairman of the central executive, as favourable to the movement. Interesting reports of the work of colonisation in Palestine were given in the course of addresses by Herr N. Sokolow; Professor Otto Warburg, the well-known authority on tropical botany; and Dr. E. W. Tschlenow, of Moscow, who pointed out some of the difficulties in connection with land transactions, lack of credit for selling, and lack of money for buying. There was, he said, an ample supply of technical and higher grade schools, but an insufficiency of elementary schools. There must be an alteration, however, of their town-planning in the future. The creation of a separate Jewish quarter as at Jaffa was favourable to the development of a Jewish *milieu*, but it sundered the Jews from the Arabs, and thus jeopardised their aspiration to attain the intellectual dominance in the country.

The International Correspondence Schools

will be pleased to send you a 100-page book, free, describing the system of education which carries practical, profitable knowledge to thousands who can afford neither the time nor the money to go to school or college.

The I.C.S. work is threefold: Teaching employed persons their trades or professions; preparing misplaced and dissatisfied people for congenial or better-paying work; giving young unemployed persons the training necessary to enable them to start at good salaries in chosen vocations.

DISTINCTIVE FEATURES of the I.C.S. System.

1. Courses of Instruction for particular occupations, in which are taught only the facts, processes, and principles necessary to qualify the student to advance himself in position and earnings.

2. Instruction Papers prepared for each Course: principles applied in examples of practical value; frequent revisions to keep pace with the latest developments and most modern methods.

3. Thorough examination and correction of the written work of students, and full, clear, and exact explanations of all difficulties met with by students.

REMARKABLE SUCCESSES through the I.C.S. Methods.

During 1911 over 5,500 I.C.S. students wrote thanking us for bettering their positions. The average increase in salaries was 56 per cent., or over 10/- in the £1. The average of unemployed I.C.S. Students is only one in 10,000.

Here is a "finger-post" to success. After receiving wage-advances of 140 per cent. and 70 per cent., this student writes:—

"As I wished for a varied experience I secured a situation about twelve months later with a further increase in salary of 10 per cent., and have since had a rise at the same firm of another 10 per cent., so that I am now earning nearly 400 per cent. more than when I first joined the Schools about three years ago."

GEORGE W. GROSSMITH, Bedford.

Do not worry about your present limitations; or about the fees, books, time allowed for each lesson, how your present work will be affected, how you can get a better job. Get the free information we will send you—let that answer your questions. Let us refer you to students in your own district.

RESPONSIBILITY & PERMANENCY

The growth of the I.C.S. has been world-wide and continuous since their foundation 21 years ago. No other correspondence schools have the experience, system, or the capital to provide such training as is afforded by the I.C.S., and all ambitious men and women are invited to write for the General Prospectus, which gives details of the I.C.S. Salary-Raising Education; it is sent, post free, to any part of the world on application to

The International Correspondence Schools, Ltd

Dept. B45, International Buildings,
Kingsway, London, W.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors.*

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

The Inquirer.

September 7th issue contains the following articles:—

The Churches and Industrial and Social Unrest. By Rev. P. H. WICKSTEED.

"William Robertson Smith." By Rev. R. NICOL CROSS.

The Care of the Feeble Minded. By Miss MARY DENDY.

"The Painter." By F. J. GOULD.

&c., &c., &c.

SOCIETY FOR THE ABOLITION OF VIVISECTION,

22, Northumberland Avenue, W.C.

THE Society offers to send an efficient Lecturer free of charge to League Meetings, Debating Societies, &c. Autumn and winter engagements should be booked at once.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z, INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LADY'S comfortably - furnished COTTAGE to Let, 25 miles from London. Two sitting-rooms, three bedrooms, good garden.—Cottage, INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

APPLES.—Delicious Dessert Apples, 40 lbs. 7s. 6d., 20 lbs. 4s. Excellent cooking, 40 lbs. 6s., 20 lbs. 3s. 6d. 20 lbs. each 6s. 9d., 10 lbs. 3s. 9d. Carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

REMNANTS!—Genuine White Art Irish Linen, suitable for making handsome Teacloths, Traycloths, D'oyleys. Bundle of Big pieces, only 2/6. Postage 4d. Irish Linen Catalogue FREE. — Write, HUTTON'S, 5, Larne, Ireland.

FREE!—Over 200 Patterns of charming Irish Linen Autumn Costume Fabric, "Flaxzella." Light, cool, washable, wears for years; scores of beautiful designs; fascinating shades. Write to-day.—HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH. — We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing. —WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 14, 1912.

* Regarding Advertisement Rates see inside Front Cover.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3665.
NEW SERIES, No. 769.]

LONDON, SATURDAY, SEPTEMBER 21, 1912.

[ONE PENNY.]

The Inquirer.

September 14th issue contains the following:—

"The Secret of the Lord." By the late E. P. BARROW, M.A.

"Hymns and their Writers." By Rev. V. D. DAVIS, B.A.

"Death and Survival." By Prof. G. DAWES HICKS.

"The Origins of Sartor." By JONATHAN NIELD.

&c., &c., &c.

To be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

Modern Handbooks of Religion

Crown 8vo. 2/- each net.

The Jewish Religion in the Time of Jesus. By Dr. G. HOLLMAN, of Halle. Translated by E. W. LUMMIS, M.A. 150 pp.

The Sources of our Knowledge of the Life of Jesus. By Prof. PAUL WERNLE, D.Th., of Basle. Translated by E. W. LUMMIS, M.A. 176 pp.

Paul: A Study of his Life and Thought. By Prof. Dr. W. WREDE. Translated by E. W. LUMMIS, M.A. 200 pp.

The Apostolic Age. By Prof. E. VON DOBSCHÜTZ, of Strassburg. Translated by F. L. POGSON, M.A. 144 pp.

Christ: The Beginnings of Dogma. By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A. 160 pp.

The Lindsey Press, 5, Essex-street, Strand, W.C.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

The Services will be resumed on Sunday, September 22.

PREACHERS:

Sept. 22.—Rev. FRANCIS H. JONES.

" 29.—Rev. FRANCIS H. JONES.

(On these two Sundays there will be Morning Service only at 11.15, no Evening Service.)

Oct. 6.—Morning 11.15, Evening 7.0. Rev. J. M. CONNELL, of Lewes.

TWO LADY ARTISTS (painters of Parisian School) would receive in their comfortable refined country home near Baden-Baden (Black Forest) one or two ladies, desirous to spend the winter in mild climate, to practise German or to study Art (private lessons in Painting, Drawing, Water Colours, Etching). Beautiful old garden, fancy farm, delightful scenery.—Terms and photo. of place from Miss SCHULTZEN-ASTEN, Obersasbach-in-Baden. References given and taken.

NOW READY.

42 pp. Fcap. 8vo.

The Provincial Assembly Lecture for 1912.

"The Immanence of God and the Individuality of Man,"

BY

SIR HENRY JONES, LL.D., D.Litt.

6d. net. By post 7d. Quantities 6d. each plus postage.

Messrs. RAWSON & CO., 16, New Brown St., Manchester.

LONDON SUNDAY SCHOOL SOCIETY

A COURSE OF FOUR LECTURES on "Life in Palestine at the time of Jesus" will be given by Dr. J. ESTLIN CARPENTER (Principal of Manchester College, Oxford) at Essex Hall, Essex-street, Strand, on Thursdays, October 3, 10, 17, and 24, at 8 p.m.

Tickets for the course, price 1s., can be obtained at Essex Hall.

R. ASQUITH WOODING, Hon. Sec.

National Unitarian Temperance Association.

LIVERPOOL UNITARIAN TEMPERANCE ASSOCIATION.

A PUBLIC MEETING

WILL BE HELD IN THE

Domestic Mission, Mill Street, Liverpool,

ON

Wednesday, September 25, at 8 p.m.

Chairman: Rev. T. LLOYD JONES.

Speakers: Rev. PHILIP H. WICKSTEED, M.A., Miss HARRIET M. JOHNSON, and others.

Conference and Refreshments, 7 to 8 p.m.

Elocutionary Entertainments

MR. ALFRED PERRIS is prepared to book engagements for a two hours' Entertainment, consisting of Dramatic and Poetic Recitals, grave and gay, interspersed with Musical items, vocal and instrumental, by Miss MAY PERRIS.—For particulars, terms, &c., address, 135, Padgate-lane, Warrington.

MISS DREWRY hopes to resume her Courses of Lectures, Readings, and Lessons on English Language and Literature early in October. For particulars apply by letter.—143, King Henry's-road, London, N.W.

Mr. G. BOWER CODLING

conducts Classes in

PUBLIC SPEAKING

at Hasluck's Academy, Bedford House, Bedford Street, Strand. Commencing Friday, 4th October. Special Class for Ladies. Assistance given in the preparation and delivery of Speeches for all occasions.—Write for full Syllabus to SAM. L. HASLUCK, Director, 3, Bedford Street, Strand, W.C.

Schools.

WILLASTON SCHOOL,

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

"THE BEACON," Sevenoaks, Kent. HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

TIAN - Y - BRYN, LLANDUDNO.—PREPARATORY SCHOOL FOR BOYS.

Next Term begins September 19.

Sound Education under best conditions of health.

For Prospectus and information apply to C. J. MONTGOMERY, M.A., Head Master.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

HOME EDUCATION.—JOSEPH H.

WICKSTEED (M.A. Oxon) and ETHEL WICKSTEED (Higher Froebel Cert.) have taken a house on high ground and sandy soil, between Guildford and Dorking, where they wish to receive a few boys and girls to educate with their own, ages 3 to 13.

The house stands on the edge of Blackheath Common, in two acres of grounds, mostly pinewood and heather.

They will be assisted by Miss Enid Branson (Science Tripos, Cambridge) and visiting teachers. Trained nurse in the house.

For illustrated prospectus apply Westminster, Chilworth, Surrey.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 22.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls' Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAFLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. GEO. CRITCHLEY, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Mr. W. HOLLOWAY.
 Forest Gate, Upton-lane, 11 and 6.30, Rev. A. H. BIGGS, M.A.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTAM LISTER, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 Ilford, High-road. Harvest Festival, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 6.30, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. H. N. CALEY; 6.30, Rev. J. ELLIS.
 University Hall, Gordon-square, W.C. Morning service only. 11.15, Rev. F. H. JONES. No evening service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. J. A. PEARSON.
 Wimbledon, 27B, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. SIMON JONES, B.A.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.

BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. P. PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. E. O. JENKINS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BROOK.
 {DEAN Row, 10.45, and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVEE.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. R. H. MAISTER.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Totteth, 11, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, M.A.; 6.30, Rev. W. SHORT, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, D.D.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TBAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. E. S. LANG BUCKLAND.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAS, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Mr. PERCIVAL CHALK.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATH.

GASKELL.—On September 15, at 5, The Grove, Highgate, Roger Gaskell, aged 66.

Situations

VACANT AND WANTED.

EXPERIENCED GOVERNESS (young) seeks re-engagement. Usual English subjects, fluent French, German, Music, Botany, Drill, Games; Cyclist. Excellent testimonials.—K. G., INQUIRER Office, 3, Essex-street, Strand, W.C.

MINISTER'S DAUGHTER (22) seeks post as Companion to elderly lady or as Nursery Governess. French conversation, lessons to beginners in drawing, painting and music.—M. L., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, Lady to attend on elderly Lady. Light duties and comfortable home. Small salary.—L. B., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY with dancing classes in London requires a girl (refined) with some aptitude for dancing, age 14 to 18. Tuition free in return for slight help in classes.—D. A., INQUIRER Office, 3, Essex-street, Strand, W.C.

FRENCH YOUNG LADY wishes for situation *au pair* for two months from October in respectable family, in or near London.—Apply, Mdle. GAYTE, Fairville, Oxtou, Birkenhead.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.
 Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£ s. d.
PER PAGE	6 0 0
HALF PAGE	3 0 0
PER COLUMN	2 0 0
INCH IN COLUMN	0 3 6
FRONT PAGE—INCH IN COLUMN	0 4 6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	627	CORRESPONDENCE :—		MEETINGS AND SOCIETIES :—	
VERSES: What is Life?	628	Death and Survival	634	A Referendum on Religion	637
THE WONDER OF LIFE	629	The Abuse of Language	635	National Home-Reading Union	637
LIFE, RELIGION AND AFFAIRS :—		John Pounds' Home	635	The Temperance Movement	638
Hymns and their Writers.—II.	630	The Guild Movement	635	The Care of the Feeble-Minded	638
The Moral Education Congress	631	Literary Notes	635	The Social Movement	638
"As Snow in Summer, as Rain in Harvest" 632		Publications Received	636	NEWS OF THE CHURCHES	638
LITERARY STUDIES :—		FOR THE CHILDREN :—		NOTES AND JOTTINGS	639
Acontius: An Elizabethan Protester		Order.—II.	636		
against the Narrowness of Creeds.	633				

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE amount of interest which has been aroused by the suicide of Count Nogi, and the sense of amazement with which the news has been received, are indications of the great gulf which is still fixed between the mind of Japan and that of the Western World. Count Nogi took his life on the day of the Mikado's funeral as a solemn act of homage to the memory of his dead sovereign. He was a man of disciplined life, with a stern sense of duty and an unbounded confidence in the future of his country. As a valiant soldier he did more than any other man to draw the eyes of Europe to Japan, and to arouse feelings of wonder and admiration at the rapidity of its emergence from obscurity and its power of quick adaptation to new conditions. The manner of his death reveals the persistence of the traditional temper and the inexorable power of inherited moral standards in spite of striking changes in the machinery of life.

PERHAPS this most conspicuous suicide of recent years, which almost elamours for our admiration and still leaves us cold, will help to recall hasty observers to a sense of the fundamental qualities which separate one civilisation from another. Under the monotonous discipline of commerce men tend to wear the same clothes and to use telephones and typewriters, but the religious sentiments and the moral habits are modified much more

slowly. An age of enlightenment may spread the veneer of a common civilisation over the surface of life, but we do not really understand one another till we admire the same excellence and accept the same duties and strike our roots deep into the soil of a common faith. The Western and the Eastern mind touch one another at many more points than they used to do, but they are still very far from a mutual understanding; and we can only help this understanding to grow by the exercise of an infinite patience and by learning to think not in years but in centuries.

THE National Conference of Brotherhoods has been held in Manchester during the past week. It represents one of the most promising religious movements of the present day on unconventional lines, and its numerical success is a fact which none of the older churches beset by the menace of diminishing congregations can wisely ignore. Its very loose connection with church organisations has left it untrammelled by credal tests and denominational divisions and the traditional "proprieties"; while it has availed itself to the full of the religious passion for social betterment and insisted upon its embodiment in daily acts of mutual help and goodwill. In an enthusiastic article upon the Brotherhood Movement, which appeared in the *Daily News and Leader* last Saturday, the Rev. C. Silvester Horne describes it in the following terms:—"Theological and credal tests have never been imposed. Ecclesiastical distinctions are unknown. None say, 'I am of Paul' or 'I of Apollos.' We are too busy to quarrel; too exalted with the sense of a high citizenship for righteousness and faith to be troubled about petty

dignities. Within my own experience Roman Catholics, Anglicans, Free Churchmen, and multitudes of the great denomination of No-Churchmen and of almost every nationality—French, German, Austrian, Russian, and the rest—have existed in closest intimacy in one Brotherhood organisation."

SUCCESS of this kind and the presence of high ideals may well put captious criticism to silence. But when it is said that all this means not despair of the churches, but wistfulness for primitive Christianity, it seems natural to ask one or two questions. Religion must always overflow with practical kindness, but the kindness needs the strength and inspiration of a spiritual faith. Christianity did not conquer simply because it was practical and kind. It appealed with insistent power to the instincts of worship and reverence in the presence of the mysteries of God. Moreover, it spoke on equal terms to men and women and children and united them in its assemblies. How much of its spiritual fascination would have been lost if it had organised meetings for men only, with women admitted once a month! From the religious point of view this separation of men and women is an undesirable feature in the Brotherhood Movement, which may prove a source of disintegrating weakness as time goes on. In all the essential parts of religion the interests of men and women are identical and their worship should be together, in the same place and the same company.

PASTOR TRAUB, of Dortmund, is widely known as one of the bravest and most enlightened men among the Protestant clergy of Germany. He was marked out

clearly for the official displeasure, which has now fallen upon him in the harshest form. After a fruitless appeal to the highest ecclesiastical court he has been dismissed from his office with every possible indignity, including the loss of his title and legal status as a clergyman. On their own finding it would have been open to the members of the court to pass a more lenient sentence and to grant him a pension, but they have chosen deliberately to mete out to him the extreme form of punishment reserved for those who have been found guilty of grave immorality. It is the vindictive triumph of officialdom over the strong man whom it fears.

* * *

It is not for heresy that Traub has been tried and found guilty, but for offences against ecclesiastical discipline and the tame submissiveness of the clerical mind to its superiors. His case differs in this respect from that of Jatho, though the motives were probably the same. It was easier to assail Traub on the side of his public activity and his outspoken criticism of the tyranny and effete orthodoxy of the official mind. His condemnation strikes at the freedom of the clergy to take part in public affairs, to write in the newspapers, or even to edit a journal in which articles distasteful to ecclesiastical authority are allowed to appear. All the vital principles of the Reformation are rejected and trodden under foot, and in their place there is a bureaucratic régime with power to regulate the whole life and activity of the clergy, indistinguishable from the Vatican in its hatred of freedom

* * *

If any one wishes to understand the death-in-life of German Protestantism at the present time, and the alienation from its teaching of the masses of the people, he cannot do better than read the long and dreary official document in which the charges against Traub are examined and the reasons for his condemnation set forth. Numerous passages, which do not pass beyond the bounds of legitimate public criticism, are cited from *Christliche Freiheit*, and as editor he is held responsible for every expression of opinion which has appeared in its columns. But his chief ground of offence was clearly his brave championship of Jatho and his outspoken censure of the hard legality of the church courts. Traub has been deprived but he has not been silenced. He has a large measure of public sympathy behind him. His democratic fervour has made him a popular figure. In a position of freedom he may do an even greater work and prove a still more formidable champion of religious liberty. The harshness of his condemnation is only equalled by its blind stupidity.

WHAT IS LIFE?



THE first two lips that met in love together,
The first two hands that joining could not part,
The first sweet tears that broke a human heart;
These learned life's secret in all winds and weather,
Deep founts wherefrom the streams eternal start.
It rests within Truth's young and ancient story,
And never knew the gray laboratory.

The flower, that blooms a day and seems so mortal,
And mingleth with the cosmic pulse and pain,
Earth's joyful, sad, and everlasting strain;
Yet enters in it, though by death's dim portal,
With all its colour and dew to rise again.
It feels the larger hope, the loftier calling,
The resurrection of an upward falling.

Yea, and the worm, as surely as the blossom,
Hath the one endless moment of its trust,
No less than the high mountain's heavenward thrust;
It lies within the cradle of that Bosom,
Which gathers to it Deity and dust.
It shares with God His shadow and His being,
And tells us life is (but by sorrow) seeing.

Life's riddle is no riddle to the lover,
Nor to that soul in whom the mysteries dwell—
Uncuffed yet by Science in a cell;
When breast to breast is married, we discover
Life without love is worse than any hell.
We prove it in the hour of dissolution,
The bud's fresh birth, a planet's evolution.

It owns no bounds and never had beginning;
No protoplasmic synthesis of slime
Hath prisoned it a speck in space or time;
Before love shaped a cosmos, life was winning
Its triumphs in some hypercosmic clime.
Time, in its first rude sky's weak baby scrabble
Scrawled it, and breathed it on the wind's first babble.

In the world's levers and those giant forces
Life works the engine's awful piston rod,
Through that dark road the centuries dimly trod;
The infant's cradle and sepulchral sources,
They are alike one life, one death, one God.
We only gain our Quest's desire in losses,
The power that lasts, and rules the world on crosses.

Grim silence and sad gloom they guard its treasure,
That stands in stars, and hides in heat and cold,
While laughing down beneath the burial mould;
And every little tomb can span its measure,
The dreadful sweep no Infinite can hold.
All through the generations and the ages,
Life did but end to start on broader stages.

First learn what love is, then alone shall living
Lead every step and burn within thy breast,
And be the passion that is perfect rest;
Ah, not by getting but by divinely giving
Will life and God and all be manifest.
Life in its cradle grave yet daily lieth,
Daily is born because it daily dieth.

F. W. ORDE WARD.

THE WONDER OF LIFE.

SCIENCE is often supposed to be concerned merely with the things that can be understood; poetry and religion to be concerned with the things that cannot be understood. That is a false antithesis. It would be more true to say that science ends in mystery, and that poetry and religion begin with it. No scientific man who talks as if everything were clear is to be trusted.

In many scientific works of the eighteenth and early nineteenth century you find a preface or conclusion pointing out the divine wisdom of the arrangements and principles which are being expounded. The writer has no feeling of 'mystery'. He is explaining the maker of the Universe or of the human body, and he thinks it incumbent on him to assert that everything he describes is just what Religion requires. Science in those days was a kind of moral tale, on the lines of Miss EDGEWORTH'S stories, where everything happened exactly as it ought to do. As we read some of those old vindications of GOD, based on a more or less accurate description of the laws of the Universe and the way in which it works, we feel sometimes an element of unreality and childishness. There is no element of wonder in these men's souls. They see the world of humanity as a great and complex mechanism, and they think they understand it through and through. But in accordance with the religious conventions of the time they feel compelled to maintain that it is all perfectly right and good—just what a religious view of life demands.

The attitude of our scientific men to-day is very different. For the most part they are concerned simply with describing things as they are. They do not trouble themselves about religion. You find no comfortable preface or conclusion, pointing the moral, and justifying the ways of GOD to man. Indeed, there is a good deal of scientific writing which goes to the opposite extreme, pointing out, more or less clearly, the incompatibility of the facts and principles discovered with an all-wise, all-good Creative Power. Expressed or implied, there is a considerable amount of scientific writing which is materialistic in this sense, that it suggests there is no need for GOD at all, nothing which overwhelms us with a sense of mystery, nothing which cannot be explained by the intellect, nothing which could not have happened if there was no unfathomable Wisdom and Goodness behind.

I do not call that science materialistic in temper which concerns itself merely with outward and visible facts, which investigates the laws of matter and of life, and which never mentions GOD. Materialism comes in when men are entirely satis-

fied with their discoveries, when they think they can or might conceivably explain everything, when the laws and facts they observe fill them with no sense of wonder, when they do not look out beyond and upwards into an infinite mystery.

It is not the discoveries of science, whatever they may be, which are to be feared by religion; it is the materialistic temper, which does not find any cause for wonder, which is entirely satisfied with the intellect, and which expects to explain everything in the heavens above and on the earth beneath by a formula.

There has been a good deal of discussion aroused lately by the recent address of the President of the British Association on the origin of Life. Religion, in the person of some of its representatives, has been rather frightened and considerably disturbed. It has been said that this Presidential Address has been the most outspoken attack on religion since Professor TYNDALL'S Belfast Address in 1874. Now, the materialism of the Address is not due to any theory of the origin of life. In asserting his belief that what we call organic matter has arisen by ordinary laws of evolution out of inorganic matter, Professor SCHÄFER may be too dogmatic, but he is not necessarily attacking religion. Life is not for him a special creation at a particular period of the world's history by the hand of GOD. It must have come about naturally through some kind of chemical combination among inorganic substances, and is probably still taking place in our midst to-day, though we cannot observe the process going on. The first forms of life are probably quite invisible even to the strongest microscope. We must not expect to observe them, or to watch their emergence from the inorganic into the organic. He laughs at those investigators who, having sterilised an organic mixture and sealed it up, proclaim triumphantly that no life henceforth is ever discovered within it. That is to him no proof that life cannot be formed out of chemical combinations. In the first place, he urges that we should not be able to observe it even if it were there, since it would be almost infinitely minute; and in the second place, such a sterilised artificial mixture is the last place where we should expect life to be naturally created. But he believes that in the crucible of Nature, under the ordinary conditions not interfered with by man, the inorganic is continually passing into the organic, life coming from the lifeless, and preparing to evolve by imperceptible stages into ever higher and higher forms.

This theory may or may not be true. It is certainly not proved by scientific observation, and some humility and doubt are desirable in speaking of such a theory. But that the so-called organic can evolve out of the so-called inorganic, that life can come from what is known as lifeless,

that GOD did not suddenly intervene in the midst of the evolution of the world and create life by a fiat of His will, this theory is not incompatible with religion, or with a reverence for life, or with a belief in the reality of spiritual things. There is no reason for religious men and women to feel as if the foundations of faith in GOD were threatened. It presents no greater difficulty for religion than the belief that man has evolved from the ape; or than the fact that any man, with all his love and thought and will, begins his physical existence as a fertilised ovum. It would simply mean, if proved, that what we call the inorganic or matter is a great deal more wonderful and full of potentialities than we had supposed. Latent in what we sometimes call dead matter was all this complex, marvellous, infinitely varying life which we see about us in the world to-day. It does not make life less wonderful to say that it evolves out of the inorganic. It makes what we call the inorganic more wonderful. It makes us feel that from the beginning, in what seemed most lifeless, most material, most inert, there was something more than matter. It fills the Universe with life, instead of confining life to one place or period, and calling in GOD to rectify an omission or to supply a want.

That which is to be disliked in the Presidential Address of Professor SCHÄFER, apart from an excessive dogmatism, is not his theory of the origin of life, but a certain materialistic temper. There is no sense of wonder, no perception of the presence of a Power beyond our capacity to understand, no deep feeling of mystery. We must go to physicists like Sir OLIVER LODGE, or Lord KELVIN, or Professor THOMPSON, if we would be made to feel the mystery of matter. The biologist, like Professor SCHÄFER, starts with the conception of matter as something dead and understood; and then, out of combinations of that uninteresting and commonplace substance he thinks he finds the origin of life. The great physicists know that what we call matter is not commonplace or uninteresting, or completely understood. He feels it is infinitely wonderful, that there is something within and behind it which passes his comprehension. Matter to such men has in it an element of the spiritual and the divine. To tell him that life comes from matter does not degrade life. It merely adds to the mystery of matter, and to his sense of the wonder and the greatness of the Universe.

There are some, no doubt, who feel what perhaps Professor SCHÄFER suggests, that if three dead atoms coming together produce life, then life is nothing, or at any rate only a momentary result of a fortuitous combination. BROWNING replies to this scepticism in another connection when he wrote of Music in "Abt Vogler":—

But here is the finger of GOD, a flash of the will that can,

Existent behind all laws, that made them and lo they are :
 And I know not if save in this such gift
 be allowed to man,
 That out of three sounds he forms not a
 fourth sound, but a star.

If the theory of life arising out of chemical combinations be true, then we have what BROWNING wrote of with regard to music. Out of the combination of three atoms emerges not a fourth atom, but a star, a something new, a something in which they find their fulfilment; and as BROWNING in his mystical and noble way believed in the permanence and reality of that star of music created out of the combination of sounds, so in a deeper, fuller way we may believe in the permanence and reality of that star of life arising out of fulfilling the purposes of the causes which were necessary for its emergence. The causes become more wonderful the more you realise what they are able to produce. The creation itself does not become one whit less wonderful because you realise the conditions under which it arises. No musician's joy or reverence is in the least disturbed by recognising the physical conditions of the music. He may cry with BENEDICT, "Is it not strange that sheep's guts should hale souls out of men's bodies?" But the very strangeness of the fact deepens his sense of awe and mystery.

Religion need not be afraid of any facts or explanations. Science has nothing to say, and can have nothing to say, which will destroy the realities of the spirit. Rather we ought to welcome with joy and confidence all sincere pursuit of truth, all delicate observation, all wise thought and patient investigation and careful reasoning. The more we know of the Universe, the more wonderful it grows in its least as in its largest parts. That which Religion has to condemn is the materialistic temper which thinks it understands everything, which finds no cause for infinite wonder, and which imagines in its folly that it has banished mystery from life. The more the wise man knows the more he wonders. He feels himself through his increasing knowledge ever moving into deeper and grander mysteries. Wonder is very different from bewilderment. The bewildered man is in confusion, and has no confidence in the meaning of life. The man who wonders does not understand, but simply feels that the things beyond his understanding are great and divine.

There is a fine sentence in one of Lady GREGORY's stories of old Irish legends in "Gods and Fighting Men." One of the heroes, in whose presence strange things are happening, says, "I think I could find good sense in your meanings if I could understand them." The hero, whether in science or in life, finds himself in the presence of many marvels which he doesn't understand. He observes and reasons to the uttermost, but he feels there is something which his observation and his reason cannot explain; and, at the same time, through his wonder he feels that "there is good sense in your meanings if I could understand them." They are not foolish tricks, they are not mean, petty, and sordid arrangements. That is the confidence which springs out of a deep feeling of the

mystery of things, that is the soul of the mystic. I don't understand it all. The more I observe and reason, the more convinced I become that much is beyond me, that life, and thought, and the Universe cannot be completely explained. The more I explain the more remains to be explained. Wonder grows with knowledge; but if I could understand I should find good meanings, better and more sublime, the more I penetrate into the reality of things.

Science rightly treated is not the enemy of religion, it is one aspect of religion. It is the patient, selfless, devoted search for truth in the spirit of a trusting, wondering child. It grows more reverential towards the Universe the more it knows and feels. It ends, as the old physician and mystic, Sir THOMAS BROWNE, used to say he loved to end, in an "O Altitudo!" "O the depth of the riches both of the wisdom and the knowledge of God. How unsearchable are his judgments, and His ways past finding out." H. G.

LIFE, RELIGION & AFFAIRS.

HYMNS AND THEIR WRITERS.

II.

"O Love that wilt not let me go."

—George Matheson.

GEORGE MATHESON wrote many hymns and many books, but it is not unlikely that, when all else that he wrote is forgotten, he will be remembered in the communion of the Christian Church for this one hymn, which stands unmistakably among the best and most beautiful of modern times for the depth of its feeling and its lyric utterance of a genuine religious experience.

Matheson was essentially a modern man, as thinker and as teacher in the church. A native of Glasgow, the child of parents who came from the Highlands, born into the fellowship of the Church of Scotland in 1842, the year before the disruption, he gave himself to its ministry, and when he came to his full maturity gained for himself a position of real eminence as a progressive and enlightened teacher.

"Broad positive" is the phrase used by his biographer to describe his position. Early in his ministry he broke away from the strict orthodoxy of his bringing up, and passed through deep waters of doubt and unbelief, but then through the new interpretation of a spiritual philosophy found his way back to firm foundations and the essential truths of the Christian faith.

It was an astonishment to many who were familiar with his writings, and even to many when for the first time they heard him preach, to learn that Matheson from the beginning of his ministry was practically a blind man, and so remained to the end. From boyhood his sight had been defective, and it gradually failed, so that by the time he went to college he was dependent on others for all his reading. He was no stranger to the

glory and beauty of the world, but the vision gradually faded from his outward sight, till all that was left him was the power to distinguish between darkness and light. He was practically blind and had to be led about. When he preached he had to know the hymns and lessons by heart, and his sermons too, until early in his career he gave up writing sermons, and in preparation only made a few notes and then preached freely and straight from the heart. It was a bitter struggle he went through when, as a young man, he realised that his sight could not be saved, for he had an eager zest for life and a poet's joy in all beautiful things; but he went through the conflict and found his peace simply in submission to the fact that it was God's will for him.

Matheson was a brilliant boy at school and college, especially in his essays and speeches in debate, and when he began to preach he quickly made his mark; with the utmost courage and perseverance he faced all the difficulties inherent in his lack of sight, and proved himself an indefatigable pastor as well as preacher; and he was always a student, doing his reading and writing through the help of secretaries and other friends. He had the happiness of the life-long companionship and devoted care of an elder sister. After a year as assistant in the city church in Glasgow, in which he had been brought up, he became in 1863 minister of Inellan, a beautiful summer resort on the western shore of the Firth of Clyde, on the mainland north of Rothesay and Bute. It was to a dependent church that he went, included in the parish of Dunoon; but under his ministry it so prospered that in a few years Inellan was made into an independent parish. In the autumn of 1885 he preached before Queen Victoria in Crathie Church, and next year removed to Edinburgh, where at St. Bernard's he ministered for another thirteen years, until his retirement from active service. He had still eight years to live, and to the end continued his work as a writer of books. His first publication was in 1874, after he had been six years at Inellan, a volume entitled "Aids to the study of German Theology," and three years later came two large volumes on the "Growth of the Spirit of Christianity," for which he received the degree of D.D. from Edinburgh University. "Natural Elements of Revealed Theology"; "Can the Old Faith live with the New? The Problem of Evolution and Revelation"; "The Spiritual Development of St. Paul"; "Studies of the Portrait of Christ," in two volumes—these are the titles of some of the chief of his books, and he was also the author of a number of very popular books of devotion, "Words by the Wayside," "Thoughts for Life's Journey," and others, as well as of many articles in the magazines.

"His face was turned with eager welcome towards the new light," writes his biographer, "and his strong brain was busy in the work of reconstruction and reconciliation." His work, while fundamentally evangelical, was "modern, liberal, and original." One article of his appeared in the *Modern Review* under Armstrong's editorship. Matheson un-

doubtedly had in his own generation a far-reaching influence for good, by no means expended yet. It was in 1906 that he died.

Such was the author of the hymn, "O Love that wilt not let me go." It was written in 1882, when he was forty years of age, in the year of the publication of his first devotional book. He himself told the story of its origin:—

"My hymn was composed in the manse of Inellan on the evening of June 6, 1882. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying over night in Glasgow. Something had happened to me, which was known only to myself, and which caused me the most severe mental suffering. The hymn was the fruit of that suffering. It was the quickest piece of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction; The Hymnal Committee of the Church of Scotland desired the change of one word. I had written originally: 'I climbed the rainbow in the rain.' They objected to the word 'climb' and I put 'trace.'"

Thus, except for the alteration of that one word, the hymn was born spontaneously, as it were, out of Matheson's heart, in that hour of painful stress. We do not know what the thing was that had happened to him, but these verses remain to testify to the habitual spirit of his life, which could thus find expression in the trust and love which overcame the pain.

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

The man, who is a living soul, is compassed about by the Ocean of life, the waves of which flow over him and penetrate his being, not to overwhelm, but to renew and sustain; it is for new birth into fuller life and deeper trust. He knows that his life is not his own. He has made the great surrender to that other Power that upholds him, and becomes aware of the tenderness of the enfolding Presence. His weariness he rests on that other Strength; his pain he can endure, and submitting to privation and suffering, finds beneath it all the growing sense of peace and the deeper blessedness. It is God who holds him in life, God, who is Love Eternal. So there comes to him something of that vision which was granted to George Fox, when knowledge of all the evil in the world threatened to overwhelm his soul, and he saw that while there was indeed an ocean of darkness and death, there was yet an infinite ocean of light and love, that flowed over the ocean of darkness.

O Light, that followest all my way,
I yield my flickering torch to Thee,
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

The light of that vision is there to refresh his heart, to renew his courage and hope. God, in His perfect love, is the light upon his way; and the trustful heart knows that whatever may have to be endured, there must come the dawning of the perfect day. The suffering and surrendered will knows the promise, for love suffers willingly for others, and proves itself stronger than death. We cannot choose the pain, but we can trust the Divine purpose in it.

A man will give his life for his friend, and through the shadow of death, and the storm that beats upon the soul, he will see the light breaking in glorious joy. That is the secret of the diviner life.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms
red
Life that shall endless be.

The suffering is accepted, in fellowship with Christ's sufferings, and in his spirit of surrender, of which the great symbol is the cross. Whatever was the desire or the hope in the glory of life, it is given up and the pain is endured, because that is God's will, and in that surrender His love is proved to be all-sufficient for the richer, fuller life. Matheson's hymn has the greater power of appeal from the mystic touch of the imagery of the last verse. The old thought of the blood of the sacrifice passes into the poet's vision of perfect love, given in self-sacrifice, the emblem of which, as we see it in the pictures of Rossetti and Burne Jones, is the red blossom of lovely flowers. Whatever is grievous in the cross is covered over with these emblems of love and life. The love that we know, and know most perfectly in pure self-sacrifice, rises for us out of the ocean depths of the exhaustless life and love of God.

V. D. D.

THE MORAL EDUCATION CONGRESS.

Some Impressions of the Meetings at The Hague.

MR. F. J. GOULD has already contributed to these columns an article summarising in graphic form the proceedings of the Second International Moral Education Congress held at The Hague at the end of last month. Looking back upon the Congress from a little distance I propose to endeavour to convey the main impressions it has left upon my mind.

In the first place, since the ultimate aim of these Congresses, is, I take it, the unification of the whole human race, and since the faith upon which they repose is that such unification is ultimately capable of accomplishment, no more fitting "local habitation" could have been discovered

for this Second Congress than the Dutch city of the "House in the Wood" where the Peace Palace is now rapidly nearing completion. Indeed, these Congresses deal with the question of International Peace in a subtler way than is usual in the procedure of Arbitration Courts, and endeavour to discover and reveal the bond which shall yet make all the "continents indissoluble."

It was excellent stage-craft, therefore, on the part of the Dutch Executive that the first speaker should have been a Mohammedan in the person of the Egyptian Minister of Public Instruction, whose *El Salam Alaikom*—"Peace be unto you"—fell upon the Congress as its first benediction. This appears to me to have been a fitter introduction to the Congress than even the finely-wrought and pregnant paper of Vice-Chancellor Sadler, which is given the first place in the printed volumes, and assigns to the Christian tradition of life and thought a unique place as a factor in Moral Education. For a Christian this is a tremendous fact: for a Mohammedan it has little relevancy.

Another significant fact of this Congress was that it was not a Christian who made the deepest impression on the audience but a Hindoo in the person of the Hon. Dr. Sarvadhikary, of the University of Calcutta. When Christians began expounding their conflicting aims and doctrines he rose and rebuked them. He had come to learn, he told us, lessons which he might carry back with him to his own countrymen. Our demarcations into the various sects of the Scribes and the Pharisees would help him not at all. This speaker received an ovation. The audience insisted on hearing him again at a later stage in the debates, and, finally, elected him the first Oriental member of the permanent executive.

There were dramatic moments. When the Hindoo rose and spake was one of them. Another was when M. Ferdinand Buisson, of the *école laïque*, in a fighting speech stated, without mincing matters, the generally prevailing conception in France of the lay school. The audience made it clear while his speech was in progress what wide gulfs yet remain to be bridged. However, the Belgian cleric had no less his turn on the platform, and no less his say, and, on the whole, it is remarkable that such diverse expressions of thought should have been so frankly set forward and that one should have been conscious all the time of a general good feeling prevailing.

But the Congress was passing through a crisis, nevertheless. It has passed through it successfully. After the First Congress at London in 1908 there were murmurings of the extremists of the lay school that it had been captured by the clericals. At a later stage, when The Hague was chosen as the seat of the Second Congress, the murmurs almost became a roar. A clerical party was in power in Holland. The clericals would have it all their own way! *Il n'en était rien*. Every school of thought found expression in the volumes of papers. Every kind of orator found his way to the platform. The utmost impartiality prevailed. There was no capturing either by the one side or by the other. And I

think the net result of this Second Congress is that all have learned that there is much more common ground for us to co-operate on than we deemed, and that we all have a greater desire to co-operate in future than we had before. It would have been a calamity had the lay school captured the Congress. It would have been an even greater calamity had the clericals captured it. It was necessary in the highest interests of the Congress that what I call roughly here the clericals and the lay should hold together. They have held. The victory is won.

On the whole, however, it should be stated that the lay point of view as exposed at this Congress met with a far more favourable acceptance than had been expected by the lay party itself. Indeed, I think it could be justly said to the credit of these Congresses that the lay party, by rubbing shoulders with the better representatives among the clericals, has lost a good deal of its crudity. And the clericals are learning, too. One expected the Dutch Calvinist, for example, a very rigid type, to have been much to the fore. He was well represented in the audience. But he put in very few appearances on the platform. I asked for some explanation of this remarkable phenomenon from my Dutch friends. They informed me that in the first place the Dutchman is reticent on religious matters in public debate. But they added that he was also somewhat taken off his feet by witnessing the novel spectacle of Rationalists no less serious and convinced than he was himself. It was a revelation to him. The puzzling psychology of this situation contributed largely, I understand, to keep him tongue-tied. If this be so, how large a lesson of charity the Congress must have conveyed to this particular type of mind peculiarly impenetrable to new ideas in the religious realm.

The Congress numbered some 900 members. Some 400 of these were Dutch, 150 French, 130 English, the other members hailing from Germany, Belgium, Austria, Hungary, Russia (over 50 from Russia), the United States of America, Scandinavia, Spain, Japan, China, India, Algeria, Egypt, and Peru. There are four published volumes of papers covering over 1,000 pages. Among the English contributors are Dr. Sadler, Professor Mackenzie, Professor Adamson, Dr. Saleeby, Dr. Stanton Coit, Mrs. Bramwell Booth, Dr. Hayward, Mr. F. J. Gould, and Mr. Gustav Spiller. Among contributors abroad the French are admirably represented by MM. Bouteux, Buisson, Delvelvé, Séailles, Bureau, Bonet-Maury and others. The five first were present at the Congress. Mr. F. J. Gould also gave a Demonstration Moral Lesson to a class of English children before a crowded audience of members of many nationalities, and probably proved thereby—if one is to judge by the splendid reception the Lesson obtained—more than all the debates that “one touch of nature makes the whole world kin.”

May I conclude my article with the two closing sentences of my own contribution to the papers at the Congress—“The child will in the long run prove to be our Reconciler. It is written that Christ set a little child in the midst of his wrangling disciples. If we of this Congress go and

do likewise and consider the child's needs rather than what in an inferior sense are our own, we shall have attained the Kingdom.”

HARROLD JOHNSON.

“AS SNOW IN SUMMER, AS RAIN IN HARVEST.”

I HAD asked him for something for our Harvest Festival. Last year he had given two beautiful sheaves of corn, and they had stood to the worshippers like two splendid poems fraught with a thousand suggestions of the wonder of God's world. One was of red wheat, a rich fawn; the other of the colour of the hair of the Blessed Damozel. The sloping field had been divided between these two cereals, and often as I glanced through my study window, my eyes had followed the path of the wandering wind as it swept over the waving plain, until plain and sky were lost in a haze of dream.

A glance at that field had seldom failed to awaken the racial memory of a myriad summers hidden in some unexplored crypt of my being, and fill me with ineffable emotions. And though I had kept my love secret, on the day of thanksgiving, two sheaves from the valley standing thick with corn had challenged my harvest message and made it a vain mouthing.

This year my farming acquaintance came empty-handed. No, not quite empty handed. In his hand were two stalks of wheat. And as he laid them on my desk his hand twitched in a nervous manner, unusual with him, and his mouth was set grimly. As I took up the two ears of wheat to examine them, he watched me closely. Out of every grain had shot a green shoot, and suspended to the base was a white rootlet covered with down. The cut corn had been so long in the fields awaiting dry days for the stacking, the rain had been so continuous and steadfast, that every seed had germinated. The gathering-in, the thrashing in the barn, the roasting, the miller's grindstone, the housewife's baking had all been made impossible. There was no bread in this corn. Man's need had been overleapt by the insistent call for growth. The cupboard may be empty, but Nature's endless process must go on. Those two disappointing ears were a symbol of the wretched summer season. They summed up the tragedy of farming. Luxuriant growth, full ears, bountifulness—but no fine weather for the harvesting. Hay rotting on the flooded meadows; potatoes honeycombed with slugs and wire worms; and the grain that was to be bread for the eater and seed for the sower, foiling the rational expectations of the patient and industrious husbandman. I looked up to my visitor's face. He had not yet spoken. His eyes had wandered to a page of “Hymns Ancient and Modern” that stood open on the small organ that solaces my hours of depression, and he was reading, under the motto, “Thou crownest the year with Thy goodness,” the following verse:—

To Thee, O Lord, our hearts we raise
In hymns of adoration,
To Thee bring sacrifice of praise
With shouts of exultation;
Bright robes of gold the fields adorn,
The hills with joy are ringing,
The valleys stand so thick with corn
That even they are singing.

A sarcastic smile made folds in his features. I had seen the look before. When Farmer Hopkin wants to be very nasty to the parson, he says “Your God.” The look that usually accompanies that expression now occupied his brow, mingled with a suggestion of bitter triumph. For I still held in my hand the blasted ears. Blasted? They were too painfully eloquent of a virile life; they shouted out their indecent message that next year's crops were assured. But what of this year? Farmer Hopkin has on several occasions arraigned my philosophy of life. He has not always been a farmer. He spent many years on the sea, saving every florin, for he meant to retire early, preferring *terra firma* to the marine poetry of motion and the “unploughed main.” But on the eve of realising his life's ambition, a building society in which he had invested all his earnings smashed up, and he lost everything. From that day he had ceased to believe in the goodness of God. He feels that all his abstinences, his asceticisms, his sacrifices were repudiated by Providence, laughed at and made before all men a scorn and a derision.

Abandoning the sea, instead of a life of leisure and rose-culture, he had to begin another life of hard labour on the soil. His vigour, his energy, his robust manliness remain with him as the reward of those years of self-denial. The parson makes tentative reference to these things when the two “spar and argufy.” It is the farmer who always begins. Beneath all his scepticism there is a real profound faith, the existence of which he would never acknowledge even to himself. But it manifests itself in the desire to put the parson on his mettle, in forcing him to vindicate “his God.” And to-day, the army of droughts, diseases, pests, moulds and noxious bacteria, which conclusively prove a devil to Spink, the boot-maker of our village, had an ally in Farmer Hopkin's wasted cornfield. The two comrades in unfaith were present at the harvest service. I felt something of the exhilaration of a prisoner on trial making his defence. The sermon can be put in a nutshell, Epictetus said it long ago: “This man invokes the gods to set him free from some troubles; let it be your petition that your mind may never put you upon such a wish. Another is very devout to prevent the loss of his son. But I would have you pray rather against the fear of losing him. Let this be the rule of your devotions.”

One lesson of a bad harvest may be the demonstration how easily the heroic mind can rise above loss and calamity, and how no vicissitude may be feared if severe enough to bid one thank the gods for his unconquerable soul. The stoic in Farmer Hopkin came out to meet this appeal, but Spink wagged his head in a superior way. When next I meet him, a new set of difficulties will have

to be faced. Upon the window sill of his workshop he keeps a few stalks of wheat in a glass bottle, "Answer that!" he will demand, pointing with a boot toward the sprouting ears, and I shall have to plead for time and leave the reply to next year's harvest. Shall not the Judge of all the earth do right? J. T. D.

LITERARY STUDIES.

ACONTIUS:

An Elizabethan Protester against the Narrowness of Creeds.

I.

HIS LIFE.

A CREED every man must have, a living belief by which he directs his path, the inward principle which is his life-force. But in giving expression to it, his creed tends to become hardened into forms that can no longer grow with himself, but become dead armour, which will press out his life unless he can throw them off.

The Sixteenth Century in Europe was a time of intensest energy, bursting through the outward forms of other days, in the effort to live a life of its own. In Protestantism it found visible expression, the very name being evidence of its determination to live life in its own way. But as soon as the energy began to die away and the consequent hardening of thought to set in once more, creeds of all kinds became the order of the day, with disastrous results both civil and religious. Devastating wars were the outcome of the clash of creed with creed, and intellectual and spiritual stagnation followed in their wake.

Here and there a voice crying in the wilderness was raised against this fatal tendency. One of the clearest and most forceful of these was that of Giacomo Aconzio, or as his name was latinised according to the custom of the day, Jacobus Acontius. He was born at Trent in the Tyrol about the beginning of the sixteenth century, and was educated for the law. He seems to have spent some years at an Italian Court; but owing to his religious views, was compelled to take refuge at Bâle in 1557, from whence, two years later, he found his way to England, a great rallying-place for Continental heretics at that time. Here his talents as an engineer were brought into play, and he seems to have been prolific in inventions of machines and furnaces of various kinds. For these he received in 1560 an annuity of £60 from the Government, as a set-off for the refusal to give him a patent for his inventions. He was made an English citizen in 1561, and undertook some important reclamation works in connection with low-lying lands along the Thames. In 1564 he dedicated to the Earl of Leicester a treatise on the use and study of history, which is still in manuscript at the Record Office. While in London he naturally belonged to the Strangers' Church in Austin Friars; but, together with its minister, Andrew Hamstedius, he was expelled by

Bishop Grindall, and forbidden the sacrament, on a charge of heresy.

In 1565 he published the book which made him famous, the "Stratagemata Satanae," which was printed at Bâle by his old Italian publisher and friend, Peter Perna. The last notice of him is in connection with a letter written by him as a reply to a charge of Sabellianism, which is dated June 6, 1566. He probably died shortly after this date, and some years later the Queen's Master of Italian published one of his remains on "The Fear of God."

II.

HIS INFLUENCE.

His great work, "Satan's Stratagems," had a curious history and a wide influence in its day, though now long forgotten. It does not seem to have attracted much attention for some generations after its appearance; but during the reign of Charles I. it appears to have powerfully influenced men of the first rank. An Oxford edition of the original Latin was published in 1631. Cheynell (so famous for the way in which he officiated at Chillingworth's funeral) asserts "that Acontius was new printed in Oxford by Doctour Potter's bookbinder, Creature I might say, if I did affect the language of the times." He thinks they might as well have printed Bonsinius, for they were "both sneaking Socinians, they followed Socinus just as Nicodemus followed Christ, by stealth and in the dark." "Acontius and the Socinians," he says, "thought nothing else Fundamental but obedience to Christ's precepts; men might deny the Godhead of Jesus Christ, and almost any Article of the Christian Faith, and yet be Christians good enough in their conceit." He thinks Acontius' book might well be called the Stratagems of Satan; but, he adds, "Sorry I am that Doctour Potter should be thought to have a hand in publishing of it, that it was known in Oxford by the name of Doctour Potter's Stratagems." Dr. Potter was the Provost of Queen's College from 1626 to the triumph of the Parliament, and was Vice-Chancellor of the University in 1640. He became involved in a controversy with the Jesuit Knott, which Chillingworth undertook for him. In connection with this dispute, Chillingworth wrote his famous book, "The Religion of Protestants."

Chillingworth appears to have been powerfully influenced by the liberal tone of Acontius' book. In his celebrated denunciation of the creeds which men imposed on their fellows, "under the equal penalty of death and damnation," and the "persecuting, burning, cursing, damning of men for not subscribing to the words of men as the words of God," he says, "This perswasion is no singularity of mine, but the doctrine which I have learn't from Divines of great learning and judgment. Let the reader be pleased to peruse the seaventh booke of Acontius de Stratag. Satanae, and Zanchius his last Oration delivered by him after the composing of the discord between him and Amerbachius, and he shall confess as much." Thus Potter, Chillingworth, and Acontius' "Stratagems" were evidently closely interwoven in their influences.

Another edition of the 1631 impression was issued at Oxford in 1650. But as Oxford was then under the full sway of the Parliamentarians, and with Cheynell's curses on the book ringing in their ears, it is strange that a second edition should have been required. It shows what a great hold it had gained on the Oxford mind.

But a learned audience was found insufficient, and an English translation of the first four books by the celebrated John Goodwin was published in London in 1648 under the title of "Satan's Stratagems, or the Devil's Cabinet Councel Discovered." Cheynell came into very close touch with this book, and has left a curious account of the manner in which it was treated by the Westminster Assembly, of which he was a member. In his energetic search after heresy, he brought Goodwin's book to the notice of this body, and a Committee was chosen to read it and report upon it. The Committee quickly "admired" that a member of the Assembly, in the person of Mr. Dury, should have recommended it in a letter which opens the book. Dury praises Acontius as an "excellent man," whose "excellency did lie in the depth and solidity of his judgment in everything; and in the piety and moderation of his spirit in Matters of Religion." He further points to the subtlety of Satan, who makes every truth a matter of strife; but Acontius had discovered his aim, and had warned his generation faithfully. A book of this nature would be very useful in such troubled times, when it was so hard to fight against the whole current of the age, "and that strongly and irresistibly (as in his age Acontius did)." He therefore thanks the translator for the pains he had taken in rendering into English "this excellent piece of Learning."

According to Cheynell, the Committee asked that Dury should be added to their number, but according to the Minutes of the Assembly, he was on it from the beginning, and the Committee was enlarged some days later by the addition of four more names. When Dury was brought face to face with his fellow-members, he does not appear to have fought against the current of the age quite as bravely as Acontius, for he immediately promised a retraction as public as the recommendation he had given, alleging as his excuse that "he clearly saw that they had practised upon his passionate love of peace." Upon this the Committee reported to the Assembly through Cheynell, who informs us that he "discoursed somewhat affectionately and freely, according to the weight and moment of the Point in Question." The finding of the Assembly was colourless, for it resolved that "The Assembly do return thanks to the Committee, particularly to the reverend brother for the pains taken therein, and that if he himself or any other of the Committee shall as from themselves publish any [thing] for the vindication of the truth and discovering the danger in that book, it will be acceptable to the Assembly," upon which they proceeded to debate proofs of the Shorter Catechism. From the terms of the resolution, it would seem to have been almost a Committee of one, and the Assembly was evidently not prepared to take the responsibility of anything written on the subject, knowing

probably that Cheynell would rush immediately into print over the matter.

Dury's letter, which accompanies John Goodwin's as a preface to the English translation, is addressed to Samuel Hartlib. Hartlib was a great friend of Milton. He was the son of a Polish merchant in Prussia, who married the daughter of an English merchant at Dantzic. Though nominally himself a merchant, he was really a philanthropist and educational expert, and to him Milton dedicated his *Treatise on Education*. Dury seems to suggest that Hartlib was in some way responsible for the translation of Acontius' work, as Dury intreats him to convey his "love and service," together with his thanks, to the friends who had taken the profitable pains to translate it into English. Thus Milton also, as a friend of Hartlib, would seem likely to have come within the charmed circle of Acontius' influence.

In the article on Acontius in Wallace's "Antitrinitarian Biography," a writer is quoted who affirms "that some of the finest passages of Milton's 'Areopagitica' may be traced to Acontius." This is somewhat exaggerated, if literally meant, but the spirit of the "Areopagitica" is very similar to that of "Satan's Stratagems." Both were in favour of freedom, the Elizabethan engineer of the easing of the conscience from the bonds of fettering creeds, and the Puritan poet of the releasing of the world of letters from the weight of a literary despotism. Their aim was one, and as Milton may well have been familiar with Acontius' book, as every well-educated Englishman of the time would be, it is quite possible that some of his inspiration may have come from that source. For instance, in Milton's well-known description of London as the armoury of liberty, he scorns "these fantastic terrors of sect and schism." What some lamented he rejoiced at, and rather praised men for taking once more into their own hands the care of their religion. "A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences to joyn and unite in one generall and brotherly search after Truth, could we but foregoe this Prelaticall tradition of crowding free consciences and Christian liberties into canons and precepts of men." In the same strain the older man had said (adopting Goodwin's translation): "Let us abandon bad language, scoffs, contempt; so wil it certainly fall out, that such as err shal at length be brought to acknowledg the Truth. . . Do but consider when as our Lord says, *Come unto Me all ye that labour and are heavy laden, and I wil give you ease*; Shal any man be so fool-hardy, as to dare to pul him that is coming, and of his own head say to him: Oh! do you hear, it wil be in vain for you to go unto Christ, who do not believe this or that point? Who art thou that wilt hinder another man's servant from coming at his Master's call? With what confidence takest thou upon thee to divine at the wil of God, not being very clearly manifested unto thee."

Again Milton gives the good advice that "if the men be erroneous who appear to be the leading schismatics, what withholds us but our sloth, our self-will, and distrust in the right cause, that we do

not give them gentle meetings and gentle dismissions, that we debate not and examin the matter throughly with liberrall and frequent audience?" This prime requisite of the rational spirit Acontius had already emphasised, when he said, "Neither shalt thou ever be able to any purpose to weaken a false assertion, unless thou first understand what it is; now he that does not with attention and patience listen, that does not suspend his judgment til the defendant have finished his discourse, cannot sufficiently understand what it is which he affirms, but whiles at every word spoke, he wil be divining at the other's meaning, and suffers his judgment to out-run his adversarie's words, he shal not confute his arguments, but those which by his own rashness and false interpretation he hath feigned to himself."

J. H. M. NOLAN.

(To be continued next week.)

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DEATH AND SURVIVAL.

SIR,—As the longest letter in last week's INQUIRER charges me with dogmatism, I desire to say a few words on that subject.

The charge is really extraordinary, for two reasons; one being that I did not offer any opinion on the subject at issue! The other is that your correspondent's letter is a flagrant example of that dogmatism which I deprecate. I probably said that, in the present state of our knowledge, we have no evidence for the dogma of the *endless* survival of human consciousness. In that case I was but quoting what THE INQUIRER had already said.

And what does your correspondent do to grapple with the question? He dismisses three rather promising lines of investigation. He says that he has a fourth method, but he does not disclose it! He vaguely hints that it is something like "the secret of a mother's love." But that secret is revealed to us by direct observation. It is involved in species-preservation; as when a blackbird attacks a cat, or a polar bear dies in defence of her cubs. But this method, as applied to *endless duration*, presents obvious difficulties; and, as your correspondent says, "I do not claim by any manner of means that it is conclusive." Yet he asserts the dogma with much unnecessary warmth. If that be not dogmatism, what is it? I may add that his remarks about the insanity of early man are not mine. Dogmatism is a mental defect, but it is not insanity.—Yours, &c.,

O. A. SHRUBSOLE.

Reading, September 16, 1912.

SIR,—I always read with great interest the discourses and discussions published in THE INQUIRER on the future life. The strong reasons which inspire our longing

for and hope of a survival beyond the tomb are ably set forth, but insufficient notice is taken of another side of the question. The chief cause of the growing disbelief in immortality is to be found in closer attention to the facts, or appearances, which point to a possible extinction of the soul. We have all observed cases in which physical accidents, disease, old age have more or less obliterated the mind. Our church in Brussels has just lost by death its oldest member. For several years his mind had been gradually failing, till at last only a very small spark remained, and during the final days unconsciousness was complete. What had the soul become? Questions of this sort often turn would-be believers into sorrowful doubters; and many would be very grateful to those who could help them seriously to overcome this difficulty. I confess I am among those who need help rather than among the helpers.—Yours, &c.,

JAMES HOCART.

Brussels, September 15, 1912.

SIR,—Mr. Howard concludes his letter published in your last issue with the salutary reminder that in discussing this question we are in the presence of problems so vast, in a universe so limitless and full of mysteries, that it behoves the inquirer to adopt a tone of reverence whether he can claim to hold a definite belief or not. We are, indeed, faced by tremendous difficulties and possibilities which only men and women of supreme faith and spiritual insight have ever been able to confront with any degree of confidence, but in considering this subject it should be remembered that, as Professor James pointed out, the evidence of the genius and the mystic, even when they exhibit signs of what seems to us abnormality, is just as valuable as that of the scientist who argues cautiously from observed facts and a materialistic basis. Some might even consider it *more* valuable, if Bergson is right about intuition, and if the genius and the mystic represent the highest level of human development, and are really mounting the last rung of the ladder of achievement which we slowly climb as our latent faculties, mental and spiritual, are gradually evolved and brought into play. This, of course, widens the field of discussion, and makes it impossible to avoid all those grounds for belief in a future life which are dealt with, for instance, in Myers' "Human Personality." I understand, though I have not read the book, that Prof. McDougall, in "Body and Mind," also throws considerable light on the problem of the soul, and arrives at conclusions which are of supreme importance, as coming from the scientific side, in support of the religious attitude which he did not set out to defend. In this connection I should like to mention Mrs. Besant's suggestive little book, "Theosophy and the New Psychology," which might almost be called a footnote to Professor James's great work on religious experiences. It sets up—in a manner the reverse of dogmatic—certain hypotheses which many may be unable to accept, such as the debateable one of pre-existence to which some of your correspondents have referred more or less indirectly; but the fabric of knowledge rests on hypotheses,

after all, and some of us desire nothing more earnestly than that those which are dealt with in this and other books on similar lines should be given the widest publicity, in order that they may be judged on their own merits like other theories, and treated with the respectful consideration which is usually accorded to the theories of scientific men. Whether they are endorsed or repudiated by the enlightened among us, it will be all to the good that those who hold them should learn how to defend them intelligently, and that those who do not may at least weigh the value of beliefs which are proving full of help and solace to many people.—Yours, &c.,

LAURA G. ACKROYD.

Brondesbury Park, N.W.,
September 17, 1912.

THE ABUSE OF LANGUAGE.

SIR,—Surely there must be philologists among your readers, who, acquainted not merely with the important highways of their province, but with its pleasant and quaint by-ways as well, could explain the origin of the constant interjection of that senseless word into low speech which was the topic of a short article in your issue of last week. I call it senseless because it is not merely not confined to “strong language,” but from the very frequency with which it is uttered, if from no other reason, is devoid of all strength, whilst the inappropriateness of its application suffices to show that it was not introduced with any regard for its expressiveness. Being senseless it is equally, and as a matter of simple consequence, harmless too, save in as much as it is an indication of lowliness comparable to the omission of the aspirate, which, fortunately one or two degrees less offensive to the ear and imagination, is characteristic of the same class of speakers and of a much larger class besides. Moreover, the insertion of the one being well nigh as frequent as the omission of the other, it is equally unnoticeable to the ears of those who are accustomed to such speech. I can remember, as I suppose many others can remember who were boys some thirty years ago, how a word to be placed at random before the name of any object, just as senseless as that one, though happily of a sound more innocent, acquired a temporary vogue at school. A somewhat similar symptom of youth or undeveloped intellect is recourse to slang, and the choice of comically inappropriate words which have gained a recognised value in the dialect of girls as well as boys—such as “awful” and “ripping.” It would be deplorable indeed if such undignified language were to usurp the place of noble speech among all grown men and women of the land—and, indeed, it seems to have been winning toleration in unexpected places during the past ten or fifteen years, so that one reads, for instance, in a School History of England “written for all boys and girls who are interested in the story of Great Britain and her Empire,” of a claimant to the throne being “quietly shoved aside”; but most boys and girls come to recognise it as one of the experiments that fail, and discontinue it as such under the refining

influences of advancing years. Taste is a thing that does not belong to birth; it can be acquired only by intercourse with those who are already cultured, whether in life or in their literature or art.—Yours, &c.,

EUSTACE THOMPSON.

Cairncastle, September 16, 1912.

JOHN POUNDS' HOME.

AN APPEAL BY THE NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SIR,—It is now fourteen years since the work of caring for and training the orphan and neglected children of Portsmouth streets, so nobly begun a century ago by John Pounds, was taken up in the same spirit of self-sacrificing devotion by Mary Rogers. The teaching of the three R's to ragged urchins was, on the part of the glorious old cobbler, a labour of love; and no less is this the case with the training of friendless girls in the duties of the home, now carried on in St. Simon's-road, Southsea, by Mrs. Rogers. An institution of this kind would seem to be especially needed in a town like Portsmouth, where there is great poverty among the families of the casual labourers at the docks, and constant distress in the homes; and yet where girls on leaving school have no wage-earning employment open to them, and are at the same time exposed to all the dangers unhappily abounding in a port, and a garrison town. It is just then that a helping hand held out may save them from these threatening evils; and when the helping hand can also enable them to learn the beauty and the use of “ordered household ways,” and so prepare them for womanly service in their own or others' homes, it is surely a work that claims our sympathy, and demands our help.

The call comes especially in this case to the members of our own group of Liberal Christian Churches, for Mrs. Rogers, being a Unitarian, like John Pounds, cannot unfortunately look for much support from orthodox sources. Her reports show that many of those belonging to our household of faith are already subscribers, or give help in other ways, without which the success attained would not be possible; but there must be many others who would be glad to join in this good work did they realise its needs. At the present moment there is a special need for extra help, as, after the wear and tear of years; the house requires repainting, the linen replenishing, &c.; and donations for this purpose are asked for by Mrs. Rogers; while further subscriptions would enable her to extend the work, which, valuable as it is, only touches the fringe of the great existing need.

The Committee feel that this definite piece of actual Social Service is one which may be commended to the members of the Union, and all other sympathisers, in the confident hope that each will make some effort, however small, to answer the appeal. The address of Mrs. Rogers is: John Pounds' House, St. Simon's-road, Southsea.

We are, on behalf of the Committee,
J. M. LLOYD THOMAS, *Chairman*.
CATHERINE GITTINS, } *Joint*
JOHN S. BURGESS, } *Hon. Secs.*

THE GUILD MOVEMENT.

SIR,—Permit us, through your columns, to call the attention of our ministerial brethren and the Churches generally to the Guild Movement at the beginning of another season for indoor work. From our experiences, and from the reports presented to our annual meetings, we know that the Guild has proved one of the most valuable agencies of our Church life, exercising an active and vitalising influence on all the other agencies. It organises the benevolent and philanthropic forces that ought to be found in every living Church. It unites its members in a common cause, and inspires them to kindly deeds and Christian graces. By providing a mid-week meeting it brings the members of our Churches into living sympathy with each other, while its devotional meetings, conducted usually by the members, fosters the religious spirit and leads to the realisation of our motto, “For God and the Good Life.” Inquiries continue to be made respecting the formation of a Guild and the aims and objects of Guild meetings. In response thereto we desire to say that the Council of our Guilds' Union will most gladly afford every help and assistance within its power in this direction by sending speakers to explain the principles and working of a Guild. As we say in our Triennial Report, the Guilds' Union may be compared to a bureau of information, and we invite inquiries and calls for service that may result in the organising of our young people more especially, and the utilising of all the energies and aspirations that make for the Christian ideal.—We are, in bonds of Christian fellowship,

W. H. LAMBELLE, President.

C. M. WRIGHT, Hon. Sec.

JOSEPH WOOD } Vice-Presidents.

J. J. WRIGHT }

H. P. GREG, Treasurer.

September 19, 1912.

LITERARY NOTES.

A NEW volume of theological essays by various members of the University of Oxford, edited by the Rev. B. H. Streeter, will be issued shortly by Messrs. Macmillan. It will be called “Foundations,” and is described as an attempt to state the essentials of Christianity in the terms of contemporary thought. The contributors will include the Rev. William Temple, Headmaster of Repton, the Rev. N. S. Talbot, Fellow of Balliol, the Rev. R. Brooke, Fellow of Merton, the Rev. R. G. Parsons, Principal of Wells Theological College, the Rev. A. E. J. Rawlinson, Tutor of Keble College, and Mr. W. H. Moberly, Fellow of Lincoln College.

* * *

MESSRS. MACMILLAN will also publish a Life of Francis Paget, D.D., the late Bishop of Oxford, by Stephen Paget and the Rev. J. M. C. Crum; Six Lectures on the Inns of Court and of Chancery, delivered in the Middle Temple Hall,

which will include two lectures by Dr. W. Blake Odgers, K.C.; a new edition thoroughly revised of Sir F. G. Kenyon's Handbook to the Textual Criticism of the New Testament; "The Immanence of God in Rabbinical Literature," by Dr. Abelson; the second series of Dr. Bernard Bosanquet's Gifford Lectures on "The Value and Destiny of the Individual"; and "Economic and Ethic," translated from the Italian of Benedetto Croce, being the second of the three volumes of Croce's "Philosophy of the Spirit."

* * *

MESSRS. HODDER & STOUGHTON announce among their forthcoming theological books "St Paul's Hymn of Love," by Prof. Harnack; "St. Paul in the Light of Religious and Social History," by Prof. Adolf Deissmann; "Puritanism in England," by Canon Hensley Henson; "The Psychology of the New Testament," by Mr. M. Scott Fletcher, with an introduction by Canon Rashdall; "The Principle of Authority in Relation to Certainty, Sanctity, and Society," by Principal Forsyth; and "The Preacher, his Life and Work," by the Rev. J. H. Jowett.

* * *

AMONG MESSRS. Hodder and Stoughton's other books are "Margaret Ethel Macdonald: a Memoir," by J. Ramsay Macdonald, M.P.; "Among Books Old and New, a Study of the Struggle between Paganism and Spiritual Idealism," by Dr. John Kelman, and "The Papyri Discovered at Elephantine," records of a Jewish Community in the Persian period, by Dr. Edward Meyer.

* * *

THE Oxford University Press announce a new edition of the late Canon Bigg's Bampton Lectures on "The Christian Platonists of Alexandria," edited by the Rev. F. E. Brightman. They will also issue in the Oxford English Texts Donne's Poetical Works, edited by H. J. C. Grierson, and the elaborate edition of Coleridge's Poetical Works which Mr. E. H. Coleridge has been preparing for a considerable time.

* * *

MESSRS. T. & T. CLARK's new books include "The Doctrine of the Person of Jesus Christ," by Professor H. R. Mackintosh—a new volume of the "International Theological Library"; "Eternal Life: A Study of its Implications and Applications," by Baron von Hügel; "The Sources of Religious Insight," by Professor Josiah Royce; "Primitive Christianity and its non-Jewish Sources," by Professor Carl Clemen, of Bonn; and the fifth volume of the "Encyclopædia of Religion and Ethics," which will bring the work down to Fichte.

* * *

MESSRS. CHATTO & WINDUS have in preparation a translation of Reinhart Dozy's "Histoire des Musalmans d'Espagne." The work has been carefully revised and annotated by Mr. F. G. Stokes, and where necessary relevant passages have been cited from more recent writers. They will also publish "The Poem-Book of the Gael," selected and edited by Miss Eleanor Hull. The volume will be adorned with initial letters and designs from Irish

manuscripts, and most of the translations are in English verse—many of them in the metre of the original poems.

* * *

IN "The Voice of One Crying," shortly to be published by A. & C. Black, Mrs. Gibson Cheyne, the author of many small volumes of lyric verse, has, for a time, put off her singing robes, and assumed the rough garb of the prophet. Not in her own person, but in that of an imaginary Son of Man, a servant of the Lord, she surveys the different classes of mankind, and seeks to stir up the dull and encourage the down-cast. The pieces in the volume are in lines of irregular length, and are poetry rather in spirit than in form. The rules of metre and rhyme would have hindered that unsparring veracity which is essential to prophecy.

* * *

PROF. T. K. CHEYNE's new book "Mines of Isaiah Re-explored," which Messrs. A. & C. Black are publishing, is an original contribution to the study of the "Later Isaiah." It is shown that the current views of the "Liberation of the Jewish exiles need much rectification," and that the "Liberator" was not the Persian King Cyrus, but a successful North Arabian adventurer.

PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK:—A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi, and Jonah: H. G. Mitchell, D.D., J. M. P. Smith, Ph.D., Julius A. Bewer, Ph.D. 12s.

MESSRS. CASSELL & CO., LTD.:—Morals and Brain: Sir Thomas Clouston, M.D., LL.D. 6d. net. Religion and Race Regeneration: The Rev. F. B. Meyer, D.D. 6d. net. Literature, the Word of Life or Death: Canon Barry, D.D. 6d. net.

MESSRS. DUCKWORTH & CO.:—Parallel Paths, a Study of Biology, Ethics, and Art: T. W. Rolleston. 2s. 6d. net.

MESSRS. DENT & SONS:—Everyman Library. 1s. net:—Thesaurus of English Words and Phrases, P. M. Roget, vols. i. ii.; Three Comedies, Björnstjerne Björnson; The Life and Adventures of Audubon the Naturalist, R. Buchanan; Poems and Translations, Dante Gabriel Rossetti; Apologia Pro Vita Sua, J. H. Newman; Divine Love and Wisdom, E. Swedenborg; Anna Karenina, Count Leo Tolstoi, vols. i. ii.; Letters from an American Farmer, H. St. John Crevecoeur; A Dictionary of Non-Classical Mythology, M. Edwards and L. Spence; Cobbett's Rural Rides, edited by Edward Thomas, vols. i. ii.

CAMBRIDGE UNIVERSITY PRESS:—Cambridge Bible, Ecclesiasticus. 6s. net.

MESSRS. CHAPMAN & HALL, LTD.:—O Soul of Mine! James Rhoades. 1s. net.

THE BRITISH AND FOREIGN BIBLE SOCIETY:—More Golden than Gold.

MESSRS. HODDER & STOUGHTON:—Marriage, its Ethic and Religion: The Rev. Principal P. T. Forsyth, M.A., D.D. 2s. 6d. net. The Mind of a Master Builder: The Rev. H. B. Durrant, M.A. 2s. 6d. net. The Psychology of the New Testament: M. Scott Fletcher, M.A., B.Litt. 6s.

MESSRS. LONGMANS, GREEN & CO.:—Civilisation at the Cross Roads: J. N. Figgis. 5s. net.

MESSRS. G. P. PUTNAM'S SONS:—Love and Ethic: Ellen Key. 1s. net.

MR. FISHER UNWIN:—Malta and the Mediterranean Race: R. N. Bradley. 8s. 6d. net.

FOR THE CHILDREN.

ORDER.

II.

ONCE upon a time, many years ago, two little sisters were sitting, subdued and lonesome, on a winter's evening in what was known as the Big Parlour of their country home. They were quite alone. Father was away on business; there was a new cook with whom they were shy; and Mother was upstairs with baby, who was very ill. There were no hospital nurses to be had then; when anyone fell sick there was just Mother to mind them. It was a matter of course for these little girls to be left to mind, not only themselves, but the house, too, for Mother. To be sure, Ruth must have been seven then—quite responsible, Betty, who was younger, thought.

Upstairs the Mother, too, was lonely as well as weary and sad. Father was to return that evening. It would be a melancholy house if she could not leave Baby to have some kind of welcome ready for him. But that seemed out of the question.

I must tell you what the Big Parlour was like; a big, bare room, with just the necessary furniture and no more; no photographs or extras of any kind. Pleasant, very, of a sunshiny morning, and very cosy at night; that is, when Father and Mother were there. But now, with just those two little white-pinafores figures . . . ! And the only light was from two heavy old silver branches, holding candles of home manufacture; no lamps, let alone gas or electric light. The candles illuminated the big mahogany table upon which they were placed, but left the corners of the room dim and shadowy. Outside, snow was falling and making the world a very eerie place indeed.

The children had their supper, and then the things were carried away, and there seemed nothing more to do. They had played with their dolls, and pasted pictures in scrap-books, but were tired of both. And such a litter as there was. Cut papers, paste and scissors; dolls and their clothes lying about everywhere! Betty sat on the hearthrug and began knocking with the poker at the turf fire. The sparks flew merrily up the wide chimney, and looked bright and cheery. But it also caused the white ashes to drop about the hearth.

"That's making a mess!" said Ruth.

Betty dropped the poker and began to cry!

"It's so lonely!" she said, "I wish Mother would come down!" Ruth wished that too, but she said nothing for a bit. She was looking round the room with its air of neglect, everything slipshod. A bright idea struck her.

"Mother can't leave Baby," she said, "but I'll tell you what, Betty! Let's play that she is coming down, and let's just think what she'd like to see when she came in. I know! She hates seeing this room in a litter . . . Let's tidy up. . . ." "Yes, let's!" said Betty, who, indeed, almost always agreed with what Ruth said.

So the little girls set to work very briskly. They pushed the heavy horse-hair covered

chairs back against the wall into their places. They closed the shutters and drew the thick crimson curtains quite across the windows, so as to shut out even the idea of the cold, silent snow. They cleared away everything they had had of doll-ware and scrap-book treasures. They swept the hearth quite clean of the fluffy ashes that Betty had scattered there. They . . . but you'll have to imagine for yourselves all the other things Ruth and Betty did! I can't remember any more. And then they went softly upstairs and washed faces and hands, and tidied their hair. It was the fashion then to wear it in plaits, one at each side, tied with ribbon; Ruth thought the play would be more real if they took out their Sunday ribbons, they were blue, and very pretty. So busy were they, and so careful, speaking only in whispers, that they never heard sounds that might have warned them! To be sure, the wheels were deadened by the snow as Father drove up to the door. But neither did they hear the *swish-swish* of soft skirts that meant Mother running down herself to let Father in. And he and she had just gone into the Big Parlour, and were standing by the fire, and it was, . . . "You must be very cold, dear!" and then, "What matter, if the child is better."

"Yes, yes! he's in such a sound sleep, that I just left him to see you. . ."

And then in crept the little sisters, still very careful to make no noise.

Well, what a surprise it was! What a play they had had, and here it had come true! Mother *had* come down, and not only that, but Father was there . . . and they expecting nothing but the empty room they had just left.

They almost screamed with joy, as they rushed forward. In a moment Betty was on Father's broad shoulders, hugging him and petting his cold face. And Ruth was in Mother's arms, close to her tender heart.

"My good little girls!" Mother said. "What put it into your heads to do all this? Nothing forgotten that I meant to do myself. . . Father's slipper toasting for him . . . and my chair and the comfy footstool ready."

"Sit in it, Mother, do!" begged Ruth; and that was done, and Ruth wasn't a bit too big to be taken on Mother's lap. Then Mother had to tell again about Baby and how much better he was, so that she could leave him with Nurse. . . How happy they all were, in that old, shabby Big Parlour. And why?

Well, of course, the main thing to be thankful for was that Baby was better! But, in addition, Mother's heart was gladdened by the signs she saw of the loving thought of her little daughters. She was very orderly herself; and now, exhausted as she was, body, and mind, by the days and nights of anxious watching by Baby, it was like comfort to her to have that neat, cosy Big Parlour to rest in. She sighed with satisfaction as she saw, too, that the children had made themselves tidy as well as the room. Ruth and Betty never forgot that evening, and the pleasure their efforts after Order had given to the dear Mother.

This is only a very little story to tell, you will say! Yes, but as I reminded

you before, it is the little things that matter. Tidiness is only a small virtue, you think, but to practise it means getting a habit that will help you very much. No one can tell the extra work people have who are not orderly in their ways; the lost papers, the mislaid gloves and pins. It is endless, the confusion that is caused by the want of this small virtue.

But besides this, Order really *is* Heaven's first law. Nothing, to one who does not know, could seem more irregular than the stars that shine in their countless myriads down upon our earth. Yet each has its appointed place, and time to rise and set. Nothing in God's world is without rule. Music, beautiful and varied as it is, obeys strict laws. And we, too, have laws which we should regard if we wish to be true children of the Father who placed us here, and has given us these laws for our help and guidance.

K. F. P.

MEETINGS AND SOCIETIES

A REFERENDUM ON RELIGION.

AN INTERNATIONAL SYMPOSIUM.

THE editorial board of the *Cænobium*, the able international Review devoted to the interests of the liberal movement in religion, is conducting an interesting inquiry into religious experience and belief by means of a referendum. The following *Questionnaire* has been issued, and we have been requested to submit it to the consideration of our readers. If any of them desire to take part in the Symposium by replying to all or some of the questions answers should be forwarded without delay to the *Cænobium*, Lugano, Switzerland.

LIST OF QUERIES.

(1) Do you distinguish between *religion* and *religions*, between the religious spirit common to all mankind in various degrees, and the denominational spirit which is confined to the dogmas of a particular creed? In which of these two senses will you use the word religion in your contribution to this inquiry?

(2) Does God occupy a place in your thoughts? If so, how do you conceive God? What does this word correspond to in your mind? What do you think about *prayer*?

(3) What do you understand by religious sentiment? If you consider it necessary, or at least useful, what means do you think most indicated or best adapted to promote it, strengthen it, keep it pure? Under what circumstances have you experienced religious emotions, and to what categories or what degrees of emotion do you think the word *religious* most particularly applies?

(4) Does the problem of a future life occupy your mind? Do you conceive a survival of personality after death? If so, do you understand it in the figurative sense of the repercussion of your deeds, or in the metaphysical sense of a reality beyond the grave?

(5) What relation is there, according to you, between religion and dogma? Is the one the condition of the other? And what do you understand by dogma?

(6) Can belief and science be reconciled? If so, how do you conceive such a conciliation?

(7) Do you consider morality independent of religion, or not? What place has the idea of a *sanction* in your moral life? Do you admit the terms sin and redemption? Are you convinced of the reality of evil in the sense of a power opposed to good? Do you believe in necessity and the possibility of conquering evil by our own efforts or by the help of others?

(8) Do you think that a school without God can truly fulfil its educational purpose? Is the lay school—or, which is practically the same, the school without confessionistic inspiration—not as well fitted for its educational mission as the denominational school? In this case, what would you substitute for the missing religious element? And if, on the other hand, you consider a religious spirit necessary, or at least useful, to what minimum do you think religious forms could be reduced, so that religious inspiration was not made too vague or insufficient?

(9) Have you preserved undiminished the faith of your childhood? If not, at what age and under what circumstances have you cut yourself off from the traditional religious confession, which we presume was that of your youth? What effect has this severance had on your sentiments, on your thoughts, on your conduct?

(10) Do you approve of relations between State and Church, and what do you conceive these should be?

NATIONAL HOME-READING UNION.

THE following statement of the aims of the National Home-Reading Union, and its opportunities of study during the coming season, has been issued by the Bishop of Hereford, Chairman of the Council, and Mr. J. W. Mackail, Chairman of the Executive Committee:—

Every year the output of books is increasing, and it becomes more difficult for persons who have not much time at their disposal to arrange their reading so that it shall be interesting and instructive. It may be of interest to your readers to hear of a society which gives the needed guidance, and also provides a means of promoting social intercourse.

The National Home-Reading Union was founded twenty-three years ago to guide readers of all ages and classes in their choice and use of books. The Council secures the help of experts in drawing up lists of books in various subjects graded in difficulty to suit all kinds of readers. In the magazine issued to members each month hints are given as to the way in which the books should be read, so as to yield the greatest pleasure and profit, in connection with a series of articles on the authors and their work. Tutorial help is offered, and questions are set which enable the reader to test the soundness of his knowledge of the subject. Members are encouraged to read in "Circles" formed for the purpose of mutual stimulus and

help, and are united together in a great Reading Guild.

Some of the subjects selected for special study during the present winter are: India, Italy, Wordsworth and Coleridge, Ireland, Great Musicians, French Literature, Early Italian Art, the Open Air, the Bible as Literature, Jeremiah, Charities and their Administration, the Child at home, Dante (for beginners), Simple Biographical Studies, Founders of the Empire, Australia, the Study of Words, and General Literature.

Anyone may join the Union on payment of the small subscription (varying from 1s. to 4s.) which admits to membership in the different courses.

Full information about the courses, the formation of Reading Circles, &c., will gladly be given by the secretary of the Union, 12, York-buildings, Adelphi, London W.C.

THE TEMPERANCE MOVEMENT. AN APPEAL TO MINISTERS.

WE have received for publication the following letter from the President and ex-President of the National Unitarian Temperance Association. It is addressed specially to the ministers on the Roll of the Essex Hall Year Book.

DEAR FRIENDS,—We appeal to you for your support and sympathy in the work of the society which we represent. Many of you are teetotallers, all of you, we are persuaded, are "Temperance Reformers," in the sense that you recognise and deplore the evils of excessive drinking, that you believe the present conditions and regulations under which the sale of intoxicating drinks is carried on to be capable of improvement, and that you would gladly do something to promote wise attempts to improve them.

We who address you believe individually that personal abstinence is the soundest basis for temperance reformers to start from, and we know that many of you agree with us, but this is not the point on which we now desire to insist. The time is past when teetotallers could reproach the rest of the world with apparent indifference to the evils of drink, and also, we hope, when others could reproach teetotallers with neglect of all the broader issues involved, and a narrow and fanatical insistence on the one remedy of total abstinence guarded by a pledge.

No one now would dare to say that the drink question claims no attention, or that it is not his business; nor, on the other hand, would any teetotaller dare to maintain that poverty, unsanitary conditions, presence of opportunities and temptations, lack of open-air occupations, and general monotony and dullness of life have no bearing upon drinking habits. And all, presumably, would agree that under the existing system the sale of liquor is not regulated with a single eye either to the public good, however understood, or to the public wishes, however expressed or ascertained.

Our society, though primarily teetotal in its constitution, desires and invites the co-operation of all who are interested in temperance reform. It has never neglected those aspects of the temperance question which constitute the common

ground of all temperance reformers, and would gladly extend its activities in these directions, were it adequately supported.

May we respectfully and earnestly beg you to ask yourselves what you are personally doing for this cause, and whether there is any valid reason why you should not at least show your sympathy with us and our work by enrolling yourselves as ordinary or honorary members of our society. The minimum subscription is 1s. or 2s. 6d. respectively for the two classes of membership. Only 45 of our ministers have joined us, and we believe that if there were anything like a generous response to this appeal, the fact alone would be a powerful means of bringing the whole question with renewed force before our people, and would be a source of great, indeed hardly calculable, encouragement to all our workers.—Yours very sincerely,

PHILIP H. WICKSTEED, *President.*

H. G. CHANCELLOR, *Ex-President.*
September, 1912.

CARE OF THE FEEBLE-MINDED.

THE INQUIRER FUND.

MISS DENDY, the Hon. Secretary of the Lancashire and Cheshire Society for the permanent care of the Feeble-Minded has received the following donations in reply to her recent appeal in our columns:—

S. C.	..	..	£100	0	0
Miss Eiloart	..	..	5	5	0
Mrs. Batty..	..	..	3	3	0
Miss Evans..	..	..	0	5	0
Miss S. J. Gregg	..	..	0	10	0
Miss F. A. Short	..	..	10	0	0
Mrs. Schunck	..	..	30	0	0

£149 3 0

A parcel of books and two of magazines.

Further donations, both great and small, are needed very urgently, and may be sent to Miss Dendy at 13, Clarence-road, Withington, Manchester.

THE SOCIAL MOVEMENT.

THE INTERNATIONAL ASSOCIATION FOR LABOUR LEGISLATION.

If there still existed any doubt as to the need and usefulness of an international association for labour legislation, it must surely have been dispelled by the reports of the seventh biennial meeting, which has just been held at Zurich. Over two hundred delegates representing the United States, our own overseas Empire, the British Islands, Mexico and every European State except Serbia and Bulgaria (which, however, apologised for not sending delegates), took part in the animated discussions of the Congress. What, perhaps, more than anything, has lent extraordinary interest to the proceedings has been the variety of the sources from which opinion has been drawn. Men and women of every social and political creed and class and religion, it might almost be said, found it possible to sit side by side in

amicable discussion. Employers of labour and Trade Union leaders, university professors and working miners, distinguished Government officials like M. Fontaine, and hardly less distinguished voluntary social workers, all contributed to the common stock of experience and information.

CONTINUOUS INDUSTRIES.

In a brief notice it would be impossible to refer to all the subjects dealt with in an over-crowded agenda, but, from the British point of view, possibly the most interesting result of the Conference was the decision arrived at with regard to continuous industries. A special commission of the Association which met in London last June to consider the three-shift system decided to recommend to the Governments of the respective countries the adoption of an eight hours day for iron and steel workers. The presence of Mr. A. H. Crossfield, of Warrington, who, with Mr. Thomas Schlytter, of Christiania, has devoted a great deal of disinterested effort to this question; of Mr. Hodge, M.P., of the British steel smelters; and Mr. Cox, of the manufacturing iron and steel smelters, brought such a mass of expert evidence into play that the full Conference at Zurich decided to endorse the recommendation of the Special Commission to request the Swiss Federal Council to invite the Governments of the interested States to a conference, having for its object an international agreement to establish an eight hours day for the iron and steel trades. Investigations into the need of other continuous industries for similar regulations will be continued and reports presented.

OTHER DECISIONS OF THE CONGRESS.

The British section presented a full report of the working of the Trade Boards Act, with the result that the Association decided to recommend for international adoption a scheme which closely follows the lines of this measure. The Continental delegates were also extremely anxious that their respective Governments should accept what they call "the English week," in other words, a Saturday half-holiday. Steps are being taken to bring about an International Convention to restrict the use of lead in pottery-making, to secure a ten-hour day for women, and to abolish altogether night work by boys.

As one argument which is frequently used against the amelioration of labour conditions is that improvement will render employees unable to meet foreign competition, the activity of the Association in bringing about international agreements is of the highest importance.

NEWS OF THE CHURCHES.

Horsham.—The annual meeting of the Free Christian Church was held on Thursday, September 12, when the reports of the various institutions connected with the church were presented. The chair was occupied by Mr. David Price. The Rev. J. J. Marten, in acknowledging a vote of thanks to the officers, and the cordial appreciation of his services,

which had been expressed by several speakers, intimated to the regret of all present that his pastorate, extending over almost twenty-one years, must shortly terminate.

London: Blackfriars.—On the occasion of a visit of about twenty members of the Northampton Unitarian Athletic League to London, on Saturday, September 14, a team from the Stamford-street Chapel Men's Club played a team from Kettering-road Church (Northampton) at cricket on Clapham Common, the Londoners winning the match. A pleasant gathering was afterwards held at the chapel at Blackfriars, when a hearty welcome was extended to the visitors by the Rev. J. C. Ballantyne, chairman of the Stamford-street Men's Club; and by Mr. W. Grigg, captain of the cricket team. Messrs. Nelson and Bent responded, and cordially invited the London team to visit Northampton at some future date.

London: Lewisham.—The programme of the Union Literary and Scientific Society, in connection with the Unitarian Church, for the first part of the coming season includes lectures on "Labour Unrest," by Mr. G. H. Roberts, M.P.; "Science and Race Prejudice," by Mr. Gustav Spiller; "The Montessori Method of Education," by Miss Julian (principal of the Avery-hill Training College); "Daylight Saving," by Mr. William Willett; and "The Transformation of Capital," by Mr. Aneurin Williams, M.A. (hon. secretary, Labour Co-partnership Association).

London Sunday School Society.—A course of four lectures on "Life in Palestine at the Time of Jesus" will be given by Dr. Estlin Carpenter, in connection with the London Sunday School Society, on Thursdays October 3, 10, 17, 24, at 8 p.m., at Essex Hall. The subjects will be as follows:—October 3, "The Land and the People" (lantern lecture); October 10, "Religion"; October 17, "The Scribes and Pharisees"; October 24, "The 'Age to Come.'" Tickets for the course of four lectures, price 1s., can be obtained at Essex Hall, or of the hon. secretary, Mr. R. Asquith Wooding, 25, Engayne-gardens, Upminster, Essex.

Liverpool Unitarian Temperance Association.—A public meeting in connection with the Liverpool Unitarian Temperance Association will be held in the Domestic Mission, Mill-street, Liverpool, on Wednesday, September 25, at 8 p.m. The chair will be taken by the Rev. T. Lloyd Jones, and the speakers will include the Rev. Charles Hargrove, M.A., and Miss Harriet Johnson.

Mexborough.—A correspondent writes as follows:—"It is just over six months since the Free Christians worshipping at the Mexborough Congregational Church were compelled to seek another and more hospitable roof under which to worship God, and took up their abode in what is known as the Central Hall. . . . After nearly fourteen years' ministry at the Congregational Church, Mr. Anderson and the Free Christians joined hands. Since that day, we are glad to report, we have made rapid progress, in spite of the many difficulties and setbacks. We started our Free Church with a membership of 60; to-day we number 140. We forthwith started a Sunday school, numbering 80; that number has increased to 250. An adult class was also commenced, and has been well attended. We are glad to acknowledge that the Sheffield Unitarians helped us most heartily. Our inaugural tea, at which over 400 sat down, and which was entirely given by friends and sympathisers, and managed by the ladies of our church, was followed by a crowded and enthusiastic meeting, presided over by the Lord Mayor of Sheffield (Mr. A. J. Hobson), and very stirring addresses were given by the Revs. C. J. Street, M.A., and A. H. Dolphin. The Free Christians of Mexborough, Bolton-on-Dearne, and Barnsley are now linked up under the pastorate of the Rev. T. Anderson. . . . We ask no questions

about a man's creed or his theology; all we demand is liberty to worship God according to the dictates of conscience. Our numbers are rapidly increasing, and we are, to our dismay, finding the hall inadequate both for worship and the social activities we desire to initiate; and, what is more serious, when our twelve months' tenancy is ended the hall is likely to be sold, and then we shall be forced to seek other premises. We have therefore decided to buy land and build a place of our own. We shall do our best, and hope and trust that all who love the cause of religious freedom will not forget the little band of Free Christian worshippers at Mexborough. The three churches above mentioned are associated with the recently formed Sheffield District Association of Unitarian, Free Christian, and Free Congregational Churches."

NOTES AND JOTTINGS.

REBECCA OF SUNNYBROOK FARM.

Rebecca Rowena Randall (she is so particular about giving you her name in full!) has already endeared herself to all readers of Kate Douglas Wiggin's charming books, and now that she has crossed the Atlantic in the person of Miss Edith Taliaferro, and is flaunting the famous pink parasol on the boards of a London theatre, we love her more than ever. We are not quite sure that this managing little person, with her big candid eyes and her pretty curls, is not slyly laughing in her sleeve at us half the time, especially when she appears in the last act as a young lady of seventeen in her "graduation" gown of cheesecloth, and pretends to be grown up. But we could forgive her even that, and the curious American drawl which becomes a little monotonous, at times, in sheer gratitude for the atmosphere of springtime and youth which she creates wherever she goes. Rebecca is the embodiment of life and mirth. She is bubbling over with joy and originality, and the desire not only to have a good time herself, but to make everybody else deliciously happy as well. She has her troubles. For instance, there is always present with her the thought of the big family at home, and the mortgage on the farm, not to speak of Aunt Miranda. But winning smiles, an ingenuous nature, and a knack of verse-writing and "bossing" other people in the prettiest manner possible drive dull care away, and we leave her at the end of the play with as good a prospect as ever a fairy princess had of being "happy ever after."

* * *

THERE are other interesting people in the play, although they never permit you to think that they come up to Rebecca; Jeremiah Cobb ("Uncle Jerry"), for instance, the only individual who is capable of dealing diplomatically with the whimsical young person from the Brick House. Uncle Jerry drives the village stage coach, an antiquated vehicle which one would naturally associate with an earlier period than 1880, the year in which the events are supposed to have taken place. He has the hoar locks of age with the sunny heart of a child, and is a pleasant foil to the uncompromising maiden aunt who never stands any nonsense, and thinks herself capable of managing anything and anybody on the

"straight and narrer" principle. Then there is Mrs. Perkins, the village gossip and mother of an extraordinary child called Emma Jane, who wears stiffly starched print frocks and executes a dance in the Sawyers' barn which is an amusing thing to remember. Altogether, "Rebecca of Sunnybrook Farm," in spite of the unfamiliar dialect peculiar to country-folk from the State of Maine, and a streak of sentimentality which at times almost spoils the fun, provides a refreshing entertainment, and it has this advantage in a stressful age like our own that it suggests no problems, and leaves everybody contented.

THE FOUNDER OF THE SUNDAY LEAGUE.

The death of Mr. R. M. Morrell, the founder of the National Sunday League, has occurred at a time when the whole question of Sunday entertainments has again been raised in an acute form. He had reached the age of 89, and for many years had ceased to take an active part in the movement which he inaugurated, and which is likely to have far-reaching results. As far back as 1855 Mr. Morrell became imbued with a strong desire to make the people's Sunday a day of brightness and wholesome recreation as well as rest, and in that year a motion was put forth in the House of Commons affirming that it was "desirable that the national museums and art galleries should be opened on Sundays." It was rejected by a large majority, but Mr. Morrell and the friends who were associated with him in the movement continued to agitate in spite of persistent opposition, and after a few small successes final victory was obtained in 1896—forty-one years after the formation of the League. Many notable men, including Huxley and John Stuart Mill, lent him their support. Charles Dickens was among the earliest to render practical assistance by appearing at the first series of Sunday evenings for the people in the old St. Martin's Hall to read "The Christmas Carol." In early days Mr. Morrell was considerably persecuted for his opinions, and suffered actual physical violence for advocating principles which are still unpopular in certain quarters; but his enthusiasm suffered no defeat, and he had the satisfaction accorded to few pioneers of seeing his work crowned with complete success.

THE WORK OF THE LABOUR EXCHANGES.

The *Board of Trade Labour Gazette* gives some useful statistics relating to the work of the Labour Exchanges, from which it appears that the number of Exchanges has been increased by 164 during the past year. The number of applications received during August was 183,892 (men 118,323, women 37,923, boys 15,619, and girls 12,027), a daily average of 7,995, compared with 8,049 in July. The number of vacancies filled during the period was 67,529 (men 44,461, women 11,804, boys 6,903, and girls 4,361), a daily average of 2,936, compared with 2,573 in July and 1,901 in August, 1911. Of the vacancies filled during August 16,925 (men 13,985, women 2,359, boys 374, and girls 207) were temporary, in the sense of being known to be for less than a week's employment.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER.

Appeal and Bazaar Fund, 1912. Special Effort to Raise £1,250.

A Bazaar and Chrysanthemum Fair to be held November 6, 7, 8 and 9, in the Chorlton Town Hall, Manchester.

In submitting our appeal we have the following objects in view:—

(1) **LIQUIDATION OF DEBT.**—On certain property belonging to the Church there is a mortgage of £550, the balance of an original mortgage of £850. The reduction of £300 has been achieved by the Congregation's own efforts from time to time.

(2) **A NEW ORGAN.**—We have hitherto struggled to maintain a good musical standard in our services. To this end we have been generously and effectively helped by an unpaid choir and organist. For the continuance of a reasonable efficiency we now require a new organ. The old organ has done splendid service; but it was not new when bought by us, and it has served us 28 years.

(3) **RENOVATION AND REPAIRS.**—The Church and Schools stand in real need of renovation. They are a splendid and substantial block of buildings, and attention paid to them now will be a genuine economy, likely to be felt for many years to come. Since the appeal was drafted the Sanitary Committee of the Corporation have given notice that the drainage requires certain alterations which will involve considerable outlay.

FOR THESE PURPOSES WE DESIRE TO RAISE £1,250.

The Congregation and Elder Scholars of the Sunday School have already raised or promised donations amounting to the sum of £300. This is the first public appeal made for over 20 years, the congregation being entirely self-supporting. There are no endowments.

We are, yours faithfully,

B. C. CONSTABLE, *Minister*, 16, Langdale Road, Victoria Park, Manchester.

JOHN HEYS, *President*.

DAN BAXTER, *Vice-President*.

HARRY ANGUS, *Chairman of Bazaar Committee*.

JOHN CHORLTON, *Treasurer*, 2, Beresford-road, Longsight, Manchester.

OLIVER H. HEYS, 8, Sunny Bank-road, Longsight, Manchester, *Secretary*.

CHAS. H. CHORLTON, 38, Ashfield-road, Rusholme, Manchester, *Secretary*.

Contributions in money or goods will be gratefully acknowledged, and may be sent to Mrs. CONSTABLE, the Treasurer, or to the Secretaries.

The following donations from friends have already been received:—

Sir Edwin Durning Lawrence, Bart. ...	£10 10 0
Charles Hawksley, Esq. ...	10 10 0
The Misses Riddell ...	10 0 0
"Anonymous" ...	10 0 0
Rev. C. C. Coe, F.R.G.S. ...	5 5 0
Mrs. Ashton ...	5 0 0
J. R. Beard, Esq., J.P. ...	5 0 0
Miss Gaskell ...	5 0 0
Mrs. S. Holland ...	5 0 0
George H. Leigh, Esq., J.P. ...	5 0 0
Miss S. Scholes Wrigley ...	5 0 0
Mrs. Hans Renold ...	3 0 0
The Misses Brooks ...	2 2 0
J. F. L. Brunner, Esq., M.P. ...	2 2 0
Mrs. Cobb ...	2 2 0
Miss Lydia A. Leigh (deceased) ...	2 2 0
J. S. Lister, Esq. ...	2 2 0
F. W. Monks, Esq., J.P. ...	2 2 0
A. and W. P. ...	2 2 0
T. Fletcher Robinson, Esq. ...	2 2 0
Mrs. E. Walker ...	2 2 0
G. S. Woolley, Esq. ...	2 2 0
Miss A. M. Phillips ...	2 0 0
W. B. Worthington, Esq. ...	2 0 0
Mr. and Mrs. John Dendy ...	1 1 0
Miss S. S. Dowson ...	1 1 0
E. Foulkes, Esq. ...	1 1 0
H. P. Greg, Esq. ...	1 1 0
D. A. Little, Esq. ...	1 1 0
George Thomas, Esq. ...	1 1 0
Lieut.-Col. W. R. Trevelyan ...	1 1 0
Mrs. Alice W. Turner ...	1 1 0
Miss M. B. Watson ...	1 1 0
"E. D. C." ...	1 1 0
"Hadj" ...	1 1 0
Rev. C. A. Greaves ...	1 0 0
David Healey, Esq. ...	1 0 0
Mrs. Kate N. Hollins ...	1 0 0
Mrs. E. S. Paget ...	1 0 0
Sums under £1 ...	5 0 0

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager*.

SOCIETY FOR THE ABOLITION OF VIVISECTION,

22, Northumberland Avenue, W.C.

THE Society offers to send an efficient Lecturer free of charge to League Meetings, Debating Societies, &c. Autumn and winter engagements should be booked at once.

PEARL

ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President*.

Annual Income £2,949,000
Claims Paid exceed £12,700,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors*.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 139, Charing Cross Rd., London, W.C.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

SUSSEX Lanes and Downs.—Board-Residence or Apartments in Country Cottage. Special terms for week-ends. Reference kindly permitted to Rev. and Mrs. HENRY GOW, Hampstead.—Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LADY wishes to meet another to share country cottage for few weeks. Expenses from 15s. inclusive.—INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

RED WHITE & BLUE

For Breakfast & after Dinner.

APPLES.—Delicious Dessert Apples, 40 lbs. 7s. 6d., 20 lbs. 4s. Excellent cooking, 40 lbs. 6s., 20 lbs. 3s. 6d. 20 lbs. each 6s. 9d., 10 lbs. 3s. 9d. Carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

ABSOLUTELY FREE!—200 novel Patterns of charming Autumn Blouse material; guaranteed unshrinkable wool, warm, light, colours fast; fascinating designs, looks smart for years.—Write to-day, HUTTON'S, 5, Larne, Ireland.

REMNANTS!—Genuine White Art Irish Linen, suitable for making handsome Teacloths, Traycloths, D'Oyleys. Bundle of big pieces only 2s. 6d.; postage 4d. Irish Linen Catalogue FREE.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 21, 1912.

•• Regarding Advertisement Rates see inside Front Cover.

LIBRARY OF THE
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3666.
NEW SERIES, No. 770.]

LONDON, SATURDAY, SEPTEMBER 28, 1912.

[ONE PENNY.]

Provincial Assembly of Presbyterian and
Unitarian Ministers and Congregations
of Lancashire and Cheshire.

COMMEMORATION
OF THE
250th ANNIVERSARY
OF THE

Ejection of the Two Thousand
TO BE HELD IN
MANCHESTER,
ON
SATURDAY, OCT. 5, 1912.

- 3.30 p.m. United Service of the Congregations
of the Province, in Cross Street Chapel.
Preacher, the Rev. W. G. TARRANT, B.A.,
of London.
- 4.45 p.m. Procession from Cross Street Chapel
to the Memorial Hall, Albert Square.
- 5.0 p.m. Tea at the Memorial Hall, 6d. each.
- 6.0 p.m. Meeting at the Memorial Hall, the
President of the Assembly, J. WIGLEY,
Esq., in the Chair. Addresses by the
Rev. H. ENFIELD DOWSON, B.A., "Our
Heritage"; JOHN DENDY, Esq. (represent-
ing the Memorial Hall Trustees, the
Rev. S. H. MELLONE, M.A., D.Sc., "Dis-
senting Academies"; and the Rev. H.
D. ROBERTS, "The Future of Noncon-
formity."

J. WIGLEY, *President.*
H. E. DOWSON, B.A. } *Hon.*
N. ANDERTON, B.A. } *Secs.*

ESSEX CHURCH, KENSINGTON.

Induction Service.

A Service of Induction, followed by a Meeting of
Welcome, in connection with the appointment
of the Rev. H. B. Speight, will take place on

FRIDAY, OCTOBER 4th.

Service in the Church at 8.0 p.m. Conducted by
the Rev. FRANK K. FREESTON.

The Charge to the Minister will be given by the
Rev. Dr. Carpenter.

The Charge to the Congregation will be given by
the Rev. T. Rhondda Williams.

MEETING IN LINDSEY HALL at 9 p.m.
Members of other Churches are cordially invited
to be present.

RONALD P. JONES, *Sec.*

TWO LADY ARTISTS (painters of
Parisian School) would receive in their
comfortable refined country home near Baden-
Baden (Black Forest) one or two ladies,
desirous to spend the winter in mild climate,
to practise German or to study Art (private
lessons in Painting, Drawing, Water Colours,
Etching). Beautiful old garden, fancy farm,
delightful scenery.—Terms and photo. of place
from Miss SCHULTZEN-ASTEN, Obersasbach-in-
Baden. References given and taken.

Provincial Assembly of London AND The South-Eastern Counties.

The 24th Annual Meeting of the
Assembly will be held at Manchester
College, Oxford, on Tuesday,
8th October, 1912.

The proceedings will be as follows:—

11.45 a.m. Service in the Chapel.
Preacher, the Rev. W. TUDOR JONES,
Ph.D., of Islington. Supported by
Rev. W. H. DRUMMOND, B.A., of
London.

1.15 p.m. Luncheon.

4.30 p.m. Annual Business Meeting.
The Rev. HENRY GOW, B.A., Presi-
dent of the Assembly, in the Chair.

6.0 p.m. Tea.

7.0 p.m. Conference.
The Rev. L. P. JACKS, D.D., will read
a paper on "Citizenship and the
Churches."

All the meetings will be held at the College.
No cheap railway tickets are available.
Accommodation will be reserved on the
9.50 a.m. train from Paddington. Return from
Oxford, 9.25 p.m.

GORDON COOPER,
Hon. Sec.

LONDON SUNDAY SCHOOL SOCIETY

A COURSE OF FOUR LECTURES
on "Life in Palestine at the time of
Jesus" will be given by Dr. J. ESTLIN
CARPENTER (Principal of Manchester
College, Oxford) at Essex Hall, Essex-street,
Strand, on Thursdays, October 3, 10, 17, and
24, at 8 p.m.

Tickets for the course, price 1s., can be
obtained at Essex Hall.

R. ASQUITH WOODING, *Hon. Sec.*

Elocutionary Entertainments

MR. ALFRED PERRIS is prepared
to book engagements for a two hours'
Entertainment, consisting of Dramatic and
Poetic Recitals, grave and gay, interspersed
with Musical items, vocal and instrumental, by
Miss MAY PERRIS.—For particulars, terms,
&c., address, 135, Padgate-lane, Warrington.

MISS DREWRY hopes to resume her
Courses of Lectures, Readings, and
Lessons on English Language and Literature
early in October. For particulars apply by
letter.—143, King Henry's-road, London, N.W.

BROOKFIELD CHURCH, GORTON.
—The Bazaar postponed on account of
the coal strike will be opened October 16 to
19, inclusive. £600 urgently needed for
Church and School objects. Donations thank-
fully acknowledged by the Minister.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

"THE BEACON," Sevenoaks, Kent.
HIGH-CLASS PREPARATORY SCHOOL FOR
BOYS.—The Sons of Gentlemen prepared for
the Public Schools and the Royal Naval Col-
lege. Special attention is paid to giving the
boys a thorough educational grounding. Airy
class rooms and dormitories, high bracing
situation. Fees 30 guineas a term.—Applica-
tions to the Headmaster, Mr. A. F. GARRETT,
M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

TAN - Y - BRYN, LLANDUDNO.—
PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of
health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A., *Head Master.*

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

HOME EDUCATION.—JOSEPH H.
WICKSTEED (M.A. Oxon) and ETHEL
WICKSTEED (Higher Froebel Cert.) have taken
a house on high ground and sandy soil, be-
tween Guildford and Dorking, where they
wish to receive a few boys and girls to educate
with their own, ages 3 to 13.
The house stands on the edge of the
Common, in two acres of grounds, mostly
pinewood and heather.
They will be assisted by Miss Enid Bran-
son (Science Tripos, Cambridge) and visiting
teachers. Trained nurse in the house.
For illustrated prospectus apply Wester-
main, Chilworth, Surrey.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 29.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Mr. R. W. PETTINGER.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls' Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. H. KING.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON; 3.15, Rev. H. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. A. C. HOLDEN, M.A.
 Forest Gate, Upton-lane, 11, Mr. J. KINSMAN; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. ARTHUR HURN.
 Ilford, High-road, 11 and 7, Rev. Wm. L. TUCKER, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 6.30, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. J. A. PEARSON.
 University Hall, Gordon-square, W.C. Morning service only. 11.15, Rev. F. H. JONES. No evening service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. Wm. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROOKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. A. H. BIGGS, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45, and (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON and Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. G. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, D.D.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAS, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D. Oct. 6 and after, at Schoolroom adjoining Unity Church, Higher-terrace.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

GRUNDY.—On September 23, at Radlett, to Mr. and Mrs. Reginald Grundy, a son.

MARRIAGE.

HARWOOD—WARNOCK.—On September 25, at the First Presbyterian Church, Bangor, Co. Down, by the Rev. Dr. Irwin, D.D., James Leslie Harwood, son of the Rev. James Harwood, B.A., of London, to Mary Gwendoline, youngest daughter of the late John Warnock, Belfast.

DEATH.

MONKS.—On September 24, at his residence, Birkdale, Frederick Monks, in his 78th year. Interred at Cairo-street Chapel, Warrington.

Situations

VACANT AND WANTED.

CHAPERONE wanted to go out on Saturdays, and maybe some other times in the week, with two girls attending a College in West Hampstead.—Apply, stating particulars and references, to B. INQUIRER Office, 3, Essex-street, Strand, W.C.

MINISTER'S DAUGHTER (22) seeks post as Companion to elderly lady or as Nursery Governess. French conversation, lessons to beginners in drawing, painting and music.—M. L., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY with dancing classes in London requires a girl (refined) with some aptitude for dancing, age 14 to 18. Tuition free in return for slight help in classes.—D. A., INQUIRER Office, 3, Essex-street, Strand, W.C.

FRENCH YOUNG LADY wishes for situation *au pair* for two months from October in respectable family, in or near London.—Apply, Mdlle. GAYTE, Fairville, Oxtou, Birkenhead.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken. Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex street, Strand, W.C.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.—Summer Holidays.

The Publisher will be pleased to send copies of THE INQUIRER weekly to readers while away from home. Post free, 1½d. per copy.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK 643
A FREE CHURCH FOR FREE MEN . . . 644
LIFE, RELIGION AND AFFAIRS :—
Hymns and their Writers.—III. . . 645
LITERARY STUDIES :—
Acontius: An Elizabethan Protester
against the Narrowness of Creeds. . 646
CORRESPONDENCE :—
Death and Survival 647

The Wonder of Life 649
The Abuse of Language 650
The Hymns of George Matheson . . . 650
BOOKS AND REVIEWS :—
Everyman's Library 650
Home University Library 650
Literary Notes 651
Publications Received 651

FOR THE CHILDREN :—
Sheep Dog Trials in Scotland . . . 651
MEMORIAL NOTICE :—
Mr. Frederick Monks, J.P. 652
MEETINGS AND SOCIETIES :—
Farewell to Dr. Crothers 652
NEWS OF THE CHURCHES 653
NOTES AND JOTTINGS 655

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE death of the German Ambassador was entirely unexpected, and has aroused the liveliest feelings of sympathy and regret. When he was appointed to the Embassy in London a few months ago, his high reputation for political sagacity raised strong hopes that he would do a great deal to improve the international situation. That these hopes were entertained is in itself a revelation of the flimsiness of the misunderstandings which have been allowed more than once to become a source of acute tension and danger. If personal charm and a considerate diplomacy are the chief requisites, it shows very clearly that any tendency to quarrel has existed chiefly among small groups of politicians. It is true that inflammatory articles in the newspapers have created short gusts of popular passion, but at heart the mass of the people in England and Germany desire cordial and lasting friendship, and know that all their interests, financial, social, and religious, are bound up with the cause of peace.

THIS conviction has been confirmed by the cordial reception given to the party of Labour Members of Parliament which visited South Germany last week. At Munich a banquet was held in their honour, and the Bürgermeister spoke in the highest terms of the debt which the people of Bavaria owed to Great Britain, especially in the sphere of self-government. Since the beginning of the nineteenth century, he said, Bavaria had made Great Britain her model in political and constitutional progress. Mr. Ramsay MacDonald, in the course of his reply, said

that he and his colleagues had come on a pilgrimage after knowledge, and on a crusade of peace. The quest after the material products of a nation, he added, might conceivably lead to quarrels, the quest after its intellectual products led only to peace. Germany had annexed Shakespeare, but that annexation had caused no war. Similarly, thanks largely to Carlyle, Great Britain was annexing Goethe, but Germany sent no *Dreadnought* up the Thames to protest against that appropriation.

The sentence of deprivation passed upon Pastor Traub, to which we referred last week, has aroused strong feeling in Dortmund, where he is so well known and so highly honoured. Three great meetings of protest have been held, in which the charges made against his character have been repudiated with indignation, and resolutions were passed pledging those present to stand by him and help him. There is a widespread feeling that legal methods have been prostituted in order to crush Traub because he is a Liberal. It is his unorthodoxy far more than his attitude towards his superiors which is at fault. This attempt to crush the liberal clergy by indirect means has aroused keen opposition in Berlin and elsewhere. Meanwhile Traub's numerous friends are taking the necessary practical steps to enable him to continue his work as preacher and reformer in a position of independence.

THE last report of the Commissioners of Prisons is in some aspects a document of a highly satisfactory character. During the period which it covers, April 1, 1911, to March 31, 1912, there was a marked decline in the number of prisoners. In 1904-5 the proportion per 100,000 of the population was 586.2; last year it was 439.2 a decrease of 147. This is the lowest return on record, and the Commissioners report that this decline in prison population was maintained throughout the year,

the daily average in local prisons being over 1,000 less than for the preceding year. We are glad to see that special attention is called to the large number of commitments to prison for a short period, often in default of payment of a fine. The fact not generally known, that more than 50 per cent. of the people who go to prison do so for offences which they could purge with a fine if the money were available, gives force to the plea of the Commissioners that the question is one which calls for immediate legislation.

A GOOD deal of comment has been aroused by the publication of a return of the profits realised by the Sunday Cinema shows in London for the nine months ended March 31, 1912. The licence for exhibitions on Sunday was granted by the County Council on condition that they should not be conducted for private gain or by way of trade. It appears that the total receipts for the nine months were £92,177, while the profits distributed in charity were £15,247. We confess that we are not surprised at the result. There was an element of bogus philanthropy in the enterprise from the beginning, and the charities which refused to have anything to do with it were only showing a proper self-respect. If it is desirable that these places of public entertainment should be open on Sunday, let them conduct their business on the ordinary lines, without any elaborate pretence. Anything else has the appearance of a weak concession to Sabbatarian feeling, without any real honesty of purpose; and insincerity of this kind is the worst foe of religion.

LAST Sunday the Bishop of Salford preached a sermon in praise of the virtues of poverty in connection with a meeting of the Society of St. Vincent de Paul. If they were to judge from the world around them, he said, they would almost be led to believe that poverty was a very great, if not the greatest of all misfortunes—a

thing to be shunned almost like the pestilence. All the ends and aims of modern philanthropy and of all Socialistic schemes for the so-called betterment of mankind seemed to be directed at the destruction of poverty altogether, as though it was the one great evil of the world. But Christ beatified and blessed poverty. He sanctified it not merely by words, but by his life, and made it a holy thing. Poverty, so far from being an evil, was to a large extent a blessing. It was a blessing because it brought many great graces which were refused to the rich, about whom Christ said some terrible things.

* * *

WHEN a man speaks in this way in the midst of the sharp and bitter contrasts of our commercial civilisation, we have no right to call his sincerity in question. He may have undergone a severe examination of conscience and convinced himself that he is not merely repeating conventional phrases. He may also have the interior grace of poverty of spirit, and be one of the few men who can say these things quite simply and with full conviction. We must also acknowledge that a Catholic priest has more right to say them than the average Protestant, for the Catholic Church has always upheld voluntary poverty as one of the highest forms of human excellence, and has never lacked thousands of happy and devoted servants who have practised it in their lives. But, none the less, it is a message which does not ring true for modern ears, not because we are more unspiritual in temper or more material in aim than our forefathers, but for quite another reason.

* * *

THE truth is that when we repeat the traditional Christian praise of the virtues of poverty we are often guilty of a fatal confusion of thought. It is one thing to renounce the riches which we might possess, and, with St. Francis, in a mood of exultation, to choose the Lady Poverty for our bride. It is quite another thing to be born the victims of poverty, and to spend all our days in darkness or anxious fear, because there is never food enough either for the body or the soul. The article which we publish to-day on "A Free Church for Free Men" brings out this distinction very clearly, and we hope it will receive the earnest consideration which it deserves. The Bishop of Salford does well to warn us of the religious dangers of wealth; but the favourite of fortune has at least the opportunity of choosing to be poor for Christ's sake, while the victim of poverty has never had enough personal freedom or sense of possession to renounce anything. That is the spiritual tragedy of his life, and a Christianity which can only speak to him about the blessedness of being poor, possesses, we venture to think, very little of the Saviour's spirit.

A FREE CHURCH FOR FREE MEN.

RELIGION cannot and will not make progress in the world until at least two essential conditions are fulfilled: on the one hand, the community in which Religion finds corporate and social expression, the Church, must be wholly untrammelled by dogma, completely free from the credal atmosphere; and, on the other hand, the individuals who, at any one moment, together form the Church, by assembling for worship and joining with each other in the office of praise and prayer, must be *free individuals*. The true Church can neither make men slaves, nor be composed herself of men who are slaves. Liberty is the first essential of life in every aspect, social, economic, artistic, religious, and the finest life cannot anywhere be realised except in liberty. It is more than likely that those who chance to read these words will be familiar enough with the notion that Religion needs, as one essential condition of continued life, a "free church"; the ideal has been pictured and presented so many times that it might seem a supererogatory labour to present it again. True it is that the ideal is still a vast distance from realisation, and even from general acceptance, and needs, therefore, from one point of view, continued repetition, constant preaching. But, for the moment, let it be assumed that the notion of a "free church" as necessary for Religion is not only familiar but generally accepted, and, at once, there arises a question. Supposing Religion realised the "free church," became truly established as of the spirit alone, and faced the world with an invitation to all alike to enter, without regard to opinion, dogma, or article of belief: would that be enough for Religion? Could she, then, safely anticipate a continued life of power and usefulness? The answer to that question is in the negative; the "free church," in and by itself, would not be enough to secure the existence of a true and genuine Religion. The "free church" of Religion must be composed of "*free individuals*": its worship can flow only from free souls. This other necessary condition for the life of Religion is one to which those who believe in Religion at all have not given the attention it deserves. Fully to grasp the meaning of it is to throw a quite new light upon the sphere and work of Religion at the moment. We wish, here, at least, to suggest what this condition implies.

Religion needs "free individuals." It is true, no doubt, that many men and women, whose condition is that of economic and social servitude, manage to lead good lives, and even to taste the noblest joys and privileges of Religion; before to-day slaves have been great philosophers and great saints. But it would be both foolish

and untrue to maintain that a condition of slavery, or of lack of liberty of any sort, is itself desirable or makes for the best life. We ought to have passed by now beyond the stage of supposing, for example, that the condition of poverty, which is a polite name for a kind of slavery, is in any way to be praised and loved for its own sake. Poverty may be deliberately chosen as the outward setting of life, and then the case is totally altered. The poverty of which we speak, which, as all know, disgraces civilisation throughout, is never deliberately chosen, and it is, therefore, little short of sinful hypocrisy to sing its praises or present it as in itself a blessing. We ought by now to have sufficient imagination to know that at least it is never easy, and that sometimes it is quite impossible, for the creature born to the slavery of poverty even to appreciate the best things of life. It is only a mistaken view of Religion and of life that would deny the truth of Aristotle's observation that, for the best life, at least a sufficiency of the material blessings of existence is necessary. Not only so: the worship of God requires some leisure. It is undignified and discreditable to have to crowd one's religion into a few odd moments grudgingly granted by an evil social state and evil economic conditions. To be deprived of necessary leisure is to be, so far forth, in a state of slavery. The service of the Almighty can come but ill from creatures who, in addition to the ordinary temptations and weaknesses of finite life, are perpetually harassed by unjustifiable and unnecessary anxieties: and many a devoted servant of Religion must, in these days, feel it often a startling proposition to expect men and women to think of heaven when, to-morrow or next week, they may be lacking the barest necessities of earth. Why should we be blind to facts, or mince words? Religion demands free individuals: she cannot flourish in the midst of a social organisation which tolerates slavery. And who will deny that the social organisation of the moment does not only tolerate, but actually necessitate, slavery? With us, the freedom of the individual is still only the shadow of a name. The present social order condemns the vast majority of mankind to the state of economic want and economic anxiety, and to an almost total loss of the means and the leisure necessary to free self-culture and self-development.

People complain at times that churches are empty and religion neglected; but what else is to be expected in a society which, at one end, is wholly absorbed in the pursuit of gain, whose only recognisable deity is Hard Cash, and, at the other end, keeps a vast number, the great majority, of its members in a condition of want, pressure, and anxiety, which can only fitly be described as slavery? It is true enough, no doubt, that the very finest

treasures of Religion are independent of external conditions; but the genuine realisation of that fact demands a type of consciousness and of individuality which the present ordering of society rarely, if ever, produces. There is, in the social life of to-day, practically nothing to help Religion, and everything to hinder it. Men and women are not irreligious by nature; they appear to be irreligious because the seed of Religion in them has never an opportunity to bud and blossom. We live in an age—it is undeniable—in which the finer feelings and emotional qualities of life are inevitably thrust into the lowest place, buried under the rank growths of greed and selfishness on the one hand, and of poverty, misery, and consequent vice on the other. And this is no fit soil for the growth of Religion. How can one preach the Divine Sonship of Humanity in a society the very basis of whose organisation would appear to be the notion that men are nothing but machines, less even than brutes, to be used for the making of money? How can one talk of the love of God in a society which encourages every conceivable form of hate, and builds the comfort and luxury of the few upon the degradation and hopeless suffering of the many?

Religion demands "free individuals." How much is contained and involved in that! Nothing less, in the end, than a complete social revolution: nothing less than the establishing of an order of social life which shall secure to all who labour honestly at some useful task an equitable share in the products of their toil, and a leisure sufficient to permit of at least a reasonable degree of self-culture and individual development. Freedom, and the free individuals needed by Religion, we have not, nor shall have until we are moved to have done for ever with the view that Labour exists for Profit and that the sole end of earthly existence is the pursuit of gain. Religion will not rightly flourish in the world till the social revolution is accomplished. At the moment, she maintains, indeed hardly maintains, her existence only against "fearful odds."

Rightly to grasp this ideal of "the Free Church of Free Men" is, as we have said, to give the worker for Religion a new incentive and a new hope. To labour for the complete Ideal gives sufficient employment to every energy and capacity a man possesses, and needs, moreover, the consecration of the finest gifts and attainments. It involves, on the one hand, the ceaseless attempt to restore true unity of the spirit to a divided Church, to repair the torn folds of the robe that should cover all alike. And, on the other hand, it involves an endeavour, without pause, to arouse men and women to a burning sense of the evils of their social state, the preaching, in season and out of season, of the

gospel of social discontent, the creation of those who shall themselves in turn create new values, the quickening of shame and remorse for things as they are till it is no longer possible for any man or woman to sit still and accept the present order. Above all, the demand which Religion makes for the "free individual" implies the gospel of discontent: this is the hardest thing for those interested in Religion at the moment to grasp. Yet it must be grasped; no man professing Religion at all can escape, or dare avoid, the preaching of discontent. Genuine Religion is essentially revolutionary: Christ came not to bring peace but a sword. And though it be true that Religion brings a great contentment to the inward, personal life, yet it is a contentment which cannot rest in itself, but turns into its opposite whenever it beholds, as to-day it does continually, social wrong, social injustice, social misery, or looks upon another soul which is robbed of contentment by the circumstances of its life. The more settled and assured the inward peace of life becomes, the more passionate grows the fervour of discontent against all cramping, hampering circumstances; it is only the soul that, in some way, truly rests on God, that can, with utter sincerity, repeat the genuine battle cry of Religion:—

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O, clouds, unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

"The Free Church of Free Men": here is a gospel and an ideal noble enough to awaken the fire in any man, and the world needs men who will preach it without fear and without rest.

STANLEY A. MELLOR.

LIFE, RELIGION & AFFAIRS.

HYMNS AND THEIR WRITERS.

III.

"Father, I know that all my life."—
A. L. Waring.

ANNA LETITIA WARING passed away on May 10, 1910, at the age of eighty-seven. Her long life was absolutely without event of public interest, except that in 1850 she published a little volume of hymns, and from time to time in later editions added to their number. It is the inward and spiritual quality of her life, to which the hymns gave such beautiful expression, that is of interest and worth to us.

The Warings were a Quaker family, and had been so for several generations. Thus Anna Letitia was brought up in the Society of Friends, but she early felt the influence of a different type of religious experience, and at nineteen was baptized

into the Church of England. Her home was at Neath in Glamorganshire, where she was born, April 19, 1823, the second daughter of a family of seven brothers and sisters. There, at Plas-y-velin, the children had a very happy childhood, into which came the delight of visits to the grandfather's house at Alton in Hampshire. Their father was a man of refined literary tastes and generous sympathetic nature, the mother, "wise and firm, whose very look of displeasure was ample punishment for any childish transgression." It was a cheerful household and a most hospitable home. Then at Alton, at the grandfather's, there were two dear and clever aunts, who knew all about birds and flowers, to whom Anna Letitia, with the other children, owed much in the guidance of her growing love of Nature and sympathy with all dumb creatures, and in the moulding of her religious disposition.

Her early years were not without sorrow, for when she was eighteen the youngest sister died, a dear child of twelve. Their mother, in a letter at that time, speaking of Anna's grief, used an expression which gives us a glimpse of her character: "She is a sturdy little oak; she is not easily moved out of the track which she herself chalks out." This she proved decisively in the following year, when she declared her intention to join the Church of England. There was in her an inward need, which the prevailingly silent worship of Friends did not satisfy. She recalled afterwards how as a child, when she sat in the quiet meeting-house, the church bells of Neath seemed to be calling her. She longed for some more expressive form of worship, and she felt the powerful appeal of the sacraments of the Church, so eloquent without words, to the believing heart, of deep spiritual truth. An uncle of hers, Samuel Waring, who also wrote some hymns, but died when she was only four, had taken this step of secession to the Church before her, and a paper of his, giving reasons for the change, strongly confirmed her resolution. It was naturally a trouble to her home circle and friends, but it involved no painful breach, for they entered with true sympathy into the earnestness of her conviction, and she on her side always realised the deeper spiritual unity, which remained beneath the different forms of practice and belief. To the end of her life members of the Society were among her most intimate friends. She was baptized at Winchester, in St. Martin's parish church, Winnall, on May 15, 1842, so that probably she had been staying at the time with her aunts in the old house at Alton.

Four years later, while on a visit to Clifton, she wrote the hymn,

Father, I know that all my life
Is portioned out for me.

How soon after she made her home there, with her sisters, I do not know; but they had relatives in Bristol, and it was, I believe, quite early in the fifties that the father died, and the home in Wales was presumably broken up. Certain it is that for the greater part of sixty years Miss Waring lived at Clifton, and it was there she died, having survived all her brothers and sisters.

It was a quiet retired life she lived, enriched by warm friendships and devoted to good works, to the contemplation and expression of the great truths of religion and the quiet ministry of a pure and humble soul. She had the happiness to know that her hymns found their way to many hearts the world over. For years she was a constant visitor in the Bristol prisons, on behalf of the Discharged Prisoners' Aid Society. With all her reserve she is said to have had an abundant sense of humour and a remarkable gift of telling good stories. To the depth of her inward life her hymns bear witness. The Bible was her constant study, and the Old Testament she read in the original Hebrew. In her old age she had the trials of growing weakness and dependence, but the loving care of near relatives always about her, and she was happy in her own inward peace. Her mind was clear to the last, until on that May evening, two years ago, she quietly fell asleep. It was characteristic of her whole spirit that towards the close of her life she delighted to recall her father's dying words: "When I am dead, throw open the window, let the light shine in, let the birds sing."

Such was the spirit in which Miss Waring faced the closing years of her long life; and when we turn back to the earliest of her hymns as they were published more than sixty years ago, we see how this quiet, happy trust was a constant light upon her way.

Father, I know that all my life
Is portioned out for me;
The changes that are sure to come
I do not fear to see;
But ask Thee for a present mind
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathise.

Her life was given up, with beautiful completeness to that happy service, "at leisure from itself." As a ministering angel, she was ready always to enter into the needs and the joys of others, to speak the helpful word with sure insight and the healing touch of sympathy, and to encourage all pure and noble endeavour. Her heart was "at the secret source of every precious thing," resting in the constant sense of the Father's care and His infinite love, in the fellowship of Christ, which meant perfect love and willing sacrifice. She accepted the teaching of the Church in the matter of the orthodox doctrine of salvation and the sacraments, in which she delighted, as her hymns repeatedly testify; yet there can be little doubt that it was the inward witness that brought to her the ultimate conviction. The simplest and the deepest things of the life with God, beyond the power of death, were clear to her, because her own heart was filled with pure, unselfish love. Hers was an absolute trust, asking only that the Father's will might be done, willing and glad to be led, and sure that so it was best.

I would not have the restless will
That hurries to and fro,

Seeking for some great thing to do,
Or secret thing to know:
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoever estate,
I have a fellowship with hearts
To keep and cultivate,
A work of lowly love to do
For Him on whom I wait.

In service which Thy will appoints
There are no bonds for me;
My inmost heart is taught the truth
That makes Thy children free;
A life of self-renouncing love
Is a life of liberty.

When Dr. Martineau was bringing out his "Hymns of Praise and Prayer," in 1873, he wrote to Miss Waring asking permission to include some of her hymns in the book. He wrote, not as an entire stranger, he said, but "with memory of long-standing obligations" to her. "For, in truth, the quiet hours of sympathy in thought which may be given by true heart words, like yours, are of more avail to unite the distant, than ordinary intercourse to make friends of the near." We are thankful for our knowledge of the beautiful simplicity of her life, with which the cadence of her verse is in such perfect keeping, and through which it gains for us a new depth of meaning.

V. D. D.

LITERARY STUDIES.

ACONTIUS:

An Elizabethan Protester against the
Narrowness of Creeds.

III.

HIS METHOD.

Acontius' book is a plea for liberty in all but the absolute essentials of the Christian Faith, and he therefore writes strongly against the overloaded creeds which, even in his day, were beginning to afflict the Church. He pleads, as did Chillingworth after him, for the Bible only as the standard of faith and practice, and makes a brave and noble protest against the persecuting and burning so common all around him. Chillingworth may easily have gained the inspiration for some of his noblest passages on this question from the book of Acontius, with which he was certainly familiar.

The most striking feature of Acontius' method is his marvellous open-mindedness. He was prepared to look into the face of every new belief, to study its features, and to judge for himself as to its truth or otherwise. He warns against the natural arrogance of the human mind. He has a shrewd knowledge of human nature, and especially of its weakness in disputations. "We find by experience," he says, "that when a man is certainly persuaded of a thing, and hath reason so to think, he cannot but stand as it were in admiration, that there should be anyone that cannot see as he sees." This

led naturally to "choler and ten to one if he come not to reproach and railing."

The zeal of the orthodox is well portrayed in his description of the reception of heresy by the Church. "We as soon as any one seems to set his foot beside the Path, we think there is no course to be taken, but straightway to sound a defiance, to fill the world with railings, reproaches, clamours; whatever comes to our tongue's end, that we deem most fit to resist the *Error*, whereas oft-times nothing can be less to the purpose: like wise men of Gotham, we bring oyl to quench the fire. Whereas now or never, we stand most in need of sober advisement, let us abandon wrath, away with *Arrogance*, away with *clamours*, and let Reason alone bear sway in this business, neither let Satan, but the Spirit of God guide our Reason."

His inherent reasonableness is shown in the advice "to pause a while and think every man with himself; to me indeed, such things seem true which I have hitherto with the multitude believed; but what if that befall me which betides every man, that I should most err in that whereof I seem to be most certain. Why may I not hear the man first? Why should I not weigh what he saies?" He is not afraid of the freest inquisition into the grounds of our faith. "What!" he asks, "will the *Truth* become less apparent by the often discussion, and not rather every day more certain and clear?" He gives a counsel of perfection when he says, "Desire of Conquest ought to be banished from all Christian disputes," but he concedes that "do what we can, we shal hardly obtain the power to seem vanquished without great reluctance."

IV.

HIS THEOLOGY.

The crucial parts of Acontius' work were the third and seventh books, in which he advocates a creed of the smallest possible dimensions, and resting as far as possible on the Scriptures only. If we depart from them, he urges, there is nothing in which we may safely trust. He inquires what are the points which the Scriptures set forth as necessary to be known and believed, so that a man who did not thoroughly understand them was not to be accounted a member of God's Church. He quotes passages from John's Gospel which state that belief on the Son will obtain for a man eternal life. This is the fundamental truth, but it can exist in company with a great deal of error on other matters, since we are all human. If this were not the case, then no one could be saved; but it is expressly stated that "a very great and innumerable company shall be saved."

Hence there are degrees of Truth, some which it is absolutely necessary we should know, and some which may be safely unknown. But how are we to tell? "As for any general note of difference, though I have diligently inquired into the matter, yet have I not been able to find one." If anyone defined the principal heads of doctrine as those which are necessary to be believed, at once the question arises as to which are these

principal points. "So that we are still as far to seek as ever." The only thing therefore was to make diligent inquiry.

He considers "that place of John is very remarkable," in which he says his book was written that we "might believe that Jesus is the Messiah the Son of God, and that believing ye might obtain life by his name." So that all that was required was simple belief in Jesus Christ as our Saviour. This was all that the thief on the cross and the eunuch had. The palsied man "believed in all probability that that same man, whose name was Jesus, came from God and was in favour with God; and therefore he hoped that by his means he might recover his health. But that he knew all those things which the Church hath for a long time accounted as articles of Faith necessary to be believed to Salvation, how likely a matter it is, I leave it to every man to judge." This passage was charged by Cheynell as being of a most suspicious cast.

Abraham, also, was another example of the vagueness as to articles of faith among the ancients. "He was promised that he should be the Father of many Nations; he was promised that happiness should betide to all Nations of the world by his seed; finally, he had the land of Canaan promised to him, and a very great prosperity, but of those points of Religion which it is judged every body is bound to know upon pain of damnation, we read not a word." From this he concludes that the points he has enumerated are the only ones mentioned in Scripture as being necessary for salvation. In this connection he repudiates Sabellianism, and with regard to the "long and very Tragically controversie" about the words of institution in the Lord's Supper, his opinion is that "it is clear therefore, that as well those which hold Christ's body to be in the Sacramental bread, as those which deny the same, although it must needs be that one side err, yet are they both (if otherwise conscionable observers of our Lord's commands) in the way of salvation." In the face of this, it was the duty of both sides to love and reverence one another.

His advice with regard to Creeds and Statements of Doctrine is, "That whatsoever shall be laid down as agreeable to the Word of God, may be expressed with the same words and phrases which the Spirit of God uses in Scriptures. Otherwise it is almost impossible, but that the wit of man will intrude something of its own." This was the principle so much in favour with Chillingworth and his school, and was the model upon which John Biddle worked his "Twofold Catechism." The Seventh Book deals with the question of Confessions of Faith, and pleads for more simplicity in their construction. Almost every city and state had its own Confession, and even private persons published them, so that the Papists were not without excuse in thinking that there were as many sects as Creeds. The ancient Jewish Church had been many times reformed, the altars thrown down, and all the signs of idolatry removed, and this was their confession of faith. There was no mention in the Scriptures of any other. He pleads for a common and general confession of faith in order

that they might not only be, but also openly appear to be, of one faith and mind. But since this did not seem practicable, he would sooner have none at all than so many. The tendency was for them to be so enamoured of their Confessions that they would sooner do violence to the Scriptures than that a word of them should be changed. And thus it came to pass that the word of man carried more authority than the word of God. He believes therefore that if a carefully drawn-up Symbol were set forth, all these others might well be abolished.

Such a Symbol he finds in the Apostles' Creed, which was the watchword, as it were, by which the ancient Christians gained admittance into their assemblies. Whoever acknowledged it, was received into their midst, however erring in other respects, and whoever denied it was refused. Such a confession should be wanting in none of the articles necessary for salvation, and, on the other hand, it should contain none that are not so necessary, otherwise men will enter the Church who ought not to be there, and others will be kept out who have a right to entrance. If the Creed were not properly drawn up, and especially if non-essentials were included, the peace of the Church would be permanently endangered. It was impossible that everyone should think alike in the Church of God, and all that was required was that they should agree in essentials, and then conduct their controversies in a loving and brotherly spirit.

Even if the Confession contained all that it should contain, the wording of it was very important in order that its meaning might not be misunderstood, wilfully or otherwise. The Romanists, for instance, confessed the doctrine of remission of sins, but understood by it a remission brought about by the merit of good works. How was this to be avoided? By the admission of clear and simple articles only into the Creed, such as, "That there is only one true God, and Jesus Christ whom he has sent." The utmost simplicity is evidently his aim.

All the doctrines necessary for salvation were contained in the Bible, and were so simply expressed that all but those who were blind could easily understand them. Care must, therefore, be taken that the Confession of Faith contains nothing, not only that is not very certain and necessary to be known, but also nothing that is not expressed in the very words of the Scriptures as far as possible. And this, not that he thought that the Christian Religion was contained in the words and syllables of the Bible, or that other expressions were wrong, but simply on account of the unreliable nature of men's characters. For men will often hold doctrines to be so certain and true as to be beyond controversy, which yet are afterwards proved to be false. There was no one who did not believe that the Scriptures contained all the essentials clearly set forth. If so, why should we want to express them otherwise? Are we wiser than the Holy Spirit? He thinks, therefore, that whatever must be affirmed as necessary to salvation should be maintained in the very words in which it is expressed in the Scriptures. It was also

not necessary to condemn all errors in a Confession of Faith, but only those which clashed with necessary articles of faith.

He proceeds to outline such a creed as he has described, and it was this proposed Confession which gave such offence to the orthodox theologians of succeeding generations. It may, perhaps, be interesting to compare a Sixteenth Century Eirenicon with those of our own day. He believes "(1) That there is one true God, and Jesus Christ whom He has sent, and the Holy Spirit, and that it ought not to be denied that the Father and the Son are distinct persons, seeing Jesus Christ is truly the Son of God. (2) That man is subject to the anger and judgment of God, and that the dead rise again; the just to eternal happiness, the wicked to eternal torments. (3) That God sent his own Son into the world, who, being made a man, died for our sins, and was raised from the dead for our justification. (4) That if we believe on the Son of God, we shall obtain life through his name. (5) That there is salvation in no other name, not in the blessed virgin, nor Peter, nor Paul, nor any other saint or name whatever. And that justification is not in the law, nor in the commands or devices of men. (6) That there is one baptism in the name of the Father, of the Son, and of the Holy Spirit."

He thinks that if such a Confession as this were made and received by the whole Church, it would make for the peace and contentment of all. For this was the only method by which such concord could be brought about. For if each man makes his private judgment the standard for others, then all will be heretics together, and there will be no end to the trouble and confusion. But if once men could be persuaded that whoever professed this symbol (whatever other cause of difference there might be) was yet a Christian and a brother, there would be great hopes of carrying on these discussions with courtesy and mutual respect.

The aspect of religious life and thought which this book holds up to view seems undoubtedly that of Chillingworth and Hales and of the Latitudinarians generally, and Acontius owing to his great influence at the critical period of Oxford development in the first half of the Seventeenth Century, may be safely regarded as one of the main foundations of English Liberal Christianity.

J. H. M. NOLAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DEATH AND SURVIVAL.

SIR,—In the letter you publish to-day, Mr. Hocart puts his finger upon a difficulty which, as he says, is at the root of much prevalent misgiving in regard to human immortality. To the onlooker it does seem

as though what appears to be the gradual fading away and cessation of consciousness must imply the final extinction of the individual mind in question. And yet, I think, there are weighty psychological reasons that should make us hesitate in drawing that conclusion. We picture a mind familiarly to ourselves as a mode of energy, somewhat after the fashion in which we familiarly picture to ourselves heat as a property of a hot body; or electricity as a property of an electrified body. And just as the heat may gradually be dissipated, or the electric charge be gradually weakened, so we conceive an individual consciousness may gradually thin away and pass into nonentity. As a matter of fact, of course, the energy in the former cases does not pass into nonentity; at the most, it does but change its form. This consideration will not, however, help us here, because in the physical change that takes place the individuality, such as it is, of the particular source of energy in question would appear to be lost. But the truth is that from a psychological point of view the popular analogy I have mentioned breaks down completely. The laws according to which physical energy is scientifically interpretable are not applicable to the mental life, and a scientific interpretation of the latter has to proceed on totally different principles. Not only so. A mind is not an *object*, that is capable of being observed or inspected by an external spectator. What the external spectator can alone observe are the bodily concomitants of mental states. For the sake of argument, however, let us suppose it were possible to contemplate a mind as an object, just as we contemplate (say) a stone as an object. Then one of the most striking differences—probably, the most striking difference—outwardly observable between the two objects would be this. Whilst the stone, so long as it remained a stone, would preserve from moment to moment an existence which to the external spectator would appear to be unbroken, that would not be the case with the mind. Repeatedly in the history of the mind thus contemplated there would appear to our hypothetical spectator intervals when its existence was either a pure blank, when in fact it had ceased to exist, or when, to use Mr. Hocart's words, "only a very small spark remained." During the hours of dreamless sleep, or during a state of swoon, for example, what would there be of mental life capable of being observed in the manner we are supposing? To an outside spectator, an individual mind would periodically exhibit gaps or pauses in its existence; it would not have, that is to say, the kind of continuity which is characteristic of a stone or other physical object. And yet we know, as a matter of fact, that these gaps or pauses do not imply breach of continuity for the *conscious mind itself*; the waking life before and after the interval of what we call unconsciousness is recognised by the *subject itself* to be of one piece, to constitute, in other words, one personality. Now, is it to advance a very extravagant hypothesis, if one ventures to suggest that something similar may happen in the stage of bodily death or in the intervals to which Mr. Hocart refers?

At all events, the natural normal course of the earthly existence of each one of us enables us to see that a *self-conscious* individuality is not necessarily dissolved when a pause or interruption occurs in its flow, but that it has a continuity which does not involve unbroken continuity of being throughout a given period of time.

With respect to Mr. O. A. Shrubsole's reply to my previous letter I have not much to say. In that letter I tried to show (a) that the arguments he had put forward for discontinuing what he called the "fruitless discussion" were every one of them logically invalid—instances, in short, of such fallacies as logicians are in the habit of describing under the names of *ignoratio elenchi* and *non sequitur*; and (b) that the unqualified and dictatorial assertion, "there is no evidence whatever to support the belief," combined with the deliberate suggestion that those who think there is evidence are either mentally defective or stupid, was a sample of the worst kind of dogmatism. How does Mr. Shrubsole seek to set aside these objections? In the first place, he protests that he himself "did not offer any opinion on the subject at issue." But, as I did not say or imply that he had done so, the remark possesses not the slightest relevancy. In the second place, he alleges that in asserting "there is no evidence whatever to support the belief," he "was but quoting what THE INQUIRER had already said." But this is contrary to the fact. The writer to whom he alludes spoke of "direct evidence," and I presume that what is true of "direct evidence" is no more necessarily true of "evidence" *simpliciter* than that what is true of a "straight line" is necessarily true of each and every kind of "line." In the third place, he retorts that my letter was itself "a flagrant example of dogmatism," because, according to his account of its contents, I "asserted the dogma with much unnecessary warmth." But I did no such thing. I should never dream of asserting immortality as a dogma, either with or without unnecessary warmth, any more than I should dream of asserting the existence of matter as a dogma. I think there is a large body of evidence in favour of both these beliefs, and on an appropriate occasion I should not hesitate to say I thought so, but that is very different from laying down either of them as a dogma. In the fourth place, he complains that instead of grappling with the problem (which, by the way, was altogether beside my purpose), I did but "vaguely hint" a method of investigating the subject that "is something like 'the secret of a mother's love.'" But, neither vaguely nor otherwise, did I hint anything so silly. How can a *method* of investigation be like the *secret* of a mother's love? Discussion not only of this problem, but of any problem, does, I confess, seem to me "fruitless" when the mode of conducting it is such as is adopted by your correspondent.—Yours, &c.,

G. DAWES HICKS.

Cambridge, September 21, 1912.

SIR,—Mr. Hocart's difficulty is one which must, I think, always be present with us so long as we think of the soul's

existence as being absolutely dependent on the body, possessed or contained by the body; whereas the truth would seem to be that the soul, spirit, or ego (perhaps the name does not greatly matter) must, if our highest intuitions are to be trusted, *possess and inform the body* with all its functions, mental and physical, by means of which it expresses itself and gathers the experiences that bring knowledge and wisdom.

She wears that body but as one endues
A robe, half careless,

as Francis Thompson says in one of his poems, and he finely indicates the attitude which I think we should take in regard to the real *individuality* (not the same as mere *personality*) when he says:

How praise the woman who but know
The spirit?
How praise the colour of her eyes,
Uncaught
While they were coloured with her
Varying thought? . . .
How should I gauge what beauty is
Her dole
Who cannot see her countenance for
Her soul?

If the poet has here caught a glimpse of a great truth which we, so poor of faith and so lacking in vision, are unable to perceive, many of the difficulties which some people experience when they are confronted with the partial or complete suspension of the normal consciousness, such as Mr. Hocart instances, disappear, even if we cannot immediately explain exactly what has become of the soul. The spirit cannot express itself fully if the brain is paralysed or the mind deranged—if, in fact, the bodily mechanism is jarred and dislocated, any more than a musician can evoke melody from an instrument that is broken or out of tune. He must get his instrument repaired, or obtain a new one. Moreover, if we are able to conceive the possibility of a soul surviving the complete suspension of life, *i.e.* death, we ought not to be dismayed by its inability to function during the partial inhibition of its normal activities during life. In some cases when the power of the mind has been impaired by an accident, a second accident has restored the memory which the first obliterated, and we are all familiar with the suspension of consciousness (in the ordinary sense) during sleep or insensibility; yet we wake from sleep and recover from an anæsthetic in full possession of our reason and personal identity. Does not this go far to prove that the soul, the *creative or directing force*, is not destroyed when the mind is seemingly inactive?

All these considerations tend to the "larger hope" which in some of us has become a real conviction, and lend new significance to those words of Tennyson which seem to show that the idea of a continuous life—of a succession of lives, in fact—fills some people with a strange joy, and certainly prevents them from being frightened by any lapse of memory, however prolonged, or the thought of a "draught of Lethe" awaiting the soul in "slipping through from state to state."

Or if through lower lives I came—
Though all experience past became
Consolidate in mind and frame—

I might forget my weaker lot ;
For is not our first year forgot ?
The haunts of memory echo not.

And men, whose reason long was blind,
From cells of madness unconfined,
Oft lose whole years of darker mind :

Much more, if first I floated free,
As naked essence, must I be
Incompetent of memory.

For memory dealing but with time,
And he with matter, could she climb
Beyond her own material prime ?

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—

Of something felt, like something here ;
Of something done, I know not where ;
Such as no language may declare.

Yours, &c.,

LAURA G. ACKROYD.

Brondesbury Park, N.W.,

September, 23, 1912.

SIR,—I have just read with the greatest interest and pleasure the letter in your issue of to-day, signed Laura G. Ackroyd. And I wish to offer the tribute of an old woman to a younger one for the enlightened, temperate, and fair-minded contribution she makes to a momentous question. I think in the latter paragraphs of her letter, especially, a word in season is spoken which needed to be said, and nothing of mine can add to it. But if I may exercise the privilege of age to strike a personal note, I would say that having been for the last twenty years a student, more or less, of theosophy, as taught by its best writers, I can bear witness to its all-pervading help in the endeavour to solve the perplexing riddles of life—notably those of survival after death, and the inequalities of the human lot. It is also strongly in accord, though not identical, with the whole trend of progressive thought and research in religion, science, and philosophy—to say nothing of the intuitive visions of poetry. This being the case, I most heartily endorse the wise suggestion of your correspondent that all thinkers should at least welcome and try to understand every earnest attempt, from whatever school of thought, to bring some light and leading to our troubled minds.—Yours, &c.,

ELLEN M. HIND.

5, North-square, N.W.,

September 21, 1912.

THE WONDER OF LIFE.

SIR,—I was not present myself at the British Association meeting, but I have read a full report of Professor Schäfer's address and a condensed one of the discussion, and except for a criticism of Professor Geddes', who, as far as I can gather, misunderstood Schäfer's position, there is nothing startling in Schäfer's contentions, except his statement that "life is not identical with soul," which is precisely the admission I should have thought religious men and women would have desired, but could

hardly have hoped that he would make. The other statements are such common-places of biological science that I hardly like to assume that these are what "H. G." takes exception to in the last issue of THE INQUIRER. Will you kindly pardon me if, to make this point clear, I venture to quote from my own writings ?

Writing in a scientific journal (*Natural Science*) in 1899, I summarised the thought about the origin of life, knowing perfectly well, and stating it, that I was only summarising current opinion, and not suggesting anything new or heterodox, as follows :

From the earliest times various writers "have noticed certain resemblances between some kinds of dead and living material ; these resemblances have steadily multiplied in number, while they have become far more forcible in character, during the last forty to fifty years, so that many, perhaps most, scientists are beginning to assume, consciously or unconsciously, that purely physical and chemical causes are, or soon will be, sufficient to explain the lower and possibly also the higher forms of life." And then follow nearly twenty pages of illustration of this point of view. I considered this general attitude to be true five years later (1904), when this same thought was repeated in book form, nor did I then or now believe that it is antagonistic to religion.

Quite recently, for a series of articles on "Biological Thought" that I was asked to write for *The Highway*, I had to consider the trend of biological teaching to-day, and it was necessary for me to point out that the sciences of life are tending to accept permanently the religious feelings as natural to man, and I stated "that there is a tendency in" (in science) "to allow mind factors in animal development a power not formerly conceded to them ; not only so, but the presiding control of any given organism, especially in higher forms such as man, seems difficult to place in any one centre of the brain, and the question naturally arises whether some such conception as soul may not have to be revived" (*Highway*, September, 1912). Professor Schäfer's address, separating the thought of soul from life, as a related but distinct problem, was given four days after my article was published, and he appears, with the full weight of his great authority, to have taken the same view. To individuals who do not believe in miracles, who do believe in law and evolution, this address which rejects miracles, but accepts the idea of a soul, ought to have been about the most encouraging statement that could have been made, and to expect Schäfer to write poetically when he was making a simple statement of facts, is surely an odd conception of a scientist's function. Did we ask him to tell us about the wonder of life, we should find that he could teach not only ourselves but the physicists whom "H. G." prefers, as Schäfer is probably one of the three or four greatest world authorities on the processes of life, and the physicists are physicists and not biologists.

May I point out one other fact that seems to escape so many men otherwise of a religious nature ? If one really believes with the physicists that matter has psychic properties, it inevitably de-

stroys a belief in immortality of our individual minds, as death then would be not only a disintegration of the body, but, as matter and mind would be aspects of one deeper something, the disintegration of the one would be the disintegration of the other. To me, all the beauty of life would be gone if I believed this thought.

Sir Oliver Lodge's view of religion leans often in both these directions ; sometimes he seems to favour mind, soul or spirit as a separate reality from matter, sometimes he seems to favour their union ; but the tendency in physics lately has been far too speculative to be claimed as sound, careful science, and many physicists themselves have raised objections to the growing imaginative element which is seriously endangering scientific truth.

There are consistent monistic scientists, like Lloyd Morgan, and time might show that these are on the side of truth, but if so life is robbed of its greatest hope, the immortality of the soul beyond death.

There are other scientists as great, and Professor Schäfer, in his practical study of life and in his wide learning, is possibly greater, who are beginning to consider mind or soul as a real problem to be studied independently of but related to the study of matter. To this school belongs the real hope of Christianity, and if it should prove itself to be the stronger it will almost certainly re-establish our faith in the soul. There is, I admit, a vague poetry in the physicist's thought, but it would be the poetry of disintegrating life, of a nirvanic preparation for the passing of a dream, the dream that we are immortal souls, whereas if soul must be separated from the thought of life there lies a great hope, and all is changed. Every real scientist knows the mystery and the wonder of life, and is as much impressed by it as is the poet or even the religious mind.

"H. G." gives two definitions of science, one which I think no great scientist could accept, and which Huxley would have called a kitchen Cinderella definition of her aims. "Science ends in mystery ; . . . poetry and religion begin with it." If this were so science would be a utilitarian study and nothing more. Is it not simple truth to say that science, poetry, and religion have each their daily life side, and this keeps them from soaring blindly to the clouds, but that each, as Huxley said of science, have their fairy visions ? Those who love mind realities, spiritual realities, are a little band of men and women, and the great scientist loves mind ideals as truly as the great poet or the great religious teacher. If we divide our forces in warring sections, the real enemies to humanity, those who would make of life a blind drudgery, those who would make of sport, food, and debased passion false gods for mankind to worship, will triumph, and the enemies are many and the real prophets are few.

"H. G.'s" second definition all who love science can endorse, if it is interpreted widely. "Science," and may I add poetry, art, music, and literature, rightly treated, are not "the enemies of religion." "Science is the patient, selfless, devoted search for truth in the spirit of a trusting, wondering child. It grows more reverential towards the universe the more

it knows and feels." This is the spirit of science we can all accept, viewed at its topmost height by a Newton or a Darwin. Across the path of humanity's ideals are drunkenness and vice, automatism and habit, greed of power and gold; the sciences of life can do, and have done, much to make life cleaner, healthier, and purer. Science is no enemy of religion, differences of ideas and feelings should be a matter of friendly discussion between them; our real foes are those who deny in theory or practice the need of a mind life that is rich and human and wholesome. Against these, science, religion, philosophy, art and poetry ought to act together in one united effort of friendly co-operation for the genuine ideals of life.—Yours, &c.,

J. LIONEL TAYLER.

146, Highbury New Park,

September 23, 1912.

THE ABUSE OF LANGUAGE.

SIR,—Mr. Eustace Thompson, in his letter against slang, makes a sad blunder, and thereby casts a slur on a worthy effort. He speaks of the use of the word "shove" as a modern usurpation, and does not see that it is an attempt to bring back a sound expressive word. Has Mr. Thompson forgotten Milton's use of the word in *Lycidas*? Does he not know that Shakespeare uses it at least three times, and that the word is quite classical down to Dryden's poetry? Then it was "quietly shoved aside" by those cultured and elegant people who tied up flower-pots in ribbons, and hid the nakedness of their piano legs.—Yours, &c.,

R. H. U. BLOOR.

Exeter, September 21, 1912.

SIR,—While agreeing with Mr. Thompson's remarks on the above subject, and deprecating with him any tendency that may exist to the use of mean or ignoble expressions in treating of serious matters, I venture to think he has been unfortunate in the single example he has given. "Quietly shoved aside," said of a claimant to a throne, is surely not only a very expressive phrase, but is also perfectly correct and classical English. Otherwise what of Milton's well-known line in the *Lycidas*—

And shove away the worthy bidden guest?

Shakespeare also uses the word several times, as, for example, in *Hamlet*—

Offence's gilded hand may shove by justice.

In all three cases I submit "shove" is the right word in the right place for the simple reason that no other would express the meaning so well.—Yours, &c.,

ROBERT B. DRUMMOND.

10, Hartington-gardens, Edinburgh,
September 21, 1912.

THE HYMNS OF GEORGE MATHESON.

SIR,—I should like to thank Mr. Davis for bringing to the knowledge of your readers the life and personality of Dr.

George Matheson, "Matheson of Innellan," as he was known in his earlier years of fame. I am acquainted with no preacher or devotional writer gifted with more poetic insight; and, though the grit of orthodox phraseology is sometimes sprinkled on the spiritual bread, rather more than Unitarians may like, still it is the bread of spirit and of poetry that he gives to the hungry soul. At bottom he was of the true Catholic genus like John Caird, of whom he learned. Such was his sympathy—too rare in Scotia—for non-Christian religions, that it was once suggested to him that he should go as a missionary to the Hindus. "I go?" he exclaimed. "No, I dare not go. I am afraid I would be converted to Brahminism."

But chiefly I write to bring to your readers' notice another grand hymn by him, which I do not think has ever appeared in any Hymn Book. One can easily understand why it has no place in the "Church Hymnary," Scotland's richest book of praise, along with "O Love that wilt not let me go." But it is a grand hymn, and it reveals the breadth of Dr. Matheson's mind. It is entitled "One in Christ," and I omit a verse or two.

Gather us in, Thou Love that fillest all!

Gather our rival faiths within Thy fold!
Rend each man's temple-veil, and bid it fall,

That we may know that Thou has been of old.

Gather us in.

Gather us in, we worship only Thee;

In varied names we stretch a common hand,

In diverse forms a common soul we see,

In many shapes we seek one Spirit-land.

Gather us in.

Thine is the mystic light that India craves;

Thine is the Parsee's sin-destroying beam;

Thine is the Buddhist's rest from tossing waves;

Thine is the Empire of vast China's dream;

Gather us in.

Thine is the Roman's strength, without his pride;

Thine is the Greek's glad world without its graves;

Thine is Judea's law with love beside,

The truth that centres and the grace that saves.

Gather us in.

Some seek a Father in the heavens above,

Some ask a human image to adore;

Some crave a spirit vast as life and love,

Within Thy mansion we have all and more.

Gather us in

—Yours, &c.,

R. NICOL CROSS.

138b, Duke-street, Southport,
September 21, 1912.

A PUBLIC lecture on "The Philosophy of Shadworth Hodgson" will be delivered by Professor G. Dawes Hicks, M.A., Litt.D., at University College, London, on Friday, October 4, at 5 p.m.

BOOKS AND REVIEWS.

EVERYMAN'S LIBRARY.

IN the new volumes which have just been issued as harbingers of the autumn publishing season, Everyman's Library maintains its reputation for a wide range of interest, and for its confidence in the appetite of the public for standard old-fashioned and sometimes almost forgotten books. Cobbett's "Rural Rides," in two volumes, with an introduction by Mr. Edward Thomas, will help to revive memories of England eighty years ago by a master of shrewd observation and racy English prose. A book of a similar character even less familiar to the ordinary reader is "Letters from an American Farmer," which contains a vivid description of life in the American Colonies in the 18th century. The letters were first published in London in 1782. There was an American edition in 1793, and then these letters, which earned the high praise of Hazlitt, fell into oblivion for more than 100 years. A further volume has been added to the works of Swedenborg, "The Divine Love and Wisdom," with an introduction by Sir Oliver Lodge. Roget's well-known "The-saurus of English Words and Phrases" has been revised and issued in two volumes. Hallam's "Constitutional History of England," in three volumes, a Dictionary of Non-Classical Mythology, and "Three Comedies," by Björnson, are also among the notable volumes in a very attractive list.

THE HOME UNIVERSITY LIBRARY

ONE of the remarkable features of the Home University Library, published by Messrs. Williams & Norgate, is the regularity with which the instalments of ten volumes are issued, and the high standard of excellence maintained. Probably when the whole series is completed, a few of the volumes will stand out above the others and remain as permanent additions to the literature of knowledge. Scholars, like other men, vary in their power of good writing and popular exposition, and some subjects lend themselves more easily than others to the art of compression in a small book. The new volumes include "Missions," by Mrs. Creighton; "Ethics," by Mr. G. E. Moore; "The Making of the New Testament," by Prof. Bacon; "Great Writers of America," by Professor W. P. Trent and J. Erskine; "Political Economy," by Prof. S. J. Chapman; and "Electricity," by Prof. Kapp. From the point of view of the student the lists of books and hints for further reading are of great importance, and here we think a little more supervision might be exercised by the editorial board, so as to give them some greater uniformity of scale. It is, moreover, desirable that in the case of a series of volumes, published both in England and the United States, the names of publishers in both countries should be given. When, for instance, American writers refer to standard English books they should not appear as though they were only to be procured from a New

York publisher. This remark applies even to some books published by Messrs. Williams & Norgate themselves, e.g., in Professor Bacon's volume on "The Making of the New Testament," Pfeiderer's "Primitive Christianity" is described as published by Putnam's, and Dr. James Drummond's "Character and Authorship of the Fourth Gospel," appears with the reference "Scribner's, N.Y., 1904." The English edition was published by Messrs. Williams & Norgate in 1903.

LITERARY NOTES.

MEDIAEVAL sculpture has been studied hitherto chiefly in France, and writers like Robert de Lasteyrie, Mlle. Louise Pillion, and quite recently M. Boinet in his book "Les Sculptures de Bourges," have naturally confined themselves to French examples. An important gap in the history of English art will be filled by the publication of an "Account of Mediæval Figure Sculpture in England," by Mr. E. S. Prior, the Slade Professor of Fine Art in the University of Cambridge, and Mr. Arthur Gardner, which will be issued shortly by the Cambridge University Press. The authors have not attempted to give anything like a complete catalogue of English remains, but even so the work of classification occupies a quarto volume of more than 700 pages, illustrated with some 855 photographic reproductions in the text, in which the reader can enjoy the charm that romance and sentiment have wrought in English mediæval sculpture. The authors claim that English sculpture since the Saxon days has been a specific growth—*sui generis*—from its own stem, however much it has bent to the breezes of Continental fashion. Owing to the enormous destructions of its examples it may be reckoned that scarcely more than 1 per cent. of the figure sculpture of the Middle Ages has come down to us. What remains, however, is not scanty in itself, and the illustrations have been selected from about three thousand photographs, while probably more than three times that number of actual objects of sculpture have at one time or another been brought to the notice of the authors. Account has also been taken of other forms of mediæval imagery—the paintings of manuscripts, and on walls, the figure tracings on glass, upon enamels and brasses; as well as the modelled figure work on seals and coins.

THE Cambridge University Press also announces for publication in October a work by Dr. Edwin A. Abbott, entitled "Light on the Gospel from an ancient Poet." It maintains that the recently discovered Odes of Solomon constitute a kind of half-way house between Jewish and Christian thought, connecting the Pauline doctrine of the Body of the Messiah with the imagery of the Song of Songs, and illustrating from Jewish sources the Christian doctrine of the revelation of God as Father, Son, and Holy Spirit.

AMONG other books announced by the Cambridge University Press are the "Philosophical Works of Descartes," Vol. II., translated by G. T. R. Ross and Elizabeth Haldane; "Romanesque and Byzantine Architecture," in two volumes, with numerous illustrations, by T. G. Jackson, R.A.; Vol. IX. of the "Cambridge History of English Literature," and several new volumes in the series of Cambridge manuals of science and literature.

THE Cambridge University Press has undertaken the agency in Great Britain and the Colonies for the sale of a series of International Bibliographies, which are being issued in Berlin under the direction of the International Institute. A "Bibliography of Social Science" is among the volumes which will be issued shortly.

MESSRS. HODDER & STOUGHTON announce the early publication of "The Life of a Spider," by J. H. Fabre, the first of a series of books which they intend to publish from the pen of this author. It has been translated by Mr. A. Teixeira de Mattos, and will have an introduction by M. Maeterlinck, who has described Fabre as the "Homer of the insect world."

NEW and cheap editions of Mr. Arnold Bennett's popular little books on the philosophy of every-day life, which have had a great vogue, especially on the other side of the Atlantic, are also announced by Messrs. Hodder & Stoughton. These include "The Human Machine," "Mental Efficiency," "How to Live on Twenty-four Hours a Day," and "The Feast of St. Friend."

THE British and Foreign Blind Association are preparing a Braille edition of the late Dr. Weymouth's "New Testament in Modern Speech." St. Mark's Gospel has now been published.

PROFESSOR SCHÄFER's address at Dundee, as President of the British Association, on "Life, its Nature, Origin and Maintenance," will be issued immediately by Messrs. Longmans, Green & Co. This will be the only authorised issue of the address.

THE well-known Jesuit, Father Matthew Russell, the brother of the late Lord Russell of Killowen, died quite recently. Messrs. Longmans & Co. will publish in a few days his latest book, "The Three Sisters of Lord Russell of Killowen and their Convent Life." The eldest of the sisters died comparatively young, and the account of her is confined to a chapter or two; but very full and intimate accounts are given of the two other sisters, one of whom spent nearly fifty years in San Francisco, California, where she established and managed a large hospital and several other charitable institutions. The book, which is largely made up of the nuns' letters to each other, is an interesting revelation of the realities of convent life. Several chapters are devoted to the private life and character of their brother, the Chief Justice, who figures frequently in their correspondence.

PUBLICATIONS RECEIVED.

MESSRS. CHARTO & WINDUS:—The Outcast: F. E. Penny. 6s. net. Marcus Aurelius: John Presland. 5s. net.

MESSRS. HODDER & STOUGHTON:—Days with the Great Composers, second series. 3s. 6d. net. Puritanism in England: The Rev. Canon H. Hensley Henson, D.D. 5s. net. A Dream of Blue Roses: Mrs. Hubert Barclay. 6s. The Preacher, His Life and Work: The Rev. J. H. Jowett, D.D. 5s. net. The Old Nest: Rupert Hughes. 5s. net. Bethlehem to Olivet: J. R. Willer, D.D. 3s. 6d. net. Days with the Lyric Poets. 3s. 6d. net. The Mystery of 31, New Inn: The Rev. Austin Freeman. 6s. The Poets of the Old Testament: Prof. Alex. R. Gordon, D.Litt., D.D. 6s. net. The Essentials of Christian Belief: The Rev. David Fyffe, M.A. 3s. 6d. net. Silent Hour Booklets, 1s. net each:—The Joy of Jesus, George Matheson, D.D., LL.D.; A Hymn of the Cross, W. M. Glow, B.D.; The Considerateness of Jesus, W. M. Glow, B.D.; Courageous Calm, G. H. Knight; God's Will and My Life, Len G. Broughton, D.D.; Christian Hope, Ralph Connor; What Makes Life Worth Living, George Matheson, D.D., LL.D.; The Restfulness of Jesus, G. H. Morrison, M.A.

MESSRS. MACMILLAN & Co.:—The Immanence of God: J. Abelson, M.A., D.Lit. 10s. net.

MESSRS. JOHN OUSELEY, LTD.:—The Soul of Judas: Douglas Price. 2s. net.

MISCELLANEOUS.
Cenobium, The Cornhill Magazine.

FOR THE CHILDREN.

SHEEP DOG TRIALS IN SCOTLAND.

A FEW days ago we went to Kingussie to see the trials of the sheep dogs. We went up the glen behind the little town, where a beautiful stream rushes down amongst trees from the circle of hills, and there we sat on the heather above an open space of green, with a wood at the other end, and the dark and lovely mountains looking over beyond.

I wish I could tell you all that each dog did—they were such lovely dogs, and each with a character of his own; but there were more than thirty entered for the trials, so I can only tell you of a few.

Each dog had three sheep to manage; the sheep were in the wood at the back of the ground, with a man and a dog to send out the three for each dog as his turn came. On the hill at the end of the ground opposite the wood stood each shepherd in turn with his dog, and when the three sheep appeared coming out of the wood, the dog was sent off to find them. It was a long run, and there were hillocks and bushes between, so that it took a little time for the dog to find his sheep. When he had found them he had to drive them forward, through a space between two white flags first, and then through a narrower space between two red flags, and then a long run up to a little row of hurdles with a gap in it, and the three sheep had all to be got through the gap, and then across a long piece of ground to a little fold with a narrow entrance into which they were to go. There were also some hurdles arranged in the shape of a double cross; and in the more difficult trials the sheep had to be sent through the

cross one way and out the other way. There were eight minutes given for the dogs to manage to get the sheep through the two sets of flags and the hurdles, and into the fold; and a quarter of an hour for those that got them through the flags, the hurdles, the double cross and into the fold.

When the judge sounded his whistle the dog started, and when the time was up the whistle sounded again and he had to stop, whether he had finished or not. Well, one pretty dog, Moss, couldn't find his sheep at all, though he hunted about for them and tried to follow his master's signs or whistling. He was three years old. When the whistle sounded again he had to give up.

Then came Maid, three years old; and she found the sheep, and got them through the flags; but they were very obstinate, and though she tried her very best, and her master did all he could to encourage her from the distance, and tried to make her understand what to do, the whistle sounded, and poor Maid had to give up!

Then came Bet, six years old; she shot like an arrow straight for her three sheep, and gently and quickly followed them, driving them before her through the flags, the hurdles, the cross, and into the pen. Such a cheering she got from the spectators! We learned afterwards that the judges gave Bet a prize of £14, and a silver cup for her master.

Then came Flossie, who was only one year old (quite a little girl, you will think), but she was very clever, and did everything except the gate in the hurdles, which the sheep would not go through for all her trying. She even got them through the cross, which was the most difficult of all. The sheep often went and stood with their noses close to the gap in the hurdles, and seemed as if they could not help going through, and then provokingly turned off and ran the other way. But Flossie got a prize of £6 for doing so well at one year old.

Then came Tell, Sweep, Fan, and Lad, who got a £4 prize; Risp, who got £3; and Blake, who got £1. All were eager and wonderfully swift; and it was beautiful to see how they understood every sign of their master's. It seemed really as if they knew all they had to do, and they were so gentle with the sheep; they seldom went near them, and they never barked, just ran, or crept up at a distance; and when they had got them very near the obstacles the dogs always lay down at their master's sign, quite flat on the ground, and waited—then walked a step or two and lay down again, just creeping gently nearer and nearer, to make the sheep go through the opening; and when after all they turned off in the wrong direction, the dog was up and off to head them back again, with untiring patience. When the dog succeeded he got a round of applause, and when he failed everyone was sorry for him, and a regretful murmur of "Oh-h-h" went out in sympathy, for all the dogs tried so hard. Once when a dog failed and the whistle sounded, his master stooped down and patted him, to tell him he had done his best.

Some of the sheep were wilder than others, which made it more difficult. But

nothing could be more beautiful than the dogs' characters, so absolutely and joyfully obedient to their masters, so eager and bright, so swift and intelligent, so gentle to the sheep, so full of self-restraint. It was a beautiful lesson to us all, and we could not tear ourselves away till it was over, but sat on the hill watching from half-past nine till nearly six, with an interval away for some dinner.

And all the time the stream rushed down the glen amongst the birch trees behind us, and often a little rain fell, and the gleams of sun painted lovely rainbows upon the blue mountains every few minutes.

At the end the shepherds stood about on the hill, each with his dogs, talking it over, and we went and patted and stroked the dogs, and then they went forward to receive their prizes.

If ever you have a chance to see a sheep dog trial do not miss it—it is one of the loveliest things you could see.

G. MARTINEAU.

MEMORIAL NOTICE.

MR. FREDERICK MONKS, J.P.

It is with deep regret that we have to announce the death, in his 78th year, of Mr. Frederick Monks, which took place on Tuesday, the 24th inst., at Southport. Mr. Monks spent all his active life in Warrington, and by his indomitable energy built up the great business which is identified with his name. He began, as so many successful men have done, on the lowest rung of the ladder, and won his way upwards step by step by his own efforts. But there was one influence in his early life which he never forgot, and all the native generosity of his heart was seen at its best when he spoke of it. He was one of a group of lads who owed some of the deepest impressions of their lives to Philip Carpenter during his memorable ministry at Cairo-street Chapel. To those early memories of the Sunday-school and the Chapel Mr. Monks was faithful with an enthusiasm that never faltered, and next to his own home there was no place on earth he loved so dearly. Succeeding ministers have found in him a staunch friend, while his fund of lively reminiscence made the past live for them in the present.

When the years brought affluence and honours—he was a magistrate for the Borough of Warrington and the County of Cheshire—Mr. Monks was prodigal in his generosity. He was never so happy as when he was giving happiness to other people, and sharing his good things with those less fortunate than himself. His beautiful home at Walton Old Hall was a centre of abounding hospitality. Through it all those who belonged to Cairo-street Chapel seemed to occupy a special place of privilege. For many years the teachers and elder scholars of the Sunday school held a tennis club in a field close to his house, which he placed

at their disposal; and this is only one illustration of his constant concern for their happiness and welfare. Every form of philanthropic effort in Warrington found in him a generous supporter, but his name will be specially connected with the management of the Hospital and the foundation of the District Nursing Society. In all his work he was helped very greatly by his wife, a woman of remarkably shrewd judgment and quiet decision of character. Mrs. Monks died a few years ago. Their son, Mr. F. W. Monks, J.P., is the present head of the firm, and there are three daughters.

Since his retirement from business Mr. Monks has lived at Southport, where he took a deep interest in all that concerned the welfare of the Unitarian Church. The interment took place at Cairo-street Chapel, Warrington, on Friday afternoon.

MEETINGS AND SOCIETIES

FAREWELL TO DR. CROTHERS.

MEETINGS IN LIVERPOOL.

LIVERPOOL, as a gateway to that ocean, "which does not separate, but unites the nations," had the privilege of the last days of cordial greeting and farewell to Dr. Crothers, at the close of his eight months' holiday on this side of the Atlantic, so much of which, to our great advantage, has been spent in this country. He sailed with his family for Boston, by the Leyland s.s. *Winifredian* on Thursday afternoon, September 19, and on the first Sunday in October is to be once more in his own pulpit at Cambridge, Mass.

"Holiday" was what ostensibly Dr. Crothers came over for, and he told us at a farewell reception at the Mill-street Mission on the Tuesday evening before he sailed how on that holiday he had fared. It was a humorous picture he set before us, of a tired and discouraged man being led about from one Italian city to another, through a long course of the Old Masters, until after two months of that discipline the home authority saw that it would not do any longer, and gave him permission to accept all the preaching engagements he could get. Then his spirits rose again, his energies revived, and in this country he found himself thoroughly at home and happy. At the meeting of the National Conference in Birmingham, at the Whitsuntide meeting of the Unitarian Association in London, at the annual meeting of the Southern Unitarian Association at Ringwood, his voice was heard, and at other times in churches in London, Birmingham, Gee Cross, then in Wales, Ireland and Scotland, and finally in Liverpool, where on the last Sunday he preached in the morning at Ullet-road Church an earnest word for "Peace," in the afternoon to the children at the Mill-street Mission, and in the evening at Liscard, where the Memorial Church was crowded to the doors. Then on Monday a last sermon in Hope-street Church, at a service arranged by the Liverpool Sunday School Society,

followed by an informal meeting of the Women's League, and on the following evening the farewell reception at Mill-street, organised by the Liverpool District Missionary Association. So our friend takes his rest, and we delight to have him among us, to feel the touch of his quickening personality, and to listen to the fearless, happy and persuasive tones of his voice.

THE ORDER OF SPIRITUAL CREATION.

The last sermon, in Hope-street Church, renewed the message of confidence in the power of a spiritual faith, in the creative energy of the soul in this world of God, which in one form and another Dr. Crothers has repeatedly brought to us during his stay in this country. We are here to be "labourers together with God," and find the surest revealing of the Divine purpose in the *things which ought to be*, "in the urgency of righteousness, in ideals unfulfilled, in high hopes, in rebellion against evil, in self-sacrifice"; we are to be not "conformed to this world," content with things as they are, but "transformed" by the renewing of our mind, that we may know what is the "good and acceptable and perfect will of God." Such has been the message, and we heard it again in Hope-street Church.

The sermon began with a contrast between the two conceptions of the beginnings of things, which we find in the first chapter of Genesis and at the opening of the Fourth Gospel, the former with all its emphasis on the thing that is made, the latter dwelling upon that which must be before the actual making of anything, that which is eternal and eternally creating. "In the beginning was the Word," the thought, the idea, and out of that Divine idea, as if God were uttering himself, out of that came the world, and man, and at last the ideal, the Christ, the Word made flesh. Starting from that conception, Dr. Crothers went on to show how it was true in regard to our world, and our creation of the things we long to see in the world. First must come the thought, which must utter itself in some great word; and out of the thought, out of the word of life, out of the mind of the man who imagines and sees, is the good, great thing at last to be realised. The greatest thing we need as religious teachers is to get something of this creative spirit into our own hearts. What is it we are trying to do when we teach religion? Not to impart a certain number of facts, but to create a world, a world of beauty and truth, of life and love; not merely to tell what has happened, but to make something happen that never has happened before; to create in some soul a mightier love than it has ever known before, to create in it a new spiritual world. And this must be done along the lines of that conception of the Divine Word. First the thought, the conception, the hunger for something as yet unattained; then the clear perception, "That is what I want," and the long, patient effort to realise in action what is already realised in feeling and thought. The difficulty with the creation of that spiritual and moral world, which all good men are seeking to bring into being, is that it takes so long before the Word

becomes flesh, before the thought becomes form, before the desire becomes action. So it has been with the thought of God, the thought of righteousness, the great conception of justice between man and man. How long it has taken before we begin to conceive of the possibility of an honest and kindly world in which to live! How long it took before the conception came to anyone that we are here not as enemies, but as members of one family, with common interests and common rights and common aspirations!

One of these great ideals, which we are trying first to conceive as thoughts, and then to turn into action, is the ideal of the Church—the Church as a family of free spirits, a brotherhood of seekers after truth and righteousness, and a place of worship, by which we mean the continued delight in all that is high, beautiful and holy. When we speak of the Church, if we think simply of what has been done already we have lost the creative impulse. Think of it, not as something accomplished, but as one of the great ideals. "One holy Church of God,"—yes, but no one has yet seen that Church, no one has yet realised what it may become. It is simply a great word of hope, a great inspiration. Or take Christianity. What does it mean? Something already accomplished, done in the world? When I think of Christian history, I cannot take great pleasure in it, if I think that is all. I read of persecution, heresy hunting, superstition, numberless failures of good men in the past, and I say, "Is that what we mean?" Then there comes the vision that transcends all our efforts, which lures us on to new efforts in the future. The mind of Christ, the ideal which came to him in the beginning of the new brotherhood, the spirit of God in the spirit and the life of man. I look upon it and say, "Here is something just at its beginning. We are just learning what it is even to speak the name, to form the thought. By and by will come the blessed realisation."

Among all the revolutionaries of the present time none are so full of the essence of change, both for the individual and the world, as he who in perfect sincerity takes up the task presented to us by our fathers, the faith of pioneers, who believe that in the unexplored territory beyond is room for new homes for men, new civilisations, new and more perfect forms of religion. We are just beginning to picture to ourselves the possibilities; to our children must come the full realisation, better means and better power. Our very effort for them is but a prayer to God to help us as we stand at the beginning of our task.

That was the final word, good to be remembered, with the spur of that thought, that we are here to try to make something happen which has never happened before.

THE FAREWELL RECEPTION.

The fine hall of the Mill-street Mission, in festive array, was well filled on the Tuesday evening with a representative gathering of friends from the whole district, to greet Dr. and Mrs. Crothers, and bid them farewell. The Rev. J. Collins Odgers was in the chair, and the resolution of the evening was moved by Sir William Bowring and seconded by Mr. Richard

D. Holt, M.P. The concluding vote of thanks was moved by Mr. Arthur Willmer, and seconded by Mr. Sydney Jones. The speeches were all full of grateful acknowledgments and cordial good wishes and warm in their expression of the pleasure it has been to have Dr. Crothers, once more in our midst.

In his reply, Dr. Crothers was in his happiest mood, as he spoke of the home feeling he had among our people here, and the pleasure it had been to him to go up and down the country seeing something of the life of the churches; and also when he went on to speak of the true relations of confidence that ought to prevail between the people of the two lands, who are really one in the essential things of their deeper life. He pleaded that Englishmen should judge Americans, and Americans the English not by the obtrusive and often undesirable specimens of travellers they might meet in the streets of their great cities, but by what was best in the life of each people. When he thought of the English, he said, it was of the people of John Bright, the people of John Milton, and he asked that Americans should similarly be judged by what was best and noblest in the life of their people. It was pleasant to hear that looking back to his previous visit, six years ago, Dr. Crothers was struck by the progress made not only in the striking social movements of the day, but distinctly in the force of the liberal movement in religion.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Coseley: Appointment.—The Rev. W. G. Topping, minister of the Unitarian Church, Accrington, has received and accepted an invitation to become the minister of the Old Meeting House, Coseley. He will enter upon the appointment in the new year.

Cullompton.—The Sunday-school anniversary was held on Sunday, September 22, at the Unitarian Church, in connection with the harvest festival, the minister, the Rev. Jeffery Worthington, preaching at all the three services. The building of the new chapel will commence as soon as possible. Further contributions to the building fund will be gratefully received by the Rev. Jeffery Worthington, Chudleigh Cottage, Cullompton, Devon.

London: Holloway.—A crowded and enthusiastic gathering, including members from all parts of London, met to celebrate the opening of the branch rooms of the Liberal-Christian League at 11, Loraine-road, on Thursday, 19th inst. The speaking centred mainly on the mission of Liberal Christianity. The chairman, Mr. E. Capleton, said that though little understood in this country, he claimed for it a history of nearly one hundred years. It dated from the birth of the Higher Criticism, and was a movement which, while true to the spirit of Christianity, claimed to interpret it in the light of modern knowledge. The term Liberal had nothing to do with politics. It was the same as Free. Their movement was interdenominational, and welcomed all souls

who sought for truth and righteousness. He referred to the recent formation of Free Christian congregations in Yorkshire as a sign of the times, and their fraternal union with the Sheffield Unitarians. He introduced Dr. Orchard as one who was spending his life in the cause of Free Christianity. Dr. Orchard said that to him Free Christianity meant simply freedom to be a Christian without the entanglements of Church doctrines. Such was the life Jesus led. He had been described as the only free man, because he did absolutely the will of God. Society was in a ferment both inside and outside the churches. The churches knew that something was wrong with them. His newspaper answers to correspondents had entailed a still greater burden upon him—that of giving interviews. Many had lost faith in God, in themselves, and the future. Christianity was love and service—simple words, but hard to practise. Further than that, it meant corporate communion with God. God is only found in the communion of spirit with spirit. Fellowship is necessary, though not always easy. There was a great work for the League, which might become another Salvation Army. Dr. Tudor Jones was unable to be present, his place being taken by Miss A. H. Alleyne, hon. secretary to the League. The Sunday evening services are for the unchurched, and are not intended to conflict with any existing institution. The rooms are one and a half miles from any other progressive religious centre. Last Sunday there were thirty present. Dr. Lionel Tayler lectured on "Eugenics" on Wednesday, September 18.

London District Unitarian Society.—Mr. Ronald Bartram writes from Fern Lea, Kelso-road, Highbury, N., as follows:—"May I be permitted to remind ministers and secretaries of churches and societies of the 'Information Bureau' kept at Essex Hall and this address, which was started by the Council of this Society last year. I shall be glad if secretaries and others will kindly let me know the dates of important meetings they are proposing to hold, as by this means a clashing of dates is avoided. Its usefulness was proved last year, as I received several applications to know if dates were free, and I was instrumental by this means in preventing in some instances the holding of important meetings on the same day. A diary, with the dates booked, is kept at Essex Hall, and can be seen there; or I shall be pleased to inform inquirers as to available days."

London Lay Preachers' Union.—The monthly meeting of the Union was held at Essex Hall on Monday, September 23. The sermon was preached by Mr. P. O. Jones, of Deptford, on the text Rev. iii. 20. Various methods of treating the text were submitted by other members. A very interesting meeting was closed with the helpful criticisms which the Vice-Presidents are accustomed to offer on such occasions. It is gratifying to be able to record that the attendance at the reading circle is well maintained, and that the newly-founded library is thoroughly justifying itself.

Manchester: Bradford.—The Manchester District Association of Presbyterian and Unitarian Churches has recently had under discussion the mission work in Bradford, which, up to the death of the late Rev. W. E. Attack, was carried on under the auspices of the Association. Mr. Attack, who was missionary of the Association for fifteen years, was very successful in his efforts, and a congregation has been built up which, in addition to meeting purely local expenses, now appears able and willing to take upon itself a greater measure of responsibility and independence than it has had hitherto under the care of a missionary paid by the District Association. Accordingly the governing body of the Association decided at their last meeting to recommend to

the Bradford congregation the appointment of a minister. In response to this suggestion the congregation has agreed to appoint a minister in consultation with the Mission Committee of the District Association, and to make an annual contribution towards his stipend, an indication of the spirit of self-help on the part of a congregation drawn entirely from the artisan class which is most encouraging.

Manchester, Gorton.—The workers in connection with Brookfield Church are preparing for the bazaar to be opened on October 16. Over £600 is needed for costly renewals and repairs to the church and school premises. Towards this a sum of £200 has been guaranteed chiefly by present or former members aided by a few friends. Towards the remaining £400, donations of money or goods are earnestly solicited, and should be sent to the Rev. A. Thornhill at Brookfield Parsonage, or Mr. J. L. Worthington, 30, Park Range, Victoria Park, Manchester.

Taunton, Mary-street Chapel.—After considerable renovation and the addition of a new organ, Mary-street Unitarian Chapel was re-opened on Thursday, September 19, when special services were held. The renovation work includes the provision of a new roof, thorough repair of the walls, redecoration, ventilation, and the installation of the electric light, which has entailed, together with the organ, an expenditure of nearly £600, only about £60 of which yet remains to be cleared off. From Mr. Andrew Carnegie the committee obtained the promise of half the cost of the proposed new organ provided the other half was raised by the congregations and friends. The chapel is rich in historic associations, and the present building dates back to 1721. The first meeting house was erected near the same spot in 1646. Coleridge frequently preached in the chapel, walking fifteen miles from Nether Stowey in order to do so. The afternoon service, which opened with the dedication of the new organ, was conducted by the Rev. Jeffery Worthington and the Rev. J. Collins Odgers, who preached the sermon. Mrs. Goodland, one of the oldest members of the congregation, opened the organ, on which several voluntaries were played by Mr. Newlands. Tea was served in the Memorial Schools (erected in 1886 by the Rev. J. Collins Odgers as a memorial to his wife), and short speeches were made by the Rev. J. Birks, minister of the chapel, Mr. Harold Goodland, Mr. Schunck, Mr. J. Duckworth, Mr. C. J. Goodland, J.P., and the Revs. J. Collins Odgers, A. N. Blatchford, J. Worthington, Clement E. Pike, and Rudolf Davis. In the evening an organ and vocal recital was given in the chapel, some excellent items being rendered by a quartette party from George's Meeting, Exeter, and a short address was delivered by the Rev. A. N. Blatchford. The collections for the day mounted to close upon £20. Special services were also conducted on Sunday, September 22.

The Unitarian Van Mission.—The meetings of the Van Mission during the past fortnight have been held regularly, and the reports up to Sunday, September 22, bring the total number to within a couple of 400. In Wales the Rev. D. G. Rees held himself responsible for the whole series, and worked hard until the Saturday night, when he was too worn out to keep up with the keenness and appetite of his audience. His Pontardawe meetings were within a short distance of the Trebanos chapel, and the members of his congregation were able to assist with hearty singing. They drove over also to Neath, where the second week's work was done, and helped to make the meetings successful. Neath itself suffered to some extent from the fact that the fair was held at the same time, but there were many earnest inquirers and good results. There are friends in the place who hoped that the services which once were

held in the town may some day be revived. The old Unitarian chapel is still pointed out. The Midland van spent a second week at Wednesbury, with the Rev. W. Clark Lewis as missionary; and the good impression which had been created was deepened and intensified, although there was very strong opposition during part of the Mission. In both towns where the Midland van has stopped a fortnight this summer the meetings have shown an increasing interest right up to the end. At Dudley the Rev. W. T. Bushrod conducted the meetings. There were small attendances, due, it was suggested, to the unfitness of the site. The van was practically hidden away except from those who were attending the library. The audience was a good one, however, and the effort was appreciated. On Saturday night the Rev. D. J. Evans, who was to preach at Dudley on the Sunday, came to the van, but the neighbourhood was deserted, and no meeting could be held. It was therefore determined to take French leave for Sunday, and try a fresh place that the authorities had declined to sanction. The result was a fine meeting, and its success may persuade the people of Dudley that their Central Market might be allowed for open-air meetings without any danger whatever. In London two series of good meetings were held, one conducted by the Rev. W. R. Shanks at South Tottenham, and the other at Crouch End by the Rev. G. Lansdown; and in Yorkshire there came one of the weeks that the Mission has waited for all the season. The tour was undertaken very largely in accordance with the suggestion that a week at Scarborough would be worth while. But it looked as though the Missioners would have to pass their week in idleness so far as meetings were concerned. Nothing was possible on the Monday and Tuesday. The local papers speak of the grandeur of the high tides and the wildness of the sea front scene; but the vanners feared lest their tiny tabernacle should be overturned in the storm. But on Wednesday matters improved to such an extent that the meeting which was gathering in the school-room was invited to the Aquarium, and a good meeting was held. Thenceforward all was plain sailing. The missionary, the Rev. E. T. Russell, worked hard, and on the Sunday he preached at the chapel in the morning, spoke from the van in the afternoon, and held two meetings at night, the second one being described by local people as "the biggest meeting ever seen at the West Pier." The van then proceeded to Malton, where there is a small congregation, and here, under the leadership of the Rev. H. C. Hawkins, a week's useful meetings were held, the local friends rendering much assistance. The following are the particulars of the Mission:—No. 1 Van, Wales: September 9 to 15, Pontardawe, the Rev. D. G. Rees, the Rev. Simon Jones, Messrs. Davies and Lewis; September 16 to 22, Neath, the Rev. D. G. Rees. No. 2 Van, Midlands: September 9 to 15, Wednesbury (second week), the Rev. W. Clark Lewis, Mr. W. L. Teasdale; September 16 to 22, Dudley, the Rev. W. T. Bushrod, the Rev. D. J. Evans. No. 3 Van London: September 9 to 15, South Tottenham, the Rev. W. R. Shanks, the Rev. J. A. Pearson, Dr. Garnett, Mr. B. Talbot; September 16 to 22, Crouch End, the Rev. G. Lansdown, Mr. B. Talbot. No. 4 Van, Yorkshire: September 9 to 15, Scarborough, the Rev. E. T. Russell, the Rev. J. Wain; September 16 to 22, Malton, the Rev. H. C. Hawkins, Mr. Manning. All communications should be addressed, and contributions sent to the Missionary Agent, the Rev. T. P. Spedding, Essex Hall, Essex-street, Strand, London, W.C.

Harvest Festivals.—We have received reports of harvest festivals from Bolton, Birmingham (Hurst-street Mission), Crewe, Halstead, and Newport, I.W.

NOTES AND JOTTINGS.

NINETEENTH INTERNATIONAL PEACE CONGRESS AT GENEVA.

A large gathering of pacifists from all parts of the world is now assembled in the Nineteenth Universal Peace Congress at the University at Geneva. This Congress follows immediately upon the Conference of the Inter-Parliamentary Union held in the same place last week. Both are Peace Conferences in a sense, but whilst the Inter-Parliamentary Union represents a more official element making for international good relations, the Peace Congress proper is a more democratic and frankly pacifist gathering. The Congress divides its work amongst six committees, viz., Actualities, Propaganda, International Law, Limitation of Armaments, Education, and Sociology. All manner of questions are discussed in these committees before being brought before the full sessions of the Congress. In addition certain questions are being dealt with more fully by specially designated *rapporteurs*. Thus, Senator Mechelin, of Finland, is reporting on the causes of wars since 1815 onwards; Dr. Evans Darby on Military Aviation; M. Yves Guyot on Commercial Jealousy and International Relations; and Senator La Fontaine, of Belgium, on the duty of pacifists in a country engaged in a war of conquest. But the chief fact of the Congress is the coming together of hundreds of workers for international peace from all the countries of the world. The mutual intercourse and the suggestions for work which such intercourse offers have many valuable results. Geneva, too, is in a special sense the place for a Peace Congress. Here the Alabama dispute was settled, and many other efforts towards humanising life have arisen, such as the Red Cross. Needless to say the Genevois are giving the Congress a hearty welcome.

THE WORK OF MISS OCTAVIA HILL.

Mr. C. S. Loch, in the first part of an interesting appreciation of Miss Octavia Hill in the *Charity Organisation Review*, deals specially with her work in connection with house property and the life of the poor. He points out that one of the chief reasons why her schemes were so successful, and productive of good results, was because she built up the home-life of those who became her tenants bit by bit, realising that where so many needs had to be satisfied, "the man, the wife and the children, their dwelling, their habits, and their pleasures must move up together. Not a single line but the net of duty must draw them to a better and completer life. When she became rent-collector and landlady, the children, she saw, wanted places in which to play, the workman and his wife a clean home, and, as far as might be possible, some place or park to which he and his family might resort . . . She wanted the children to play real games and find pleasure in something more than the mere shouting of silly and unmeaning and sometimes ill-meaning words. And for children and grown-up alike she wished other thoughts and desires than the familiar thoughts and desires of poor London courts. Thus

many and many a party of tenants went down into the country for the day and received the hospitality of her friends, and thus had an outing in good humour and pleasure without resort to public-houses." The *Review* also contains an instructive article on Winchester, the twelfth of a series of papers on "Social Conditions in Provincial Towns."

RELIGIOUS AND SOCIAL STUDY CIRCLES FOR YOUNG PEOPLE.

A vigorous effort is being made under the auspices of the Metropolitan Federation of Free Church Councils to form study circles for the purpose of educating young people in social and spiritual questions. A number of meetings have already been held, and it is hoped that the work thus started will develop on permanent lines in connection, at least, with every Free Church Council in the London area. "The object will be," said the Rev. William Thomas, secretary of the Metropolitan Federation to a representative of the *Daily News and Leader*, "to instruct the young people in social and spiritual questions on scientific lines. The keen interest and enthusiasm, almost bordering on excitement, shown by the young people at our meetings was a revelation. I am sure they are only too eager to know and learn the great spiritual truths and their application to every-day life and needs."

A YEAR'S DEATH SENTENCES IN RUSSIA.

The St. Petersburg *Retch* recently gave some figures illustrating the "political progress" of Russia during the year which has elapsed since the death of M. Stolypin. No less than 280 death sentences were pronounced by the military courts as against 225 in the previous year, and 105 persons were executed as against 47 in 1910-11. The press had to submit to 301 fines, amounting altogether to £9,202, as against 243, amounting to £6,015 in the previous year. These figures tell their own tale, and they are said to be far from exhaustive as they are based on the reports in the press.

UNITARIAN HOME MISSIONARY COLLEGE,

"Summerville," Victoria Park,
MANCHESTER.

Opening of Session 1912-13.

The Opening Address, on "A Neglected Lectionary," will be delivered by the Warden and Tutor, the Rev. H. McLACHLAN, M.A., B.D., in the Library of the College, on Tuesday, 1st October, 1912.

The chair will be taken at 4 o'clock.

Information as to Courses of Lectures by the Principal and Warden may be obtained from the Hon. Secretaries.

P. J. WINSER,
G. A. PAYNE.

Knutsford.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER.

Appeal and Bazaar Fund, 1912.
Special Effort to Raise £1,250.

A Bazaar and Chrysanthemum Fair to be held November 6, 7, 8 and 9, in the Chorlton Town Hall, Manchester.

In submitting our appeal we have the following objects in view:—

(1) LIQUIDATION OF DEBT.—On certain property belonging to the Church there is a mortgage of £550, the balance of an original mortgage of £850. The reduction of £300 has been achieved by the Congregation's own efforts from time to time.

(2) A NEW ORGAN.—We have hitherto struggled to maintain a good musical standard in our services. To this end we have been generously and effectively helped by an unpaid choir and organist. For the continuance of a reasonable efficiency we now require a new organ. The old organ has done splendid service; but it was not new when bought by us, and it has served us 28 years.

(3) RENOVATION AND REPAIRS.—The Church and Schools stand in real need of renovation. They are a splendid and substantial block of buildings, and attention paid to them now will be a genuine economy, likely to be felt for many years to come. Since the appeal was drafted the Sanitary Committee of the Corporation have given notice that the drainage requires certain alterations which will involve considerable outlay.

FOR THESE PURPOSES WE DESIRE TO RAISE £1,250.

The appeal is endorsed and supported by the British & Foreign Unitarian Association and the Manchester District Association of Presbyterian and Unitarian Churches.

The Congregation and Elder Scholars of the Sunday School have already raised or promised donations amounting to the sum of £300. This is the first public appeal made for over 20 years, the congregation being entirely self-supporting. There are no endowments.

We are, yours faithfully,

B. C. CONSTABLE, Minister, 16, Langdale Road, Victoria Park, Manchester.

JOHN HEYS, President.

DAN BAXTER, Vice-President.

HARRY ANGUS, Chairman of Bazaar Committee.

JOHN CHORLTON, Treasurer, 2, Beresford-road, Longsight, Manchester.

OLIVER H. HEYS, 8, Sunny Bank-road, Longsight, Manchester, Secretary.

CHAS. H. CHORLTON, 38, Ashfield-road, Rusholme, Manchester, Secretary.

Contributions in money or goods will be gratefully acknowledged, and may be sent to Mrs. CONSTABLE, the Treasurer, or to the Secretaries.

Responses to the appeal have been made as under:—

Members of the Congregation ...	£300	0	0
Amount previously acknowledged ...	124	16	0
The Rt. Hon. Sir John Brunner, Bart. ...	25	0	0
Percy H. Leigh, Esq. ...	5	0	0
D. B. ...	2	2	0
W. Haslam, Esq. ...	2	0	0
R. T. Heys, Esq. ...	1	1	0
Sums under £1 ...	1	5	6
The Manchester District Association	30	0	0
The British and Foreign Unitarian Association (conditional upon £1,200 being raised) ...	50	0	0

How To Raise Yourself Above The "Small Pay" Crowd

THE people in the "small pay" crowd rise every morning to face the same routine of monotonous, hopeless toil. They labour long hours for poor pay; do unskilled work; have no responsibility, no freedom, no control over others.

Are you one of the men in that crowd? Are you anxious for higher pay, more responsibility, and more congenial work; to order instead of everlastingly to obey?

You can raise yourself above the crowd if you will. Thousands have done it; so can you. You are as good as they. If you lack anything essential to success, it is TRAINING, and that you can gain with the help of the I.C.S.

To-day it is the trained man who wins, always. But it is no longer necessary to go to school to be trained for a first-class post. The training will come to you at small cost, in your own home. Thousands who to-day hold high positions trained themselves by the I.C.S. way.

The International Correspondence Schools show splendid results in this matter of raising men above the crowd. They have devised a special system of giving a man a practical training in his own home at small cost. The I.C.S. have already helped thousands of men and women to raise themselves above the crowd. They can help you.

The proof of the value of the I.C.S. system of training is found in the attitude of employers toward I.C.S. students. Employers everywhere are on the lookout for I.C.S. Trained Men. Every day the I.C.S. Students' Aid Department receives applications for I.C.S. Trained Men to fill well-paid positions; more such applications, indeed, than they can fill.

What is to prevent you from qualifying yourself for better pay by aid of the I.C.S.? Doubling, perhaps trebling, your earnings £1, or £2, or £3, or £4 more a week? Would not that be useful to you?

In any case, you must admit that I.C.S. Training is worth inquiring about. Such an inquiry has been for thousands the first step to promotion and better pay. Take your first step on the way to Better Pay TO-DAY.

SUCCESS ENQUIRY COUPON

International Correspondence Schools, Ltd.,
Kingsway, London, W.C.

Dept. 4/B45.

Please explain, without any obligation on my part, how I can qualify for Better Pay in the position, trade, or profession, or gain a knowledge of the subject before which I have marked X.

—Commercial Training —Electrical Engineering
—Advertising —Architecture
—Illustrating —Building
—Gas-Power Engineering —Structural Engineering
—Motor Engineering —Chemistry
—Steam Engineering —French, German,
—Mechanical Engineering —Spanish, Italian
—Agriculture, Poultry Farming
Over 180 Courses to choose from.

Name

Address

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Sept. 29.—Rev. FRANCIS H. JONES.
(Morning Service only at 11.15, no Evening Service.)

Oct. 6.—Morning 11.15, Evening 7.0. Rev. J. M. CONNELL, of Lewes.

„ 13.—Rev. C. HARGROVE, of Leeds.
Morning and Evening.

„ 20.—Rev. E. D. PRIESTLEY EVANS, of Bury. Morning only.

„ 27.—Rev. JAMES HARWOOD.
Morning and Evening.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

SOCIETY FOR THE ABOLITION OF VIVISECTION,

22, Northumberland Avenue, W.C.

THE Society offers to send an efficient Lecturer free of charge to League Meetings, Debating Societies, &c. Autumn and winter engagements should be booked at once.

BOOKS

On Literary, Educational, Scientific, Technical, Medical, Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 133, Charing Cross Rd., London, W.C.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed. 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTh, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LADY wishes to meet another to share country cottage for few weeks. Expenses from 15s. inclusive.—K. H. INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

VERY FINE 3 in. ASTRONOMICAL TELESCOPE, by Steward. The object glass is one of Steward's finest make, mounted on portable iron altazimuth stand, fitted with two slow motions of gun-metal and Hook's joints. Cost £12. Price £6 10s.—Rev. H. V. MILLS, Greenside, Kendal.

INSURANCES EFFECTED: Fire, Life, Burglary, &c. Lowest rates; best offices.—Particulars of E. F. COWLIN, 40, Marler-road, Forest Hill, London.

ARTIFICIAL TEETH (Old) Bought. We pay highest prices in Great Britain. 6d. to 2s. per tooth on vulcanite; up to 2s. 6d. on silver; 4s. 6d. gold; 10s. platinum. Immediate cash, or offrs or teeth returned. Call or post, mentioning INQUIRER.—Messrs. PAGET, the old-established firm, 219, Oxford-st., London. Established 150 years.

ABSOLUTELY FREE!—200 novel Patterns of charming Autumn Blouse material; guaranteed unshrinkable wool, warm, light, colours fast; fascinating designs, looks smart for years.—Write to-day, HUTTON'S, 5, Larne, Ireland.

REMNANTS!—Genuine White Art Irish Linen, suitable for making handsome Teacloths, Traycloths, D'Oyleys. Bundle of big pieces only 2s. 6d.; postage 4d. Irish Linen Catalogue FREE.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 28, 1912.

Regarding Advertisement Rates see inside Front Cover.

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3667.
NEW SERIES, No. 771.]

LONDON, SATURDAY, OCTOBER 5, 1912.

[ONE PENNY.]

Provincial Assembly of Presbyterian and
Unitarian Ministers and Congregations
of Lancashire and Cheshire.

COMMEMORATION

OF THE

250th ANNIVERSARY

OF THE

Ejection of the Two Thousand

TO BE HELD IN

MANCHESTER,

ON

SATURDAY, OCT. 5, 1912.

3.30 p.m. United Service of the Congregations
of the Province, in Cross Street Chapel.
Preacher, the Rev. W. G. TARRANT, B.A.,
of London.

4.45 p.m. Procession from Cross Street Chapel
to the Memorial Hall, Albert Square.

5.0 p.m. Tea at the Memorial Hall, 6d. each.

6.0 p.m. Meeting at the Memorial Hall, the
President of the Assembly, J. WIGLEY,
Esq., in the Chair. Addresses by the
Rev. H. ENFIELD DOWSON, B.A., "Our
Heritage"; JOHN DENDY, Esq. (represent-
ing the Memorial Hall Trustees, the
Rev. S. H. MELLONE, M.A., D.Sc., "Dis-
senting Academies"; and the Rev. H.
D. ROBERTS, "The Future of Nonecon-
formity."

J. WIGLEY, *President.*
H. E. DOWSON, B.A. } *Hon.*
N. ANDERTON, B.A. } *Secs.*

NOW READY.

42 pp. Fcap. 8vo.

The Provincial Assembly Lecture for 1912,

"The Immanence of God and
the Individuality of Man,"

BY

Sir HENRY JONES, LL.D., D.Litt.

6d. net. By post 7d. Quantities 6d. each plus postage.

Messrs. RAWSON & CO., 16, New Brown St., Manchester.

MANCHESTER COLLEGE, OXFORD SESSION 1912-13.

THE REV. JOSEPH WOOD will
deliver the OPENING ADDRESS in
the COLLEGE, on MONDAY, OCTOBER 14, at
5 p.m. Subject: "The Preacher's Need of
Imagination."

A. H. WORTHINGTON, } *Secretaries.*
HENRY GOW, }

LONDON DISTRICT UNITARIAN SOCIETY.

THE UNITED SERVICE will be
held in the Dutch Church, Austin Friars,
E.C., on Sunday, October 20, at 7 o'clock.
Preacher, Rev. W. G. TARRANT, B.A. All
are heartily welcome.

The Hibbert Journal.

OCTOBER NUMBER NOW READY.

PRINCIPAL CONTENTS:

Democracy and Discipline. L. P. JACKS.
A Nation at School. FRANK ILSLEY PARA-
DISE.

A Plea for the Higher Socialism. A. J. FRASER
BLAIR.

The Essence of Religion. The Hon. BERTRAND
RUSSELL.

Modernism and the Protestant Consciousness.
Prof. P. LOBSTEIN.

A Native Fijian on the Decline of his Race.
Translated, with Introduction and Notes, by
A. M. HOCART.

The Pessimism of Bergson. J. W. SCOTT.

Quintilian. A Study in Ancient and Modern
Methods of Education. Ethical and In-
tellectual. Prof. H. A. STRONG, M.A., LL.D.

The Gnostic Redeemer. E. R. BEVAN.

The Daemon Environment of the Primitive
Christian. T. R. GLOVER.

The Future of Judaism in England. M. J.
LANDA.

Social Service. No. 5. French Catholics and
Social Work. A Story of a Renaissance.
HENRY V. ARKELL.

With Discussions, Signed Reviews, and Survey
of Theological and Philosophical Literature.

Super-royal 8vo, 2s. 6d. net; post free, 2s. 9d.

Subscriptions, which may commence with any
number, 10s. per annum, post free.

WILLIAMS & NORGATE, 14, Henrietta St.,
Covent Garden, London, W.C.

Provincial Assembly of London

AND

The South-Eastern Counties.

The 24th Annual Meeting of the
Assembly will be held at Manchester
College, Oxford, on Tuesday,
8th October, 1912.

The proceedings will be as follows:—

11.45 a.m. Service in the Chapel.

Preacher, the Rev. W. TUDOR JONES,
Ph.D., of Islington. Supported by
Rev. W. H. DRUMMOND, B.A., of
London.

1.15 p.m. Luncheon.

4.30 p.m. Annual Business Meeting.
The Rev. HENRY GOW, B.A., Presi-
dent of the Assembly, in the Chair.

6.0 p.m. Tea.

7.0 p.m. Conference.

The Rev. L. P. JACKS, D.D., will read
a paper on "Citizenship and the
Churches."

All the meetings will be held at the College.
No cheap railway tickets are available.

Accommodation will be reserved on the
9.50 a.m. train from Paddington. Return from
Oxford, 9.25 p.m.

GORDON COOPER,

Hon. Sec.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors.
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

"THE BEACON," Sevenoaks, Kent.
HIGH-CLASS PREPARATORY SCHOOL FOR
BOYS.—The Sons of Gentlemen prepared for
the Public Schools and the Royal Naval Col-
lege. Special attention is paid to giving the
boys a thorough educational grounding. Airy
class rooms and dormitories, high bracing
situation. Fees 30 guineas a term.—Applica-
tions to the Headmaster, Mr. A. F. GARRETT,
M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

L.—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions.
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

HOME EDUCATION.—JOSEPH H.

WICKSTEED (M.A. Oxon) and ETHEL
WICKSTEED (Higher Froebel Cert.) have taken
a house on high ground and sandy soil, be-
tween Guildford and Dorking, where they
wish to receive a few boys and girls to educate
with their own, ages 3 to 13.

The house stands on the edge of the
Common, in two acres of grounds, mostly
pinewood and heather.

They will be assisted by Miss Enid Bran-
son (Science Tripos, Cambridge) and visiting
teachers. Trained nurse in the house.

For illustrated prospectus apply Wester-
main, Chilworth, Surrey.

Elocutionary Entertainments

MR. ALFRED PERRIS is prepared
to book engagements for a two hours'
Entertainment, consisting of Dramatic and
Poetic Recitals, grave and gay, interspersed
with Musical items, vocal and instrumental, by
Miss MAY PERRIS.—For particulars, terms,
&c., address, 135, Padgate-lane, Warrington.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 6.

LONDON.

Acton Crestfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Port-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls' Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. T. P. SPEDDING.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. KENNETH BOND.
 Forest Gate, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. W. H. KING.
 Hackney, New Gravel Pit Church, Chatham-place, Harvest Services, 11.15 and 7, Rev. E. STANLEY RUSSELL, B.A.; 3, Children's Service, Mr. RONALD BARTRAM, Mr. Russell's Dickens Recital, Hackney Town Hall, Tuesday, at 8.15 p.m.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. F. HANKINSON; 7, Rev. C. ROPER, B.A.
 Islington, Unity Church, Upper-street, 11, Rev. CHARLES ROPER, B.A.; 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W. Harvest Festival, 11, Rev. A. H. BIGGS, M.A.; 3, Miss M. FRANCIS; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. W. TUDOR JONES, Ph.D.; 7, Rev. A. H. BIGGS, M.A. Scholars' Service at 3, Mr. ION PRITCHARD.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, Harvest Festival, Services at 11, 3 (Children), and 6.30, Rev. D. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. W. H. KING; 6.30, Mr. A. D. BECKWITH.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. M. CONNELL.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 2/B, Merton-road, 7, Mr. WM. LEE B.A.
 Wood Green Unity Church, 11, Rev. J. WILSON; 7, Rev. W. H. ROSE.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. L. TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. W. C. BOWIE.
 LIVERPOOL, Ancient Chapel of Totteth, 11 and 6.30, Rev. G. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. A. HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

THORNHILL.—On September 29, to the Rev. Albert and Mrs. Thornhill, at Brookfield Parsonage, Gorton, a daughter.

DEATH.

HALL.—October 2, at Sandal Grange, Wakefield, aged 86 years, Elizabeth Byfield Hall, elder daughter of the late John Hall, of Manchester.

PULPIT SUPPLY.

Rev. R. H. MAISTER is open to supply.—Address, 17, Devonshire-street, Ardwick, Manchester.

SUPPLIES are invited for the Theistic Church pulpit pending the appointment of a successor to the late Rev. CHARLES VOYSEY.—Address, The SECRETARY, The Theistic Church, Swallow-street, Piccadilly, W.

Situations

VACANT AND WANTED.

CHAPERONE wanted to go out on Saturdays, and maybe some other times in the week, with two girls attending a College in West Hampstead.—Apply, stating particulars and references, to B. INQUIRER Office, 3, Essex-street, Strand, W.C.

ACCOUNTANT, MANAGER, CASHIER, &c.—E. F. COWLIN (Secretary National Unitarian Temperance Association) seeks position as above. Experienced and energetic.—Address, 40, Marler-road, Forest Hill, S.E.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	659	Social Study Circles	664	The Welsh School of Social Service	667
THE LIBERAL CHRISTIAN PULPIT:—		Acontius	665	Unitarian Home Missionary Colleges	667
Light	660	The Hymns of Dr. George Matheson	665	Northumberland and Durham Unitarian Association	668
LIFE, RELIGION AND AFFAIRS:—		Literary Notes	665	The Social Movement	668
Hymns and their Writers.—IV.	661	Publications Received	665	NEWS OF THE CHURCHES	669
CORRESPONDENCE:—		FOR THE CHILDREN:—		NOTES AND JOTTINGS	670
Death and Survival	661	The Monkey and the Angel	665		
The Wonder of Life	664	MEETINGS AND SOCIETIES:—			
		The Peace Congress	666		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Church Congress was opened at Middlesborough on Tuesday. The programme is a long and elaborate one, but the problem of social unrest, which occupied a large part of the presidential address by the Archbishop of York, is the dominating issue. The address itself was in many ways a remarkable advance upon the timid churchmanship, deeply tinged with conservative habits of thought, of even a few years ago. It recognised that beneath all unrest there is the movement of a true and right ambition to better the conditions of individual life. It condemned plainly and sternly the selfishness and luxury which are responsible for the bitterness of discontent. It refused to make any terms with the squalor and misery which destroy all chance of living a worthy human life; and it laid it down as a principle that the first charge upon any trade or industry should be a wage for its workers which makes decent living possible, that a trade or industry which cannot pay such a wage cannot justify its existence, and that the community has no right to make use of its services.

* * *

THE Bishop of Oxford went a step further in the direction of practical reform, and urged that the problem of the country villages was a part of the social field where the Church had special duties and opportunities. The clergy could assist and

encourage the formation and the spread of an Agricultural Labourers' Union, which would make it possible to find out whether the labourer under present conditions of land tenure and agriculture could be paid a wage which would enable him to pay an economic rent for a decent house as well as to support himself and his family on sufficient food, and, if not, how the living wage, which was the labourer's right, was to be provided. We fear, however, that Dr. Gore must first educate the clergy. With the growing sacerdotalism of the Church of England it is fatally easy for men to immerse themselves in a conventional round of ecclesiastical duties; while their traditional instincts and sympathies make them the political allies of the land-owning classes instead of the champions of the poor. The country clergy have many virtues, but courage and independence and a revolutionary passion for justice are not conspicuous among them.

* * *

AN important memorial on the subject of Biblical Revision has been issued by a group of well-known scholars, including Dr. J. Rendel Harris, Professor Bennett, Principal Carpenter, Dr. G. Buchanan Gray, Dr. James Moffatt, Professor J. H. Moulton, and Professor Peake. The defects of the Revised Version are recognised very clearly, but it is pointed out that the present is not an opportune moment for further revision. This opinion is based upon a careful review of the uncertainty of many problems connected with the text, both of the Old and the New Testament, the light which has been thrown upon them by recent discoveries, and the expectation that several years

must elapse before the new material can be sifted. It appears premature, they say, to undertake, at present, a revision which might be left behind in a short time by the advance of knowledge.

* * *

THE memorial concludes with the following strong plea for thoroughness:—"Under no circumstances should a revision be undertaken of an inadequate or superficial character. Whatever is done should be done by carrying the correction of the text, in both Testaments, to the full extent of our present light and knowledge. In this way we believe that the most lasting results may be obtained, and the hold of the Bible on the affections of the English-speaking peoples would be most likely to be perpetuated."

* * *

THE need of personal service was the keynote of the Annual Conference of the National Union of Women Workers which has been held at Oxford this week. In the course of her opening address, the President, Mrs. Allen H. Bright, pointed out that by the way of violence lasting reforms were rarely effected. They indulged, she said, in facile sneers at the dull decorum of a past generation, but would not future generations find cause of derision in our restlessness, our discontent, and want of reticence? The two most harmful influences in the life of the nation to-day were pessimism and the gradual extinction of that self-control which was once regarded as a specially British virtue. The best antidote for this moral malaria was to be found in the cultivation of the duty of personal service.

THE LIBERAL CHRISTIAN PULPIT

LIGHT.

BY THE LATE REV. E. P. BARROW, M.A.

"This is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all."—1 JOHN i. 5.

It is to St. John that we owe the three sublime utterances; God is Spirit; God is Love; God is Light—God is Spirit in the Gospel; God is Love, and God is Light in this first Epistle. They tell all that can be told of the nature of God. They are simple, yet profound; Spirit, Love, Light.

I. God is Light. Out of that one word spring many thoughts. First, the thought of purity. There is nothing so pure as light. It may be dimmed, but it cannot be defiled. It touches all things, but is changed by none. It is, indeed, so pure that to us it is invisible. Pure light we never see; only as colour. There is pure light streaming across the sky on the darkest night. We do not see it, for there is nothing to reflect it, but it is there.

What an apt image, then, of the purity of Him in whose sight the very heavens are not clean; whom no man hath seen, or can see; dwelling in light unapproachable. It is from light too that we gain the thought of glory. That which is glorious is full of light. There is glory in the dawn and in a sunset; in the shining of the sea, and of the snow; in the flash of lightning, in the sparkle of a gem. It is only by the glory of light that we can picture to ourselves the splendour of Him before whom Angels stand, though angels of light, with faces veiled. It is by light that we measure, so far as we measure at all, rapid self-diffusion. Light is said to travel at the rate of 190,000 miles in a second. Compare this, if you can, with the travelling of sound at the rate of some 1,000 feet per second. It is the only aid we have to the imagining of that diffusiveness by which God is present everywhere, radiates Himself into all things, so that in Him we live, and move, and have our being. Light, again, is closely connected in our minds with joy. Light and happiness run together in a bright day, a bright look, a bright smile. Light, moreover, is linked in our thoughts with life, movement, growth, action. It is light that wakes the song of birds, and sends man forth to his labour until the evening. It is light that stirs and leads the rising sap, calls forth energy, revives hope, stimulates activity, rewards success, measures the seasons in their course, the lapse of ages, and the work allotted to man. And lastly, light is but another name with us for knowledge. It is light that makes clear. Without it, we have eyes, but see not. Ignorance and knowledge are always to the thinking mind as night and day. We say, then, that God is light, for He is the source of all those emanations of Himself which we know as beauty and glory in the physical world, truth in the intellectual world, holiness and happiness in the spiritual world. And yet

how poor and inadequate is this image of light, if by light we mean the light of sun or moon or star! For they are not spirit, nor are they love. They are but subtle forms of matter, finite, created, unconscious, unprogressive, cold. They are but gleams and reflections, and no more than parables, of that uncreated light, the light of the Spirit, the true light which throbs with intensity of thought and purpose, and affection and will.

II. We have thought of God Himself as light. Let us think of His word—His written word—as light. Thy word, says David, is a lantern unto my feet. What a change is this, and how significant a change! We pass from the light that fills the heavens to the light of a little flame shut up in a lantern, carried in the hand. And that is what Scripture is, a candle of the Lord—a little tongue of fire caught up and screened out of the impenetrable mysteries which surround us on every side; a ray or two of that revelation, that fuller manifestation, hereafter to be given; throwing but little light on the surrounding gloom, but carried in the hand, with stooping, searching eye, enough to guide the feet from step to step. This is all that Scripture is, and all that it need be—a lantern unto the feet.

III. But there is also a light within. It is more than the light of a word; it is the light of a portrait. God, says one of the apostles, hath shined in our hearts in the face of Jesus Christ. Surer and more constant than the pillar of luminous cloud by day, than the pillar of fire by night, more illuminating than the flashes which encircled Sinai, more wonderful than the light which played upon the breastplate of the high priest, and even nearer than the light which filled the temple on the day of dedication, is the light which shines in the heart, in the living face—the living character, the perfected example—of the beloved Son in whom the Father is well pleased. Of him it was said in childhood that he should be a light to lighten the Gentiles, and to be the glory of the people Israel. Of himself he could say: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." There was a day when even his bodily presence seemed to be transfigured before them, and his garments became glistening, exceeding white; so as no fuller on earth can whiten them. One, to whom was afterwards given a vision of the city of God, told how he saw no sun therein, neither moon to shine upon it, for the glory of God did lighten it, and the lamp thereof is the Lamb. It is pleasant to think of the impartiality of light, of its power to meet all wants, to adapt itself to all dimensions. As the light of the sun shines as brightly on a cottage-floor as on a marble pavement, so the light which glows in the heart of a child is the light which fills all heaven with its rays.

IV. Can you wonder, then, that all sons of God are exhorted to be children of light? "Awake, thou that sleepest, and arise from the dead and Christ shall shine upon thee"; "Ye are all sons of light, and sons of the day"; "Ye were once darkness, but are now light in the Lord: walk as children of light." "Ye, too," said Jesus, "are the light of the world; let

your light shine before men, that they may see your good works." The children of this world might in their generation be wiser than the children of light—more shrewd, more successful, as the world counts success—but, when their generation had passed away, the day would come when the righteous would shine forth as the sun. St. Paul takes up the same thought when he writes to the Philippian converts: "That ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world."

V. And now, lastly, I think you will see why it is that, whilst St. John speaks of God as light, his brother apostle speaks of Him as the Father of lights. "Every good gift is from above, coming down from the Father of lights, with whom can be no variation"—as with the stars of heaven—"neither shadow that is cast by turning." It is only by the giving of Himself that we know God, and it is only by the breaking, the refraction, of light into lights, through the word, through the beloved Son, through saintly lives, through some medium, that we are able to bear that light which is Himself. For that light is unendurable to mortal eye, too dazzling for mortal thought, too boundless even for mortal affection. God meets us only so far as we can receive Him. If the sun in the sky came nearer, we should be consumed; if he went further away we should die of cold; even as it is, though we bask in his warmth and rejoice in his light, and have some 95 millions of miles to soften their effect, we cannot gaze upon his fiery flames for more than a moment at a time. So God in Himself is that before which neither sight, nor thought, nor even rapture can stand. Well might the prophet say that before Him, in the fulness of His strength, all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree; and well might the later seer, the beloved disciple, borrowing his thought, tell how, when he beheld, lo, the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind, and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. That is nature's recoil—sun and moon and earth, and the hosts of heaven—and there is that in man which shuns and dreads the light and falls away before it, and even loves darkness rather than light, because its deeds are evil; but there is that also which is itself light, carried indeed in earthen vessels, and blown about by winds of error and passion, but still light of that light which lighteth every man that cometh into the world. Where it shines there is holiness and joy and truth. Where it shines, there fear is not. In what contrast to the words of prophet and divine stands that picture which Christ drew in his warning yet hopeful words, "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord."

LIFE, RELIGION & AFFAIRS.

HYMNS AND THEIR WRITERS.

IV.

"I look to Thee in every need."

SAMUEL LONGFELLOW.

SAMUEL was twelve years younger than his brother of wider fame, Henry Wadsworth Longfellow, and he was himself a poet at heart and a writer of charming verses. With Whittier and Hosmer in America, and J. H. Gill in this country, he is one of those who have made the largest contributions to our wealth of modern hymns. While his brother was poet and man of letters and professor of Literature at Harvard, Samuel was a Unitarian minister, though for only fifteen of his more than seventy years in charge of congregations. He was a man of somewhat delicate health, a bachelor, who for a good many years made his home with his brother at Cambridge. Several years also he spent in European travel. Thus, in 1868, he was staying, in the course of his journeyings, at Shanklin in the Isle of Wight, and tells of a most interesting afternoon and evening spent with Tennyson at Farringford.

He was born at Portland, Maine, June 18, 1819, in the same year as Charles Kingsley, Gill and J. R. Lowell, and died at Cambridge, Mass., in 1892, ten years after his brother Henry, whose life he wrote. It was from 1853 to 1860 that he was minister at Brooklyn, the second and longest of the pastorates he held. A tablet to his memory, in the church there, speaks of him as "a man of gentle nature, liberal culture, loving heart. A faithful preacher and pastor, earnest in reform, the friend of little children. A poet of religion, he gave us many perfect songs of hope and cheer."

The Longfellow's father was a classmate and friend of Channing's, and it was in 1842, the year of Channing's death, that Samuel became a student for the ministry. While at the Harvard Divinity School he became the close friend of his fellow-student Samuel Johnson, also a writer of hymns and afterwards co-editor with him of two hymn-books; and these two, under the influence of Emerson and Theodore Parker, were led into new paths of thought, and became pioneers of that broader spiritual faith which is now the common possession of the progressive churches of many lands. Their first "Book of Hymns," published in 1846, and revised, with a supplement added, in 1848, was used by Parker at his Music Hall services in Boston, and after Parker's death, while Longfellow was living at Cambridge, he once preached for a whole year for that society. I remember Dr. Martineau once telling me, that of all the American ministers he had met (and many came to him in his Liverpool and London homes) it was to Samuel Longfellow that he had felt the most strongly drawn.

His was a life most unassuming, quiet and uneventful, making its influence felt not by strenuous activity in public affairs nor by prominent leadership, but by the force of a pure, unselfish goodness,

a wonderful quickness of sympathy, a deep and fervent faith—not expressed in many words, but often by his simple presence in the natural offices of unaffected friendship. While his regular pastorates covered only so few years of his life, wherever he went to preach the fragrance of his piety and the remembrance of a most helpful and quickening presence seem to have lingered. With more vigorous health he might have accomplished more actual work, but he could hardly have left a deeper impression of the meaning and power of genuine religion in a beautiful and gracious spirit.

His hymns remain with us, a beautiful memorial of his life, hymns of rejoicing faith in the living God, the holy, all-pervading Spirit, Goodness and Love eternal, the inward Enlightener and Source of all inspiration, through the growing experience of the ages. Among the best known are: "Holy Spirit, Truth divine," "God of ages and of nations," "One holy Church of God appears," the vesper hymns "Again as evening's shadow falls," and "Now on land and sea descending," and that joyous anniversary hymn, "O Life, that maketh all things new." A good number of Longfellow's own hymns appeared in the second book the two friends brought out together, "Hymns of the Spirit," 1864, and among them this, which brings us very near to the heart of his own personal trust:—

I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road,—
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

There is throughout a sense of the Divine Presence, strong and tender, and of rest in the Eternal, a secret, true communion of the spirit, the very thought of which brings back strength and courage in every need. With God that truth is found; His law is but the ordered way of love. Every hard thing, even through the bitterest tragedies of human destiny, can be interpreted, and must be interpreted, in the light of the unchanging purpose of good. Over all, and in all, the Grace Divine is the Giver of life, and the quickener of joy. That was the truth the gentle spirit of Samuel Longfellow had found and delighted to declare.

When he came back from the funeral of his brother Henry to the congrega-

tion he was then serving at Germantown, on the outskirts of Philadelphia, he preached a sermon on "Life, not Death," which, he said, was not an argument, but a message. "I bring this message," he said, "that we could stand by the lifeless body, so soon to be put out of our sight, so soon to perish, and yet have no sense of death, no feeling of mortality; lifted up, in a way that seemed inexplicable, even beyond grief and sorrow, into a peaceful and happy calm, as if a serene and cheerful presence were filling all the room, the presence as of one who had laid aside all sickness and all sorrow, and was himself in the fulness of life released from limitations. . . . The word that I bring to you to-day is this, that the soul knows nothing of death, cannot conceive of it. That to all doubts and questions of the understanding it returns only the affirmations of its experience and inmost sense of immortality. It cannot believe in any death but that of the body; nor in that death as anything but a release of the real life into new conditions. The understanding may doubt, but the soul affirms; the understanding may gather proofs and arguments, but the soul already knows. 'Demonstration in its own province is supreme, but there are times when argument is silent before the deep, incommunicable assurances of the soul.'"

In that sermon he spoke also of their thankfulness for the life which had been so long with them, "the life blameless and unstained; the life so full of genial activities and faithful use of faculties and talents committed to it; so full of kindly affections and wide sympathies and helpful friendliness; of gentle courtesy and charitable judgments; of broad humanity and simple, sincere, unobtrusive piety." Such words, in which he spoke of his elder brother, we may fitly use of the younger, and let their pleasant, gracious associations gather for us about the hymns of Samuel Longfellow.

V. D. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DEATH AND SURVIVAL.

SIR,—In attempting to express in the columns of THE INQUIRER a few somewhat scattered and disconnected thoughts on the subject of "Death and Survival," nothing was further from my intention than to invite discussion or to provoke controversy.

A perusal of the letters which have appeared in your columns since the publication of my article shows the discussion to have taken very different directions. On the one hand we have Mr. Shrubsole, who would have us regard the belief in immortality as a survival of the thought of primitive man in whom it took its rise "out of original mental defect," and which has retained its vitality to the

present day partly through imitation and partly through similar mental defect, or, in other words, as a base and ignorant superstition, not worthy of the thought of cultured peoples. On the other hand, Mr. Mulleneux fails to understand why the question should be raised at all, seeing that, in his opinion, the problem has been solved once and for good by the great seer Swedenborg. Well, of course, Swedenborg may be right; but, while quite open to conviction, I feel that, personally, I have no means of coming to a decision.

With regard to the contention of Mr. Shrubsole, it seems to me that the particular source from which the conception of immortality took its rise is of little moment. Is it not rather the Idea which is of real importance, for great creative ideas are immortal, and once projected into the world exercise an abiding influence over human thought. Philosophies and theories may disappear in the gulf of time, but the old ideas remain on, interpenetrating and influencing new conceptions. As Professor Dawes Hicks says, the "validity of a conception is one thing, the origin or genesis of that conception is quite another." But, we are asked, why continue the fruitless discussion if we always come out at the same door at which we went in? Kant, however, said, "What is the use of pretending indifference to that about which it is impossible for us to be indifferent?"—I quote from memory; and surely the most matter-of-fact mind must occasionally have borne in upon it an overwhelming sense of the mystery of existence, and see things, if but for a fleeting moment, "sub specie æternitatis." With regard to such a question as that under discussion all dogmatism is out of place, and rationalism divorced from imagination appears to many of us to be but the other side of superstition.

Mr. Howard, in his interesting letter, raises many important and difficult questions. As to the question of consciousness, we may, I think, regard consciousness as a form of knowledge, and thus, while consciousness in the concrete and that which may survive would be identical in essence, yet the knowledge which forms the content of consciousness might be totally different when the latter is translated to a fresh plane of existence. It seems to me also quite impossible to point to any particular stage in the evolution of life and say, "Here consciousness begins," just as it is equally impossible to draw any strict line of demarcation between the living and that which we term lifeless and say, "Here life begins." All life, all consciousness would in the last analysis appear to be one, and if we grant immortality to man it is difficult to see why it should not be conceded to other and lower forms of life. Indeed, is it not a sign of man's arrogance that he should arrogate to himself the highest form of consciousness? The planet on which he finds himself is but a dust mote suspended in the depths of space, and there is surely room in the universe for other forms of being as far transcending man in organisation as man transcends the amoeba. We know that our conscious life is but part of a deeper, more profound life. It may be likened to the ripples on the surface of a deep pool, the abysmal depths of which are untroubled by the

movements which ruffle its surface. What says Tennyson:—

If thou would'st hear the Nameless, and descend
Into the Temple-cave of thine own self,
Then, brooding by the central altar, thou
May'st haply learn the Nameless hath a voice,
By which thou wilt abide, if thou be wise;
For knowledge is the swallow on the lake,
That sees and stirs the surface shadow there,
But never yet hath dipt into the Abyss.

While, then, consciousness may persist, are we necessarily bound to think of it as persisting in the same form? It may be true that a future without personal identity spells annihilation in so far as our being is conditioned by present conditions, but may we not look forward to an expansion of consciousness in which all sense of separateness, all idea of individuality is lost? Perhaps it is partly due to the very necessity of our being that we are obsessed by the idea of individuality, yet to some there comes a longing to be rid not only of selfishness but of self, and to merge their individuality in a larger and better whole, a state which has been called "the attraction of the Abyss."

I would maintain that of direct evidence for immortality there is none, and belief in survival after death must in the last analysis be translated into a pure act of faith. It is not through the reason that we may find evidence for the faith which is in us, but rather through the promptings of an intuitional sense by means of which in certain states of mental exaltation we are brought nearer to the heart of things, and learn to realise that oneness which embraces and includes all, and which is All. This intuition is regarded by the mystics as an inner spiritual sense opening, as it were, inwardly as the physical senses open outwardly, and giving the capacity to perceive and know the truth independently of all external sources of information.

The simple teaching of Jesus has ever been obscured by the doctrines and dogmas of the Church, but signs are not wanting of the advent of a new Reformation which shall inaugurate the birth of a more mystical and spiritual religion. How many even to-day realise the significance of the Master's words: "The Kingdom of God cometh not with observation; neither shall they say, Lo here or lo there. For behold, the kingdom of God is within you." "Learn of me," Jesus said; and to be as He was, to live as He lived, that is the kingdom of God, that is eternal life.—Yours, &c.

EDMOND JOHN HUNT.

Hampstead, September 21, 1912.

SIR,—In my monograph on Personal Immortality in the Light of Reason, entitled "The Essential Man," I lay down as a principle that a fact consistent with both of two opposing theories is of no weight in the decision between them. This applies, I think, to the question of Mr. Hocart. If one regard the mind or soul as simply the product of the physical

organism, "the rainbow on the cloud," then it is inevitable that the mind should be influenced by the bodily condition; in fact, should entirely correspond with it. If, on the other hand, the soul and body be regarded as distinct in nature, but closely conjoined and correlated for the time, the inference is no less cogent that mental states must be affected by the physical condition. The really surprising fact, indeed, is the frequent apparent independence of mental activities and their marked influence, in turn, on physical states. The gradual failure of mental faculties which sometimes accompanies the decline of physical powers, or, I think more exactly, inability to use these faculties, is precisely what would be expected on either hypothesis, and is no argument in support of the materialistic theory.

I have at times observed somewhat extensively this class of phenomena in those of extreme age, and I have noticed that failure is most of all in connection with such mental perceptions and activities as depend largely on the use of the physical senses, and in some cases, of course, such activities form a large part of the apparent mentality. The more significant fact, however, was that the more purely mental processes seemed—if not always as extensive—as clear and vigorous as ever, even to great age. Memory tends to fail, frequently at a comparatively early age, through various causes; but the chief cause in old age is, I think, not a partial loss of the faculty in itself, but the habit of less attention to common events which is a result of waning physical vigour. As children we are keen in observation, engrossed in detail; these abide in the mind and often recur in various ways in the lives of the aged. As adults, too, we prefer general principles to details, so that we discipline and test memory the less.

Mr. Hocart speaks of "the increasing disbelief." No doubt there has been such increase during the past forty years—that this is the fact during the last decade or two is not so evident. We may say this at least: since men now everywhere receive beliefs less through tradition and think more for themselves, there is naturally more disbelief, and also more belief in the true sense, more rational conviction. So far as disbelief is caused by observation of the mutual dependence of mind and body, it is the result more of impression than of thought. In fact, in my judgment materialism in all its phases comes more from materialistic impression men constantly receive amid the scenes of life, especially if thought be absorbed in this sphere, than through argument or reasoning. No view of the world is so untenable logically as so-called philosophic materialism, which, of course, is not, as some seem to think, a scientific theory, but purely metaphysical.

On this great question dogmatism is out of place—except, perhaps, that we may be justly somewhat dogmatic, at least rigorous, in criticising those who appear to think that their view alone represents rational thought, especially when this view has little respect for the instincts and aspiration of humanity.—Yours, &c.,

GEO. CROSWELL CRESSEY.

Streatham, S.W.,

September 23, 1912.

SIR,—The candid expression of opinion by the Rev. James Hocart deserves acknowledgment. It shows that the problem of the future life is not so simple as it once looked. To the ardour of youth extinction seems unthinkable, but with age and reflection more sober thoughts arise. I have seen it stated somewhere that Longfellow, who wrote "The Psalm of Life," doubted the immortality of the soul at the close of his days. And yet it is as one who feels the years slipping away that I would venture to add a few thoughts to this entrancing problem. Life is too wonderful a thing to be put aside even in thought.

The problem Mr. Hocart sets doesn't trouble me. I don't know what becomes of the soul in sleep, yet I know it wakes up again, and I should want to know the condition of his aged friend's soul during those years of weakness from the inside instead of from the outside observer's position before I answered the question. I have come to the conclusion that there is no such thing as old life, although we have old bodies. In other words, the soul is not like a cloud, which becomes attenuated as it discharges vapour until it finally disappears. But rather like a perennial stream which flows for a while above ground, may meet with tortuous courses, and finally disappear below the surface. If that be so, then the failure of the bodily mechanism, by which alone the soul can express itself, must not be regarded as equivalent to the extinction of the spirit. Life is as new to the aged as to the child, but its powers of expression wane and finally cease. The rest must be conjecture, but we need not predicate extinction. On the contrary, the quality of newness, which I have ventured to claim for it, is an argument for persistence.

The theory that the permanence of the individual life must depend upon memory or the sense of continuity, though very strong, is, I think, not convincing; at least I find that I can do without it. Large tracts of life are forgotten or grow dim during our existence here. We cannot recreate their joy or their agony. Where shall we limit the line of forgetfulness? Moreover, are there not moments when simply to exist supplies the fullest joy, when memory or anticipation would only cloud the rapture of the present? And is not God the Everlasting Now to whom the past and the future are not? We should be the same individuals, though without any recollection of the past, if the bias or character of our spirits was the result of our preceding lives. A sense of environment would constitute individuality. This argument is perhaps more suggestive of Indian than Christian doctrine, but that does not militate against its truth. Perhaps this presentation of the case may not be regarded as scientific, but I venture to think it has a true psychical basis. Then the religious mind can surely go a step further. If we believe in communion with God, not through artificial sacraments, but by interpenetration of natures, may we not ask ourselves, will God destroy that which loves Him and which He loves? How can that which is united by love to the Eternal Reality be the sport of decaying elements? May we

not approach this question best from the Godward rather than the manward side?

Some are inclined to think that apart from the story of the resurrection, there is little in the gospels about the future life, but the words of Jesus seem to me full of hints.

His likeness of death to sleep: can we better it? And then the teaching that in heaven they neither marry nor are given in marriage, but are as the angels. Divest it of all Jewish eschatological significance, and what still remains? The teaching that in a future state human relations are transcended, the soul is occupied with larger affections, and life is spent in doing the will of the Eternal. Is this prospect too great for many to appreciate it? Still there seems plenty of reason for trusting the future, and to say with Whittier

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me,
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

In arguing on this matter in terms of philosophy instead of life, I think we are apt to go astray.—Yours, &c.,

E. CAPLETON.

113, Highbury New Park, London, N.,
September 23, 1912.

SIR,—The letters which have appeared in THE INQUIRER lately under this head have been very interesting to me, for though only a layman, I have been studying this question now for 35 years, and 23 of those from a psychical standpoint. It may be interesting if I state the position I have come to take in relation to it.

For several years I accepted all the arguments advanced by theologians as to our survival, and thought them complete. But as my mind began to work itself free from the bonds of set beliefs, I soon began to have grave doubts on the subject. The point brought out so clearly by Mr. Hocart, and which one sees working all around him, was one insurmountable difficulty. Then the lapse of consciousness in swoons, under anæsthetics, in sound sleep, during accidents that affected special nerve centres, especially the brain; and the fact that during long comatose states, as, for instance, the two years of unconsciousness of Thomas Cooper's mason, who on recovery remembered only what he was doing at the time of accident, &c., all of which are bad to reconcile with any belief in a mind or soul separate from the body, or any thinking entity outside the nervous organism. During that period, the argument mentioned by your able correspondent Laura G. Ackroyd didn't appeal to me much. I had come across it in Plato's Dialogues as an argument used by Socrates; but it surprised me that such acute minds could advance it, because it appeared to me to break down exactly where it ought to hold. If you compare the Ego or Soul, or real Man, say, to a musician, and the body

to an instrument, for it to be of any real worth the analogy should hold good at the vital point, which this doesn't. A musician *always* is conscious that he can play, if only the instrument is put right; but man is *not* self-conscious that he can speak if, or when, his bodily defect or injury is repaired. Why? If the Ego is associated with the thinking and apperceptive faculties, and does not necessarily depend upon the brain cells to be conscious of its ability or capacity, man *should* be conscious all the time; but since we know from invariable experience that he is not, Socrates' argument has no weight, so far as I can see, *unless* there is something in man not disclosed by any study of this aspect of man's self-conscious states.

In the early part of 1886 Frederic Myers developed a new idea on this matter which the late Prof. Wm. James calls the greatest discovery ever made in psychology. The gist of it is, that the consciousness previously and always in theology and metaphysics associated with our sense of personal *identity*, which is our normal consciousness, and which we see interrupted in dreams, swoons, or accidents to the brain, &c., is not our *only* stream of consciousness; but below, or outside it, there is another which he called subliminal, and which is the greater and associated with the metamaterial and spiritual world, and in which resides the immortal principle in man. After some years of close study of all Myers's arguments I became convinced that Myers had made out his case—that hypnosis, unknown to our forefathers, had disclosed to us a deeper and more complete stream of consciousness and memory than we suspected; and therefore my old difficulty vanished. (Those who want to follow his argument should consult Myers's "Human Personality and its Survival of Bodily Death.")

For some little time, however, a new difficulty has arisen, and if any of your readers can help me I shall be glad. Dr. Hollander, in his "Mental Functions of the Brain," which is founded upon many hundreds of clinical cases, gives cases where a part of the brain was carried away by accident, the men afterwards living and regaining good health, *but minus the faculties now known to be associated with the parts of the missing brain which they never afterwards recovered*. Now, in all the cases analysed by Myers and which I have read in the reports from Hypnotic Hospitals, I have not found any in which the brain has been partly destroyed. What I want to know, therefore, is, does anyone know of any similar case in which a part of the brain having been permanently lost, the individual being subjected to hypnosis, it was afterwards found that the functions and memory physiologically associated with parts lost still showed themselves? If such a case *cannot* be produced, it is possible, after all, that Myers's subliminal self meant only the resuscitating into life or expression of impressions made upon the cell-life of the brain, but which ordinarily do not come to the surface. Should this view be correct, then Mr. Hunt *might* be right after all; and personally, I feel I should have to give up any feeling of certainty about it, and repose my soul again in the belief of Emerson, so beautifully expressed at the end of his "Threnody."

Meanwhile, Professor Hicks's advice, "No dogmatism," is best.—Yours, &c.,

ALFRED ROWE,

Hon. Gen. Sec., Newcastle-on-Tyne
Psychical Research Society.

196, Portland-road,
Newcastle-on-Tyne, Sept. 30, 1912.

SIR,—I am very grateful to Miss Laura G. Ackroyd and to Dr. Dawes Hicks for so kindly contributing to the solution of the difficulty which troubles me. I agree perfectly that gaps or pauses in our consciousness do not militate against the continued existence of the soul. Dreamless sleep, swoons, &c., leave us no doubt on this point. But my difficulty begins with the hypothesis that something similar to our present losses and recoveries of consciousness may happen in the stage of bodily death.

Of course the difficulty would not exist if, according to the system adopted by Miss Ackroyd, it could be shown that the soul "possesses and informs the body" and retains a constant mastery over it. But, alas! facts tend to the conclusion that the mind is dependent on the body, and that lapses and returns of consciousness are determined by the varying states of the body. I have two or three times swooned away suddenly, and on recovering consciousness have been quite surprised to find myself lying on the floor. The lapse of consciousness was due to suspended action of the heart, and recovery to a renewed action of the heart. If it had not started again, as often happens, consciousness would not have returned, and onlookers, perceiving no sign of it, would have pronounced me dead. I know a lady in Brussels who has been lying in a state of unconsciousness for several weeks. I am informed by her son, who is a medical man, that this insensibility is caused by clots of blood in a part of the brain. If the clots could be reabsorbed, consciousness might return; but this seems impossible, and, as no *physical* change is expected, unconsciousness will remain to the last. The same influence of the body on the mind is evident in sleep, in the use of anæsthetics, in accidents, &c.

Now, since the variations of mind-consciousness are so intimately connected with the variations of the body, are we warranted in concluding from recoveries of consciousness while the body is *living*, that there is a possible return of consciousness after the body is *dead*? Is not the argument endangered by the complete change in the condition of the body? This is the serious difficulty which we must face in our attempts to allay the painful conflict between our rational and spiritual aspirations to a future life and the facts of experience which seem to unite body and soul in one single and perishable organism.—Yours, &c.,

JAMES HOCART,

Brussels, September 29, 1912.

THE WONDER OF LIFE.

SIR,—I find myself credited by Dr. Tayler in last week's INQUIRER with two

definitions of science because I said that science ends in mystery, and that science is not the enemy of religion. These statements may or may not be true, but neither of them is in any sense a definition of science. It sounds odd, not to say a little perverse, when Dr. Tayler describes the statement that all science ends in mystery as a "kitchen definition," reducing science to an affair of bread and butter. I was, of course, not thinking of the usefulness of science when I made that rather commonplace remark, but of the fact that the result of all true scientific research is to lead men into the unknown, and to give them a feeling of the wonder and mystery of the Universe.

As to Professor Schäfer's introductory words about life not being identical with soul, it did not impress me as meaning that he wished to emphasise his belief in the soul apart from the body. I may be wrong, but I understood it as meaning that he had nothing to do with what religious people call the soul. It may be a fancy or a fact, but in any case I am not going to say anything about it. My business is with Life. This is what I thought his words suggested, not any kind of assertion, positive or negative, as to the reality of the soul.

However, this is merely a matter of interpretation. The interesting point in Dr. Tayler's letter is that he himself does draw a very sharp distinction between Life and the Soul, and that he does this, as he believes, in the interest of religion and of the soul. If I understand him rightly, he maintains that life is the product of matter, and that the disintegration of the one means the disintegration of the other; but the soul is an independent entity in some way inserted in matter.

The question naturally arises, if the soul is from the first quite independent of matter and of life, when did the soul come in? Was it placed in the body at birth, or before birth, or later? If the soul is something absolutely distinct, then it must, as it were, have been inserted in a living body by a special act of God at a particular moment, or have taken possession of a living body by its own free will. This is a problem which the Schoolmen liked to discuss, and it is a problem which the Theosophists of our day think they can partially answer. The soul is a reincarnation in new flesh and surroundings. It comes in from the outside and takes up its dwelling place in an infant body. It is not implicit in matter or in life, the final triumphant end of matter and of life.

Of course, the soul, or, as I should prefer to call it, the conscious self, "must be studied," as Dr. Tayler says, "independently of but related to the study of matter." I am surprised to hear that scientists are only "beginning" to realise this. All true psychology must be mainly a study of self-consciousness. No one can tell what is in man by elaborate physiological or genetic investigations. It is self-consciousness and reflection which reveal man to himself.

But when you discuss origins self-consciousness is not enough. There are three answers to that question of origins. First, the answer of the materialist, that self-consciousness is the transitory result

of the chemical combination of atoms, which dies when they separate. Secondly, the answer, if I understand him, of Dr. Tayler, that self-consciousness is due to a soul which is perfectly independent: something thrust into matter, something added on to life, not growing out of life, not the highest fulfilment of life. Thirdly, there is the answer of those who say that out of what is called matter, in certain pre-ordained conditions, there issues life; and that out of life, possessing a certain spontaneity and capacity for adaptation, there evolves consciousness. This theory does not imply, with materialism, that when the conditions change that which resulted through them must be destroyed; and it escapes the very serious difficulty, both for the reason and the imagination, when we are told that the soul is something inserted in the body at a particular period of its development. If matter is conceived of mystically, not as something entirely understood, but as something instinct with the divine, there is no shock to the mind in thinking of it as producing something infinitely great and wonderful. Life is not reduced to terms of matter because it flows out of matter, and self-consciousness is not reduced to terms of the lowest life because it flows out of life.

This is the merest sketch of a suggestion, and I have no desire to speak dogmatically. I believe with Dr. Tayler in the persistence of self-consciousness after death, and its final independence of material conditions. That belief is founded not on any theory of origin, but on self-consciousness, the experiences of love and sorrow, and on faith in the meaning of the world as good. Dr. Hicks, in a recent letter, has expressed very powerfully the kind of reasons and feelings which help us to believe in immortality.

All I am concerned with in relation to Dr. Tayler's letter is to say that the theory of the soul suggested by him, which he puts forward in the interests of faith, is a theory which drives some minds in the contrary direction. It is not the only possible theory which harmonises with persistence of self-consciousness. The development of self-consciousness out of material conditions, and its evident dependence upon them in certain cases, does not imply that it must be always dependent upon them, nor that it perishes when they are changed.—Yours, &c.,

HENRY GOW.

Hampstead, September 30, 1912.

SOCIAL STUDY CIRCLES.

SIR,—The appeal to the Churches of the Union for Social Service has already brought several requests for help in the starting of study circles, and it may be of service to give the experience of the one which has been carried on in Leicester for three winters. Our numbers are small—we do not wish for more than 12 at the outside, but as our members are very busy people and cannot always attend, it is as well to have so many on the books. We meet once a fortnight, begin with tea at 4 o'clock, and have the discussion from 5 to 6. We find a text-book useful, and generally take a chapter at a

time, all reading it through during the fortnight, and one member endeavouring to gain further information from larger books, and opening the discussion. The first we took was "Work and Wages" (1s.), consisting of eight chapters selected from Prof. Thorold Rogers' standard work, dealing with the condition of agriculture and its labourers from the Norman Conquest onwards, and forming an interesting introduction to Beard's "Industrial Revolution" (also 1s.). This carries the history well on into the nineteenth century, and prepares the ground for the Reform of the Poor Law in 1834, the starting point of the Majority and Minority Reports of the Royal Commission.

Another useful 1s. book is "The Growing Generation," published by the Student Christian Movement, dealing with the problems of childhood and adolescence; and quite recently Messrs. A. & C. Black have published a 6d. edition of a valuable book by Dr. Watson, of Glasgow, entitled "Social Problems and the Church's Duty," which would provide food for many years of study.

The subject recommended for next winter by the Interdenominational Committee is "The Living Wage"; the Christian Social Union is already discussing it, but at present we have no literature to suggest dealing with all sides of the question, and we should be extremely grateful if any of your readers could help us to it.

I may add that we are shortly issuing Mr. Wicksteed's recent article in THE INQUIRER as a pamphlet, in the hope that it may be widely read and serve as an incentive to the serious study of social and labour unrest.—Yours, &c.,

CATHERINE GITTINS.

6, Salisbury-road, Leicester,
October 1, 1912.

ACONTIUS.

SIR,—I have read with great interest Mr. Nolan's appreciation of Acontius. It may be worth while to point out a fact that has escaped the attention of writers on this early champion of religious toleration. In 1893, when Dr. Richard Garnett was Keeper of the Printed Books, the British Museum acquired a book by Acontius, of which no other copy is known. It is entitled "Vna essortatione al timor di Dio," and was printed by John Wolf, who styles himself "Seruitore de l'Illustrissimo Signor Filippo Sidnei." That there was such a book was known, but it was believed to be hopelessly lost. The volume, which is described in "Three hundred notable books added to the Library of the British Museum under the Keepership of Richard Garnett" (Edinburgh, 1899, p. 34) also contains some verses.—Yours, &c.,

WILLIAM E. A. AXON.

Manchester, September 29, 1912.

THE HYMNS OF DR. GEORGE MATHESON.

SIR,—Mr. Nicol Cross is mistaken in thinking that Dr. Matheson's verses

beginning "Gather us in, Thou Love that fillest all!" have never appeared in any hymn book. They are included in two collections at least—Dr. John Hunter's "Hymns of Faith and Life," and Mr. Garrett Horder's "Worship Song."—Yours, &c.,

J. M. CONNELL.

Lewes, September 28, 1912.

SIR,—Mr. R. Nicol Cross is mistaken in thinking that G. Matheson's hymn "Gather us in" is not to be found in any hymn book. It is in "Worship Song," edited by W. Garrett Horder, and is frequently sung in Letchworth. Other hymns of Matheson's in the same collection are "O Love that wilt not let me go," and the lesser known one beginning "Saviour divine, I come to Thee—I yield, a captive to Thy sway."—Yours, &c.,

CATHERINE A. DEACON.

311, Norton Way, Letchworth,
October 2, 1912.

LITERARY NOTES.

A BOOK by Mr. Edward Cadbury entitled "An Experiment in Industrial Organisation," with a preface by W. J. Ashley, M.A., Professor of Commerce in the University of Birmingham, will shortly be published by Messrs. Longmans & Co. The book will be a contribution to the applied science of factory organisation, dealing with the selection, education, and training of employees, the method of departmental organisation through committees, and the relation of the character and welfare of employees to business organisation and efficiency.

* * *

MESSRS. LONGMANS are also about to publish, under the general editorship of Professor W. J. Ashley, a series of "Birmingham Studies in Social Economics." They will be the outcome of investigations pursued by candidates for the Higher Social Study Diploma of the University of Birmingham, as well as for its higher degrees in Arts and Commerce; and it is hoped that they may be of service both to those actually engaged in social work and also to economists and legislators. The first three monographs to be issued will be as follows:—"Environment and Efficiency: a Study in the Records of Industrial Schools and Orphanages," by Miss May Thomson, of the Woodbrooke Settlement; "The Public Feeding of Elementary School Children," by Miss Phyllis Winder, of the Birmingham Women's Settlement, and the University Hall of Residence; "The Social Policy of Bismarck: with a Comparison of Compulsory Insurance in Germany and Great Britain," by Miss Annie Ashley, M.A.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Radnorshire: Lewis Davis. 1s. 6d.

MESSRS. T. & T. CLARK:—The Johannine Epistles: A. E. Brooke, B.D., in The International Critical Commentary. 10s. 6d.

MESSRS. CONSTABLE & Co., LTD.:—The Classical Psychologists: Compiled by Benjamin Rand, Ph.D. 10s. 6d. net. John Millington Synge: Francis Bickley. 1s. net. Mohammed "The Great Arabian": Meredith Townsend. 1s. net. Lafcadio Hearn: Edward Thomas. 1s. net.

MESSRS. T. FISHER UNWIN:—The English Fairy Book: Ernest Rhys. 6s.

MESSRS. HARRAP & Co.:—Myths and Legends of Japan: F. Hadland Davis. 7s. 6d. net.

MESSRS. LONGMANS & Co.:—The Times and the Teaching of Jesus, The Christ: Author of The Great Law. 12s. 6d. net. A. J. Balfour: W. M. Short. 7s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Greed in Human Life: Maurice Clare. 6s. net. Ethics and the Family: W. F. Lofthouse. 7s. 6d. net. Prayer and the Human Problem: The Rev. W. A. Cornaby. 6s. Development of Religion and Thought in Ancient Egypt: J. H. Breasted, Ph.D. 7s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—England and Germany: By Leaders of Public Opinion in both Empires. 1s. net.

THE SUNDAY SCHOOL ASSOCIATION:—The Story of Isaac Hopper, a Hero of the Anti-Slavery Movement: Henry Rawlings, M.A. 6d. net. Moral and Religious Lessons for Infants: M. C. Martineau. 6d. net. Belief in God: S. H. Mellone, M.A., D.Sc. 2d. Favourite Stories: E. Pritchard and J. J. Wright. 1s. net. Stories for the Little Ones: Grace Spears and Dorothy Tarrant, M.A. 1s. net.

MISCELLANEOUS.

The Contemporary Review, The Hibbert Journal, The Nineteenth Century, The Quest, The Expository Times, The Sunday School Quarterly, The Bookman.

FOR THE CHILDREN.

THE MONKEY AND THE ANGEL.

SOME years ago I took some boys and girls to the Zoological Gardens, and as soon as we arrived inside the Monkey House what do you think one of the girls said? I think you could guess. She said: "Aren't they like little men?" Your mother perhaps says something like it when your little brother has been up to some tricks. "Oh, you little monkey," she may call out; and then some other day, when she wants him to do something that he is afraid to do, she will say, "Be a little man." Now if you thought about it you might say, "How strange; one day Mother says he is a monkey, another day she wants him to be a man. Can we be both?" Yes; all of us have something of the man, or I would rather say of the Angel, and also something of the Monkey, and the question is, which will win.

I wonder if you have heard Professor Drummond's story of "The Monkey that Would not Kill." Its name was Tricky, and it was most mischievous. If you locked it out of a room it re-entered through the chimney; if you locked it in it would get out by the same means. It got into the church and threw the hymn-books and Bibles about so that it looked as though the pulpit had been besieged by an army

which had used them for bullets, and the minister, unable to stand it any longer, dropped the monkey into the sea. But it was not drowned, for a few hours after it boarded a ship. The crew kept it as a pet, but it soon caused trouble. It killed the ship's cat, and in consequence it was to be hanged. It was no use, though; it was found a little later not hanged, but hanging; it had got its hands round the rope and was fairly comfortable. Then the boatswain threw it into the sea, but it climbed up the side of the vessel and shook the water over him. So for the time being Tricky's life was spared. But one day it got hold of some paint and painted the parrot vermilion, daubed the woodwork of the ship, and spilt the paint pot over the captain's coat. Then the captain, in a fury about it, ordered that Tricky should be landed on a desert island. This was done, but, though the captain did not know it, there was a Scotchman living there, and he was terrified by Tricky, for it was his first sight of a monkey. Tricky came down the chimney into his house, spilt the milk over the baby, and tried to eat the children's porridge. So the Scotchman tried to shoot it. But once he couldn't aim straight, and another time the gun didn't go off. Then he tried to hang it; once the rope broke, and the next time the pump-handle to which he had fixed it was carried away by the monkey. When again he got hold of Tricky, he threw him into the sea from a high cliff with a weight round it, but Tricky simply picked it up and carried it along the sea bed. So it could not be killed. It might have been, though, if it had been caught quite young. I expect you could have killed it easily if you could have found it when it was a few days old, just as you could your little kitten. But it was allowed to grow, and then it seemed as if it could not be killed. Isn't it just the same with us? The bad things in us get stronger if they are not killed at once; when we get into a temper it is the monkey showing itself; when our eyes flash with anger it is the monkey at the windows. You have often heard a boy say of another, "He got his monkey up," and that is what he means.

Now, of course, monkeys can only be kept alive by being fed. In the Zoo you feed them with nuts; we feed the monkey within by bad thoughts and actions. If it is not fed it will die, and all of us ought to begin to starve it at once. The pity is that some people think that the angel and the monkey can grow together. A famous writer, Robert Louis Stevenson, has told us a story of a man who thought this could be. At day he was a good, kind doctor; at night he was cruel and wicked. At last his bad habits grew so strong that he could not break them; he remained the bad man when he wanted to be good again; in other words, the monkey grew so strong in him that it killed the angel so that it could not have life again, for he died alone, he was so ashamed of what he had become. There is a fable of *Æsop* which tells of a man who petted a snake, and kept it warm in his bosom, but one day, when it had grown to its full strength through his care, it bit him so that he died. If we are nursing to ourselves any evil thing, let us cast it out, lest it eat away all the love and goodness in our heart.

Now God will help the Angel to grow in us if we will only let him, just as a sculptor can get out of a plain and quite ordinary piece of marble a beautiful figure. When Mrs. Fry used to visit those dreadfully dirty, dark prisons that once existed in London, the prisoners used to say, "The angels have lent their voices to you, madam." How beautiful a thing to say, yet how true. The Angel had grown so in her that it could be heard as well as seen. Florence Nightingale took pity, when a little girl, on dumb animals; thus the Angel was given a start, and it was seen at its best in the Crimean War.

There is something more; the people who try to let the Angel grow in them help it to grow in other people. There was a great preacher who once lived in Brighton named Frederick Robertson. When he died, quite a young man, after a brave and good life, a minister wanted to write his biography, so he went down to Brighton to find out all he could about him. He did not hear much of him, but a man who kept a shop told him that he had a portrait of Robertson hanging in his shop parlour, and whenever he felt tempted to cheat or do anything mean he went and looked at it, and then he could not do it. So you see the Angel that was in the great preacher was helping, even after he was dead, the Angel to grow in someone else. We read of the apostle Stephen that when he was being tried his "face was as the face of an angel." He had looked on his Master Jesus, and had caught the goodness there was in him, and so his face shone as though he belonged already to heaven.

We are small, but we can do something, too. I have read of a very little child who did for a man something like the preacher for the shopkeeper. He was an organ-grinder, he was frequently drunk, and he swore fearfully, but one day a little boy came up to him and caught hold of his empty trouser leg (he had lost a limb) asking for something. He shook the little chap off with a blow and curse, but he, after running a few steps, came back and put up his face for a kiss. Two days later the organ-grinder was run over, and when he went back to his work he found it very difficult, for the pain was very hard to bear, but he never forgot that little child's face. Because of it he bought some jigs and reels and used to go and play in the poor streets where pennies were scarce, so that the children could dance, and when the injuries became so bad that he had to go to bed, the memory of that little face made him bite his lips so that he should not complain. The lady who wrote this story said that if she were to write anything on his tombstone it would be this: "He saw the face of a little child and looked on God." The tiny boy had helped the Angel to grow; it was only just beginning, but it was certainly there. So we are never too small to let the Angel grow in ourselves, or to help it to grow in others.

What about wings, do you say? Oh, never mind about them. Think of your mother, your father, or the one you love best in the world. Do you really think wings would improve them much? I don't think you do. "Oh, my mother," you say, "I think she would look just as well in that old bonnet"—"My father, I

think I should like him better in that bowler hat and overcoat." Of course. Willing feet are as good as wings; a cheerful smile is as lovely as any light the painter can put round the face of a saint.

In a story of South Africa, Jesus comes to a soldier all alone on the veldt, and says, "There is an angel in every man, but some have their wings folded. Wake yours, mount up with him." That is my last message to you—Angel up; monkey down.

W. K.

MEETINGS AND SOCIETIES

THE PEACE CONGRESS.

MEETINGS IN GENEVA.

THE nineteenth Universal Peace Congress met this year at Geneva, the home of the Red Cross Convention, and the seat of the Alabama Arbitration Court. Delegates from most European countries and from the United States met for friendly intercourse and passed numerous resolutions on questions of the day and on means and methods of educating public opinion in all countries on the futility of war and the present un-Christian methods of adjusting differences.

Unfortunately even pacifists are not of one mind, and the Congress just concluded has clearly shown that the Peace workers in most countries are still divided into what may be termed "Nationalists" and "Internationalists." Thus some of the Italian delegates strongly defended the war with Turkey.

The British delegates too were strongly divided on the question of an early evacuation of Egypt, so eloquently pleaded for by the exiled leader Farid Bey. Mr. Maddison protested that the Congress had no business to discuss a purely British matter of policy, but the assembly decided otherwise.

Among the unofficial acts of the Congress two deserve to be named. During the excursion of members round the Lac Léman, and during a reception by the Lausanne Peace Society at Ouchy Pier, some Italian delegates suggested sending a message to the Turkish and Italian representatives sitting in that town. A deputation, including the well-known Mme. Séverine, undertook to deliver a message of sympathy and hope that the negotiations for peace might be fruitful.

The other unrehearsed act was the announcement made at the end of the Congress that French and German pacifists, after several private sittings, had agreed upon a line of action in both countries, based on the rights of the inhabitants of Alsace-Lorraine to autonomy within the German Confederation, thus coinciding with the late Frédéric Passy's hope that Alsace-Lorraine might prove a factor for uniting the two neighbouring States. The conclusion of this act was touchingly sealed by M. Emile Arnaud, a prominent French delegate, embracing affectionately the venerable German delegate, Herr Dr. Adolf Richter.

THE WELSH SCHOOL OF SOCIAL SERVICE.

FROM September 9 to 13 there was held at Llandrindod Wells a United Summer School of Social Service for Wales. For a country that is usually associated in the minds of most with riots and religious revivals and similar emotional outbreaks, such an enterprise is in itself wonderful enough. But when we bear in mind that it was held under the joint auspices of the Church of England and practically of all the Nonconformist denominations our amazement becomes greater still. But such has been the case, despite the Dis-establishment war that is now being waged with zeal and energy such as the Celtic temperament alone knows how to bring to its public affairs. On the same platform day after day for nearly a whole week we saw assembled representatives of Anglicans, Baptists, Calvinistic Methodists, Congregationalists, Friends, United Methodists, Wesleyan Methodists, and even Unitarians and Roman Catholics, to discuss social problems of our own time and district in a friendly, sympathetic and most scrutinising manner. The inevitable conclusion is that the social problem has for the moment in Wales risen supreme over every other. Not that the religious aspect was in any way ignored or even suppressed, for it was expressly stated as one of the features of the movement that "the problems brought forward at the school will be discussed with definitely Christian understanding and purpose." This seems broad enough, but there was a desire on the part of many that it might be made broader still so as to include representatives of the Jews. This may follow later, but for the time being it lay outside the practical aim of the school. It is evident, then, that religious people of all shades of opinion are gradually coming to realise that there are certain things in Christianity on which we can and ought to unite, even granting there are others on which it is necessary for us to divide our efforts for some time to come. It was sarcastically remarked in one press notice that the Lord's Prayer was the only religious basis on which we could all meet, and our reply is that it is a basis broad and deep enough to accommodate all of us comfortably; and especially is this the case when we find a Unitarian minister pronouncing those noble words of Jesus and a Catholic priest and others repeating them after him, and be it further remembered that the persons who stood shoulder to shoulder on that common platform were not insignificant or possessed of an "elastic conscience," as may sometimes be the case on certain novel and sensational occasions, but quite the contrary; for Canon Buckley, Mr. D. Llenfer Thomas, Profs. D. Miall Edwards, Philemon Moore, J. M. Davies, Principal T. F. Roberts, the Rev. Silyn Roberts and others are names in Wales that one might do a great deal of conjuring with.

The same school on a smaller scale met also for the first time at the same place a year ago. Its origin may have something to do with its wide popularity, for if not

wholly it was partly, at any rate, the outcome of a recent visit paid by the Chancellor of the Exchequer to Wales to discuss with ministers and members of the various denominations the relation of the churches to the social problem. But although associated with such a controversial name it knows no political any more than it does religious and theological bias. The principal subject brought up at the school for consideration on the present occasion was the Welsh coldfield, a subject as promising and fruitful as the keenest social student could well desire to have. A course of five lectures was arranged in English to "consider such social, industrial, and domestic factors as affect the character of the workers and those dependent upon them." The boy and girl problem was dealt with by Mr. T. W. Berry, Director of Education for the Rhondda Valley. That of the wives of the workers, as home-makers, as mothers and as citizens by Mrs. Roberts-Rosser, of Pontypridd, who acted as the mouthpiece of a small committee which has been established to make original investigations. The proper use of leisure, and the problem of education in relation thereto was treated in the absence of Mr. W. Brace, M.P., the appointed speaker, by Mr. John Thomas, B.A., organising secretary of the Workers' Educational Association for Wales. The problem of expenditure—personal, domestic and social—was entrusted to the able hands of Mr. Thomas Jones, M.A., secretary to the Welsh National Insurance Commission, and finally the question of co-partnership as a possible modification of the wage system was explained in a most instructive way by Mr. Aneurin Williams, M.A., of the Garden City Movement. In addition to these there were two lectures of a more general nature, the one in Welsh by Mr. R. H. Richards, University College, Bangor, on "The Economic, Social and Moral Changes of the Industrial Revolution," and the other in English, by the Rev. J. Morgan Jones, M.A., of Aberdare, on "The New Testament and Social Subjects." The school was, moreover, opened and closed by two public meetings at which the principal speakers were:—Canon Buckley, the Rev. Dr. A. J. Carlyle, of Oxford, Mr. Tom Bryan, M.A., Principal T. F. Roberts, M.A., of the University College, Aberystwyth, Dr. R. Owen Morris, Special Medical Lecturer, Welsh National Memorial, and Rev. D. Adams, B.A., of Liverpool. There we have a galaxy of the best inside and outside Wales, both in the religious and intellectual spheres. Among others who acted as chairmen or took part in the various discussions were Sir D. Brynmor Jones, M.P., Sir Frank Edwards, M.P., and Mr. Ellis Davies, M.P.

A further interesting feature of the school was a well-arranged exhibition of a large number of objects descriptive of life in the Welsh coalfield, as well as a display of plans for model dwelling-houses which had been submitted for adjudication at the recent National Eisteddfod in Wrexham. Still, in spite of the good work that was done in these various ways, the main significance of the school lay not so much in what was accomplished as in the manifesting of the great possi-

bilities of such an enterprise. It transpired at practically every meeting held that there are questions in the Welsh coalfield that are burning red-hot for solution. Many of them are already so much overdue that even the least delay in order to consider them seems almost a sin against the Holy Spirit. But how and by whom are such going to be solved? It is a satisfactory answer to this question that the School of Social Service is seeking to find. Moral considerations at all points interpenetrate the social, and this makes the task doubly intricate. It is in view of this important fact that the churches are waking out of their lethargy to the realisation of their duties. Their sphere of interest and activity is wider than was imagined. One lesson was pre-eminently emphasised by the great majority of speakers, and that was that it is of the utmost importance for every would-be reformer to clean in the first place his own hands of all social and industrial dirt, for we can never hope to cast the mote out of our brother's eye while we have a beam in our own eye. Let the rich become poor, at least in spirit, and the proud and exalted humble, and then their words to the masses will carry the weight and receive the respect they deserve. Having tasted the first fruits of the Welsh School of Social Service, we trust and believe that it will henceforth come to take its place as an annual affair side by side with the preaching session, the singing festival and the National Eisteddfod. But it must produce not hearers only, but also doers of the Word, for socially, at any rate, faith without works is dead of itself.

J. P. D.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION.

THE proceedings connected with the opening of the session took place on Tuesday, October 1, at 4.15 p.m. There was a good attendance of supporters and friends of the College. The Rev. Dendy Agate, B.A., took the chair until the arrival of the President, Sir Edwin Durning Lawrence, Bart., who was detained by a late train. An address was given by the Rev. H. McLachlan, M.A., B.D., Tutor and Warden of the College, on "A Neglected Lectionary." It was a careful and masterly survey of the fortunes, or misfortunes, of the Apocrypha, and a plea for their reinstatement among Christian Scriptures. Beginning with the Council of Trent in 1546, which for the first time in history made the acceptance of the contents of the Bible an article of faith, including besides the Old and New Testaments Tobit, the Wisdom of Solomon, Ecclesiasticus and the Maccabees, the way was prepared for the complete neglect of the Apocryphal books named. The very fact that they were accepted by the Roman Catholic Church was in later times prejudicial to their acceptance among Protestants. Luther held that although the Apocryphal books were not equal to

Scripture, they were, nevertheless, useful and good for reading. He recognised merit in many of the books, and wished that the Maccabees had taken the place of Esther in the Canon. The tendency after Luther was to follow him in his strictures rather than in his appreciations. In Coverdale's Bible, 1535, it was stated that the Apocrypha were not of like authority with the other books. Cranmer's Bible, 1540, classed the Apocrypha as *hagiographa*—quaintly interpreted as books wont to be read not openly. The Bishops' Bible, 1568, showed more respect for the Apocrypha, and the Authorised Version of 1611 included them without clearly defining their character and authority. The sixth article of the Church of England lays it down with regard to the Apocryphal books that "the Church doth read them for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine." The Westminster Confession, 1648, gives the Puritan standpoint. The Apocrypha are not of divine inspiration. They are of no authority in the Church of God. They are on a level with other human writings. This distinction between divine and human writings proved fatal to the Apocrypha. That the Apocrypha remained in the English Bible was due to the Anglican Church. The Nonconformists of England and the Presbyterians of Scotland were no patrons of the Apocrypha. Amongst them it fell into practical neglect. A story was told of a bookseller, who in recent times on being asked for a copy of the Apocrypha, inquired, "Is it a daily or a weekly?" The Apocrypha had got back to the old meaning—books hidden away. People were in the dark as to their history and value. A change had come over the attitude of the churches, however, due largely to the science of higher criticism which had bridged the gulf between divine and human writing. There was now an International Society of the Apocrypha which afforded a common meeting ground for Episcopalian and Nonconformist. Its claims must not be pitched too high, but it was good and useful to read. The hundred and fifty years between the testaments were marked by a revolution of the cultus, doctrine, and polity of Judaism. If they were to read the Scriptures intelligently they must know the Apocrypha. In conclusion, he would say without reserve that the time was ripe for the reinstatement of the Apocrypha. A course of lectures on the subject would be given by him at the College during the session.

Before the lecture, the Principal announced that there would be three new students this session at Summerville, possibly four. They would open with five theological students, and four taking the Arts course. The important announcement was also made of what may be the beginning of a new departure at the College. The Committee had arranged with the Rev. Dr. Cressey, of London, to give three special lectures in November on the composition and delivery of unwritten sermons. They hoped from time to time to have special lectures of this kind dealing with the practical side of the minister's life and work.

NORTHUMBERLAND AND DURHAM UNITARIAN ASSOCIATION.

THE anniversary services of the above Association were held on Sunday, September 29, in the Church of the Divine Unity, Newcastle, and were conducted by the Rev. Arthur W. Fox, M.A., of Todmorden. He delivered two inspiring addresses, in the morning speaking on "The Coming Day" and in the evening on "A Missionary Faith."

On the following day the annual meetings were held, when the chair was occupied by the President, the Rev. Alfred Hall. There were also present the Rev. W. Copeland Bowie, representing the British and Foreign Unitarian Association, and the Rev. A. W. Fox. The business meeting in the afternoon was well attended by delegates from the churches, every church being represented. A welcome was given to the Rev. J. B. Robinson, who undertook the work at Barnard Castle at the beginning of July. The treasurer's report showed a balance in hand of £33, though claims would have to be met early in the year.

The committee's report stated that during the past year many difficult problems had arisen. It was feared the church at Carlisle might have to be closed, but the trustees had met and resolved that an attempt should be made to secure the services of a missionary minister, prepared to reside in Carlisle, and that part of his stipend should be paid out of the income of the invested proceeds from the sale of the church buildings. Services are being held in a room in the city. Schemes were being forwarded for the settlement of a minister who should have charge of the congregations at Darlington and Stockton, and also for the settlement of a minister in charge of the congregations at Sunderland and South Shields. The two strongest churches at the present time were Newcastle and Middlesborough, and these had maintained their own in times of general church decline. For some months of the year they were the only churches with ministers, and the district was reduced to the sad condition of having ten churches and only two ministers. At the present time there are only three in the field. Reference was made to the resignations of the Revs. W. F. Kennedy, R. H. Maister, and W. Wilson.

It was resolved early in the year to form a lay preachers' class in the hope that among the young people and others some helpers would be found who would be willing and able to serve the churches which must depend largely upon lay help in the future. The gatherings had been well attended, the lay preachers had come into Newcastle from Gateshead, South Shields, and Sunderland, enthusiasm had been shown, and the result was that the Association had now a larger band of lay preachers than at any previous time in its history. Mr. A. Rowe had undertaken the duties of plan secretary, and the printed plan revealed that there was much resource in the way of lay preachers. The Association was glad that the young people had shown their ability and earnestness, and were proving acceptable to the churches.

Reference was made to the loss sustained

by the deaths of Mr. John Pattinson, Miss Emma Fallows, Mr. Turner, and Mr. J. T. Southern. Special resolutions of sympathy were passed with the families of Mr. John Pattinson, who was treasurer of the Association for several years, and Mr. J. T. Southern.

Ald. Sir J. Baxter Ellis, J.P., was elected President for the coming year.

A resolution of thanks to the lay preachers was passed with applause, to which Mr. A. Rowe and Mr. Vigo Demant replied.

On the proposal of Miss Lucas the following resolution was carried unanimously.

"That this meeting urges the Government to pass immediately, and without modifications, the White Slave Traffic Bill."

Also "that this meeting, believing that the admission of women to citizenship would tend to the moral and social well-being of the nation, appeals to the local members of Parliament to support Women's Suffrage amendments in the proposed Reform Bill." Carried *nem. con.*

On the proposal of Miss Alice Lucas, the following resolution was also carried *nem. con.*:—"Believing that the acquisition of knowledge is lawful only if the method thereof be in harmony with the principles of Religion and Morality: and that the pursuit of physical well-being must not be permitted to override the higher considerations of compassion and pity, this meeting emphatically condemns the practice of vivisection, and calls upon the Government to totally abolish it by law."

The meeting then went into conference with Mr. Bowie on the condition of the churches. Reports were given by representatives, and Mr. Bowie, in reply, made several helpful suggestions.

The evening meeting was well attended, addresses being given by the Revs. Alfred Hall, W. Copeland Bowie, and A. W. Fox, Sir Joseph Ellis, and Mr. Charles Smith, of Liverpool.

THE SOCIAL MOVEMENT.

THE BOY SCOUTS.

THE founder of the Boy Scout movement, fresh from his tour round the world, has been speaking at Manchester recently in the interests of the organisation, which owes its rise to him. Numerically speaking, the movement has been a huge success. It is to be found in France (*éclaireurs*); the rigid militarism of Germany does not apparently offer quite the sort of outlet desired by the youthful Teuton and corps of *Pfadfinder* are springing up in many places; at the recent Moral Education Congress at The Hague representatives of the Dutch *Padvindes*, whose statement of the principles of their organisation had been inadvertently omitted from the printed papers of the Congress, appeared in full marching uniform, and presented to each delegate a copy of their formulated aims and objects. Moreover, the movement has penetrated to the awakening East, and the lads of New Guinea and Siam are out in quest of hypothetical

enemies. Whatever judgment, then, we may pass upon the movement, it has apparently come to stay. Without entering here on the discussion of some points on which the Scouts have been severely criticised, for example, their alleged militarist tendency, it is well to recognise that the leaders of the movement have in some ways shown a truer insight into boy psychology than many conventional teachers.

PRINCIPLES OF THE DUTCH SCOUT ORGANISATION.

What objection, for instance, have we to offer to the following principles imposed by the Dutch Scouts :—

- (1) To do one's duty towards one's country and Government.
- (2) To show respect and obedience to parents, teachers, and the public authority.
- (3) To help one's neighbour.
- (4) To consider every man as a friend, and every Scout as a brother.
- (5) To treat animals well.
- (6) To behave like a knight towards all people, rich or poor, young or old, towards women and the weak.
- (7) To tell the truth under all circumstances, to keep one's word faithfully, and in every case to show one's self a "man of honour."
- (8) To lead a pure and wholesome life.

A good many of us who are ardent friends of peace could subscribe to the above without any mental reservations whatever. Moreover, the Scouts are essentially right in two other points. They see the necessity of discipline for the growing lads of our large towns, who for want of it are in many cases growing up nervy, irresponsible, and shiftless. They are endeavouring to provide an outlet for the spirit of adventure, which is always present in the normally healthy boy, which is so frequently stifled by our present educational methods, and which for want of wise direction frequently finds its way into undesirable channels. The present writer, seeing on the road from The Hague to Leiden three lads whose accent unmistakably proclaimed them to be Cockneys, dared, being out of England, to go up and speak to them without being introduced. He found them orienting themselves like skilled travellers, and was happy to meet them again a few days later in the magnificent Rijksmuseum at Amsterdam intently gazing on its masterpieces with as much apparent understanding as the average visitor. Moreover, these youths, all under 18 years of age, and unaccompanied by any adult, were behaving themselves with perfect good manners, as behoves strangers in a strange land, without any of the loudness and vulgarity which characterises a certain type of perambulating Englishman, who forgets that the whole of Europe does not belong to him.

NEWS OF THE CHURCHES.

Belfast.—The Rev. E. H. Pickering was ordained to the ministry of All Souls' Church by the Presbytery of Antrim on Tuesday, October 1, the service being conducted on behalf of the Presbytery by the Revs. P.

Godding, H. J. Rossington, and A. O. Ashworth. The Rev. H. E. Dowson, with whom Mr. Pickering has acted as assistant at Hyde Chapel, Gee Cross, gave the charge to the minister, and the Rev. G. L. Phelps gave the charge to the congregation. Subsequently there was a well-attended social meeting in Rosemary Hall to welcome Mr. and Mrs. Pickering to Belfast.

Birkenhead.—A reception was held in the schoolroom of the Bessborough-road Unitarian Church on Wednesday, September 25, to meet the newly appointed minister, the Rev. J. E. Jenkins. Mr. A. W. Willmer gave a cordial welcome to Mr. and Mrs. Jenkins on behalf of the congregation, and spoke with confidence and hope of their future work. After Mr. Jenkins had responded a musical entertainment was provided by members of the congregation. A public meeting of welcome will be held in the Town Hall, Birkenhead, on Tuesday, October 15.

Edinburgh.—A large gathering assembled on Friday evening, September 27, for the induction of the Rev. Raymond V. Holt, B.A., to the pastorate of St. Mark's Chapel, Edinburgh, as colleague and successor to the Rev. Robert B. Drummond, B.A., who retired at the end of the month after a ministry of over fifty years. Amongst those present were the Revs. Lucking Tavener, James Forrest, E. T. Russell, and Dr. J. K. Wood. The service was opened with prayer by the Rev. T. M. Falconer, of Glasgow. Principal Carpenter, of Oxford, delivered the charge. The Rev. R. B. Drummond gave the charge to the congregation, and Dr. Mellone, Principal of the Unitarian Home Missionary College, Manchester, welcomed Mr. Holt into the ministry.

The *Edinburgh Evening News* of September 27 contained the following reference to the Rev. R. B. Drummond's long ministry:—"The retirement of the Rev. R. B. Drummond from the pastorate of St. Mark's (Unitarian) Chapel ought not to pass without note. Mr. Drummond's ministry has been a conspicuous one. Apart from the long term of years in a single pastorate, he has held a remarkable position in Edinburgh. One of the features of the city pulpit, recognised by the discriminating, is the wealth of ability in the smaller denominations. Though outside the main currents of popularity, those preachers are often worthy to be classed with those of the greater churches, and they exercise an influence not to be estimated by numbers. Thus Mr. Drummond, though his audience might be small, never failed to present a discourse in which ethical power was backed by reasoned thought, and enriched by literary illustration. His preaching was dominated by the thought of a progressive revelation, a conception at one time much less familiar than it is now. Mr. Drummond, mounting the pulpit with Carlyle or Ruskin in hand, emphasised a spiritual continuity throughout the ages. He was a pioneer, with this difference, that he would boldly set forth as the main theme of the day topics which more conventional preachers thrust into secondary place as an evening sermon or lecture. With it all, Mr. Drummond never failed to impress a high and serious view of life. He was neither a sentimentalist nor a dilettante, and his outlook on public affairs was indicated by service wherever he believed justice to be involved."

Hackney.—The teachers and school committee of the New Gravel Pit Church met on Sunday, September 29, to acknowledge the long services of Mrs. Wood and Miss Green, who have been connected with the school, as teachers, for 25 and 21 years respectively. A small presentation was made to each. Mr. C. W. Cornish presided.

Huddersfield.—At the scholars' service at the Unitarian Church on Sunday, September

29, a presentation was made to Mr. Charles W. Potts, one of the superintendents, in recognition of his five years' services to the school, on his approaching marriage. Mr. Potts is the son of the late Mr. S. C. Potts, borough treasurer of Huddersfield, who was at various times secretary, warden, and trustee of the Fitzwilliam-street Church.

Leeds: Mill-hill Chapel.—The Rev. C. Hargrove preached his final sermons before becoming Minister Emeritus, on Sunday, September 29. In his morning address he said that an eminent Anglican Bishop had lately remarked that a church, like every living organism, had its childhood, and, as it grew towards maturity, must put away its childish things. What that good bishop desired for his great church, that, their little church, an offshoot from the old mother, had possessed from the beginning. With individuals growth stopped sooner or later; it was not so with communities, such as a church, in which men outlived themselves in their fellows. If a community ceased to grow, through stupid self-satisfaction or self-conceit, it was near its end. In regard to the faith held and preached in that church, if they said they had gone far enough, they condemned all their past, with its broadening down from precedent to precedent. He turned to their true definite service, the service of God's family, of their fellow-men. The greatest misfortune, to his mind, that could befall that chapel would not be the loss of those who were blessed with wealth or had been distinguished in office, but would be the severance of the congregation from social work.

Leeds: Yorkshire Unitarian Club.—The annual dinner of the Yorkshire Unitarian Club was held on Saturday evening, September 28, at Pownall's Rooms, Leeds. The guests of the evening were Dr. J. E. Carpenter, Principal of Manchester College, Oxford, and a former pastor of Mill-hill Chapel, and Mr. Stanley Penwarden, a delegate from the London Laymen's Club. Mr. F. G. Jackson presided. The secretary read a letter from the Rev. Charles Hargrove expressing his regret at being unable to attend. Addresses were delivered by Dr. Carpenter and Mr. Penwarden.

London: Stratford and Forest Gate.—A joint meeting was held in the schoolroom of the West Ham-lane Unitarian Church on Monday last to bid farewell to the Rev. John Ellis, who had been minister of the two congregations for the past three years, on his removal to Stalybridge. The chair was taken by Mr. Alfred Wilson, representing the London District Unitarian Society. Mr. and Mrs. Ellis carry with them the hearty thanks of the members, and their best wishes for success in the new work. A presentation of an album was made, containing an illuminated address.

London: Wood Green.—It is announced that Dr. Orchard, of Enfield, will give an address on "The Relation of Ethics and Religion" in Unity Church, Wood Green, on Thursday, October 10, at 8 p.m.

Manchester District Sunday School Association.—The Rev. W. Holmshaw, who has just left Blackley to take charge of the pulpit at Ilminster, has been an officer of the above Association for many years, and for over six years has filled the office of general secretary. At a largely attended meeting of the committee held in the Memorial Hall on Monday, September 30, the opportunity was taken to bid farewell to Mr. Holmshaw and to give him a tangible token of the Committee's high appreciation of his services. Mr. H. J. Broadbent, President of the Association; Mrs. Dowson, the Rev. C. Peach, and Messrs. J. H. Pimley and J. Wigley bore testimony to the conscientious and painstaking ability, the un-

grudging sacrifice, and the fine spirit of comradeship which Mr. Holmshaw has brought to his work. The gift took the form of two armchairs and three books, one of these being a bound volume of Annual Reports, covering a large part of Mr. Holmshaw's period of office. This volume is inscribed with the following address:—"To the Rev. W. Holmshaw. This volume, containing the Reports of the Manchester District Sunday School Association for the years during which you acted as General Secretary, is offered to you, together with the accompanying pair of armchairs, on your leaving Manchester, as a small memento of the esteem in which you are held by your colleagues on the Committee, and their admiration for the capacity and zeal you have displayed in connection with the work of the Association. With their expression of regret at losing the assistance of so valuable a helper they desire to join a heartfelt wish for the future welfare and happiness of yourself and Mrs. Holmshaw and your family." Mr. Holmshaw made a suitable reply.

Mansfield.—In view of the fact that the Rev. F. Heming Vaughan, minister of the Old Meeting House, is leaving Mansfield, a presentation was made to him on Wednesday, September 25, at a social gathering at the Co-operative Café, arranged by the Mansfield branch of the Workers' Educational Association, which Mr. Vaughan did much to establish, and for which he has worked energetically. The Mayor, Councillor T. Hall, presided, and the company included Alderman Singleton, Mr. S. Pickering, Mr. J. R. Skelton (secretary), and Mr. R. F. Dolley, M.A., tutor of the class. The gift took the form of a traveller's writing case, and was presented by the Mayor, who expressed his belief that the Mansfield Branch of the W.E.A. had a great future before it. The speaker also spoke in terms of warm appreciation of Mr. Vaughan's work amongst them. He was a man who endeavoured to live up to what he preached, and the town of Mansfield would be the poorer for his removal from their midst. Alderman Singleton added a few words in a similar strain. The Rev. F. Heming Vaughan, in replying, alluded gratefully to the help and affection he had received from the members of the Association, and to the efficiency and energy of the secretary, Mr. Skelton. The movement they had at heart had actually taken root in their growing town, and would, he hoped, go on to become one of the best classes in the kingdom. It was a genuine educational association for workers, irrespective of class. It was not a class movement. They wanted people to find out their latent capacities, and then to press the Government, which had taken up education, to give opportunities for what the people really need. The speaker went on to indicate lines upon which the work could be developed, suggesting an exhibition of pictures in the Town Hall, and also public lectures. Pictures and theatres, he added, could be a tremendous power in education, and they were going to be improved by the people knowing what was better and wanting what was better. The wonderful development of the electric pictures was a marvellous means of education. It could be abused, but also developed on educational lines. In view of the music hall ditties of a questionable character, which were sung everywhere, the Association ought to set themselves to revive the good old English songs and music. In these and other ways they could help in the uplifting of the people. As yet they had only touched the fringe of the work, but they must be pioneers.

Marple.—A reception was given to welcome the first minister of the Marple Unitarian Church, the Rev. L. Short, and his wife and family, at the Marple Liberal Hall, on Saturday, September 21, Mr. A. Hirst being in the chair. Several letters con-

veying good wishes were read from those unable to be present, including the Rev. W. D. Judson, of the Primitive Methodist Church, the Rev. R. Augustus Foster, the Rev. William MacMullan, the Rev. Alfred Toothill, and the Rev. H. Paynter Boase, of the Wesleyan Chapel, Marple. After an address by the chairman, the Rev. H. E. Perry, of Stockport, secretary of the East Cheshire Christian Union, extended the right hand of fellowship, and read an encouraging letter from the Rev. H. Enfield Dowson, who was unable to be present. In this letter Mr. Dowson spoke in warm appreciation of the Rev. L. Short, and said he looked forward with confidence to the future of the liberal and progressive cause in Marple. The Rev. H. Fisher Short, of Mossley, brother of the new minister; the Rev. J. S. Burgess, of Flowery Field; Dr. Mellor, of Warrington; and Mr. T. A. Edwards also spoke. The Rev. L. Short, in responding, said that his chief business was with the non-churchgoers. He was not concerned about the people who already went to places of worship. He knew many reasons why people stayed away. Some were not satisfied with the old position. They had got tired of it, and wanted something more fitting to their minds, and something to which their lives could respond. He would appeal to those, and also the people who did not attend church because they thought there was no longer any need. They felt they could worship God in their work, and alone. That was a great mistake. They did not realise what they owed to the church, the strength of soul and mind which was helping them to worship God. They were not justified in staying away for that reason. They should help to make other souls as strong as their own.

Northampton.—The second annual meeting of the Unitarian Athletic Association was held on Thursday evening, September 26, at the Kettering-road Church school. The Rev. W. C. Hall presided over the meeting. The secretary read the report for the year, and laid emphasis on the fact that the past year had been the most successful one they had experienced. He had to report the loss of both shields won last year, but this was more than counterbalanced by the increase in the number of members, by a good financial year, and by the addition of two more sections to the association. The balance-sheet showed that the income was £35 ls. and the expenditure £32 16s. 3½d., leaving a balance in hand of £2 4s. 8½d.

South-East Wales Unitarian Society.—The quarterly meetings of the society were held on Monday, September 30, at Wick, under the presidency of Mr. John Lewis. In the morning a pilgrimage was made to the grave of "Iolo Morganwg," whose mortal remains lie buried in the floor of the quaint old church at Flemingston. The Rector, the Rev. Mr. Morris, received the visitors very kindly, and read extracts to them from a short history he has compiled explanatory of the various objects of interest connected with the place. There were present at the afternoon meeting Mrs. Reid, Swansea; Ald. J. B. Willans, of Kerry, Montgomeryshire; Mr. L. N. Williams, J.P., Aberdare; Mr. D. R. Llewellyn, Aberdare; and Mr. Ronald Ll. Thomas, Merthyr. The President, Mr. John Lewis, of Pontypridd, occupied the chair at the business meeting, and amongst other matters it was decided, on the motion of the Rev. Simon Jones, seconded by Mr. J. B. Willans, that the Society should give its best support to the White Slave Bill now before Parliament, and that in the original and not its amended form. At the conclusion of business a service was held in memory of "The Ejected of 1662," conducted by the Rev. E. K. Dennis, and the Rev. Simon Jones (Swansea) was the preacher.

Styal and Dean Row.—The Rev. E. A. Voysey, M.A., has accepted the invitation of the two congregations to take temporary charge to the end of the year.

Warrington.—As briefly reported in our last issue, the funeral of the late Mr. F. Monks, J.P., took place on Friday, the 27th ult., at Cairo-street Chapel. The service was conducted by the Rev. Dr. S. A. Mellor, and was attended by representatives of many institutions with which Mr. Monks had been connected, a deputation from the Corporation being also present. In the course of his address Dr. Mellor paid a tribute to the sterling qualities of Mr. Monks's character, his many services to his native town, and his generous support of his place of worship and all its connected institutions. The urn containing the remains was subsequently borne to the grave in the old chapel yard by Mr. Samuel Dunn, the oldest employee of Messrs. Monks, Hall & Co. Mr. Monks was an honorary freeman of Warrington, and resolutions expressing deep regret at his loss and gratitude for his many services to his native town have been passed by the Bench of Magistrates and many other public bodies.

NOTES AND JOTTINGS.

THE MEMORIAL TO SERVETUS.

A correspondent writes:—During the past week I was in Geneva as a delegate at the 19th Universal Peace Congress, and last Sunday, being the anniversary of the birth of Michael Servetus, I made a pilgrimage to Champel, on the outskirts of Geneva, to find the monument erected in 1903 as an act of expiation to the memory of the martyr of 1553. It is a plain granite slab at the foot of the rue Michel Servet, and bears the following two inscriptions which may interest your readers. Facing the Chemin de la Roseaie we read:—

LE XXVII OCTOBRE MDLIII
MORT SUR LE BVCHER
A CHAMPEL
MICHEL SERVET
DE VILLENEVE D'ARAGON
NE LE XXIX SEPTEMBRE MDXI

And on the east side:—

FILS
RESPECTUEUX ET RECONNAISSANTS
DE CALVIN
NOTRE GRAND REFORMATEUR
MAIS CONDAMNANT VNE ERREUR
QUI FUT CELLE DE SON SIECLE
ET FERMEMENT ATTACHES
A LA LIBERTE DE CONSCIENCE
SELON LES VRAIS PRINCIPES
DE LA REFORMATION ET DE L'EVANGILE
NOUS AVONS ELEVE
CE MONUMENT EXPIATOIRE
LE XXVII OCTOBRE MCMIII

ALCOHOL AND MODERN LIFE.

The interesting and valuable address on "Alcohol and Modern Life" delivered by Dr. Lionel Tayler at the National Unitarian Temperance Association Conference last Whitsuntide, of which we gave a summary at the time, has been issued as a pamphlet, price threepence. We would particularly recommend it to all who have the cause of temperance at

heart, for it contains much information relating to the action of alcohol and narcotic drugs which is not usually accessible in a cheap form, and a list is also given of important works dealing directly or indirectly with the drink problem in its relation to the State, the statistical aspect of the alcoholic controversy, and the treatment of inebriety, which should prove extremely useful to the temperance worker.

A FRENCH MONUMENT TO JOHN STUART MILL.

The town of Avignon proposes to erect a monument to John Stuart Mill. A committee has already been formed to make the necessary arrangements, which includes among its members M. Poincaré, the French Premier, and M. Clemenceau, who translated one of Mill's best-known works into French. Mill died at Avignon, where his wife also died and was buried in 1858. "Since then," he wrote, in a pathetic passage in his autobiography, "I have sought for such alleviation as my state admitted of, by the mode of life which most enabled me to feel her still near me. I bought a cottage as close as possible to the place where she is buried, and there her daughter (my fellow-sufferer and now my chief comfort) and I live constantly during a great portion of the year. My objects in life are solely those which were hers; my pursuits and occupations those in which she shared, or sympathised, and which are indissolubly associated with her. Her memory is to me a religion, and her approbation

the standard by which, summing up as it does all worthiness, I endeavour to regulate my life."

TELEGRAMS IN ESPERANTO.

English Esperantists will be interested to learn that M. Chaumet, the French under-Secretary of State for Posts and Telegraphs, has consented, as the result of urgent representations, to allow telegrams to be sent in Esperanto. Owing to international telegraphic regulations, however, such messages can only be treated as in code. It may be mentioned in this connection that the Labour Congress at Havre passed a motion advocating Esperanto as a means of furthering fraternisation of the "Internationale Ouvrière."

HAMPSTEAD GARDEN SUBURB.

Some interesting lectures and debates have been arranged for the coming season at the Hampstead Garden Suburb Institute, and the School of Music, the Child Study Society, and other societies for promoting the study of Shakespeare, photography, and natural history, each publish an attractive list of items in connection with the general winter programme. Mr. Sidney Webb, Sir Frederick Bridge, Mr. John Withers, of the Alpine Club, and Mr. Wilfred Mark Webb (editor of *Knowledge*) will be among the lecturers, and the first debate of the season on "Our Nation and the Family of Nations," will be opened by Lord Courtney of Penwith.

WHERE BLAKE LIVED IN LONDON.

Blake loved London as dearly as Charles

Lamb, but with a mystical love which transformed its grey buildings and crowded streets into something visionary and beautiful. For seven years he lived in a little riverside house at Lambeth, and for seventeen years he resided at 17, South Molton-street. Another early residence was in Oxford-street. He was born in Broad-street, at No. 28, which now bears a County Council plate to record the event, and he died in the rooms in Fountain-court, called "The House of the Interpreter" by his disciples, which have long since disappeared. The Blake Society recently suggested that it would be a good thing to turn one of the houses where Blake lived into a museum in which to store relics, after the manner of the Carlyle Museum in Chelsea.

HORSES IN WARFARE.

The Humanitarian League has sent the following letter to Sir Edward Grey:—"The Committee of the Humanitarian League desire to express their earnest hope that his Majesty's Government will give favourable consideration to a resolution unanimously passed at the recent National Peace Congress, to the effect that the merciful provisions of the Geneva Convention should be extended to wounded horses and other animals employed in warfare, and that protection should be accorded to the veterinary surgeon and such voluntary aid societies as may be duly authorised to visit the battlefield." It is suggested that the British delegates should be instructed to give their support to this resolution at the meeting of the Third Hague Conference in 1914.

PUBLIC OPINION

IS THE BEST WEEKLY REVIEW OF WHAT MEN AND WOMEN THINK, SAY, AND DO.

Edited by PERCY L. PARKER.

People read **PUBLIC OPINION** to-day because it is supremely interesting. As readers are constantly saying, it is readable from beginning to end. "It keeps a tired world alert," says Mr. Garvin, the Editor of the *Pall Mall Gazette*.

It conveys, in the most handy form, something of life's variety, vivacity, and eternal interest. It is a weekly cinematograph of what people are doing, saying, and thinking. It gives a rapid survey of the events of the week.

PUBLIC OPINION (2d.) has increased its circulation four times in the last four years. It begins its 52nd year this week, and will give 52 of the best numbers ever issued.

For busy people there is no other paper which so easily helps them to keep in touch with all those things which interest intelligent people as **PUBLIC OPINION**.

It is a unique paper, presenting the cream of all the best thought in the best papers, magazines, and books on All Questions of the Day.

It is interested in Social Problems, in Religion, in Politics, in Science, in Literature, in all Arts and Crafts. It is just the paper for those who, like Trafford in Mr. H. G. Wells' new story, "want to get into touch with men who are thinking—into the souls of their books."

PUBLIC OPINION is non-party, and seeks only reliable facts and information. It is a great acquisition to any house, as it covers so wide a field, and interests everyone, for it is interested in everything. It is a Newspaper Room, a weekly Library of New Books, and always a cheerful and well-informed companion. It goes all over the world, and makes an ideal present.

PUBLIC OPINION

presents its compliments to the Readers of "The Inquirer" and urges them to get

THIS WEEK'S ISSUE

containing, in addition to all the usual features,

SPECIAL ARTICLES

BY

Sir H. H. JOHNSTON,
on "Things Worth Striving For."

A. O. BENSON, C.V.O.,
on "Real Life."

KATHARINE TYNAN,
on "The Literary Outlook."

PUBLIC OPINION

TWOPENCE WEEKLY.

A Specimen copy will be sent on application to the Manager, **PUBLIC OPINION**, 31 and 32, Temple House, Tallis Street, London, E.C. The yearly subscription in the United Kingdom is 10s. 10d.; abroad 13s. This week's number, 2½d. Post Free.

PUBLIC OPINION

1842 1912

The Inquirer

SEVENTIETH YEAR.

On October 19 a **Special Number** of "THE INQUIRER" will be published, commemorative of the Seventieth year of Publication.

This issue will be enlarged, and will contain articles of special interest to our readers, among which will be:—

"The Rationality of Spiritual Trust." By Professor G. DAWES HICKS.

"Christianity and Citizenship." By Rev. L. P. JACKS.

"The Liberal Movement in Evangelical Christianity." By Rev. H. E. B. SPEIGHT.

"The Liberal Movement in the Church of England." By Canon LILLEY.

An Interview with Professor Sieper, of Munich, on Anglo-German Relations.

"The Task of Reconstruction." By the EDITOR.

Order early from your Newsagent, or from THE PUBLISHER,
3, Essex Street, Strand, W.C.

CHURCH OF THE UNATTACHED

There are many Unitarians living at a distance from a congenial Place of Worship. Arrangements have been made by the British and Foreign Unitarian Association by which a Sermon or Pamphlet will be sent Weekly to anyone paying in advance 2s. 2d. to cover a year's postage.—Apply by letter to Miss PEARSE, E. Priory Mansions, Kilburn, London, N.W.

NOW READY FOR OCTOBER.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

Infant Class Teaching. Dorothy Tarrant, M.A.
A Good Guide (Poem). Elizabeth Wilson.
A Vote of Confidence. George J. Allen.
Heroes of Faith.—Dr. Channing. Albert Thornhill, M.A.
The Teaching of Jesus.—L. G. Sharpe.
William Carey, Missionary. W. H. Carpenter.
A. M. D. G. W. Lawrence Schroeder, M.A.
English Unitarian Churches (Poem). Robert Pearce, (M.P.).
The Theory and Practice of Sunday School Teaching.—III. A. Stephen Noel.
A New Story of Burnley United. William J. Pigott.
Notes for Teachers.—XXXI.—XLVIII.
Arthur Brooke.
Five Lessons for Infant.—Dorothy Tarrant, M.A.
The Making of a North Country School. J. Lonsdale Cox.
Children's Services. George Jessel, M.A., M.B.
Friends and Foes.—A Morality (A Play for Children). H. W. Hawkes.
By the Way.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

UNIVERSITY HALL,

Gordon Square, W.C.
(Between Russell Square and Euston Square.)

PREACHERS:

Oct. 6.—Morning 11.15, Evening 7.0. Rev. J. M. CONNELL, of Lewes.
„ 13.—Rev. C. HARGROVE, of Leeds. Morning and Evening.
„ 20.—Rev. E. D. PRIESTLEY EVANS, of Bury. Morning only.
„ 27.—Rev. JAMES HARWOOD. Morning and Evening.

North Midland Presbyterian AND Unitarian Association.

THE ANNUAL MEETING

WILL BE HELD ON
TUESDAY, OCTOBER 15, 1912,
AT THE

OLD MEETING HOUSE, MANSFIELD.

PREACHER:

The Rev. E. G. EVANS, B.A., of Dukinfield.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

SOCIETY FOR THE ABOLITION OF VIVISECTION,

22, Northumberland Avenue, W.C.

THE Society offers to send an efficient Lecturer free of charge to League Meetings, Debating Societies, &c. Autumn and winter engagements should be booked at once.

BOOKS

On Literary, Educational, Scientific, Technical, Medical, Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LETCHWORTH (Garden City.)—House to Let, furnished, during Autumn or Winter. Two sitting-rooms, kitchen and servant's room, four bedrooms, dressing-room, and bathroom. One mile from station.—Apply Miss LAWRENCE, Cloisters Lodge.

BOARD and RESIDENCE for Lady (not invalid) in Lady's house at Acton. Exchange references.—E. C., c/o H. G. Scarll, 404, Uxbridge-road, W.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

VERY FINE 3 in. ASTRONOMICAL TELESCOPE, by Steward. The object glass is one of Steward's finest make, mounted on portable iron altazimuth stand, fitted with two slow motions of gun-metal and Hook's joints. Cost £12. Price £6 10s.—Rev. H. V. MILLS, Greenside, Kendal.

INSURANCES EFFECTED: Fire, Life, Burglary, &c. Lowest rates; best offices.—Particulars of E. F. COWLIN, 40, Marler-road, Forest Hill, London.

ABSOLUTELY FREE!—200 novel Patterns of charming Autumn Blouse material; guaranteed unshrinkable wool, warm, light, colours fast; fascinating designs, looks smart for years.—Write to-day, HUTTON'S, 5, Larne, Ireland.

REMNANTS!—Genuine White Art Irish Linen, suitable for making handsome Teacloths, Traycloths, D'Oyleys. Bundle of big pieces only 2s. 6d.; postage 4d. Irish Linen Catalogue FREE.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

TYPEWRITING.

SERMONS, ARTICLES, and MS of every description accurately typed 1s. per thousand words. Price List on application.—Miss KENNEDY, 21, Cheverton-road, Hornsey-lane, N.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C. and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate, Saturday October 5, 1912.

* Regarding Advertisement Rates see in the Front Cover.

The Inquirer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3668.
NEW SERIES, No. 772.]

LONDON, SATURDAY, OCTOBER 12, 1912.

[ONE PENNY.]

1842 1912

The Inquirer SEVENTIETH YEAR.

On October 19 a **Special Number** of "THE INQUIRER" will be published, commemorative of the Seventieth year of Publication.

This issue will be enlarged, and will contain articles of special interest to our readers, among which will be:—

"The Rationality of Spiritual Trust." By Professor G. DAWES HICKS.

"Christianity and Citizenship." By Rev. L. P. JACKS.

"The Liberal Movement in Evangelical Christianity." By Rev. H. E. B. SPEIGHT.

"The Liberal Movement in the Church of England." By Canon LILLEY.

An Interview with Professor Sieper, of Munich, on Anglo-German Relations.

"The Task of Reconstruction." By the EDITOR.

Order early from your Newsagent, or from THE PUBLISHER, 3, Essex Street, Strand, W.C.

London District Unitarian Society.

THE UNITED SERVICE

will be held in the
Dutch Church, Austin Friars, E.C.,
on
Sunday, October 20, at 7 o'clock.

Preacher:
Rev. W. G. TARRANT, B.A.

ALL ARE HEARTILY WELCOME.

MANCHESTER COLLEGE, OXFORD SESSION 1912-13.

THE REV. JOSEPH WOOD will deliver the OPENING ADDRESS in the COLLEGE, on MONDAY, OCTOBER 14, at 5 p.m. Subject: "The Preacher's Need of Imagination."

A. H. WORTHINGTON, } Secretaries.
HENRY GOW, }

Liberal - Christian League.

AUTUMN ASSEMBLY.

King's Weigh House, Thomas St., W.

Monday, October 21.

3.30 p.m. Subject, "Revelations, Old and New." Speaker, Rev. Donald Fraser, of Liverpool.

7.30 p.m. "Various Aspects of the Women's Movement." Several Speakers.

Tuesday, October 22.

3.30 p.m. "Spiritual Forces," by Dr. Julia S. Sears and Mr. Macbeth Bain.

7.0 p.m. Organ Recital in Church.

7.30 p.m. Public Meeting. Speakers, Mr. Herbert Burrows, Revs. Dr. Tudor Jones and H. S. McClelland, B.A., B.D., Miss Maude Royden, and Rev. W. E. Orchard, D.D.

Admission Free, but Reserved Seats can be secured.

Contributions to expenses gratefully received.—Apply (Miss) A. H. ALLEYNE, Hon. Sec., 21, Red Lion Square, W.C.

UNITY CHURCH, ISLINGTON.

AN

EISTEDDFOD

WILL BE HELD AT

ESSEX HALL, ESSEX STREET, W.C.,

ON

SATURDAY, NOVEMBER 30, 1912.

Music; Elocution; Literature; Art;
Photography; Needlework; Cookery.

Full particulars of Mr. RONALD BARHAM, "Fern Lea," Kelross-road, Highbury, N.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Oct. 13.—Rev. JOSEPH WOOD, late of Birmingham.

" 20.—Rev. E. D. PRIESTLEY EVANS, of Bury. Morning only.
No Evening Service.

" 27.—Rev. JAMES HARWOOD.
Morning and Evening.

Nov. 3.—Rev. DENDY AGATE, of Altrincham.
Morning and Evening.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

"THE BEACON," Sevenoaks, Kent.
HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS,

HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

HOME EDUCATION.—JOSEPH H.

WICKSTEED (M.A. Oxon) and ETHEL WICKSTEED (Higher Froebel Cert.) have taken a house on high ground and sandy soil, between Guildford and Dorking, where they wish to receive a few boys and girls to educate with their own, ages 3 to 13.

The house stands on the edge of the Common, in two acres of grounds, mostly pinewood and heather.

They will be assisted by Miss Enid Branson (Science Tripos, Cambridge) and visiting teachers. Trained nurse in the house.

For illustrated prospectus apply Westminster, Chilworth, Surrey.

Elocutionary Entertainments

MR. ALFRED PERRIS is prepared to book engagements for a two hours' Entertainment, consisting of Dramatic and Poetic Recitals, grave and gay, interspersed with Musical items, vocal and instrumental, by Miss MAY PERRIS.—For particulars, terms, &c., address, 135, Padgate-lane, Warrington.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 13.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Berrymsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls' Weech Road, Finchley-road, 11.15, Church Anniversary Service, 6.30, Harvest Thanksgiving, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. F. MADDISON.
 Forest Gate, Upton-lane, 11 and 6.30, Mr. VICTOR FOX.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, Harvest Services, 11 and 7, Rev. Dr. TUOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. T. P. SPEDDING.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, Harvest Services, 11, 3 and 6.30, Rev. J. MORGAN WHITEMAN.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JOSEPH WOOD.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE B.A.
 Wood Green Unity Church, 11, Rev. J. WILSON; 7, Rev. J. C. BALLANTYNE.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. L. TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BROOK.
 {DEAN Row, 10.45, and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GENEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. PERRY; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. C. TRAVERS.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. G. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. N. J. HAWTHORN JONES.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. E. I. FRIPP, B.A.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Schoolroom adjoining Unity Church Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

CHANGE OF ADDRESS.

The address of the Rev. CHARLES HARGROVE will from the time of this notice, be 16, Franklin Mount, Harrogate.

PULPIT SUPPLY.

Rev. R. H. MAISTER is open to supply.—Address, 17, Devonshire-street, Ardwick, Manchester.

BIRTH.

THACKRAY.—On October 6, at Lawrence-road, Huddersfield, to Rev. E. and Mrs. Thackray, a son.

MARRIAGES.

EVANS—JOHNSON.—On October 10, at All Souls', West Hampstead, by the Rev. George Evans, M.A., of Middleton, and the Rev. T. B. Evans, M.A. (father and uncle of the bridegroom), and the Rev. Edgar Daplyn, George Arthur Evans to Winifred, only surviving daughter of Mr. and Mrs. George Johnson, of Hillfield-road, West Hampstead.
 GREENHALGH—YEARNSHAW.—On October 5, at Chowbent Unitarian Chapel, by the Rev. J. J. Wright, Stanley Greenhalgh, M.Sc., eldest son of Robert Greenhalgh, J.P., and Mrs. Greenhalgh, of Breeze-hill, Atherton, to Bertha, only daughter of John Yearnshaw, of Mayfield-street, Atherton, and the late Mrs. Yearnshaw.

DEATH.

WILKINSON.—On October 4, at his residence, 335, Anlaby-road, Hull, William Wilkinson, aged 77 years. Interred at the Hull General Cemetery on October 7.

Situations

VACANT AND WANTED.

ACCOUNTANT, MANAGER, CASHIER, &c.—E. F. COWLIN (Secretary National Unitarian Temperance Association) seeks position as above. Experienced and energetic.—Address, 40, Marler-road, Forest Hill, S.E.

WANTED, CHOIR MASTER, Unitarian Chapel, Stand. Salary £10 per annum.—Applications not later than October 25, to W. TURNER, 7, Morley-street, Whitefield, Manchester.

STUDENT for the Ministry requires Saturday employment, in order to supplement College grant.—Apply, X., 22, Bruce Castle-road, Tottenham.

MISS LUCAS recommends a friend with several years' experience as Companion to an old Lady. Capable and trustworthy.—Fieldhead, Darlington.

LADY-NURSE, or Nursery Governess, wanted for five children, ages 2 to 8½ years. No teaching, as three eldest attend school, but able to help with music and first lessons if required.—Mrs. H. MARTINEAU, Roughdown End, Boxmoor.

YOUNG DUTCH LADY, Certificated Tutor, Musical (Violin), French, German, Mathematics, Botany, History, &c.; experienced in care of young children, practical and domesticated, seeks post in refined household.—Miss A. S. BERGSMAN, Mantgum, Netherlands.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	9
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.
 Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	675	The Abuse of Language	679	MEETINGS AND SOCIETIES:—	
LIFE, RELIGION AND AFFAIRS:—		Our Free Heritage	680	Provincial Assembly of Lancashire and	
Hymns and their Writers.—V.	676	“The Future of Non-conformity”	680	Cheshire	682
“Farthest South”	677	BOOKS AND REVIEWS:—		The Provincial Assembly of London and	
QUESTIONS AT ISSUE:—		André Chénier	680	the South-Eastern Counties	684
Professor Schäfer’s Address on “The		Literary Notes	681	The High Pavement Chapel, Nottingham	685
Nature, Origin, and Maintenance of Life”	678	Publications Received	681	Care of the Feeble-Minded	685
CORRESPONDENCE:—		FOR THE CHILDREN:—		The Social Movement	685
The Living Wage	679	Sir Isaac Newton (1642-1727).—I.	681	NEWS OF THE CHURCHES	686
				NOTES AND JOTTINGS	687

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

At the time of going to press the rumours from the Balkans are uncertain and conflicting. The long delay of necessary reforms and the repressive measures of the Turkish Government have inflamed the Christian states to such an extent, that the question of war has probably passed out of the control of politicians and become an irresistible popular demand. The situation is full of menace. At the moment the Great Powers appear to be acting in concert and to be using a rather belated diplomacy to avert war; but their policy of procrastination has not reckoned with the stubborn passion for freedom and good government which still burns in the heart of small peoples, and they have a direct responsibility for the very difficult situation which has arisen.

WAR is horrible and degrading even when it is carried on under the highly technical rules of civilized states, but in the present case its horror is likely to be increased tenfold. If the worst fears are realised it will be waged in a bleak mountainous country during the winter. The Turkish troops will not be opposed by a regular army with a peaceful population looking on, but by whole districts in a state of insurrection; and they have not an enviable reputation when they fight and possibly win victories in circumstances of this kind. It will be impossible for Europe to look quietly on and simply allow events to take their course. The small Christian peoples cannot be left defenceless in the hands of Turkey to be

taught the folly of loving freedom too well; while the success of their arms would create at once a situation fraught with political menace of the gravest possible kind. The indefinite postponement of debts of honour is as dangerous in diplomacy as it is bad in morals.

ON his return from South Africa last Saturday Earl Grey spoke very gravely of the native question. “There is no more difficult question in the whole orbit of politics,” he said, “than what should be the attitude of the white Government towards the black and coloured races for whose well-being they are responsible.” He gave an emphatic warning against blind reliance upon manhood suffrage, and suggested that in order to ensure the strength and safety of South Africa a reform measure may become necessary, which, without withdrawing the right to vote from any who now possess it, will raise the qualifications of all who may be enrolled as electors in future. It is hardly necessary to say that it will make all the difference whether a step of this kind is taken in a mood of racial panic so as to preserve ascendancy, or with a single eye to the good government and well-being of the whole population.

A CROWDED meeting was held in the Lyceum Theatre last Sunday afternoon to give voice to the public demand that the Criminal Law Amendment (White Slave Traffic) Bill shall be passed without the amendments introduced into it in Grand Committee. The platform was a most representative one, and included the Bishop of London, Mr. C. G. Montefiore, and the Rev. F. B. Meyer. The principal resolution, which was moved by Mr. Montefiore, expressed the conviction “that the so-called liberty of the subject is not for a moment to be weighed against

the awful evil which the Bill is designed to eradicate.” The Bishop of London, in supporting the resolution, said that he did not believe that one person in ten realised the extent of this infamous traffic. It was estimated that 5,000 girls were sent annually to one great city alone.

THE Bishop of London spoke also in high terms of the police, whom he described as “our greatest asset” in the matter. His point was that they could be trusted to be specially vigilant where the safety and honour of girls of their own class were concerned. This is no doubt quite true, and the generous tribute is fully deserved. But it does not follow that it is either just or wise to look upon men who are anxious to guard against the terrible evil of a corrupt police, or hesitate to revive a brutal form of punishment like flogging, as necessarily hostile to reform or callous in the face of a gigantic wrong. In a matter of this kind we want calm thoughtfulness and administrative experience as well as the fervour of the platform, if the best results are to be achieved.

WE offer a hearty welcome to the *Daily Citizen*, which was born under auspicious circumstances on Tuesday. We shall like it all the better if we do not always agree with it, for then it will provoke us to reflection and possibly reveal to us the hollowness of some of our traditional ideas. We have no dislike or fear of strong and candid thought in politics or religion or any of the living interests of men. Our only regret is that a newspaper like the *Daily Citizen* has not been possible before. It is a serious loss when a great force in the State, like the Labour interest, cannot express itself through the ordinary channels of public opinion, and stand in honourable comradeship and rivalry with the other exponents of political thought and social ideals.

WE desire to express not only our sympathy but a sense of alliance with the *Daily Citizen* in two important departments of its activity. It has been our own privilege for many years to play some part in the movement for international peace. Militarism and all that militarism stands for, as a defiance of the Gospel of the Prince of Peace, are abhorrent in our eyes. "No cause will be nearer to the heart of this journal," says the *Daily Citizen*, "than international peace. We shall have no mercy on the scare-mongers who stir up bad blood between nations. Our influence will be exerted to curb or destroy the anti-social interests that make for war." We also welcome very cordially the attempt to give a picture of daily life among the toiling masses at home and abroad, and to call public attention to its intrinsic interest and importance. It will be a welcome relief from the vapid chronicle of society weddings. The small minority of people in this country with incomes of over three hundred a year have furnished hitherto most of the *personalia* in the daily press. The best way to escape from these narrow boundaries and to extend sympathy and understanding is to make the facts of life known in all the glow and pathos of their human interest.

* * *

To draw these words of welcome to a conclusion, we think that everyone, whatever his political allegiance may be, will be conscious of a breezy idealism, and the driving force of faith in a noble cause, in the words with which the *Daily Citizen* sums up its purpose. "Our fighting programme," it says, "includes the full citizen rights of men and women because we believe that political equality between men and women affords the only just basis for democracy, and will result in a higher civilisation. Women will bring to politics a fresh atmosphere and enthusiasm. Social freedom can best be won by the deep comradeship of men and women working together for a common cause.

"Every movement which comes from the needs and the hearts of the masses will find support from us. The care of the weak, whether it be the poverty-stricken child or the sweated worker, or the unemployed toiler; the protection of the worker in mine, in factory, or on railways, the right of people in the humblest station to be treated as human beings and not as mere cogs in an industrial machine, the right of these same people to secure a full measure of the leisure and joy of life—these things will give us the banner under which we shall fight our battle."

* * *

THE discussion on "Miracles" at the Church Congress last week was more

remarkable as a revelation of a temper of mind, than as a contribution to a subject about which after all there is little new to be said. Men seldom feel the weakness and fluidity of arguments advanced after the event in order to justify or to support what they have decided already to believe. They talk vaguely of evidence, but they decline to treat it with the searching analysis or the balanced judgment which they would be bound to use if their object were to produce conviction in the unwilling mind. Real candour, like that of Canon Sanday, who expressed his dislike of the abnormal and hedged his remarks round with tentative and cautionary statements, produces something like dismay among those who begin by being sure that all the evidence must be in their favour.

* * *

THIS and other recent discussions of the dependence of Christianity upon miracles reveal very clearly where the real cleavage lies. It is not an opposition between a mechanical view of the world and the escape from mechanism into the religion of the Spirit. It is rather a question of religious emphasis. Spiritual Christianity will always shrink from dwelling upon the abnormal because it believes so intensely in a God of order and not of confusion, whose Spirit bears witness with our spirit. It values the revelation in Jesus Christ, not because it makes belief in God possible, but because it deepens and enriches the faith and love and worship which are latent in our nature, and carries spiritual development to a higher stage. It shrinks from miracles, not, as some suppose, because it is materialistic, but for the very opposite reason, that religion seems higher and more wonderful without them.

* * *

ON the other hand, there are earnest men who confess that without miracles they would find it impossible to believe in a God of love at all. They speak as though they were naturally atheists, and were only startled into faith by abnormal events. To them the whole fabric of religion seems to depend upon splashes of divine power, provided for the succour of men who are aliens from God and incapable of finding him. It is perhaps seldom that the implications of the position are expressed so clearly, and it is held in check by some controlling sense of the firm foundations of natural religion upon which Christianity rests. But there is a school of High Churchmen who seem to be bent upon reviving a crude supernaturalism in this way. They assert with imperturbable dogmatism that the New Testament is on their side. But we believe that they are wrong. The whole witness of the New Testament is of the spiritual order, and it is their surest refutation.

LIFE, RELIGION & AFFAIRS.

HYMNS AND THEIR WRITERS.

V.

"Dear Lord and Father of Mankind."

J. G. WHITTIER.

WE have in our modern books many beautiful hymns which bear the name of John Greenleaf Whittier, but with very rare exceptions they were not written as hymns. They are selections of verses taken from longer poems of his, and we have often to be grateful to the insight and the skill of the first editor, as well as to the beauty and power of the poet's own spiritual vision and the music of his verse. There are more than fifty of such Whittier hymns, though only a proportion of them of the highest worth. Among the first editors to have the happy thought of making hymns out of Whittier's verse were Samuel Longfellow and his friend Samuel Johnson. In their "Book of Hymns," 1846, they included twelve from Whittier, and in the Supplement of 1848 two more, of which "O he whom Jesus loved has truly spoken" was from the poem on "Worship," published only in that year. For their first edition they took, among the rest, some verses from the poem on "Democracy," written for Election Day, 1841, and made of them a hymn of Christianity. For this purpose one of them added the opening verse, which begins "O Fairest-born of Love and Light." Martineau, who also included the hymn in his "Hymns of Praise and Prayer," gives it the title, "The Permanence of the Spirit of Jesus." As it stands there, Whittier's own work begins at the second verse, "Beneath thy broad impartial eye." The transition involved in the making of this hymn was not difficult, since Whittier judged of man and democratic duty by the standard of Christ's manhood, "the Spirit of the Holiest" in man, and the reference of some of the verses is directly to Jesus. The adding of a whole new verse by the editors is in this case exceptional; as a rule there is merely a selection and sometimes a re-arranging of verses.

The Whittier hymns we value most are those taken from the poems "My Psalm" (1859), "The Shadow and the Light"

SPECIAL NOTICE.

Our next issue will be a Commemorative Number, to mark the completion of our 70 years. It will be specially enlarged, and contain several interesting features, including articles on "Citizenship and the Churches," by the Editor of the "Hibbert Journal"; "The Rationality of Spiritual Trust," by Professor G. Dawes Hicks; "The Liberal Movement in the Church of England," by Canon A. L. Lilley; "The Liberal Movement in the Evangelical Free Churches," by the Rev. H. E. B. Speight; "The Task of Reconstruction," by the Editor; a Special Interview with Professor Sieper, of Munich, on "Anglo-German Relations," &c.

Orders for parcels or single copies should be sent without delay to the Manager of "The Inquirer," 3, Essex Street, Strand, W.C.

(1860), "The Eternal Goodness" (1865), "Our Master" (1866), "The Brewing of Soma" (1872). These, it will be seen from the dates, belong to the period of his mature manhood. It is the voice of the writer of the beautiful home idyll of "Snow-bound" and the stories of the "Tent on the Beach" that we hear in these verses, the voice of a man who had been tried in the storm and stress of life and had set his feet on the true foundation, and through conflict and self-renunciation had entered into the secret of the richer, fuller life of love and trust.

The farm lad, who had been brought up in the simple country home near Haverhill, thirty miles to the north of Boston, and among his own people of the Society of Friends, had begun to make his way into the field of literature and at the same time to know the stirring of political ambition in good citizenship, when the call of the anti-slavery crusade came to him through Lloyd Garrison. That meant the laying aside of all hope of advancement in his chosen fields; it meant the facing of obloquy and personal risk; and Whittier did not hesitate in his choice. It was in 1807 that he was born, four years after Channing had begun to preach in Boston. He was only two years younger than Garrison and James Martineau, and two years older than Abraham Lincoln, Tennyson, and Gladstone. He passed as a young man through what Harriet Martineau called the "Martyr Age of the American Republic," and the stirring call and passionate indignation of his anti-slavery poems had no small part in the furtherance of the cause. When Garrison established the *Liberator* in 1831, Whittier was with him heart and soul, and helped to organise the first anti-slavery society in the States. He was in Boston when the mob seized Garrison in 1835, and at Philadelphia three years later, when the Women's Convention met and Philadelphia Hall was burnt. Then, having realised where his true strength lay, he withdrew to the home at Amesbury which his widowed mother and sisters had established in 1840, and from that quiet retreat continued unreservedly his service of the cause. It was only after the war, and the publication of "Snow-bound" in 1866, when he was left alone in the house at Amesbury, that he began to reap some harvest of recognition and success as a poet. Then followed many years of growing influence, constantly enriched by precious friendships, until the peaceful close of his life in 1892.

The Whittier hymns have for us the greater power of appeal when we remember the deep and true affections, the quiet courage, the faithfulness and unselfishness of the life out of which they were born. It is from "The Brewing of Soma" that the hymn "Dear Lord and Father of mankind" is taken. The first eleven stanzas of the poem are occupied with a description of various forms of sensuous excitement resorted to for the sake of kindling what was supposed to be religious fervour. Of these, the brewing and the use in ancient India of the intoxicating drink of Soma, in connection with the rites of Vedic religion, are taken as a type, while the lament is added that Christians even now have not yet altogether abjured such attempts at the unwholesome stimulation of re-

ligious transport. Then, with stanza 12, we are borne at once into a different atmosphere, and in the rest of the poem find the hymn which we are thankful to use as a prayer for pure spiritual worship and communion in quietness with God.

From the forms of religious excitement so repugnant to his nature, Whittier turns with these words of simple heartfelt prayer:

Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

Here one word is altered. The Oxford "English Hymnal" (1906) alone, so far as I know, among recent books, has reverted to Whittier's own word, and reads "foolish ways." We owe the better word to Dr. Martineau, I believe, who in 1873 was the first to take these verses for use in his "Hymns of Praise and Prayer" (1872 is the date of the poem). It is from feverish excitements, from the cravings of sense and self, from the restlessness of the world, that we turn to the deeper quietness which may be ours with God, to steadfast purpose and the simple doing of our Father's will. With the earnestness of that purpose is linked the thought of the unquestioning obedience of the first disciples, as the type of what our response should be to the inward appeal, and the beautiful picture of the communion of Jesus in his homeland, that should kindle in us the same restful joy and purity of aspiration.

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love!

With Jesus we enter into the knowledge of the perfect love of God. As he was quietly surrendered to the Father's will, with a deep joy in the time of consecration, before his bitter trial came, and so was nurtured in the strength which afterwards was able to endure and overcome, in like manner we may learn to be still in the presence of the Holiest and receive the benediction of His Spirit. It is His truth that teaches inwardly. There is a quietness in the depth of the surrendered heart, in which that clear word of God is distinctly heard, and there can be no question that for our very life it is to be obeyed. It is a secret persuasion and conviction of Divine truth and right, bread of life silently ministered in blessing to those who hunger for it. It is not of our own restless seeking, but of complete surrender to our Father's will.

With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall
As fell Thy manna down.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and
stress,

And let our ordered lives confess
The beauty of Thy peace.

So the hymn ends in the Manchester College book and in the Revised Essex Hall Hymnal. Other editors add Whittier's last verse, which introduces other thoughts and images, and after the "earthquake, wind, and fire," concludes upon the note of the "still, small voice of calm." But this, which simply rests at last in the thought and the deep sense of the enfolding peace of God, is to my mind the stronger, more satisfying ending. It makes of the whole a more perfect hymn of aspiration, of worship, and "Rest in the Lord."

V. D. D.

"FARTHEST SOUTH."

CASUALLY asked for the southernmost point of England, nine people out of ten would probably reply "Land's End," without hesitation; but as a fact the neighbouring promontory of the Lizard has the advantage over it in that direction by several miles. This triangle of cliffs and moorland, though less secluded than of old in these motoring days, still preserves a distinct character of its own and shows many features of interest in climate and aspect. As you approach it from the North the trees grow smaller and more distorted, and at last cease altogether, and the road lies over a heathery down, swept by every wind that blows, until there appears against the skyline the Lizard Town, a group of sturdy stone houses, thatched or slated, with an indefinable air of being at the end of everything, and of hugging the ground tightly lest the next gale should blow them over the edge. But though no tree can stand against the winter storms, frost and snow are so rare that the cottage gardens are hedged with masses of blue veronica, delicate tamarisk, a brittle fuchsia, while sheltered nooks of the cliff are hung with festoons of the fig-marigold, whose waxy foliage is so familiar on the Mediterranean coast.

The district has affinities both with Wales and Brittany; the place-names have a Celtic sound—Porthleven, Cadgwith, Landewednack—and a Celtic strictness survives in the observance of the Sabbath, on which day there is a complete cessation of traffic with the outer world, and indeed of any local activity whatever. Where the soil is cultivated, a unique and convenient custom ordains that in place of hedges, the fields are divided by broad walls of rough stone, without mortar, but filled in with earth and levelled on the top to form a raised pathway, whereby you are provided with fascinating wall gardens of wild flowers, and with a network of short cuts which you may follow without fear of damaging the crops.

But the protagonist here is, of course, the sea, which sweeps round three quarters of the horizon, and sends Atlantic breezes even over the landward side—such a sea as cannot be realised by the Londoner who only knows the greenish-brown opaque material of the Channel and the Eastern counties. Let no scientist argue that salt water is in itself colourless, and depends for effect upon reflections from the sky;

standing on some cliff height, you may look down on the "foundations of the deep" far out under the sea, rock, weed, and sand forming a pattern in the iridescent blues and greens of a peacock's neck. The Cornish blue is not the purple of the Mediterranean; it is the more translucent colour of that precious stone appropriately named aquamarine, and no conditions of cloud or storm can change its perpetual clearness. In the fiercest gale, the waves will curl into blue arches as transparent as crystal, and thunder on the rocks in clouds of dazzling white foam, and even where the line of cliffs is broken by a sandy cove there is usually no discolouring of the water, for the sand is so clean and heavy, that the wave dies away on its firm slope with only the faintest stirring of the surface. Or come to closer quarters with my protagonist, and you will experience another contrast—between the sandy, sticky, and unpleasantly-tasting effect of the "machine-made" bathe at the seaside resort, and the delight of diving sheer down into fathoms of green water, where you seem to be within touch of the boulders and seaweed fronds which are in reality far below out of your reach; and then become for the time a sun-worshipper on some weather-polished rock or stretch of warm white sand, and you will confess that, in comparison with this, the clearest mountain torrent would seem flat and lifeless, and that until now you never knew the fullest joy which the sea could give.

And if the jewel is so perfect, the setting is not unworthy of it; other cliffs may be grander in scale and greater in height, but it would not be easy to find scenery of more beauty and variety than this thirty miles of coast, a succession of wild, castellated headlands and sheltered coves and hollows with here and there picturesque fishing villages, immortalised by the Newlyn artists and their kind. In some places the rock is bluish-black and slaty in texture, but its higher surfaces are splashed with brilliant patches of red stonecrop, or orange lichen, and the top of the cliff is a profuse garden of wild flowers, beginning in June with sheets of pink thrift, and following the summer through with Cornish heath, ragged-robin, yellow snap-dragon, blue scabious, and numberless other plants, some of which it would puzzle you to name, but they would be hailed as rare finds by the expert botanist. At other points the rock itself contributes to the colouring, where the beautiful strata of red and green serpentine appear; these are seen to greatest advantage at the famous Kynance Cove, where a jagged island is connected with the coast by two crescents of white sand. Kynance is, in fact, almost theatrically perfect, like a cove in a fairy play; it possesses all the possible ingredients of a sea coast in their most attractive form—a special quality of palest green water, islands and capes like crouching lions, stretches of dazzling sand studded with isolated rocks of every shape and colour, caves of glistening red and green serpentine, rock pools filled with coral-pink seaweed, into which speckled blennies dash for cover as you approach, and, hidden away in secluded corners, two enchanted bathing pools, deep and clear enough for the most

exacting mermaid, one with an archway leading underwater into the open sea, the other replenished, if the tide should serve, by sudden cascades thrown over a cleft in its rock wall by the waves outside. Looking out towards Kynance from the Lizard, you may see the sun go down through the golden haze, reflected in a glittering pathway on the water, and perhaps touching, as it sinks, the far distant outline of some island of Lyonesse; there will come to your memory those haunting lines of Keats, inspired by such a scene as this, and your once prosaic windows will turn to

... "Magic casements, opening on the foam
Of perilous seas in faery lands forlorn."

Perilous this coast certainly is, but forlorn only in romantic moments; as a reminder of the workaday world, there passes before you, day and night, the unceasing pageant of the ships, skirting the point as closely as they dare, and flying the flags of every maritime nation under the sun, from the *Olympic* and her German rivals, the aristocrats of the shipping community, down to the host of drab and undistinguished steamers which form the proletariat. More often than you would expect, stately sailing ships glide past with three and four masts of towering canvas, like survivals from a more picturesque and deliberate century; or the latest battle-cruiser from Plymouth rushes out on her trial run, a dark grey mass of power, hideous perhaps to the artistic eye, but fulfilling at least one of the laws of beauty in perfectly expressing the object of her existence; or on a calm day you may mistake for a group of fabled sea monsters the blunt conning-towers of a little procession of submarines, while nearer at hand the fishing boats are busy among the reefs with their lines and lobster pots.

At night the centre of interest lies closer still, in the lighthouse, whose four great beams of many million candle-power chase each other round the horizon, perpetually cut off and renewed where they meet the screen on the landward side; and if the weather is thick, your nerves will be tried by the dismal groans of a pair of gigantic foghorns, properly, I believe, known as sirens, an ironic allusion to those classic ladies who lured mariners to destruction by the ravishing sweetness of their songs.

It is easy to imagine the terrors of this coast to the sailors in earlier times, entering the Channel with no hope of friendly warnings, and knowing that the Cornish villagers regarded a lucrative wreck as a special gift of Providence, and were not averse to making the gift doubly sure by burning false flares to delude their victims, a barbarous custom which even Wesley himself, at the height of his revivalist powers, could not succeed in eradicating. But to arc-light and horn, modern science adds the greater security of the "wireless" and the submarine bell, and now there is no darker side to the salute with which this outpost of England welcomes the coming and speeds the parting ship.

R. P. J.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

PROFESSOR SCHÄFER'S ADDRESS

ON

"THE NATURE, ORIGIN, AND MAINTENANCE OF LIFE."

As so often happens, with lectures and works alike, Professor Schäfer's title to this lecture has excited a controversy which the lecture itself scarcely warrants.

Professor Schäfer, who graduated in 1874, has held a professorship in physiology and histology (the study of tissues with the aid of the microscope) for over twenty years, holding in turn this position at probably the two greatest colleges in the British Isles for this subject—University College, London, and Edinburgh. He is joint editor of the standard text book of advanced anatomy (Quain's), and has been so for twenty or more years; and has more recently compiled a text book of advanced physiology that has as high a reputation. Comment is needless. If a man with this past behind him of a cautious, careful student, with a great reputation to lose, had made any really startling proposition on the nature and origin of life, it should justly have aroused the keenest public attention; but, in reality, his lecture was little more than a careful survey of the subject. Yet even as such it might be of great interest to all human beings, except that the lecture was of a rather technical character.

We may divide his exposition of the subject into three categories:—(1) His estimate of the known facts of to-day; (2) what he conceives to be the necessary inferences to be drawn from these; (3) concessions that he makes in his thought about the word life, and beyond these a few remarks on the religious significance of his thought may be made.

(1) *The Known Facts of To-day.*

First, he asserts that, in his opinion, there is no satisfactory evidence existing, and none that he would give even serious consideration to, that assumes that life can at present be produced from non-life. This he is quite emphatic upon.

Second, he admits that there is no evidence for the evolution of the non-living into the living. This is a noticeable admission, in view of the somewhat reckless statements that followers of Haeckel and others have at times made. The break at present between life and non-life is, as he perceives, a real and unbridged one.

Third, he considers—and I should think no competent authority could possibly deny this—that our chemical knowledge of organic substances has increased enormously in recent years, and that this increase of knowledge takes us appreciably nearer to the problem of life itself.*

These three conclusions must, I think, be accepted by us all as sound science.

* A modern text-book limited entirely to this subject runs into over 2,000 pages, and thirty years ago perhaps fifty would have been sufficient.

(2) *The Necessary Inferences to be drawn from Modern Facts.*

He objects strongly to the use of such words as neo-vitalistic, and justly points out that the addition neo- to a proved unscientific assumption does not make it scientific, and quotes with approval Professor Mendola's criticism of a certain school of thought that over certain subjects uses the word mystery, or misuses it, and labels it "Eternal—No thoroughfare." He rightly insists that no scientific mind will ever permit of any subject being barred except by the natural difficulties of the subject itself.

He suggests, also, that life could not have sprung into being, but must have evolved by slow, imperceptible, or by abrupt but still ascertainable degrees, from the non-living to the living.

And we must for ever set aside . . . "as devoid of scientific foundation, the idea of immediate supernatural intervention in the first production of life."

Interpreted broadly, these propositions seem to me to be as irrefutable as his three cautious conclusions as to the state of biological science to-day, above alluded to.

(3) *Concessions and Affirmations.*

The real difficulty of the Professor's address lies in its use of the word life. He says his conclusions about ". . . 'life' must not be taken to apply to the conception to which the word 'soul' is attached," and if by soul he means any form of psychic life or sentient existence, however dim, in any lowly animal form, as well as in the highest, then, I think, he makes a very useful and necessary distinction, badly needed in both scientific and religious thought. He is not, however, quite clear in his use of this word, but if he means this, then we can go with him in believing "that living matter* must have owed its origin to causes similar in character to those which have been instrumental in producing all other forms of matter in the universe." This leaves the door wide open for the belief, itself to be tested by science, that mind may be only associated with matter, and may be distinct from it; and this is all that any religious mind is primarily interested in.† Perhaps, on our part, we might do a little positive thinking of a similar nature, and always use the terms mind, soul, and spirit as expressions of the same essence mind; soul and spirit being more emotional words, beautiful and necessary for religion, but meaning the same as mind in science, except that soul has in addition an individual application meaning the I or Me in us all.

I cannot help feeling a little astonishment that this mild, cautious statement should have made many religious people take up a rather antagonistic attitude, and can only conclude that it is because they have read an unfair report of the address rather than the address itself.

There are, however, several very interesting points which this treatment of the subject raises. Are we, for instance, to look upon the plant world as being explainable

solely on a chemical or chemico-physiological basis, and to frankly exclude any form of the psychic side from our thought? If so, then the early beginnings of consciousness will have to be sought by other tests than those usually applied. What are to be these tests? But such questions and difficulties are not religious but scientific ones. What his address does, in fact, is to place the plant world nearer to the non-living, and to some extent to force us to take a different estimate of consciousness in the animal kingdom. Curious plant reactions, like the tendency of plants to seek moisture and light; climbing plants, and their responses to supports by which they climb; the sensitive plant, and various insectivorous plant forms, all on this assumption are studied from the chemical rather than the psychical aspect. The student of the mind, and the religious student also, ought to feel an immense relief to be rid of a set of difficulties that are very serious, i.e., dim consciousness without a nervous system, or even proved nervous reaction; and the curious fact that in the plant world consciousness appears to spring up regardless of what one would expect from ordered mental development, almost fortuitously. The religious student, in addition, should feel that mind, removed from a lowly origin that took it dangerously near to an assumption that mind might be only a reaction of matter after all, is emancipated from a kind of material bondage. As far as we are concerned, the study of mind is thus set free from some of its ugliest embarrassments by what have appeared to be its early appearances in life (mind in the vegetable world and in very simple forms of animal existence), and this is all to the good.

The real difficulty will be a physiological rather than a religious one. Can the plant physiologist explain plant life solely on this chemical and physical basis? Can he interpret not this single change or that, but the co-ordination of them all, in a series of marvellous adaptations in one unity—the plant organism? But this is a question which must be left to the plant physiologist to answer. For religious students, and for mental students generally, it is scarcely too much to say that Professor Schäfer's attitude would lift the problem of the mind on to a higher plane, and nothing but good could arise out of such a clear recognition that life has inorganic and psychic origins, and that conscious life must be studied by mental and physical laws, and unconscious life only by physical, inorganic ones. If this could be generally accepted it might have many important bearings on religious life in the future, which might or might not be hopeful, according to the result of future research; but for the present, and probably afterwards, it would teach us all to think of mind as a more limited phenomenon in the living world, as a higher phenomenon, and quite possibly as a force, power, or many forces or beings, having a separate but related evolution to the differentiation of matter.

I am not sure, if one views the whole outlook of modern science, whether this admission by a scientist, who is a trained expert teacher of scientists, a teacher not of the people but of those who teach the people; I am not sure whether this admis-

sion of the problem of the soul as being a distinct problem from that of life is not one of the most significant admissions that science has made to religion; as significant as the scientific discovery that the religious feeling is natural to man; and shows the more friendly attitude that science and religion are coming to take up towards each other. But no friendship can be one-sided and last; and if religious teachers are willing to take all the approaches of that scientific mind in an unfriendly attitude, the growing friendliness of science is likely to be withdrawn, to the temporary or permanent danger of humanity.

J. LIONEL TAYLER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE LIVING WAGE.

SIR,—In response to the appeal of Miss Gittins in last week's INQUIRER for a textbook on the above subject, permit me to mention Mr. Philip Snowden's work, "A Living Wage," just published by Hodder & Stoughton. There is a Fabian tract on "The Case for a Legal Minimum Wage," No. 128, one penny. The subject is discussed in Part II., chapter xiii., and in Part III., chapter iii., of the Webbs' "Industrial Democracy." The June number of the *Crusade* contains six articles dealing with the subject from various points of view. This is published at a penny by the National Committee for the Prevention of Destitution.—Yours, &c.,

JOHN EDWARDS.

Ons Huis, Darley Drive, West Derby,
October 6, 1912.

THE ABUSE OF LANGUAGE.

SIR,—If I may take my pen for a second time upon this subject, I would like to say that I did not need to be informed that there is a legitimate use of the word "shove." It was not to the right use, but the abuse of it, that I objected. I cannot help suspecting that its use was much commoner at one time—say in the days of Chaucer or even Shakespeare—than it is in these days, whilst it has become more vulgar in these than it was in those. I do not question its value as an expression of violent action towards an object possessing considerable inertia such as a human body, whether active or passive, or a sack of coals. But am I wrong in thinking that those who have a care for the dignity of speech or literature in our day, would for themselves restrict the application of it to instances of physical violence on the part of unmannerly persons? It is employed effectively for that purpose in the very passage of "Lyceidas"

* Note his use of the words "living matter," not consciousness.

† Some monists would dislike this dualistic attitude.

pointed out to me by your other correspondents. The poet depicts the intruding ruffian who will not enter by the door into the fold but will climb up by some other way, and when he is in, behaving like a blustering boor, will shove away his better who is worthy to be a true shepherd. Shakespeare's use of it, in the instance given by Mr. R. B. Drummond, is in keeping with that: justice is entitled to be honoured by all comers; yet blustering offence, relying on its gilded hand—more irresistible than a mailed fist or iron gauntlet—may dare to shove by justice. Another word quite as strong as "shove," and with nearly the same meaning, is "thrust." The choice between them in any given connection is a matter of taste and refinement. They are not synonymous, only by reason of their different customary associations. How would the former strike the ear, in the following instances, in which the translators of the Authorised Version have preferred the latter?—

"So Solomon shoved out Abiathar from being priest unto the Lord"; "They shoved out Jephtha, and said . . . Thou shalt not inherit in our father's house"; "He that did his neighbour wrong, shoved him (Moses) away"; "When ye shall see Abraham . . . in the kingdom of God, and yourselves shoved out." Or in this (*rex loq.*)?—"Bind him hand and foot, and shove him out," where the translators' word is neither "shove," nor "thrust," but "cast."

I would ask Mr. Drummond, with deference, whether he really thinks that the author of "Lycidas" writing prose to-day would allow himself the phrase "to shove aside" in reference to the disposal of a claimant to the throne. I will not venture so far as to put the same question to Mr. Bloor; but him I would ask, with brotherly regard, whether he sincerely approves of the phrase "to quietly shove aside." The particular claimant referred to happened to be an unobtrusive little boy, only six years old, so that he was not "shoved" at all, but was as "quietly" left aside as was the crippled innocent of Jonathan the son of Saul. To my mind it would seem equally unfitting to speak of "quietly shoving" and of "softly shouting," though I doubt not that many a school-boy would appreciate both, as they certainly deserve a place in his own language along with such favourites as "awfully funny," "jolly nasty," and "ghastly pleased." I profess no objection to the use of such loose language by the boys themselves provided they change it for what is better in due time. But I think that the writers of their lesson books should make it a serious aim to impart to them a sub-conscious appreciation for dignified and fitting language by setting before them a fairly admirable example.

I am disappointed that no correspondent has offered an explanation of the origin and vogue of the much abused adjective referred to in my former letter. I beg leave to quote the explanation so far as it goes, and for what it may be worth, in Brewer's "Dictionary of Phrase and Fable," that it "arose from the association of folly and drunkenness, &c., with what are called 'bloods,' or aristocratic rowdies." A surprising instance of it is

given from a letter written by a celebrated clergyman to a young lady so long ago as the reign of good Queen Anne!—Yours, &c.,
EUSTACE THOMPSON.

Cairncastle, September 30, 1912.

OUR FREE HERITAGE.

SIR,—It is right that preachers and speakers, in our commemoration of the year 1662, have done honour to the memory of both the men and the women who suffered then for conscience' sake. Our imagination is apt to dwell on the ejected ministers, and to overlook their wives, daughters and sisters, who refused to be "strong arguments against Nonconformity," and who surely must have been no less brave sharers in martyrdom for the cause of freedom. But there is no limit to the working of the spirit of liberty. We Free Church folk have the opportunity now to show the spirit of our Presbyterian ancestors and ancestresses in the present acute stage of the struggle to extend other forms of freedom to the women of our country. That spirit is, thank God, in some abundantly. It is significant that a very large number of the men and women (including descendants of ejected ministers) who walked in the procession to the Memorial Hall in Manchester last Saturday are keen fighters for the women's cause. It is significant that some hurried from a Suffrage procession in Oldham to join the march and meeting in memory of the 2,000.

May I break a natural and proper reserve in writing to the press, and say that to me personally, born and bred in a Free Christian home, and a descendant of an honoured ejected minister, that deeply impressive service in Cross-street Chapel brought, along with a wholesome humiliation of spirit, a fresh inspiration and courage not only to be a more faithful Free Church woman, but to go on doing a mite of sacrifice for the freedom of my sex, and the "common cause"? For how can we women of the Free Churches, if we are wholly true to our heritage, help claiming an "open door," and "comprehension" for men and women alike equally, not only in the Church, but in political, industrial, and social life?—Yours, &c.,

EMILY H. SMITH.

63, Birchfields-road, Rusholme,
Manchester, October 10, 1912.

"THE FUTURE OF NONCONFORMITY."

SIR,—At the fine meeting at the Memorial Hall last Saturday, I made a speech (very hurried, imperfect and maimed) under the title "The Future of Nonconformity." The President courteously suggested I should write or get written a history on the lines so summarily indicated. That suggestion of his may well have been but a polite echo of what I had myself said. But I have since received

such varied testimony to the relevancy and importance and pertinency of the ideas thrown out, that I purpose an elaboration of my notes. This project would, in effect, amount to a short treatise on "Comprehension, and the Future of Nonconformity: The History of a Movement (1662-1912)."

May I have the courtesy of your columns to ask my hearers of Saturday, who may be interested, whether as experts or learners, if they will kindly give me their own thoughts on the content and scope of such a history. The expert is desired to test the validity of my inferences; and the intelligent Church-member may be of even more value in outlining the kind of subject he would wish to be treated. Of course, a preliminary chapter would be necessary to put the general reader in a position to appreciate the condition of affairs in 1660-1662; and also, what was not necessary for my immediate theme on Saturday, a chapter on "The Unitarian Development."—Yours, &c.

H. D. ROBERTS.

123, Bedford-street, Liverpool,
October 7, 1912.

BOOKS AND REVIEWS.

ANDRÉ CHÉNIER.

André Chénier, Poésies. London: J. M. Dent & Co. 1s. net.

THIS interesting book recalls the name of the earliest and most classical lyrical poet of France. At first in the Army, he afterwards became secretary to the French Ambassador in London, and remained there three years. Returning to Paris in 1791, he fell under the influence of that tremendous time, and entered into political life, writing for the press. Falling under the suspicion of the Committee of Public Safety, he was arrested and conducted to the prison of St. Lazare. His imprisonment lasted four months, and it was during this incarceration that he wrote some of his finest poems. His poem "La Jeune Captive," excited the admiration of Charlotte Brontë, who pronounced it to be the only *real* poem in the French language. It drew its inspiration from the case of a young girl of sixteen, Mademoiselle de Coigny, who, like the rest of the prisoners, was in hourly expectation of the scaffold.

His long detention inspired his father with the courage to approach the Committee of Public Safety with an appeal for mercy. He had been forgotten, but his father's unfortunate plea reminded that terrible body of his existence. The next morning at nine he appeared before the tribunal, and his head fell into the basket before night. It seemed the irony of fate, for he was one of the last batch executed. Public opinion was changing, and an attempt was made to overset the tumbrils and liberate the prisoners. This was on the 7th Thermidor; on the 9th the Terror fell, and the rest of the prisoners, including the Young Captive, were released.

Another poet describes his fate as the most unhappy and the most inexplicable

blow of the expiring Terror. He was thirty-one years of age, and was just freeing himself from the too great influence of classicalism. His genius led the way for the variety and strength of the lyrical poems of his successors, notably Victor Hugo and Lamartine.

The Boys' Own Book of Hymns and Songs has been issued, for use by the Boys' Own Brigade, Boys' Clubs, and other meetings where boys congregate. It contains 84 hymns, four short Orders of Service, and a selection of songs. The hymns are in the main quite familiar, though five were composed specially for the book by the late Rev. J. P. Hopps, and the Revs. W. G. Tarrant, J. L. Haigh, H. W. Hawkes, and E. Ceredig Jones. Hymns of the strenuous and martial order are a little predominant, and we welcome some recognition that a boy's religion has its quieter and more reflective side. The short responsive services strike us as admirable for their purpose, but they would have been enriched if a place had been found for the Lord's Prayer and possibly for some alternative collects. The songs at the end include many old favourites, and a few new ones by J. L. Haigh, which will probably sing their way into the heart in the good comradeship of the camp on summer evenings. The book is published at the price of sixpence, and may be had from the Rev. J. C. Ballantyne, 48, Ruskinwalk, Herne Hill, S.E.

LITERARY NOTES.

Public Opinion, under the able editorship of Mr. Percy L. Parker, continues its useful career as an admirable summary of the news and journalism of the week. With the beginning of its fifty-second year it promises some special new features, and will in future present its readers with a series of special articles by well-known writers. Among the contributors to last week's issue were Sir Harry Johnston, Mrs. Katharine Tynan, and Mr. A. C. Benson.

WITH its present issue our lively and picturesque contemporary, the *Bookman*, attains its majority, and begins its twenty-second year. It has been not the least successful of the many enterprises to which Sir William Robertson Nicoll has acted as guide, philosopher and friend. The October number has been specially enlarged, its chief article being "The Triumph of Whistler," by Mr. Joseph Pennell, with numerous interesting illustrations.

MESSRS. WILLIAMS & NORGATE will add two important volumes to their Crown Theological Library this autumn, "Protestantism and Progress," by Professor Ernest Troeltsch, and "Bible Reading in

the Early Church," by Professor Harnack, being Vol. V. of his New Testament Studies.

* * *

AMONG Messrs. Williams & Norgate's other new books are a translation of "The Initiation into Philosophy," by Professor Emile Faguet; "Character and Life," a symposium arranged and edited by Mr. Percy L. Parker, which will include contributions by Dr. Alfred Russel Wallace, Mr. J. A. Hobson, Mr. Harold Begbie, Mr. Walter Crane, and the late Dr. Emil Reich; "An Interpretation of Professor Eucken's Philosophy," by the Rev. W. Tudor Jones, and "Religious Liberty," by Professor Francesco Ruffini, with an introduction by Professor J. B. Bury, a new volume in the Theological Translation Library.

* * *

MESSRS. STEPHEN SWIFT & Co. announce several new books of philosophical and sociological interest, including "An Introduction to Metaphysics," by Professor Bergson, translated by Mr. T. E. Hulme; "Four Essays on Religion," by Professor Eucken, translated by Dr. Tudor Jones; "Pathways to Religion," by Dr. Tudor Jones; "Modernism and the Relation between Religion and Philosophy," by Professor G. Gentile, translated by Mr. C. de Lisle Burns; and "Reflections on Violence," by M. Georges Sorel, translated by Mr. T. E. Hulme, with an introductory note by Mr. Graham Wallas.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—The Mechanistic Conception of Life: Jacques Loeb, Ph.D., Sc.D. 6s. net.

MESSRS. T. & T. CLARK:—The Person of Jesus Christ: H. R. Mackintosh, D.D. 10s. 6d.

MR. FRANCIS GRIFFITHS:—The God which is Man, the Message of Human Idealism: R. Dimsdale Stocker. 5s. net.

MESSRS. HODDER & STOUGHTON:—Tamsie: Rosamond Napier. 6s. Bible Types of Modern Women: The Rev. W. Mackintosh Mackey, B.D. 6s. The Rock of the Ravens: John A. Steuart. 6s. The Lee Shore: Rose Macaulay. 6s.

LONGMANS, GREEN & Co.:—St. Francis of Assisi, Father Cuthbert, O.S.F.C. 12s. 6d. net.

MESSRS. MACMILLAN & Co.:—Among my Books: Frederic Harrison. Price 7s. 6d. net.

MESSRS. JAMES NISBET & Co.:—Golden Grain, Thoughts of Many Minds: Compiled by Lady Agatha Russell. 2s. net.

THE OXFORD UNIVERSITY PRESS:—The Ability to Converse: Stanley M. Bligh. 2s. net.

MESSRS. WATTS & Co.:—Twelve Years in a Monastery: Joseph McCabe. 6d. net.

MESSRS. WILLIAMS & NORGATE:—The Latter Day Saints, a Study of the Mormons: Ruth Kauffman and R. W. Kauffman. 10s. 6d. net.

MR. T. FISHER UNWIN:—Hypnotism and Disease: H. Creighton Miller, M.A., M.D. 5s. net. The Decline of Aristocracy: Arthur Ponsonby. 7s. 6d. net.

MISCELLANEOUS.

Review of Theology and Philosophy, Cosmobiology, The Vineyard.

FOR THE CHILDREN.

SIR ISAAC NEWTON.
(1642-1727.)

I.

"O praise the Lord . . . all ye heavens. Let them praise the name of the Lord. He hath given them a law which shall not be broken."

HAVE you ever wondered why it is that the sun and moon keep always at the same distance, or what appears the same distance, from the earth—why the sun does not sometimes go so far off that we are all frozen up, and then come so near that everything on earth is set on fire—or why the moon keeps just near enough to give us light? This is not so easily explained as you might suppose, if you have never really thought about it. For let us think of some other things that move. A bird flying through the air, a fish swimming in water, a stone thrown from your hand—none of these keep at the same distance from the earth or from the things which they pass: sometimes they are nearer, sometimes farther. And you know that things *fall* towards the earth. An apple when it drops off the tree falls *downwards*, and so is always lessening the distance between itself and the earth; it cannot hang in the air at the same distance above the ground, as you could make a ball hang if you had a string tied to it, and fastened it to the branch of a tree, or as the apple itself hung when it was fastened by its stalk to the tree. Now you know that the sun and moon and the earth and stars are like great balls, only many million times heavier than any ball or any apple. Yet you can see no string by which they are hung in their places. What, then, keeps them in their positions? All these questions must have come into the head of a little boy who was afterwards the great Sir Isaac Newton, who lived to find out, by many years of study and by using the wonderful brains which God had given him, the "law which shall not be broken," the law by which the sun and moon and all the stars are kept in their own paths as if by invisible strings.

Isaac Newton was born in the county of Lincolnshire, at a small village called Woolsthorpe, six miles from Grantham. He was born on Christmas Day, 1642, just while the Civil Wars were going on. King Charles, if you remember, was beheaded in 1648, so Isaac Newton would be a little boy of six years old at the time. The wars do not seem to have come near the quiet village where the Newtons lived, for we hear of Isaac going to the village school till he was twelve years old, and his step-father went on quietly managing his farm, and expecting that Isaac would become a farmer too when he grew up. But there were other things for this boy to do in the world, as we shall see. When he was twelve, he was sent to the Grammar School at Grantham, and there he began to show what he was meant for. We are told that "instead of playing among the other boys, when out of school, he always busied himself in making knick-knacks and models of wood in many

kinds, for which purpose he had got little saws, hatchets, hammers, and a whole shop." He made a water-clock, the hands of which were turned by a piece of wood which rose and fell according to the force of the water; he made, too, a windmill, that was turned by a mouse; he made kites and sundials, and invented a four-wheeled carriage, to be moved by the rider (it must have been something like a tricycle). As he was always thinking of these things, he was often backward in his class, and was thought a dunce at his lessons, and one day a bigger boy tried to bully him, but Newton fought him pluckily and beat him. I suppose this made Isaac feel he was a stronger fellow than he knew he was before, for from that day he began to work harder, and he rose to be the head boy of the school. He stayed at this school for three years. When he was fifteen he was taken away from it, as his mother wanted him to be a farmer. But it was soon seen that he had no turn for the work. When he was sent into the cattle market at Grantham with an old farming-man, to buy or sell live stock, he would be found at a bookseller's stall, reading any book he could pick up. On the day when Cromwell died, there was a great storm of wind, and Isaac Newton was seen jumping with all his strength, first with the wind and then against it. This must have puzzled his friends until he explained that he wanted to measure the force of the wind, by comparing the length of these jumps with that of a jump made on a calm day. This was in 1658, and Newton was now 16.

His uncle was a scholar, and noticing from all these little signs how fond Isaac was of study, he persuaded his mother to send him to Trinity College, Cambridge; so here Newton went in 1661, instead of minding the farm and buying and selling cattle; and very grateful he must have been to his uncle, for there was nothing he liked in the world so much as study and knowledge. So he set himself to lead a very hard-working life, and from then until the day of his death, when he was over 80 years old, I suppose he was one of the busiest men.

He studied such difficult things that you and I would think them harder than a little child thinks learning to read, and you know that seemed hard enough! Yet Newton not only understood these difficult books perfectly, he went further than they did, and wrote books of his own which said things which the writers of these other books had never thought of, and so he made us know much more than we ever did before. One of the first things he did was to read and think about Light—the light of the sun—and he made out what no one had ever done before: that it is not all one colour—white, or yellow, as you might think; but that by making a ray of light pass through a piece of glass with sharp corners and angles, called a prism, it can be broken up into all the parts it is composed of, so that we can see that it contains all the colours of the rainbow—red, orange, yellow, green, purple, indigo, and violet. In the rainbow it is the drops of water which break up the light in this way into all the different colours, and no doubt it was that which

made Newton think that light could always be divided into these colours if the right way were found of doing so. For what is a rainbow but sunlight, and where do the colours come from if not from the sunlight?

It may seem strange to you that light can look white if it is in reality made up of all these different colours, but you can see for yourselves that it is so by a very simple plan. Cut a round piece of cardboard, and divide it into seven equal parts, colouring each of the parts with one of the colours of the rainbow. Then bore a hole in the middle of the paper, put it on a top and make the top spin very fast. You will see that the paper looks a greyish-white, although when the top has stopped you can again see all the colours. For some reason which it would be difficult to explain, white is white, or, in other words, light is light, because it is made of a mixture of these seven colours. Well, when Newton understood this clearly by having made many experiments with light (an *experiment* means trying some plan, such as I have just told you to try with a top, and repeating it several times to make sure that you are not mistaken), he gave lectures to the students of Cambridge about the *spectrum*, as these rainbow colours are called, and about many other things having to do with light, which is a very difficult and interesting study, needing a knowledge of mathematics—the science of number, and optics—the science of eye-sight, in anyone who wishes to understand it. Newton had this knowledge, and very few have ever lived who have had so wonderful a brain for mathematics as he. It was this which helped him to his great discovery—the discovery of the law that keeps the sun and moon, the earth and all the planets and stars in their paths. He had been led to think of it several years before he gave these lectures on light, by, it is believed, a very common sight—the sight of an apple falling from a tree. This was in 1665, at which time he would be 23 years old, and that is early for anyone to make such a great discovery; but when you remember how clever Newton was to calculate the force of the wind as he did when he was only 16, you will not wonder so much.

In this year, 1665, the plague was very bad in Cambridge (you may remember that it came a year later to London, and that Milton went into the country on account of it) and all the students were sent to their homes so that they might be less likely to catch it. Newton went back to Lincolnshire, and it is supposed to have been at this time, while he was sitting in the orchard, that, seeing an apple drop to the ground, he began to think what it was that made things fall to the earth, and to calculate how long it takes them to fall from different heights.

You have most likely all of you seen a magnet, and you know how, if a piece of iron is held at a little distance from it, the iron seems to be pulled towards the magnet, though you can see nothing that draws them together. And perhaps you know that the further off you hold the iron, the less strongly will the magnet pull it, so that at a certain distance the magnet has no power to attract the iron, as it is

called. Well, Newton found that the earth acts as a magnet, and pulls towards itself—towards its centre—all things that are on its surface or within such a distance of it that it still has the power to attract them. And not only the earth, but the sun, moon and stars, and, in a lesser degree, everything that has weight has this power, so that even two books on the table are drawn towards each other, but are held back because the table, being larger, draws them more strongly to it. But I must tell you more about this next week, for such a wonderful discovery cannot be explained in a few words.

DOROTHEA HOLLINS.

MEETINGS AND SOCIETIES

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

COMMEMORATION OF THE EJECTION OF 1662 IN MANCHESTER.

THE above Commemoration took place on Saturday last, October 5. The united service, held at 3.30 p.m. in Cross-street Chapel, brought together one of the largest congregations seen in Cross-street for many years, between five and six hundred being present. It was a cheering sight, and in itself no small testimony to the strength of the appeal made by the memory of the ejected ministers and their brave stand for conscience. The Rev. W. G. Tarrant, B.A., conducted an inspiring service of devotion and remembrance, and preached a sermon worthy of the occasion.

After describing in outline the "sad and glorious" event of 1662, and reminding his hearers that not all the sufferers or the bigots were on one side, he referred specially to the firmness and faithfulness of the Ejected during the long years of persecution preceding the Act of Toleration, and to the broadly inclusive temper bequeathed by the English Presbyterians to the next generation, a temper which, doubtless, led to freedom of trust-deeds, and so to the developments which had marked that Provincial Assembly of Presbyterian and Unitarian ministers. In "their own way," they were worshipping where the Fathers had worshipped; and, reciting the names of ejected ministers upon their records, he asked if the present generation were "giving diligence to keep the unity of the faith," amid the necessary changes of thought and activity in our day. "The cause of the soul's liberty," he said, "may advance but slowly—has it not been already won for us? Upon this day we reconsecrate ourselves to its service, not (God forbid) in any foolish self-gratulation—we have more need of contrition and tears—but as men who realise both the wonder and the peril of the race that is set before them, and who would run it, as did the Fathers, looking unto Jesus."

After service a procession was formed to walk to the Memorial Hall, Albert-square. The President of the Assembly, Mr. J. Wigley, and the Revs. H. Enfield Dowson and W. G. Tarrant walked at the

head; the ministers present came next, about fifty in number, many wearing their gowns or academical robes, and then came the main procession which was joined practically by all who were present at the service. When the head of the procession reached the Memorial Hall, the extreme end had not yet left the chapel. It was an army without banners, but very impressive as seen from the steps of the Memorial Hall by the first arrivals there.

PUBLIC MEETING.

A public meeting was held in the Memorial Hall at 6 p.m., the President of the Assembly in the chair. The hall was crowded to overflowing, and the proceedings opened with the singing of Richard Baxter's hymn "Ye holy angels bright." After prayer by the Rev. J. Collins Odgers, B.A., the chairman gave his address. The right note was immediately struck in the reminder that the object of the meeting was not to keep open an old wound or to wave a flag or beat a drum. It was to call attention to the event of 250 years ago, and to receive some lasting impression from the memory of it. The ejection of 1662 had proved to be a mistake. Men could not be coerced into uniformity, and persecution had but generated life. Nonconformity had been born, and the inalienable right of private judgment secured. Their testimony that night, however, was not needless. Credal tests were still applied in some of the older universities, and in many teachers' training colleges. There were still credal barriers between the Evangelical Free Churches and their own. Their denomination stood for freedom from tests, from creeds, from dogma and authority. In the region of the soul there must be no authority between the soul and God.

THE REV. H. E. DOWSON ON "OUR HERITAGE."

The Rev. H. Enfield Dowson, B.A., on rising to speak on "Our Heritage," was greeted with prolonged applause, a testimony to the loving esteem in which he is held. The portraits around the walls—Beard, Gaskell, Steinthal, Rawson—suggested a fitting starting-point for the address which was full of memories and reminiscences of good men, and leaders of the past. We had not the same grit to-day, said Mr. Dowson: Our greatest heritage was the deep religious devotion of our fathers. He recognised that there was a great deal of earnestness of spirit and generosity among our people to-day. £35,000 had now been promised to the Sustentation Fund. That did not look like a slackening of interest. He was thankful for it. They had to be true to the spirit of the open door. That meant constant growth and development of thought, and it meant a welcome to all who liked to come and worship with us.

SPEECH BY MR. JOHN DENDY.

Mr. John Dendy, speaking on behalf of the Memorial Hall Trustees, explained what it was for which the Memorial Hall stood. It was erected in 1862 in commemoration of the bicentenary of the two thousand ejected ministers, who on Saint Bartholomew's Day, 1662, so nobly proved their fidelity to conscience by

resigning their livings in the English Church. The trust was perfectly open for religious, philanthropic, and educational purposes. The two great principles kept in mind were to honour the noble dead and to preserve the liberties of the living. The Hall stood for both, and neither could be dispensed with. Memorials and celebrations too often rekindled animosities and perpetuated feuds best forgotten. The promoters of the meeting would rather have forgone it than have done anything that tended in that direction. It would be a fine thing when all the Churches were able to unite to commemorate the heroes of all. Why did they reverence the memory of the two thousand? Not because they had fully made their own the ideal of liberty that was ours. A few might have possessed it. It was not in its fulness the ground and inspiration of their action. But they had played their part in bringing about the present state of things. They builded better than they knew. Perhaps if some of them were to come back they might say, "Well! You have got your liberty. What are you doing with it?" Liberty, unless it led to nobler life, was empty. The ejected were sometimes called the founders of Nonconformity. They were not that. That would not in itself have been sufficient to entitle them to our reverence and regard. There was evidence that they looked and thought and hoped again to join the national Church. It was no satisfaction to them to be separated from it. They were right. The object of our life and thought and effort was not surely dissension and controversy, but agreement and co-operation, if and whenever possible. It had been the mistake and misfortune of some Dissenters that they gloried merely in differing from others. As if dissent were a virtue in itself; as if spiritual isolation were better than spiritual communion. That spirit was not fruitful. The dissent of the ejected was forced upon them. The true greatness of these men, the true lesson of their lives, was that what they clearly saw it was not right to do, that they would not do. It was on that account that they honoured them.

But it was idle to gather there to celebrate the great deed of 1662 if they themselves did not go away inspired to nobler life and action. He remembered many, during his long connection with the Memorial Hall, who with life and work upheld the great traditions of the past. He was thankful that not in their Church only, but in every Church men of that type were found. They looked with confidence to the time when in all the Churches that type of man would predominate. When that time came the walls and divisions of the Churches would be wearing very thin. The Spirit of God, which was love, would pass freely between them. The differences and dissensions which mocked the relations of the Churches would fade away in great and glorious unity.

Dr. Mellone, the next speaker, had for his subject

"DISSENTING ACADEMIES."

It was not, he said, until well on in the eighteenth century that Nonconformists could exercise their teaching function in safety. In the third decade of that century

Doddridge was prosecuted, and the prosecution was only stopped at the intervention of George II.—one point at least in that Monarch's favour. There was a vital need, especially in the north, for institutions where higher education might be acquired.

In the darkest hour of those early days, in 1670, the year of the second Conventicle Act, Richard Frankland, whose name was worthy of all honour, began his splendid work. He started a Dissenting Academy in Yorkshire, and continued it during the remaining twenty-eight years of his life, migrating from place to place when necessary. Frankland's students, it should be noted, followed him through his migrations. The academies of which this was a type were not theological in the modern sense. They arose out of the need for higher education. They prepared men for various professions, and Churchmen as well as Nonconformists made use of them. The men who were at the head of these academies were men of incredible labours. They had to be many-sided, and they placed all their knowledge and ability at the service of the young men who came to them. Frankland's example was followed up and down the country, and there were great numbers of such institutions before many years had passed. One man, or at most two, were responsible for the whole work in these academies. Up to the time of Doddridge the lectures were in Latin. He first began to lecture in English. He encouraged the study of the newer science, theology and philosophy. Doddridge and tutors like him were Calvinists in theology. They were strictly orthodox. But they were not bigots. They encouraged their students to read books to which they were diametrically opposed in doctrine. Their methods might be obsolete, but their spirit should be imitated. It might be thought that the academies were too much of the one-man type. The students knew, however, how to guard against that. They could migrate and seek the teacher they wanted. They were led to a tutor, also, not merely by a desire for his teaching, but that they might have the advantage of his private library, which was always at the disposal of students at a time when public libraries were scarce. These academies did pioneer work. Their methods were dictated by the actual needs of the time. Their principle of the open door was inevitable. Thomas Binney once said that he did not look to see all the walls between the Churches done away, but he did want them to be lowered so that all good men might shake hands over them. That was the right note. The Faculty of Divinity in the Manchester University in the strictest and most literal sense freely imparted theological knowledge without insisting on theological doctrine. Its success was a sign of the times. Each denominational college might keep its own point of view, and yet affiliate with the colleges of other denominations in friendly association.

THE REV. H. D. ROBERTS ON COMPREHENSION.

The Rev. H. D. Roberts in a vigorous address championed the Presbyterian forefathers as comprehensive and catholic in spirit, even before they were persecuted. The topic announced was "The Future

of Nonconformity," but the speaker dwelt mostly on the history of the past. He contended that there was no shred of evidence for the statement that the Presbyterians were not comprehensive, and quoted from Philip and Matthew Henry to illustrate his points. Coming at the close to the future of Nonconformity, he affirmed that in the future they would all be Nonconformists. State establishments must go. They were going, not because of sectarian opposition, but in the light of quickened religious sensitiveness. There would not be one Church, but there would be fewer denominations. They were celebrating the 250th anniversary of the ejection, and it might seem that they were ploughing a lonely furrow. It was not so. They were making the highway along which the multitudes would come securely. The meeting closed with the singing of the hymn "We limit not the truth of God," and the pronouncing of the benediction by the Rev. Dendy Agate, B.A.

THE PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES. ANNUAL MEETING AT OXFORD.

THE twenty-fourth annual meeting of the Provincial Assembly of the Non-Subscribing Churches of London and the South-Eastern Counties was held at Manchester College, Oxford, on Tuesday, October 8, between seventy and eighty ministers and delegates being present. The proceedings opened with a service in the chapel, conducted by the Rev. W. H. Drummond. Dr. W. Tudor Jones, who preached, took for his text Galatians vi. 8 and 9. The sermon was an earnest plea for the discovery of the divine within as something deeper than the conclusions of the intellect. When that discovery was made by a man or woman everything was changed, for a quality had been brought into existence which made life seem altogether different from what had been previously experienced. This was quite unlike a mere belief in God. It was a revelation which broke a man's self-sufficiency once and for ever. It was absolutely necessary for them to get this consciousness in order to bring them to their senses, and stir the will into creative action. There *must* be conversion. Nothing great could happen in their lives unless there was great energy, and concentration of mind and body and spirit. The very essence of Christianity from its earliest beginnings was that a change took place in the soul which was a revelation from on high, altering the whole aspect and movement of life.

At the close of the service the visitors were entertained to luncheon in the Lecture Hall. The Rev. H. Gow took this opportunity of congratulating the Provincial Assembly on the number of representatives present, and expressed their gratitude to Principal Carpenter and the authorities of the college for their kind welcome and hospitality. They felt it was a great privilege to be there in a place which had become a sort of Mecca to them by reason of its splendid traditions.

Dr. Carpenter, in responding, said that it was a special pleasure to them to welcome the members of the Assembly, as they often felt their isolation in Oxford from the churches which cherished the same sympathies and traditions. Dr. Drummond added a few words of cordial welcome, and referred to the great purpose which the Provincial Assembly was serving in breaking down the barriers of isolation which separated them from one another in their work, and so often tended to narrowness of life and sympathies. They each contributed something to the good of all, the weak as well as the strong, and very often the quiet, unobtrusive, simple life was able to lay the best gifts on the altar of the community. At the present time the religious life was beset with difficulties, and men's minds were full of doubts and fears. It might not be possible to solve these difficulties, but the one effort of their churches should be to waken in men the consciousness of all that was deepest and truest and holiest within themselves. They might rest in the valley of doubt in the deep trust that they were still being led on, and that the darkness had its own blessings. At last they would attain to the saints' rest, where there was no doubt, no sin, and all their consciousness was lost in the consciousness of God.

THE BUSINESS MEETING.

During the afternoon visits were paid to some of the Colleges, and at 4.30 the annual meeting was held in the Library of Manchester College, the Rev. H. Gow, President of the Assembly, in the chair. Letters of regret at being unable to attend were received from the Rev. P. H. Wicksteed, Dr. Blake Odgers, and the Rev. W. Copeland Bowie. The Rev. Gordon Cooper, Hon. Sec., read the minutes, and called the roll of ministers and delegates. The report was taken as read.

In the absence of Mr. F. le B. Lawford, the Treasurer, Mr. Cooper made a few comments on the financial statement, which was also taken as read, and expressed the gratitude of the committee to the congregation at Essex Church for their collection of £100 on Assembly Sunday, without which the finances would not have been in so satisfactory a condition. The Rev. W. H. Drummond, Minister of the Assembly, then read his report, which dealt with some of the principles and needs underlying the religious work of the Assembly and referred to the activities of several of the smaller churches in detail.

The Rev. H. Gow moved the adoption of the reports, and welcomed the representatives of kindred societies who were present in cordial terms. As they had a long agenda to deal with, he did not propose to deliver what was called a President's address, or to refer in detail to the work of the Assembly as he had done last year. He felt, however, that without moving special resolutions, they would like to express their approval of the resolutions contained in the report recording the deep sense of the loss they had sustained in the death of Mr. John Harrison and Mr. J. S. Beale. Mr. Harrison, whom they held in deep affection, was beloved everywhere; his helpful-

ness wherever he touched life and humanity was well known, but nowhere would he be more missed than in the work of the Provincial Assembly. Mr. Beale had accepted the invitation to become President without knowing very much about the Assembly, but they all felt how very quick he was to grasp, not only the mere business details, which must have seemed small to one accustomed to things on a large scale, but the principles which underlay their work, and to which he brought much sympathy and insight. A hearty welcome would be accorded to three new ministers who had been admitted to the Assembly, the Rev. T. F. Brockway, of Woolwich, the Rev. D. W. Robson, of Peckham, and the Rev. H. B. Speight, who has now taken up his work as Assistant Minister at Essex Church. Mr. Charles Hawksley seconded the resolution, and added that he hoped they would do something to support the National Conference in the work of increasing the ministers' stipends, in regard to which Mr. Ronald Jones had asked leave to move a resolution.

The Rev. J. Harwood, on behalf of the kindred societies, responded to the President's welcome, and added a few words explaining what had been done in regard to the resolution concerning ministers' stipends which was passed at the meeting of the National Conference at Birmingham. They had been very successful in their appeal up to the present time, and the total received now stood at £36,000. It would be necessary later on to make a wider appeal to the members of the churches. They had felt the death of Mr. John Harrison not only as a great personal loss, but on account of the difficulties with which they were faced when they were deprived of the help he had promised them in collecting the large sum of £50,000, but the results of their efforts so far certainly did not tend to discourage them. Those who had contributed to the fund had done so not from a sense of duty, but with real gladness, and this had considerably lightened their task. The Rev. J. A. Pearson also responded, and gave some details of the work which is going on at Leytonstone, Muswell Hill, Greenwich, and other districts in and around London.

It was then moved by the Rev. F. K. Freeston that the thanks of the Assembly should be given to the President and retiring officers, and that the following should be elected for the next year:—President, Mr. E. Worthington; treasurer, Mr. F. Lawford; auditor, Mr. I. Lister; secretary, the Rev. Gordon Cooper. It was agreed that a message of sympathy should be sent to Mr. Lister in his serious illness. The President proposed that the Rev. W. H. Drummond should be the preacher at the next annual meeting of the Assembly, and the Rev. F. H. Jones was subsequently elected to be supporter. The Rev. Charles Roper moved the election of Mr. E. Worthington, the Rev. H. Gow, the Rev. F. K. Freeston, the Rev. J. Harwood, and Dr. Blake Odgers, K.C., as representatives on the Southern Advisory Committee. This was seconded by the Rev. J. M. Connell and carried. The President moved that the congregation at Chichester be added to the Roll; seconded

by the Rev. G. Lansdown, and carried. Mr. Gow also moved that the Rev. J. Wood, and the Rev. J. F. Parmiter, be elected members of the Assembly, Mr. Fyson seconding the resolution.

The following resolution was then moved from the chair, on behalf of the Committee :

“The Provincial Assembly of London and the South-Eastern Counties, feeling deeply the evils of the White Slave Traffic and the need of further power for dealing with the persons who make it their business to deceive and corrupt young women, urges the Government to take immediate steps to enable the law more effectively to capture and punish the miscreants who are engaged in the organised and hideous trade of corrupting the young and innocent.”

This was seconded by Dr. Carpenter, and passed unanimously, the secretary being instructed to forward a copy of the resolution to the Prime Minister and the Home Secretary.

The Rev. F. H. Jones moved :—

“That the Provincial Assembly of London and the South-Eastern Counties, realising the necessity for unceasing watchfulness in regard to the treatment of native races by the more powerful nations, and having in view the unspeakable iniquity and cruelty that has been shown to exist in connection with the rubber trade, more especially at the present time in the Putumayo District of South America, where British subjects imported for the purpose have taken an active part in the atrocious cruelty inflicted under the direction of the agents of a company having its office in London, urges the Government to exert its power to put a stop to such practices and secure protection and justice for all men wherever England has either responsibility or influence.”

Mr. A. Wilson seconded the resolution, which was carried, and instructions were given for it to be forwarded to the Prime Minister and Sir E. Grey. It was moved by the Rev. W. H. Drummond :—“That it be an instruction to the committee to consider such alterations in the Rules of the Assembly as would make it possible for lay-preachers to be admitted to membership so long as they are on the active list of the Lay Preachers' Union.” This was seconded by Dr. Tudor Jones and carried. Another resolution which was proposed by Mr. Ronald Jones, and seconded by Dr. Carpenter, was as follows :—“That the Assembly cordially commends to the congregation within the province the appeal agreed to by the National Conference that is being made on behalf of the enlarged Sustentation Fund.” This brought the meeting to a close.

In the evening a paper on “Citizenship and the Churches,” which will appear in our next issue, was read by the Rev. L. P. Jacks, D.D., and a discussion followed in which Dr. Carpenter, who occupied the chair, the Rev. James Harwood, the Rev. W. H. Drummond, Dr. Tudor Jones, Mr. E. Worthington, the Rev. H. Gow, and the Rev. Charles Roper took part.

THE HIGH PAVEMENT CHAPEL, NOTTINGHAM.

FAREWELL TO THE REV. J. M. LLOYD THOMAS.

On Sunday, September 29, the Rev. J. M. Lloyd Thomas preached for the last time as the minister of the High Pavement Chapel to large congregations. On the following evening a social meeting was held in the schoolrooms, to give the members an opportunity of bidding him and Mrs. Thomas farewell. Among a crowded gathering were the Revs. E. I. Fripp, W. Clark Lewis, J. H. M. Nolan, and F. Heming Vaughan. In the course of the evening the chair was taken by Mr. Warren, chairman of the Congregational Council, who expressed the gratitude of the congregation to Mr. Thomas for his work, alike in the chapel and its institutions and in the town; and offered their warmest wishes for his and Mrs. Thomas's happiness in their new life in Birmingham. He was followed by Mr. Wilford, one of the wardens, and Mr. J. T. Perry. Mr. Warren then, on behalf of the congregation, asked Mr. Thomas's acceptance of a cheque, and also presented Mrs. Thomas with a token of their affection and regard. At the same time he handed Mr. Thomas a number of volumes as a parting gift from the teachers and scholars of the Sunday school. Mr. Thomas, in reply, thanked the members of the congregation and all his friends for their good wishes and their gifts. He could not feel it was “good-bye,” and trusted he might often be able to come among them again. For upwards of twelve years he and Mrs. Thomas had been in Nottingham, and during all that time the congregation had dealt kindly and generously with them, and he thanked them deeply and sincerely. Wherever Providence might take them he should feel that the congregation and he belonged to one another, and would abide always together in the spirit of affection and goodwill. They had presented him with what had been called a “testimonial.” Warmly though he thanked them, he ventured to say that the best and truest testimonial to him would be that, through the disturbing period before them when they had no minister, they held firmly together, were more than ever constant in attendance at the services, and more than ever vigorous and enthusiastic in their work. Now was the time to show they were indeed a living Church. He prayed that God might bless them each and all.

A COURSE of six lectures on “The Labour Unrest and the Control of Industry” will be given by Mr. and Mrs. Sidney Webb at the King's Hall, King-street, Covent Garden, on Tuesday evenings, beginning October 29, at 8.30 p.m. The subjects include “The Legal Minimum Wage” and “Syndicalism and the General Strike.” Mr. Philip Snowden, M.P., Mr. F. E. Smith, K.C., M.P., Mr. Norman Angell, Mr. Winston Churchill, M.P., the Marquis of Tullibardine, M.P., and the Bishop of Winchester will be the Chairmen.

LIBERAL CHRISTIAN LEAGUE.

The Autumn Assembly of the League will be held in London on October 21 and 22, and particulars of the meetings open to the public will be found in our advertising columns. We learn that the following new vice-presidents have accepted office :—Rt. Rev. Bishop of Hereford, Principal Estlin Carpenter, the Revs. Dr. Cheyne, Dr. Cobb, Dr. Washington Gladden, J. Glass, Mrs. Snowden, H. G. Chancellor, M.P., which indicates the unsectarian principle of the League.

Another feature of the Assembly is to be an interdenominational private conference of ministers. We understand that sufficient promises of support have been received to ensure a representative gathering. Any minister who would like to be present will please apply to the Hon. Secretary at 28, Red Lion-square, W.C., the new chief office of the League. Full programmes can also be had.

CARE OF THE FEEBLE-MINDED.

THE INQUIRER FUND.

MISS DENDY, Hon. Secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded, acknowledges with thanks the following donations :—

	£	s.	d.
Miss D. Hadfield ..	0	10	6
G. W. Chitty, Esq. ..	25	0	0
The Misses Beard ..	0	10	0
Miss S. S. Dowson ..	2	2	0
Mrs. M. P. ..	2	2	0

HEALTHY CHILDREN FUND.

Mrs. E. de J. du Vallon ..	0	5	0
J. D. D.	0	5	0
Already acknowledged, £149 3s.			

Miss Dendy is very grateful for the generous response she has received, but she would like to have small as well as large sums from people who are heartily in sympathy with the work and can only afford a mite to help it on. Donations should be sent to her at 13, Clarence-road, Wirthington, Manchester.

THE SOCIAL MOVEMENT.

A WAR AGAINST POVERTY.

THE outbreak of war in the Balkans, which is occupying the attention of the public to such an extent at the moment, ought not to allow us to forget that what its promoters have called a “War against Poverty” has begun nearer home. In furtherance of this campaign a demonstration was held last night at the Albert Hall, over which Mr. Ramsay MacDonald, M.P., presided, supported by Mr. Sidney Webb, Miss Mary Macarthur, Mr. Bernard Shaw, Mr. Keir Hardie, M.P., Mr. W. C. Anderson and others. It is unfortunately specially necessary to hold such large

meetings at the present time, lest public attention be diverted by the hot succession of multitudinous other topics, some important and others less so, from what, by common consent, is the most serious problem or series of problems which we and other industrial nations have to face. Mr. and Mrs. Sidney Webb are to give a course of six weekly lectures, beginning with October 29, which, in a sense, may be said to belong to the same campaign. There is, however, this great difference, that chairmen drawn from all political parties have promised to preside. Mr. Philip Snowden, the Right Hon. F. E. Smith, M.P., Mr. Norman Angell, the Right Hon. Winston Churchill, M.P., the Marquis of Tullibardine, M.P., and the Bishop of Winchester have agreed to take the chair on successive evenings, a fact which proves that interest in social questions and an earnest desire to solve them are not confined to one class or party.

A CANADIAN BUREAU OF LABOUR.

In his speech at the introduction of the Home Rule Bill, Mr. Tim Healy, following Mr. T. P. O'Connor, who had stated that the Dominion was in favour of Home Rule, complained that so much information had been given about Moose Jaw and Medicine Hat, Alberta, and Saskatchewan, but very little about Ballyhooley or Kilmallock. At the risk of falling under the lash of Mr. Healy's tongue, we would call attention to the fact that the Saskatchewan Bureau of Labour has issued its first annual report. As the province had in recent years become largely industrialised, it became necessary to establish a department the functions of which should be to collect, assort, systematise, and publish information relating to (a) employment, wages and hours of labour; (b) strikes and other labour difficulties; (c) co-operation, trade unions, labour organisations; (d) the relations between capital and labour; (e) the commercial, industrial, and sanitary conditions surrounding working men, and (f) such other matters as relate to the permanent prosperity of the industry of the province.

* * *

In the first annual report, which has recently been issued, it is recorded that not one strike, lock-out, or other serious labour-trouble occurred within the province during the year 1911. Where differences arose between employers and workpeople they were adjusted before hostilities began. On one or two occasions the Bureau of Labour acted as mediator in threatened disputes. Information is given about the numbers employed, earnings, output, &c., in reference to agriculture, lumbering, woodworking and other industries of the province. Many people feel strongly that in view of the complexity of the problems to be dealt with, and in order to obtain that groundwork of accurate information without which no problem can be solved, it is time that here in the British Islands there was not only a department, but a Ministry of Labour. France, Italy, Holland, have their Ministers of Labour. Saskatchewan has its department. We ought to have both.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Clifton.—A social gathering was held on Friday evening, October 4, under the auspices of the Congregational Society of the Oakfield-road Church, to inaugurate the work of the winter session. Dr. Beckh, in reference to the church, said he felt confident that progress was being made. The congregation recently had certainly been somewhat larger, and the Men's Open Meeting on Sunday afternoons had been restarted.

Hastings: Resignation.—The Rev. S. Burrows has resigned the pulpit of the Free Christian Church, to the great regret of the congregation, and will terminate his ministry in March, 1913.

London District Unitarian Society.—The first Unitarian service was held at 632, High-road, Leytonstone, at 6.30 on Sunday evening last. Publicity was given to the venture by advertisements in the local papers and by the distribution of handbills, which the Stratford young people very kindly undertook. The subject of the sermon was "The Charm of Unitarianism." Other subjects during the next few weeks will be "An Aspect of the Problem of Evil," "From Orthodoxy to Freedom," "The Growing Idea of God," "The Faith of Honest Doubt," and "What is it to be a Christian?" The attendance of friends is desired. Mr. Morley Chancellor was the accompanist.

The Rev. J. A. Pearson writes as follows:—"Last Sunday evening at the Leytonstone service I was happy to make the acquaintance of several Unitarians whom I had not previously known. They came into the district not very long ago, and came, I suppose, when their old church was without a minister. I should be obliged, and take it as a help in my work, if ministers and others would tell me of the advent of any members of their congregations into any district of London where there is no Unitarian Church at present. I could send copies of your paper until such times as I was able to call upon them. It is no use letting friends drop out of fellowship simply because they settle too far away from one of our churches. I have been able to tell some of my brethren in the country of friends of my own who have left one or other of the districts with which I am familiar in London."

It has been arranged that boys of the Boys' Own Brigade and of the troop of Boy Scouts from Stratford shall be posted at various points near the railway stations and tram and omnibus termini to direct people on Sunday evening, October 20, when a united service will be held at the Dutch Church, Austin Friars.

London: Essex Church.—A service for the induction of the Rev. H. E. B. Speight, M.A., as junior minister, was held on Friday evening, Oct. 4. The devotional service was conducted by the Rev. F. K. Freeston. Principal Carpenter, in the course of his charge to the new minister, referred very cordially to his work as a tutor at Manchester College. A simple and earnest charge to the congregation was given by the Rev. T. Rhonda Williams, of Brighton. Subsequently a social meeting to welcome Mr. and Mrs. Speight was held in Lindsey Hall. Mr. C. Hawksley presided over the formal proceedings, and Mr. Ronald Jones gave the welcome on behalf of the congregation. Mr. Gimson spoke on behalf of the Sunday school, and the Rev. W. H. Drummond

as representing the Provincial Assembly. The Rev. Joseph Wood also gave a short address. Mr. Speight, in his reply, spoke in simple terms of the high hopes with which he entered upon his work, and the deep feelings of happiness which the proceedings of that night had given him.

London: Hackney.—Harvest festival services at the New Gravel Pit Church on October 6 were conducted by the Rev. E. Stanley Russell, B.A., of Liverpool. At the afternoon service the address was given by Mr. Ronald Bartram. On the following Tuesday evening Mr. Russell gave a Dickens Recital at the Hackney Town Hall. There was a large and appreciative audience, and a vote of thanks to the reciter, proposed by Mr. Lister, and seconded by the Rev. T. Wellard, vicar of St. Luke's Church, Hackney, was carried with applause. The proceeds are in aid of the New Gravel Pit school building extension fund.

London: Islington.—In connection with the Jubilee celebrations of Unity Church, Islington, an Eisteddfod is to be held at Essex Hall, on Saturday, November 30, at 3 p.m. The subjects for competition include music, elocution, literature, art, photography, needlework and cookery, so that competitors have a varied list to select from. The judges include Mr. Richard Walthew, Mr. J. H. Leigh, the Rev. W. G. Tarrant, Mr. Savage Cooper, Mr. J. C. S. Mummery, and others. All amateurs are eligible. The secretary is Mr. Ronald Bartram, of Fernlea, Kilross-road, Highbury.

London: Lay Preachers' Union.—Dr. J. Edwin Odgers, of Manchester College, Oxford, has kindly consented to give a short course of lectures to the members of the Union on Friday evenings in November. The lectures will be given at Essex Hall. Sunday school teachers, church workers, and any others who are interested are cordially invited to attend. The subjects of the lectures will be as follows:—(1) "Controversy in the Early Church"; (2) "Anti-Trinitarianism and the Reformation"; (3) "Unitarianism in England"; (4) "Unitarianism in America."

London: Wood Green—Unity Church.—A series of services in connection with a special forward movement was commenced on Sunday last, when the Rev. Joseph Wilson, minister of the church, preached in the morning, taking as his subject, "Did Jesus Really Live?" In the evening the pulpit was occupied by Mr. E. Capleton, an old friend of the late Dr. Mummery, of Wood Green. The Rev. Joseph Wilson is to be the preacher at the morning services on the remaining Sundays of this month, and among the preachers at the evening services will be the Rev. John C. Ballantyne, of Stamford-street, the Rev. Charles Roper, B.A., of Kilburn, and the Rev. W. Moritz Weston, D.D., Ph.D., of Croydon.

Manchester: The Late Mr. R. C. Law.—The Unitarian Church at Chorlton-cum-Hardy has sustained a severe loss by the death of Mr. Robert C. Law, which took place, after a long illness, on September 29. A large gathering of friends joined in the funeral at the Manchester Crematorium, on Wednesday, October 2. The service was conducted by the Revs. E. W. Sealy, M.A., and H. E. Haycock, co-ministers of the First Circuit Church. The Rev. Dendy Agate, whose acquaintance with Mr. Law dates back many years, gave the address. A memorial service was held in the Chorlton-cum-Hardy Church on Sunday last. The Rev. H. E. Haycock conducted the service. At the close of the sermon Mr. Haycock made a personal reference to the high qualities of Mr. Law's character, and on behalf of the church members extended the sincerest sympathy to Mr. Law's family in their bereavement.

Manchester: Upper Brook-street Free Church.—A series of discourses on "Rational

Religion" are being held in the church this week, with the object of meeting the inquiries of many who are perplexed by the present religious unrest. The subjects include:—"The Case for a Rational Church," the Rev. E. W. Sealy; "Religious Values," the Rev. John S. Burgess; "A Rational View of the Bible," the Rev. H. E. Haycock; and "The Modern Self: A New Thing, a New Hope," the Rev. W. Whitaker. On Sunday, October 13, the series will be brought to a conclusion by three discourses which will be delivered at the morning, afternoon, and evening services respectively, on "Religious Revivals," the Rev. H. E. Haycock; "Discussion in Social Evolution," the Rev. E. W. Sealy; and "Prayer and Worship," the Rev. H. E. Haycock.

Poole: Welcome Meeting and Presentation.

—The Rev. W. B. Matthews entered on his ministry at Hill-street Chapel on Sunday, in succession to the Rev. H. S. Solly; and on Wednesday, after the quarterly meeting of the S.U.A. Executive and a social gathering for tea, a meeting of welcome was held in the chapel. The occasion was also taken to make a presentation to Mr. Solly, who happily is not leaving the district, but will still reside at Parkstone and remain a member of the congregation. After an opening hymn and prayer by the Rev. V. D. Davis, Mr. William Carter, who presided, offered a cordial welcome to Mr. and Mrs. Matthews, and at the same time expressed the pleasure of the congregation that Mr. and Mrs. Solly would still remain among them. The Rev. H. S. Solly joined in the welcome, both as President of the S.U.A., and as a brother minister, who had known Mr. Matthews in early days as a worker in his Sunday school at Bridport, and had been instrumental in introducing him to the ministry. Mr. W. Stephens spoke on behalf of the Sunday School and Band of Hope; and the Rev. J. Ruddle for the ministers of the district. The Rev. A. C. Nickerson, as a brother minister from America, expressed his pleasure at being there and joining in such a welcome. He offered some helpful advice to the congregation, and words of earnest encouragement. He emphasised the glory of their position, even if their numbers were few, as making for character, the finest thing in the world, and, as expressed in the words of the late Dr. Edward Everett Hale: "We listen to the present utterance of the present Holy Spirit." The Rev. W. Agar, of Sidmouth, as Mr. Matthews' nearest neighbour in Devon, spoke warmly of the quality of his work, and recalled memories of that congregation, to which he had come to minister as a young man, some thirty-four years ago. The Rev. E. Lockett, also one of Mr. Solly's young men, who had worked with Mr. Matthews in the Bridport Sunday school, and had there been led to the ministry, added his word of congratulation and God-speed, and after an anthem by the choir Mr. Matthews responded to the welcome. Simply and earnestly he spoke of his purpose in taking up that ministry, with grateful thanks for the kindness he and his wife had already received. It would be his aim, and he asked their help, to make theirs a living church of the living God. After the singing of Gill's stirring hymn, "We come unto our fathers' God," Mrs. Belben, on behalf of the congregation, and as a token of their regard and appreciation of his work in their midst for the past five years, made the presentation to Mr. Solly of a gold ring, bearing his monogram and the dates of his ministry at Poole. Mr. Emerson Carter also spoke, and Mr. Solly, with much feeling, acknowledged the gift. A vote of thanks to all who had contributed to the great success of that evening, moved by Mr. Charles Carter, and seconded by Mr. H. Maguire, another hymn, and the benediction, pronounced by Mr. Matthews, brought the meeting to a close. Among the

ministers present were the Revs. C. C. Coe, A. R. Andreae, and F. Coleman. The Ringwood and Bournemouth congregations were also well represented at the meeting. Mr. Herbert Carter, J.P., a prominent member of the congregation, has been nominated by the Town Council as Mayor of the borough for the ensuing year. Mr. Carter belongs to a family which has played a large part in civic affairs, and he himself has been a member of the Town Council since 1905. He has been specially prominent as a worker in connection with the Adult School movement.

NOTES AND JOTTINGS.

AN ORIGINAL PUBLIC MEMORIAL.

The committee at Godalming responsible for deciding what form a memorial to John George Phillips, the wireless operator of the *Titanic*, shall take, have hit upon a particularly happy idea which will probably ensure his name being remembered more effectually than the ordinary statue or fountain. A cloister is to be erected, surrounding a small garden, with seats sheltered from the wind and rain, the further wall consisting of an arcading through which a view of meadow-land and wooded slopes may be obtained. This idea is one which might be carried out with advantage in other places, for it appeals both to the sense of beauty and utility, and should afford opportunities for the sculptor no less than the architect, if the design is conceived on a large scale and not limited to the commemoration of one person or event only.

DISCARDED PETS FOR THE ZOO.

We feel very sorry for the discarded pets which are offered to the Zoo in such inconvenient numbers. They consist chiefly of the commoner kinds of monkeys, small baboons, cockatoos, various kinds of parrots, and not infrequently young lions, tigers, and bears. These creatures have been indulgently—though not always wisely—treated while they were young, amusing and harmless, but as soon as they become dangerous or in other ways obnoxious, it is found necessary to get rid of them. Frequently they are not in the best condition, or have developed some unpleasant habit, but the chief trouble, we understand, is that they seldom live well. However careful the keepers may be, they have not time to give to each animal the individual attention that it has been accustomed to receive. If it is kept alone it very often mopes and dies; if it is placed with others it is usually bullied and not allowed to have its fair share of food. People do not think of this when they admit a fascinating little tiger cub or "Teddy bear" to the domestic menagerie, and if it were pointed out to them they might probably reply in the words of the ironical person described in Mr. Galsworthy's recent articles "On the Love of Beasts": "I think you underestimate the pleasure they give. We English are so awfully fond of animals." But a little more consideration for the feelings of the animals themselves would be the best evidence of a real affection for them.

NATIONAL FOOD REFORM ASSOCIATION.

Some remarkable evidence of the need

for giving greater attention to the subject of food and cookery is contained in the Fourth Annual Report of the National Food Reform Association, which gives an account of the recent activities of the Association, with special reference to the Guildhall Conference on Diet and Hygiene in Public and Private Schools, and the publication of "Our Children's Health at Home and at School." It also deals with such subjects as the Coal Strike, the Feeding of Nurses, the work of the Parliamentary Committee on Food Reform, the Insurance Act, and the connection between intemperance and diet.

A REMINISCENCE OF DR. EDWARD EVERETT HALE.

Mary Antin, the author of a remarkable contribution to the literature of the Ghetto, which has just been published under the title "The Promised Land," gives a description of Dr. Everett Hale which it is difficult to read unmoved. The young Russian exile, brought up in the United States, who from the first loved the country of her adoption, and counted the days and the years "it takes to make an American," was indebted to Dr. Hale for some of her happiest memories in Boston, and for one of the most inspiring friendships a girl ever had. "That I met Dr. Hale is no wonder," she says. "It was as inevitable as that I should be a year older every twelvemonth. He was a part of Boston as a salt wave is part of the sea. I can hardly say whether he came to me or I came to him. We met, and my adopted country took me closer to her breast." In another place she says, "I enjoyed so many half-hours in the great man's house that I do not know how to convey the sense of my remembered happiness. My friend used to keep me in conversation a few minutes, in the famous study that was fit to have been preserved as a shrine; after which he sent me to roam about the house, and explore his library, and take away what books I pleased. Who would feel cramped in a tenement with such royal privileges as these? Once I brought Dr. Hale a present, a copy of a story of mine that had been printed in a journal; and from his manner of accepting it you might have thought that I was a princess dispensing gifts from a throne. I wish I had asked him, that last time I talked with him, how it was that he who was so modest made those who walked with him so great."

INTERNATIONAL CONCILIATION.

Among the recent pamphlets published by the American Association for International Conciliation is one entitled "The Relation of Social Theory to Public Policy" by Professor Franklin Giddings, of Columbia University. He bases his remarks on "the improbability of man," which involves "adaptation to conditions on which life depends, and ever nicer adjustments of differing interests." In the State, as in the individual mind, "if any interest or coalition of interests is dominant and can act promptly, it rules by absolutist methods. Whether it is benevolent or cruel, it wastes neither time nor resources upon government by discussion. But if interests are innumerable, and so

distributed as to offset one another, and if no great bias or over-weighting anywhere appears, government by discussion inevitably arises. The interests can get together only if they talk. So, too, in international relations. If in coming years these shall be adjusted by reason instead of by force, by arbitration instead of by war, it will be because a true balance of power has been attained. If any one Power or coalition of Powers shall be able to dictate, it will also rule, and the appeal to reason will be vain."

* * *

The policies by means of which an equilibrium of international power can be established, Professor Giddings continues, "must be policies that will tend both to differentiate interests and to dis-integrate coalitions of power that create an overwhelming preponderance of strength. The great superiorities that now preclude effective government by discussion throughout the world are, (1) technical proficiency based on scientific knowledge, and (2) concentrated economic power. If we sincerely wish for peace we must be willing to see a vast equalising of industrial efficiency between the East and the West. We must also welcome every change that tends to bring about a fairer apportionment of natural resources among nations and within them, and a more equal distribution of wealth. If these conditions can be met, there will be a Parliament of Man. If they cannot be met, a nominal government by discussion will be but a tournament of words."

North Midland Presbyterian AND Unitarian Association.

THE ANNUAL MEETING

WILL BE HELD ON

TUESDAY, OCTOBER 15, 1912,

AT THE

OLD MEETING HOUSE, MANSFIELD.

PREACHER:

The Rev. E. G. EVANS, B.A., of Dukinfield.

NOW READY FOR OCTOBER.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

Infant Class Teaching. Dorothy Tarrant, M.A.
A Good Guide (Poem). Elizabeth Wilson.
A Vote of Confidence. George J. Allen.
Heroes of Faith—Dr. Channing. Albert Thornhill, M.A.
The Teaching of Jesus.—I. G. C. Sharpe.
William Carey, Missionary. W. H. Carpenter.
A. M. D. G. W. Lawrence Schroeder, M.A.
English Unitarian Churches (Poem). Robert Pearce, [M.P.]
The Theory and Practice of Sunday School Teaching
—III. A. Stephen Noel.
A New Story of Burnley United. William J. Pigott.
Notes for Teachers.—XXXI.—XLVIII.
Arthur Brooke.
Five Lessons for Infants—
Dorothy Tarrant, M.A.
The Making of a North Country School. J. Lonsdale Cox.
Children's Services. George Jessel, M.A., M.B.
Friends and Foes—A Morality (A Play for Children).
H. W. Hawkes.
By the Way.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

THE PRIESTLEY MEMORIAL FUND.

Appeal for Subscriptions



to the New Statue to be placed at Birstal,
the town of his birth.

Donations to be sent to—

WALTER BAGSHAW, Esq.,
Birkenshaw, Bradford, Yorks.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAW-
RENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE,
F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Pre-
ference Shares of £20 each are issued suitable
for small investors. Payable 5/- monthly and
they receive 4 per cent. interest.

Preference Shares of £10 each now receive
4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free
of income tax.

Investments are withdrawable at any time
on short notice.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

HENRY T. WRIGHT, Manager.

BOOKS

On Literary, Educational, Scientific, Technical, Medical
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA. — "Cran-
stock," 59, Warrior-square. First-class
BOARD and RESIDENCE and FLATS;
most comfortable throughout. Sea View,
excellent cuisine, billiard and smoke room,
sanitary certificate.—Mr. and Mrs. SIDNEY P.
POTTER.

GRANGE-OVER-SANDS, LANCS.—
Miss ALICE E. PASSAVANT receives
Paying Guests at 2, Newlands. Prospectus
on application.

LOW GREEN HOUSE, THORALBY,
AYSGARTH, S.O., YORKS.—Paying
Guests received.—Particulars from Miss SMITH.

LEITCHWORTH (Garden City.) —
House to Let, furnished, during Autumn
or Winter. Two sitting-rooms, kitchen and
servant's room, four bedrooms, dressing-room,
and bathroom. One mile from station.—
Apply Miss LAWRENCE, Cloisters Lodge.

BOARD and RESIDENCE for Lady
(not invalid) in Lady's house at Acton.
Exchange references.—E. C., c/o H. G. Scarll,
494, Uxbridge-road, W.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

SOCIETY FOR THE ABOLITION OF VIVISECTION,

22, Northumberland Avenue, W.C.

THE Society offers to send an efficient
Lecturer free of charge to League Meet-
ings, Debating Societies, &c. Autumn and
winter engagements should be booked at once.

TYPEWRITING.

SERMONS, ARTICLES, and MS.
of every description accurately typed,
1s. per thousand words. Price List on appli-
cation.—Miss KENNEDY, 21, Cheverton-road,
Hornsey-lane, N.

ABSOLUTELY FREE! — 200
novel Patterns of charming Autumn
Blouse material; guaranteed unshrinkable
wool, warm, light, colours fast; fascinating
designs, looks smart for years.—Write to-day,
HUTTON'S, 5, Larne, Ireland.

REMNANTS!—Genuine White Art
Irish Linen, suitable for making hand-
some Teacloths, Traycloths, D'Oyleys. Bundle
of big pieces only 2s. 6d.; postage 4d. Irish
Linen Catalogue FREE.—Write, HUTTON'S,
5, Larne, Ireland.

OLD FALSE TEETH. — We give
highest possible prices for above. Offers
made; if unacceptable, teeth returned.
Dealers in Old Gold or Silver in any form.
Bankers' references; straightforward dealing.
—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published by THE
INQUIRER Publishing Company, Ltd., at the Office,
3, Essex-street, Strand, London, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday
October 12, 1912.

* Regarding Advertisement Rates see inside Front
Cover.

The Inquirer

Library of the
PACIFIC UNITARIAN SCHOOL
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3669.
NEW SERIES, No. 773.]

LONDON, SATURDAY, OCTOBER 19, 1912.

[ONE PENNY.]



WILLIAMS & NORGATE



Send for complete List of Autumn Announcements post free.

IMPORTANT NEW PUBLICATIONS.

Religious Liberty.

By FRANCESCO RUFFINI,
Rector of the University of Turin.
With a Special Supplementary Chapter for the
English Edition, and an Introduction to the English
Reader, by the Rev. J. E. BURY, of Cambridge.
Forming Vol. XXXII. of Theological Translation
Library. Demy 8vo, cloth, 12s. 6d. net. [Ready.]

The Latter Day Saints: A Study of the Mormons in the Light of Economic Conditions.

By RUTH KAUFFMAN and REGINALD
WRIGHT KAUFFMAN.
Medium 8vo, cloth, 10s. 6d. net. [Ready.]

Within :

Thoughts during Convalescence.

By Sir FRANCIS E. YOUNGHUSBAND, D.L.
Square crown 8vo, cloth, 3s. 6d. net. [Ready.]

An Interpretation of Professor Eucken's Philosophy.

By Rev. W. TUDOR JONES, Ph.D. (Jena).
Translator of Professor Eucken's greatest work, "The
Truth of Religion," and for some years a student
under Prof. Eucken.

Crown 8vo, cloth, 5s. net. [Ready shortly.]

Initiation into Philosophy.

By EMILE FAGUET.

Professor at the University of Paris. Translated into
English by Sir HOME GORDON, Bart.
Crown 8vo, cloth, 2s. 6d. net. [Almost ready.]

Character and Life.

A Symposium.

Arranged and Edited by PERCY L. PARKER,
Editor of *Public Opinion*.

The contents are "Evolution and Character," by
Dr. ALFRED RUSSEL WALLACE; "Character and
Study," by JOHN A. HOESON; "Bohemianism and
Character," by HAROLD BEGBIE; "Art and Cha-
racter," by WALTER CRANE; "History and Cha-
racter," by EMIL REICH.
Crown 8vo, cloth, 3s. 6d. net. [Ready shortly.]

WORKS BY DR. RUDOLF EUCKEN

Senior Professor of Philosophy in the University of
Jena and recently awarded a Nobel Prize.

THE TRUTH OF RELIGION.

Translated for the first time into English from the
Second and Revised German Edition by the Rev.
W. TUDOR JONES, Ph.D., for some years a Student
under Professor Eucken.

The Second and Revised Edition of the English
Translation will be published very shortly.
Medium 8vo, cloth, 12s. 6d. net.

THE LIFE OF THE SPIRIT.

An Introduction to Philosophy.

Third Impression.

Crown 8vo, cloth, 4s. 6d. net.

THE CROWN THEOLOGICAL LIBRARY.

"Popular in form, scholarly in substance, moderate in price, these volumes are
indispensable to the man who wishes to know what the best European writers and
thinkers are saying about the problems of religion."

NEW VOLUMES TO BE READY IMMEDIATELY.

Bible Reading in the Early Church.

By ADOLF HARNACK, D.D., Berlin.
Translated by Rev. J. R. WILKINSON, M.A.
Forming Vol. V. of "Harnack's New Testament
Studies," and Vol. XXXVI. of "Crown
Theological Library."
Crown 8vo, cloth, 5s. net.

Protestantism and Progress.

By ERNST TROELTSCH, D.Th.,
D.Phil. (Jena).
Translated by W. MONTGOMERY, B.D.
Forming Vol. XXXVII. of "Crown Theological
Library."
Crown 8vo, cloth, 3s. 6d. net.

IMPORTANT RECENT ADDITIONS.

Pharisaism: its Aims and its Methods.

By Rev. R. TRAVERS HERFORD,
Author of "Christianity in Talmud."
Crown 8vo, cloth, 5s. net.

The Religious Experience of St. Paul.

By PROF. PERCY GARDNER.
Crown 8vo, cloth, 5s. net.

The Scientific Study of the Old Testament.

By Dr. RUDOLF KITTEL.
Crown 8vo, cloth. Illustrated, 5s. net.

The Constitution and Law of the Church in the First Two Centuries.

By ADOLF HARNACK, D.D.
Crown 8vo, cloth, 5s. net.

Fundamental Truths of the Christian Religion.

By R. SEEBERG, Professor of Systematic
Theology in Berlin.
Crown 8vo, 4s. 6d. net.

The Historical Evidence for the Resurrection of Jesus Christ.

By KIRSOPP LAKE, M.A. (Oxon).
Crown 8vo, 4s. 6d. net.

Naturalism and Religion.

By RUDOLF OTTO, Professor of Theology
in the University of Göttingen.
Crown 8vo, 5s. net.

The Communion of the Christian with God.

By PROF. WILHELM HERRMANN.
Cloth, 4s. 6d. net.

NEW TESTAMENT STUDIES.

By ADOLF HARNACK, D.D., Berlin. Translated by Rev. J. R. WILKINSON, M.A.
Crown 8vo, cloth, 5s. net, per volume.

Vol. I. LUKE THE PHYSICIAN.

Vol. II. THE SAYINGS OF JESUS.

Vol. III. THE ACTS OF THE
APOSTLES.

Vol. IV. THE DATE OF THE ACTS AND
OF THE SYNOPTIC GOSPELS.

Vol. V. in active preparation.

WORKS BY THE EDITOR OF "THE HIBBERT JOURNAL."

Mad Shepherds: and other Human Studies.

By L. P. JACKS, M.A., Dean of Manchester College,
Oxford. With a Frontispiece Drawing by LESLIE
BROOKE. Crown 8vo, cloth, 4s. 6d. net.

Among the Idolmakers.

Crown 8vo, cloth, 5s. net.

The Alchemy of Thought

Medium 8vo, cloth, 10s. 6d. net.

LONDON: 14, HENRIETTA STREET, COVENT GARDEN, W.C.

Cambridge University Press

The Gospels as Historical Documents.

By VINCENT HENRY STANTON, D.D. To be completed in four parts. Demy 8vo. Part I. The Early Use of the Gospels, 7s 6d net; Part II. The Synoptic Gospels, 10s net. Now ready.

The Odes of Solomon.

Edited, with Introduction and Notes, by J. H. BERNARD, D.D., Bishop of Ossory, Ferns, and Leighlin. Paper covers. Demy 8vo. 6s net. Texts and Studies, Vol. VIII, No. 3.

Light on the Gospel from an Ancient Poet.

By EDWIN A. ABBOTT, Honorary Fellow of St. John's College, Cambridge. Demy 8vo. 12s 6d net. Ready October 22.

Ecclesiasticus.

In the Revised Version. With Introduction and Notes by W. O. E. OESTERLEY, D.D. Fcap. 8vo. 6s net. Cambridge Bible for Schools and Colleges.

Twelve Cambridge Sermons.

By JOHN E. B. MAYOR. Edited, with a Memoir, by H. F. STEWART, B.D. With Portrait. Crown 8vo. 5s net.

Sociological Study of the Bible.

By LOUIS WALLIS, formerly Instructor in Economics and Sociology in the Ohio State University. 8vo. 6s net. (University of Chicago Press)

Constructive Bible Studies.

A system of graded text-books for religious education in Sunday Schools, Bible Classes, Day Schools, and in the home. Full particulars on application. (University of Chicago Press)

Brasses.

By J. S. M. WARD, B.A., F.R.Hist.S. Royal 16mo. Cloth 1s net; lambskin 2s 6d net. (Deals with monumental brasses). Cambridge Manuals Series.

The Philosophical Works of Descartes.

Rendered into English by ELIZABETH S. HALDANE, LL.D., and G. R. T. ROSS, M.A., D.Phil. In two volumes. Demy 8vo. 10s 6d net each.

Beaumont and Fletcher: Complete Plays.

Edited by ARNOLD GLOVER, M.A., and A. R. WALLER, M.A. In ten volumes. Crown 8vo. Price £2 net. Separate volumes, 4s 6d net each. Cambridge English Classics Series.

Sir Philip Sidney: Complete Works.

Edited by ALBERT FEUILLERAT, Professor of English Literature in the University of Rennes. In three volumes. Volume I. *The Countess of Pembroke's Arcadia*, is now ready. Crown 8vo. 4s 6d net. Cambridge English Classics Series.

An Anthology of the Poetry of the Age of Shakespeare.

Chosen and arranged by W. T. YOUNG, M.A. Crown 8vo. 2s 6d net. The Cambridge Anthologies Series.

Life in Shakespeare's England.

A Book of Elizabethan Prose. Compiled by J. DOVER WILSON, M.A. With seven illustrations. Crown 8vo. 3s 6d net. The Cambridge Anthologies Series.

Lyrical Forms in English.

Edited, with an Introduction and Notes, by NORMAN HEPPLE, B.Litt. Crown 8vo. 3s net.

The Literature of the Victorian Era.

By HUGH WALKER, LL.D. Crown 8vo. 10s net.

Cambridge University Press

Fetter Lane, London

DENTS' Autumn List.

ASPECTS OF ALGERIA:

Historical—Pictorial—Colonial.

By ROY DEVEREUX. With Illustrations. Square demy 8vo, 10s. 6d. net.

The LAST LEGITIMATE KING OF FRANCE.

By PHOEBE ALLEN. With Illustrations. Medium 8vo, 12s. 6d. net.

THE HISTORY OF RUSSIA.

Vol. II. By Professor VALERIE KLUCHEVSKY, Professor of History at Moscow University. Translated by C. J. HOGARTH. 3 Volumes. Demy 8vo, 7s. 6d. net each volume.

JOSEPH CONRAD'S "TWIXT LAND AND SEA."

Crown 8vo, 6s.

"A haunting power of imagery, an almost physical sense of effort in wresting its secrets out of human nature, and a wonderful command of the English language."—*Morning Post*.

By the Author of "The House of Prayer." FLORENCE CONVERSE'S NEW NOVEL, 'THE CHILDREN OF LIGHT.'

Crown 8vo, 6s.

PERCEVAL GIBBON'S "THE ADVENTURE OF MISS GREGORY."

Crown 8vo, 6s.

"I never want to read a more finished . . . deliciously exciting set of adventures."—*Punch*.

Channels of English Literature

Edited by OLIPHANT SMEATON, M.A.

Crown 8vo, 5s, net each volume.

A series designed to trace the genesis and evolution of the various departments of English literature and English thought.

ENGLISH PHILOSOPHERS AND SCHOOLS OF PHILOSOPHY.

By Professor JAMES SETH, M.A.

ENGLISH EPIC AND HEROIC POETRY.

By Professor W. MACNEILE DIXON, M.A.

**40 New Volumes just added to Everyman's Library
Completing 640 Volumes.**

1s. net cloth.

2s. net leather.

Send for Full Descriptive Catalogue and Annotated List.

J. M. DENT & SONS, Ltd., 72, Aldine House, London, W.C.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK 691
VERSES: The Peacemaker 692
THE TASK OF RECONSTRUCTION 693
LIFE, RELIGION AND AFFAIRS:—
Hymns and their Writers.—VI. 694
The Lord's Prayer in Long and Short
Metre 695
CORRESPONDENCE:—
Foreign Policy and Christian Ethics 696
Anglo-German Amenities 696

SUPPLEMENT:—
"The Inquirer," 1842—1912. 698
The Rationality of Spiritual Trust 698
Citizenship and the Churches 701
The Liberal Movement in the Church of
England 704
The Liberal Movement in the Evangelical
Free Churches 706
Anglo-German Relations 708
BOOKS AND REVIEWS:—
A Study of Hypnotism 713

The Cambridge Bible for Schools and
Colleges: Ecclesiasticus 713
Publications Received 713
FOR THE CHILDREN:—
Sir Isaac Newton (1642-1727).—II. 714
MEETINGS AND GENERAL NEWS:—
South African Notes 715
North Midland Presbyterian and Uni-
tarian Association 716
NEWS OF THE CHURCHES 717
NOTES AND JOTTINGS 718

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE situation in the Balkans has grown steadily worse during the past week, and there has been severe fighting between the Montenegrins and the Turks. Though at the moment of writing no declaration of war has been made, the Greek ambassador has been withdrawn from Constantinople, and the Ministers of Servia and Bulgaria have been handed their passports. The war seems likely to be barren of practical results except as applying a spur to the supineness of the Great Powers, for it is assumed that whatever the result may be they will dictate the terms of settlement. In these circumstances they cannot escape from a heavy burden of responsibility for their distracted counsels and moral inertness. As the *Manchester Guardian* points out, if the Powers were in a position at this moment to present both to Turkey and to the Balkan Allies a well-thought-out scheme and to say, "Whatever you do, that is the settlement which we are determined to enforce," there would be no war.

THE letter which Sir John Brunner has addressed to the Liberal Associations of the country is something much more than an ordinary manifesto in the warfare of party politics. It is a reasoned appeal to the conscience of the nation. He speaks with grave emphasis of the dangerous entanglements into which we have allowed ourselves to drift and the nervousness which has marked the rapid increase in our naval expenditure. He attributes much of the mischief to diplomacy by secret treaties and dubious understandings, and to "the coldness and pessimism of our own Foreign Office" which have been "a persistent obstacle to that Anglo-German

entente which the people on both sides of the North Sea clearly desire."

IN the course of his letter Sir John Brunner makes one practical proposal, which will have the enthusiastic support of all friends of international peace. We give it in his own words:—

"We ask that the British Government shall frankly adopt the policy of exempting from capture all peaceful shipping and all peaceful property on sea in time of war. This is the American proposal, which was supported at the last Hague Conference by Germany and a majority of the Powers. If this policy is adopted, the main reason—the reason which has been accepted and endorsed by the German people—for the expansion of the German Fleet will be removed, and the one great danger to our food supply in time of war will disappear."

THE large and enthusiastic meetings of the Congregational Union, which have been held in Manchester this week, have been remarkable chiefly for the incisive address by Dr. Adeney on the Church in its relation to the Kingdom of Heaven. It was aglow with social passion and quite openly apprehensive that the churches in blind loyalty to their traditional habits, may drift into a condition of impotent alienation from the deepest stirrings of the human spirit.

"It is not to be denied," he said, "that some of the best educated and most gifted and earnest young men and women of our day are deserting the churches, not in pursuit of lower interests, but because they are dissatisfied with the teaching and life they have met with among them, and are aiming as they honestly believe, at something better. If I could I would proclaim a truce to our theological controversies. For what shall we gain by developing the metaphysics of the new theology, or what shall we save by buttressing

the orthodoxy of the old, if, after the old age has passed away, the new age is found to care for none of these things?"

PUBLIC criticism of the Mental Deficiency Bill has been concentrated quite naturally upon its compulsory provisions, and there are many people, keenly aware of the need of far-reaching reform, who still hesitate to embark upon legislation which introduces the principle of social control in such a drastic form. In a letter to the *Manchester Guardian* on Wednesday Miss Dendy pleads very earnestly that it is necessary "to compel parents either to take care of their feeble-minded children or to allow them to be taken care of." While, however, she believes that without these powers of compulsion the Bill will be practically useless, she is anxious to secure every possible safeguard against unjust or undesirable infringements of personal liberty.

IN view of the crusade which is being carried on in the name of science the last sentences of Miss Dendy's letter are very important. "We are hearing," she writes, "a very great deal about the advantage to the race that will ensue from the segregation of the unfit. It is a point that I myself have often made and which must be considered as most important. But I am quite sure that it is not the first consideration with those who are actually working for the feeble-minded and who, like myself, know hundreds of them intimately; to us the first consideration must always be the safety and purity and happiness of our charges. No conditions, we feel, must be accepted, no regulations made that are not in the first instance concerned with the well-being of the feeble-minded themselves. Especially it will have to be clearly understood that no step must be taken that is irretrievable. Segregation, with frequent reconsideration of all cases, will meet every possible need—and this and no more is asked for." To this

appeal to the noblest humanitarian feeling we have only a word to add by way of comment. It is much easier to secure this thoughtfulness and consideration in the magnificent private enterprise in which Miss Dendy is engaged, than in a highly organised Government system. Here at any rate is a point where legislators need to be on their guard and administrators must never relax their vigilance.

* * *

A CONFERENCE promoted by the Joint Committee of the Independent Labour Party and the Fabian Society was held in London last week in order to inaugurate a campaign against poverty. The keynote of the speeches was, "If preventable, why not prevent it?" "We are here," Mr. Sidney Webb declared, "to say that destitution is a disease of Society; that it is unnecessary; and that it is within the capacity of the Government next session of Parliament to put an end to the destitution." Some wise people will probably shake their heads over the last sentence and object that it shows little of the temperate caution of the Fabian spirit. Be that as it may, and whatever the schemes of legislation which we may favour as wise and prudent, we have to find some remedy for a desolating social disease. The uprising of men and women against the enslavement of debasing poverty in the midst of unexampled luxury is the most momentous movement of our time. It has in it all the driving force of a crusade. It is a movement which religion can do a great deal to guide and control and inspire. But the one thing it must not and dare not do is to ignore it.

* * *

THE Church of England and the whole country is poorer by the death of Dr. Kitchin, the Dean of Durham. A man of robust character and keen intelligence, he preserved his unconventionality of conviction and utterance at a time when the backwash of the Oxford Movement was tending to produce a deadening uniformity of clerical type. With all the instincts and tastes of the scholar, which are usually associated with a quiet conservatism of thought and habit, he never slackened in his democratic faith, his alertness to questions of conscience in the political field, and his deep interest in movements for the uplifting and education of the people. The non-collegiate students at Oxford and movements for working-class education, like the Workers' Educational Association, have special reason to remember him with gratitude.

* * *

SIR CHARLES BEHRENS presided over an important public meeting held at Bowdon on October 11, when the Rev. John H. Harris, organising secretary of the Anti-

Slavery and Aborigines Protection Society, spoke upon his recent journeys in Central Africa, and dealt with the efforts the Society is making to secure the emancipation of the slaves in the Portuguese colonies, and reforms in the Putumayo. Mr. Harris said the advertised boast of the former director of the Peruvian Amazon Company, and now liquidator, Julio Caesar Arana, was that so soon as public opinion had died down in England the Putumayo Indians would be set to work again. Everyone would realise what that threat would mean, and his Committee had determined to do all in their power to prevent such a threat being carried into execution. A thorough examination of the legal position disclosed the possibility that it was within the competence of the British Courts to remove Julio Arana, and put in his place a reputable British subject with an order to wind up compulsorily the Peruvian Amazon Company. Mr. Harris was able to inform the meeting that proceedings with this object had been commenced.

* * *

WE cannot allow this commemorative number to appear without some reference to the Rev. Charles Hargrove, who has just put off his armour and accepted the privileges of old age. In early life he passed from the strictest sect of the evangelicals, through the discipline of the Dominican order and the spacious traditions of the Church of Rome, to the Unitarian theology, which he has expounded and clothed with religious power during a ministry of 36 years at Mill Hill Chapel, Leeds. We desire to join very heartily in the tributes which he has received from his own congregation and many another sphere of public activity. For many years he has been associated very closely with the business management of this paper, and as an occasional contributor he has adorned our pages with his ripe scholarship and the wide intellectual interests which befit a quondam disciple of St. Thomas Aquinas.

* * *

THE general reader seldom pauses to consider the amount of labour and skill of a high order which is employed in the production of a daily or weekly journal. THE INQUIRER has always been singularly fortunate in its relations with its printers, and never more so than at the present time. In issuing this commemorative number the Editor is anxious to express his sense of cordial gratitude to the staff in the printing office, with whom it is his privilege to work week by week. He is deeply indebted to them for their unfailing courtesy, their high standard of accuracy and good workmanship, and their constant interest in the welfare of the paper.

THE PEACEMAKER.

O THOU who veil'st thine anguished face
Before this havoc of red war,
Bereft of Peace that flies so far,
And leaves wild terror in her place;

Too well we knew thy foolish heart
Would pay the price of love and hope,
Passing beyond their natural scope
'Ere man played out his savage part.

And ev'n as He of Galilee
Suffered and died, because too soon
To alien hearts he brought the boon
Of heavenly love—thou, too, shalt see

Once more the soul of good out-thrust,
And patience spurned by hurrying feet;
And taste the sadness of defeat,
Remembering that thou art but dust.

Whereat she raised her eyes, and said:
Though all around me lie the slain,
And every breath is drawn with pain,
My spirit is not with the dead.

Nor is death all though these should die;
But man must reap what man has sown,
Until his spirit, older grown,
Shall put the wasteful weapons by,

And seek the home of lovely Peace,
Who waits beyond our clamorous days
To guide his steps in holier ways,
When all the lust of self shall cease.

I bow my head, my voice is dumb—
I see my path through blinding tears;
But who am I to shrink from fears,
Or languish till my Lord shall come?

Mine must it be to keep my speech
Gentle and true, and still to bless,
Pouring the balm of tenderness
On bruised souls: perchance to teach,

To breathe pure thoughts upon the air,
To pour my life for others' good
(The foes of my own heart withstood),
And succour love amid despair.

At least I must rebuild the walls
Of truth these maddened hordes destroy,
And catch the distant gleam of joy
Ev'n when the darkest shadow falls;

Stirring in hearts that fear to dream
The ecstasy of forgotten spring,
The flutter of a young bird's wing,
And sunlight trembling on the stream.

Or lift the veil from root and clod,
Leaf and fair blossom, blade and ear,
The miracles of the perfect year,
And show the secret thoughts of God.

O then it will not be in vain
That I have given my soul to Peace,
Though still the battle does not cease,
And all the earth is sick with pain.

I will arise as from the dust,
And smile, though rivers run with blood,
As one who dreams that God is good,
As one who knows that He is just.

LAURA ACKROYD.

THE TASK OF RECONSTRUCTION.

FOR seventy years THE INQUIRER has devoted its best thought and labour to the promotion of a broader and more tolerant Christianity. Called into existence to serve the needs and reflect the activities of a group of religious societies, which in spite of theological ostracism cherished a lofty dream of inwardness and comprehension, it has always sought to combine with its more domestic concerns a generous sympathy with all sincere movements of the religious spirit, a steadfast loyalty to freedom of thought, and an ardent hope that along the lines of liberty and love men may find at last the vital fellowship and the interior unity of purpose and affection, which are denied to schemes of external uniformity. We may perhaps claim without undue boastfulness that its distinctiveness is to be found chiefly in this direction, in the cheerful serenity of temper with which it has approached all religious problems and its confidence that the victories of truth are always the victories of God. The controversies aroused by the attack of science, history, and criticism on the entrenchments of traditional dogma have been reflected in its pages. It has been the arena of eager controversy about things which are very precious to men's souls. Being human, it cannot plead that it has escaped the snares of anger or prejudice which pervert just judgment. But through it all it has never yielded to intellectual panic.

It is often maintained that openness of mind and catholicity of sympathy are a source of weakness in religion. May not a fellow-feeling for your enemy, it is asked, and a desire to understand him cause your arm to drop nerveless by your side? Military metaphors are responsible for many of the fatal errors of the Church. It is no small part of discipleship to listen patiently to the teaching of the Spirit undistracted by the clamour of contending factions. The rather coarse and showy virtues of the dogmatist are less admired than formerly. Religious problems have escaped from the theological enclosure into the broad fields of human thinking. There is a growing conviction that there are no infallible answers in religion in which all the truth is on one side. Slowly men are making the triumphant discovery that it is not explanations codified in systems of doctrine which are the essential bond of union among the followers of Christ, but the Spirit of power and of love and of a sound mind. So far as we have played some small part in this spiritual revolution and helped to blunt the edge of the carnal weapons of controversy we are quite unrepentant. In these matters we know in Whom we have believed, and we are not to be moved from our allegiance. But there is another question, or rather a

whole series of questions, of very serious import, to which it is not so easy to find an answer. What these questions are we must try to indicate in a few words. Taken collectively they bring us face to face with the searching sense of disappointment and the deep vital need, which we have in mind when we speak of the task of reconstruction.

A great deal of the energy of the liberal movement in the past has been concentrated upon the critical study of traditional doctrine. Simply as an intellectual pursuit it has been so absorbing, and, owing to the nature of the ground to be explored, it has been so strictly departmental in its activities that comparatively little attention has been paid to its relation to the religion of ordinary men. There have been a few minds of comprehensive grasp or prophetic vision, like Schleiermacher or Martineau, for whom the deeper spiritual meanings were always matters of supreme concern. But the liberal movement as a whole has tended to produce scholars rather than thinkers, and to rely more upon rational argument than the spirit of prophecy. The quiet self-confidence of rationalism, not unmixed with intellectual disdain, has been one of its characteristic products, and in the seclusion of its academic groves it has dreamed of the time when all sensible men would be argued out of antiquated beliefs and exploded superstitions. But the expected has not happened. It is true that the effect of this vast amount of labour has been appreciable in several directions, but it has had little transforming and enlarging influence upon the religion of the common people. Two very different reasons may be alleged for this failure and the sense of disappointment which it is creating. On the one hand, we may accuse men of blindness and prejudice, and redouble our efforts to argue them into a new theology. But for that there is little heart left, for the suspicion is gaining ground steadily that the other reason is the real one, namely, that the mistake has been on the side of the rationalists with their preference for incisive argument and theological attack to the direct witness of the Spirit.

As we have pointed out already, the work of theological criticism has been for the most part narrowly departmental. It has assumed a severely technical and professional tone, and it has shown far greater capacity in the examination of traditional forms of belief than in the synthetic presentation of Christian experience in its relation to modern knowledge. There is accordingly no reason for surprise that it has been more successful in removing debris than in building new homes of love and prayer. It does not follow, however, that this work was not necessary because it has failed to accom-

plish all that its pioneers intended, or that when it stands in the perspective of history it will not be seen as a keen and masterful contribution to the uplifting of the human spirit. We believe that these high claims can be made for it quite justly, and that it would be an act of faithlessness and folly, worthy only of a sentimental obscurantism, to try to belittle its importance. But at the present moment we must face the growing sense of disillusionment in the spiritual field. The idea that we can force men by cogent logic into faith, or that the mere juxtaposition of different opinions will convince them of the truth, is slipping away from us. The whole liberal movement in religion is on its trial, and the test that is being applied to it is not that of intellectual competence but of spiritual efficiency. At the same time we are confronted by an element of strong and fierce reaction which does not scruple to use appeals to religious emotion to discredit rational thought.

And we are here as on a darkling plain
Swept with confused alarms of struggle
and fight,

Where ignorant armies clash by night.

In these circumstances the man of faith will pray for a deep simplicity of purpose and give himself strongly to the tasks of reconstruction.

In the article by Canon Lilley which appears in our present issue, he insists that we can only be rescued from our present dispersiveness and confusion when a great religious leader arises "capable of indicating successfully the permanent religious values of the Christian tradition in terms of the new habit of mind." It may be argued that reconstruction, especially if it is to have any wide popular appeal, must wait for his appearing. So far as we place our confidence in the analogies of history this is certainly true. And yet it does not follow that we cannot do much to hasten his advent by a clear acknowledgment of past errors, and still more by an earnest cultivation of right habits of spiritual emphasis. Here we can only indicate very briefly the nature of this reform from within, which has become a crying need if we are to conquer the numbing fear that the long labour of thought may end in religious sterility.

(1) Hitherto the liberal movement has owed what influence it possessed chiefly to the efforts of lonely students and thinkers. Its intense individualism has been a source both of strength and of weakness to it. It has pursued its tasks in contented detachment from the common mind, and has paid scant attention either to the working of religion in the heart of humanity or to the soil of racial memories and inherited loyalties, of common experiences and daily habits, in which religious faith finds some of its chief sustenance. The result has been a tendency

to regard Christianity from the point of view of a few select individuals, cultivated, thoughtful, and seldom exposed either to coarse temptations or transports of emotion. The college garden as seen from a study window is a part of the real world, but it is an extraordinarily insignificant part of it, and a theology suited to the tranquil people who take tea upon its lawns may have little meaning for the men and women who die in garrets and the sinners who drift down into the hell of despair. This isolating individualism, we had almost said this peculiar type of class-consciousness, must go. There must be a large, a generous welcome for the whole vast range of spiritual fact and need as it exists in the great world outside. Rationalism has tended hitherto to construct a system of religion on the basis of the thoughts and feelings which it considers appropriate to reasonable human beings in the abstract. It can only recover its sanity and its usefulness, and we are anxious that it should do both, by a deep plunge into the living waters of a communal experience.

(2) The attack upon what we conceive to be theological error will occupy only a small place in any movement which is deeply concerned with religion. For a similar reason a theology, however reasonable and well-articulated it may be in its various parts, will have a very limited appeal if it is based chiefly upon critical conflict or dissent. Unless it springs out of the heart of a living faith men will scent in it an essay in scholasticism rather than an interpretation of experience. The technicalities of the theologian and the professional jargon of the philosopher are compassing their own defeat. At least they have a waning significance in the religious sphere, and they are often practised by men who are certainly not conspicuous for breadth of sympathy or clearness of spiritual insight. It seems probable that theology will have to escape from its professional enclosures and exchange the seminary for the world, before it will gain courage to lop off its dead or decaying parts, to regard many of its cherished tasks in their intrinsic insignificance, and to recover the simple directness of speech which is natural to men, when they are conscious that they are at close grips with the deepest experiences of the soul. In their devotion to purely intellectual pursuits our theological schools have almost ceased to practise the habit of right emphasis. Which of them can say that it carries on its work with the same sense of actuality and essential relationship to the primary needs of life which is to be found in most of our medical schools? We plead for this right emphasis and the liberation of theology from the bondage of scholasticism as an important contribution to the task of reconstruction.

(3) In the third place, the liberal movement has preferred hitherto to cultivate sedentary habits, and it has failed almost entirely to arrest popular attention by daring experiments or heroic adventures. The caution of a safe middle-class view of religion seems to run in its blood. It has been a stranger too long to the great happenings of the Spirit. In the article to which we have referred already Canon Lilley speaks of the revolutionary forces in English society which are calling out for the guidance and steady control of the religious spirit, and he asks rather sadly, "Will the Church, with the intensest willingness and eagerness on the part of her ministers, be allowed to penetrate contemporary life as a whole?" What he fears is a paralysing opposition on the part of "all those who either openly resist or secretly dread the unknown forces which the contemporary instinct for reform threatens to release." To these grave and emphatic words we will only add a confession of our profound conviction that any attempt to erect barriers of social theory or economic creed in the way of the onward march of the Spirit of Christ, or to undertake the tasks of reconstruction on the tacit understanding that we may ignore the mighty ethic of the Gospel whenever it touches our own pocket or position, can only result in strangling the liberties of the spirit and enslaving the religion of redemption far more effectually than any of the dogmas of the past.

In what we have said in this article, which is to be taken as merely a first sketch on a theme of almost infinite magnitude, we desire to make it perfectly clear that we have no sympathy with the foolish and fatuous attacks upon reason which have become fashionable in some quarters and are supposed by our modern sentimentalists to be a sign of returning faith. Those who believe that the world was made by the Word or Reason of God, and that in Him it subsists, will also believe that when they think, as well as when they love, they are partakers of the divine nature. Among all the branches of human knowledge theology is still queen, but men will only acknowledge her sovereignty when she stoops to serve and confesses that the works of God in nature and in grace are greater than she. Theology explains; the Gospel kindles and inspires; and theology without the Gospel is dead.

LIFE, RELIGION & AFFAIRS.

HYMNS AND THEIR WRITERS.

VI.

"City of God, how broad and far."

SAMUEL JOHNSON.

THE friendship of Samuel Johnson and Samuel Longfellow is a beautiful thing to remember. Longfellow was the elder of the two by three years, and had graduated at Harvard, and had two years' experience in teaching, before they met in the autumn of 1842 as students for the ministry in the Harvard Divinity School. There they

were drawn together in close brotherly affection, and in the intimacy of common interests and common work, which remained unbroken for forty years; and it was only death that brought the separation. The younger of the two was the first to be called away, and to Longfellow remained the sorrowful task of writing the memoir of his friend for the volume of his "Lectures, Essays, and Sermons," published by Houghton, Mifflin & Co., Boston, 1883.

Samuel Johnson was born October 10, 1822, at Salem, "the mother city of Massachusetts," on the coast some fifteen miles to the north-east of Boston. He was the son of a physician, and his father's house at Salem remained his home for all but the last five years of his life. His one settled ministry, from 1853 (the year in which Longfellow went to Brooklyn) until 1870 (with an interval of the year they spent together in Europe), was with the Free Church he established at Lynn; but even then he continued to live at home. Lynn was a busy industrial town about five miles away, between Salem and Boston, on Nahant Bay, and he simply went over for the Sunday service, and during the week to visit his people. Like his friend Longfellow, he was never married. Up to the close of his ministry, Johnson's publications had been confined to separate sermons, and pamphlets, and contributions to papers and reviews, except for the hymn-books the two friends brought out together, the "Book of Hymns," 1846, and "Hymns of the Spirit," 1864; but afterwards he concentrated on a work to which he had long been devoted, and brought out two volumes of his "Oriental Religions and their Relation to Universal Religion," the first on "India" in 1873, the second on "China" in 1877. A third volume on "Persia" appeared after his death. In 1876, on his father's death, Johnson left Salem, and with a younger sister moved to the old family homestead, a farm near Andover, inland on the Merrimac, and not far from the Whittier homestead at Haverhill. There he died, February 19, 1882, ten years before his friend, and not quite sixty years of age.

Johnson went as an undergraduate to Harvard in 1838, the year of Emerson's Divinity School Address, and he and his friend entered the Divinity School in the year of Channing's death, a few months after the appearance of Theodore Parker's "Discourse of Matters Pertaining to Religion." They had both gone up as young men trained in the older school of Unitarian piety, but the quickening impulse of the Transcendental Movement took hold upon them during their student years, and they were found among those who were ardently with Parker in the early controversies and troubles which arose over his outspoken heresies. They both preached for him at West Roxbury during their last year at College, after he had begun to preach in Boston, but was still responsible for his old pulpit, and threw themselves with increasing resoluteness upon the side of progress and the wider outlook in religion. Their "Book of Hymns," the fruit of those last months at College, included Parker's "O Thou great Friend to all the sons,

of men," and was adopted by his Boston congregation. Parker liked the book, Longfellow says, because "it recognised more than was usual in the Unitarian hymn-books the idea that there is a Holy Spirit and that God is really present with and in the soul of man." Johnson, as his friend records, was a transcendentalist by nature and a born idealist. Instinctively he sought spiritual truths by direct vision, and found his deep convictions of God, duty, and immortality as the immediate inward experience of his own life. Three of his own hymns are in that early book, including "Father, in Thy mysterious presence kneeling"; and a fourth, "God of the earnest heart," which he wrote in 1846 for their graduation exercises, is in the later supplement. For that occasion his class-mate O. B. Frothingham also wrote his well-known hymn, "Thou Lord of hosts, whose guiding hand." During the years of his ministry Johnson lectured a good deal on the Anti-Slavery, Temperance, and Women's Rights platforms, and for the Free Religious Association. In May, 1859, John Brown, the Abolitionist, was in Lynn, and gave an address in the hall where Johnson's congregation met. The substance of his later books on Oriental Religions he gave as lectures both at Lynn and at Brooklyn. It was Lloyd Garrison who said of Johnson: "In his presence ignoble thoughts were impossible, and conversation held a fitting level. To be with him was to increase one's self-respect and resolution. Great things seemed easily possible under the stimulating influence of his abounding faith and spiritual insight."

In the early summer of 1860 the two friends sailed together for Europe, and at Nice spent a rainy November arranging the material for their "Hymns of the Spirit," published four years later. During the winter they were at Florence, and in the Boboli Gardens gathered ivy to plant on the newly-made grave of Theodore Parker. It was at Nice that Johnson wrote what is perhaps his finest hymn:

City of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freemen are
Of every age and clime.

One holy Church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King Omnipotent.

It is the hymn of a brave reformer, strong and clear in its vision of the true ideal, with a broad outlook upon human history. The form of the verse answers to the quality of the thought. The lines are strong and satisfying throughout, and give noble utterance to the faith that lifts men up in exultation amid the conflicts of the world. Here the prophet's and the psalmist's vision of the "City of our God" takes on a new form. "Beautiful in elevation, the joy of the whole earth" it still is, "the city of righteousness, the faithful city"; but now the King has his faithful men in many lands.

How purely hath thy speech come down
From man's primeval youth!
How grandly hath thine empire grown
Of freedom, love, and truth!

They are one people, these free men of the City, one in aspiration, one in fearless and devoted purpose. Every true man understands his brother's speech and sees the light of the same consecration and enthusiasm in his eyes. The vision gathers up into one great host all who from the earliest time and in many lands have dared to stand for freedom and truth, and have known the power of love. For God they all have striven, even though they knew it not; strong in His strength, who is eternal Righteousness; and now in the vision of faith they are seen to be all together within the walls of the mystic City of God.

Let the man who stands alone, and has to suffer for the truth, take courage. Here is the great company of witnesses; he belongs to them. Their strength will nerve his will, their rejoicing song of victory refresh his heart. It may be a distant vision that comes to him in the field of his sore conflict, but the watchfires are there, gleaming from afar. Comrades are watching with him through the night, and the lonely sentinel on outpost duty is glad and unafraid.

How gleam thy watchfires through the night

With never-fainting ray!

How rise thy towers, serene and bright,
To meet the dawning day!

In vain the surge's angry shock,

In vain the drifting sands;

Unharmed upon the Eternal Rock
The Eternal City stands.

One image follows quickly on the other, but each is clear and beautiful. After the night watch the dawn, and the city "beautiful in elevation," clearly seen in all its noble strength; and then finally amid the tumult of the world, and the insecurity of those who have not set their feet upon the true foundation, the city of those who trust in God and His truth, immovable, because it is founded upon the rock. "The eternal God is thy dwelling place, and underneath are the Everlasting Arms."

V. D. D.

THE LORD'S PRAYER IN LONG AND SHORT METRE.

AMONG the curiosities of American literature we must place the translation of the Psalms made by Dr. Cotton Mather, but issued without his name. The title reads: "Psalterium Americanum: the Book of Psalms in a Translation Exactly Conformed Unto the Original; But all in Blank Verse, Fitted unto the Tunes Commonly used in our churches. Which Pure Offering is accompanied with Illustrations, digging for Hidden Treasures in it. And Rules to employ it upon the glorious and various Intentions of it. Whereto are added some other portions of the Sacred Scriptures to Enrich the Cantional: Boston in N.E. 1718. Printed by S. Kneeland for B. Eliot, S. Gerrish,

D. Henchman, and G. Edwards, and sold at their shops."

Mather translated direct from the Hebrew, and each psalm is printed as prose, without being broken up into lines. Notwithstanding this appearance the version is, as the title-page declares it to be, in blank verse. The author declares that many of his predecessors put in poor matter of their own "merely for the sake of preserving the clink of the rhyme which after all is of small consequence unto a generous poem, and of none at all unto the melody of singing." He has hit upon an ingenious device by which to accommodate the varying tastes of those who liked short metre best, and also of those who preferred long metre. This may be shown by the example of the Lord's Prayer, which is printed so that it can be sung to any short metre, but by the addition of parenthetical words printed in black letter can also be sung to any long metre tune.

Our Father who art in the Heav'n's

(O let) thy name be sanctify'd;
thy Kingdom, oh, may it arrive;
Thy will, may it be (fully) done—
Done here upon the earth below, as
it is done in Heav'n (Above). This
day bestow thou upon us, what is
(to be) our Daily Bread. And us
our debts forgive, as we, our Debtors
(freely) do forgive. And to tempta-
tion lead us not, but us from (the
worst) evil save. Because the King-
dom, it is thine. The Power too,
'tis thine (Alone). And thine the
glory still will be, For evermore.
Amen. (Amen.)

"The Director of the Psalmody need only to say: 'Sing with the Black Letter, or sing without the Black Letter,' and the tune will be sufficiently directed."

Notwithstanding their economical adaptability to the long and the short of congregational music, these palms and spiritual songs of Cotton Mather did not attain a world-wide popularity.

To show fairly the quality of Cotton Mather's version, let us set out its longest form as it would appear in any modern hymn-book into which it found its way:

Our Father Who art in the heav'n's
O let thy name be sanctified;
Thy Kingdom, oh, may it arrive;
Thy will may that be fully done.

Done here upon the earth below,
As it is done in heav'n above.
This day bestow Thou upon us
What is to be our daily bread.

And us our debts forgive as we
Our debtors freely do forgive.
And to temptation lead us not
But us from the worst evil save.

Because the Kingdom it is Thine,
The power too it is Thine alone,
And Thine the glory still will be
For evermore. Amen, Amen.

If the metrical versions of the Lord's Prayer now existing in the English language are ever collected, that of Cotton Mather will not be found to be the worst.

W. E. A. AXON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the sender.

FOREIGN POLICY AND CHRISTIAN ETHICS.

SIR,—Which of us does not know the words of the prayers for our nation in the "Ten Services"?

Thou hast gathered our people into a great nation, and sent them to sow beside all waters, and multiply sure dwellings on the earth. Deepen the root of our life in everlasting righteousness; and let not the crown of our pride be as a fading flower. Make us equal to our high trusts; reverent in the use of freedom, just in the exercise of power, generous in the protection of weakness.

And again:

Thou hast planted us as a people, in quiet resting places, and stretched out our branches over the sea, and laid upon us a mighty trust. Never through vain conceit may we be blind to the unchanging conditions of thy blessing. The world and its fullness are thine; our portion thereof may we hold, not in wanton self-will, but reverently, as of thee; making it the stronghold of right, the refuge of the oppressed, and the moderator of lawless ambition.

Which of us who breathe such prayers and cherish such aspirations can contemplate with any kind of equanimity our recent and present foreign policy? We have had treaty rights by the assertion of which we might, at any time have broken up the hideous system by which the late King Leopold plundered and tortured to death his and our fellow creatures literally by the million, but the oppressed found no refuge in our power. We allow ourselves at this moment (see the current number of the *Anti-Slavery Reporter*) to be bound by a treaty with Portugal which under easily imaginable circumstances might mean our armed defence of slavery. Where then is our justice in the exercise of power? It is under a company formed with the protection and prestige of English law that the nameless horrors of Putumayo have been, and perhaps are being, perpetrated. Where is our generosity in the protection of weakness?

"But these matters are not so simple as you seem to think" we are told. Perhaps not. Perhaps also they would be simpler if we were more single-hearted, and really cared more. Can we not at least make our rulers and administrators feel that it is their business, second in importance to none, to make the power of England felt as a refuge to the oppressed, and a protector of the weak? Can we not make them feel that complications and difficulties are to be met and disentangled, not welcomed as excuses for inaction?

But in these cases it is in the main inaction, not action, which we have to lament. The cry of the wretched goes

up and there is none to hear it. Is this the limit of our faithlessness? We have, and we can have, no confidence that it is so. We are in league with Russia, and in spite of official assurances we can have no confidence that we are not arranging with her for the practical partition of Persia, and affixing an indelible stain on the name of England. We know that we have passively condoned our partners' acts of hideous barbarism and have actively supported her in crushing the most hopeful promise of renovated life in her victim, and the official announcement of her withdrawal of foreign troops as one of the objects to be secured by the late conference at Balmoral is closely followed by the news that the Russian forces in Persia are immediately to be strengthened!

We have but just heard a shamefaced-apology made in Parliament for joining in an attempt to hamper and perhaps mutilate and enslave China at the dictate of her foes and rivals, taking advantage of her weakness at the very moment when her venerable civilisation is endeavouring to throw off the incubus that has oppressed it for centuries.

We are bewildered to find the allies of our better aspirations just where we should last expect them—amongst the professional soldiers, who denounce our subservience to Russia in Persia, and the professional financiers, who have made our attempted action in China appear as ridiculous and feeble as it is sinister. Our diplomats seem to lag as far behind intelligent force and enlightened commercial self-interest as they do behind the more generous impulses of a democracy still sound at heart.

And in the midst of the horrors that impend over Macedonia and the Balkans, what confidence can we have that England is on the watch for an opportunity of atoning for the ghastly blunder of the supersession of the treaty of San Stefano by the treaty of Berlin, which has subjected Macedonia to confusion and outrage for a whole generation?

And all this time we have been helping steadily to divide Europe into two great hostile camps, and to identify ourselves with one of them independently of the rights or wrongs of any quarrel that may arise between them, till men are further and further driven towards a fierce and gloomy fatalism in which destruction seems to loom up as the final goal of all construction, and even the doubtful "conquest of the air" is contemplated almost exclusively in its bearings upon conflict, jealousy, and murderous animosity.

Does all this represent the heart and intelligence of England? *Absit!* Demos sits in the carriage and pays the bills, but the men who wear his livery and sit on the box and drive, neither ask for nor obey his orders, and will never tell him where he is being driven till he has got there. "Never show a thing to a fool till it is finished" is evidently the diplomatic motto; and Demos—the well-meaning, but preoccupied and perhaps indolent Demos—is the fool.

Joining Persian and German friendly committees and Congo and anti-slavery societies, signing petitions, attending meetings, writing to harried and jaded Members of Parliament, is weary work. If that is all we can do, we must do it. But our

goal must be something beyond that. It must be to send a purifying blast of indignation and inspiration through the purlieus of officialism and diplomacy, and let our servants know that they grossly and foully misrepresent us when they play the diplomatic game in which truth and honour, justice and mercy, are mere phrases and labels, and the fates of nations are but pawns. If they will not drive where we want to go we must risk the blunders and complications that may arise, and, making a clean sweep of "diplomacies," must see what common sense, high principle, and openness of aim can do at the Foreign Office. Is it not time that Auguste Comte's motto, *Vivre au grand jour*—live in the daylight—were applied there too?—Yours, &c.,

PHILIP H. WICKSTEED.

Childrey, near Wantage,
October 13, 1912.

ANGLO-GERMAN AMENITIES

SIR,—In connection with the article on Anglo-German Relations, which appears elsewhere in this issue, Professor Sieper is doing all he can to induce his own pupils as well as students from other Universities to visit the British Islands and spend some time there. As one of the best means of getting to understand English life and ways is to live in an English home, Professor Sieper would be glad to know the names and addresses of cultivated people who could conveniently receive German students, male and female, as paying guests in their homes for periods of several months. The students will gladly pay the normal charge paid for accommodation such as they wish, and in the intervals of mastering our language would willingly impart a knowledge of their own to such as may desire to acquire it. May I suggest that you receive at your office the names and addresses of such as could accommodate paying guests. If you consent, it would probably facilitate matters, if those who write would at the same time state their charges, whether they prefer ladies or gentlemen, and other details. The names could then be handed over to Professor Sieper. Hoping that you will see your way to help in this small, practical contribution to the growth of a better understanding between two nations whom some people seem to be endeavouring to embroil in conflict.—Yours, &c.,

R. P. FARLEY.

Bigwood-road, Golder's Green, N.W.,
October 16, 1912.

[We shall be glad to receive names and information as our correspondent suggests, and to forward them to the right quarter.—ED. of INQ.]

WE have received the second number of *La Riforma Italiana*, the monthly magazine which has been started under the auspices of Signor Conti to represent the association of "Liberi Credenti." One of its objects is to stimulate a desire for good reading as a method of mental liberation. The present issue gives prominence to a survey of Italian public libraries, with a view to their improvement and their greater usefulness in the cause of popular education.

1842

SUPPLEMENT.

1912

At all Booksellers and Bookstalls.

Smith, Elder & Co.'s New 1s. Net Series.

- | | |
|--|----------------------------|
| 1. Deeds that Won the Empire. | Dr. W. H. Fitchett. |
| 2. The Cruise of the "Cachalot." | Frank T. Bullen. |
| 3. Fights for the Flag. | Dr. W. H. Fitchett. |
| 4. The Log of a Sea Waif. | Frank T. Bullen. |
| 5. The Gamekeeper at Home. | Richard Jefferies. |
| 6. A Londoner's Log Book. | Rt. Hon. G. W. E. Russell. |
| 7. The Sowers. | H. S. Merriman. |
| 8. Jess. | H. Rider Haggard. |
| 9. Vice Versâ. | F. Anstey. |
| 10. Woodland, Moor, and Stream. | J. A. Owen. |
| 11. The Tale of the Great Mutiny. | Dr. W. H. Fitchett. |
| 12. Sixty Years in the Wilderness. | Sir Henry W. Lucy. |
| 13. A Vision of India. | Sidney Low. |
| 14. The Defence of Plevna. | Capt. F. W. von Herbert. |
| 15. The Memoirs of Sherlock Holmes. | A. Conan Doyle. |
| 16. Nelson and His Captains | Dr. W. H. Fitchett. |
| 17. With Edged Tools. | Henry Seton Merriman. |
| 18. The Adventures of Sherlock Holmes. | A. Conan Doyle. |

ARTHUR C. BENSON'S WORKS.

Large post 8vo. 7s. 6d. net each.

- The Child of the Dawn.
Leaves of the Tree: Studies in Biography.
Ruskin: A Study in Personality.
Paul the Minstrel, and Other Stories.
The Silent Isle. 3rd EDITION.
At Large. 2nd IMPRESSION.
The Altar Fire. 3rd IMPRESSION.
Beside Still Waters. 4th IMPRESSION.
From a College Window. 16th IMPRESSION.
The Upton Letters. 14th IMPRESSION. With a Preface.

Large post 8vo. 6s. net each.

3rd EDITION. With a New Preface.

- The Gate of Death: A Diary.
Thy Rod and Thy Staff. [Just Published.

New "3s. 6d. Net" Edition.

- The Upton Letters.
From a College Window.
The Altar Fire.

** OTHER VOLUMES TO FOLLOW.

London: SMITH, ELDER & CO., 15, Waterloo Place, S.W.

MR. FIFIELD'S FIRST LIST.

By
**GREVILLE
MACDONALD,
M.D.**

5s. net.
Postage 4d.

**TRYSTIE'S QUEST; or, Kit King of
the Pidgwidgeons.** A Fairy Tale. With Cover
Design, Title Page and Thirty-one Illustrations by
Arthur Hughes.

Dr. MacDonald's new fairy tale is in the same vein as
his amusing and successful story last year, *The Magic
Crook*, and parents and friends may be quite satisfied
they are getting the right book to engross and stimulate
the children when they order TRYSTIE'S QUEST.

Now ready.

By
**PETER
ROSEGGER.**

2s. net.
Postage 3d.

**THE FOREST FARM. Autobiographical
Tales of the Austrian Tyrol.** With Apprecia-
tion by M. E. King and Biographical Introduction
by Dr. Julius Peterson. Large cr. 8vo, cloth, with
Portrait.

These stories of the fast disappearing peasant farmer's
life in Styria are among the most beautiful and indi-
vidual pictures produced to-day, and they have all the
charm of novelty to English readers.

Now ready.

By
M. A. TAYLOR.
1s. 6d. net.
Postage 2d.

DELFINA OF THE DOLPHINS.

Delfina is a charming girl born in Rome, and this is the
story of her life there as child, girl, and woman artist.
It is an intimate picture of Rome as seen by the people
rather than by the tourist.

Now ready.

By
ETHEL GATE.
1s. 6d. net.
Postage 2d.

**THE BROOM FAIRIES, and other
Stories.**

Mr. Fifield has very much pleasure in introducing this
new young writer to the book-loving public. He believes
that she has a most unusual and delightful touch, and
that children will be fascinated by the stories.

Now ready.

By
**DR. LIONEL
TAYLER.**
3s. 6d. net.

THE NATURE OF WOMAN.

A Biological and Sociological Study.

This fresh and intensely interesting work on a subject
of increasing importance will now be published on
November 1st. Orders can be placed at once.

LONDON: A. C. FIFIELD, 13, CLIFFORD'S INN, E.C.

WORKS BY WILLIAM JAMES

Late Professor of Philosophy at Harvard University.

ESSAYS IN RADICAL EMPIRICISM.

8vo, 4s. 6d. net. [Just Published.

CONTENTS:—Does 'Consciousness' Exist?—A World of Pure Experience—
The Thing and Its Relations—How Two Minds Can Know One Thing—
The Place of Affectional Facts in a World of Pure Experience—The Experi-
ence of Activity—The Essence of Humanism—La Notion de Conscience—
Is Radical Empiricism Solipsistic?—Mr. Pitkin's Refutation of Radical Em-
piricism—Humanism and Truth Once—Absolutism and Empiricism.

**THE VARIETIES OF RE-
LIGIOUS EXPERIENCE.**

8vo, 12s. net.

**MEMORIES AND
STUDIES.** A Selection of Essays
and Addresses. 8vo, 6s. 6d. net.

**A PLURALISTIC UNI-
VERSE.** 8vo, 5s. 6d. net.

**SOME PROBLEMS OF
PHILOSOPHY.**

8vo, 4s. 6d. net.

**TALKS TO TEACHERS
ON PSYCHOLOGY, and
TO STUDENTS ON
SOME OF LIFE'S
IDEALS.** Crown 8vo, 4s. 6d. net.

**PRAGMATISM: A New Name
for Some Old Ways of Thinking.** 8vo,
4s. 6d. net.

THE WILL TO BELIEVE,
and other Essays. Crown 8vo, 7s. 6d. net.

**THE MEANING OF
TRUTH: A Sequel to 'Pragma-
tism.'** 8vo, 4s. 6d. net.

WILLIAM JAMES.

By EMILE BOUTROUX, Membre de l'Institut.

Authorised Translation by ARCHIBALD AND BARBARA HENDERSON.

8vo, 3s. 6d. net.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.
NEW YORK, BOMBAY, and CALCUTTA.

"THE INQUIRER."

1842—1912.

THE INQUIRER was founded in 1842, and its first number bore the legend "Truth, Freedom, Charity," as the watchwords of its career. Its original staff included, in addition to the editor and sub-editor, a dramatic critic and a writer on the money-market, a sign of the variety of interest which its promoters thought suitable for the religious press. During the seventy years of its existence THE INQUIRER has remained faithful to this largeness of aim, and it has played a considerable part in the widening of the meaning of religion so as to include the hallowing and uplifting of life in all its aspects. It has always sought to promote an attitude of cordial co-operation between the finest human culture and the interests of a tolerant and spiritual Christianity.

At one time news and criticism of a distinctly political character appeared regularly in the columns of THE INQUIRER. But the enormous development of the daily press, combined with the acute cross-divisions in political opinion have led it to forego the doubtful advantage of party allegiance and to claim the support of men and women of all parties, who believe in the application of a high-minded Christian morality to public affairs, the promotion of international peace, and the raising of the mass of the population to higher levels of happiness and well-being. In fulfilment of this purpose it devotes increasing attention to the spiritual significance of the social movement, and the promotion of the various forms of social service in which modern Christianity finds its most characteristic expression.

THE INQUIRER has always been supported by Unitarians, and it has never flinched in its advocacy of the rights and liberties of religious minorities. The best thought and the noblest activities of the Unitarian movement for the past seventy years are reflected in its columns. But it has never been narrowly denominational either in feeling or outlook. Supported by men nurtured in great traditions of tolerance and freedom, it has sought to promote the cause of mutual co-operation and understanding among the various sections of the Christian Church, and to lay more stress on the things which unite than on those which divide. This attitude of wide religious sympathy has won for it recognition in many quarters, and writers of eminence have been glad to contribute to its columns quite irrespective of denominational allegiance. At the present time it supplies an interesting object-lesson in the possibility of cordial co-operation of this kind.

It may seem invidious to make any selection among the names of those whose

labours have given to THE INQUIRER the position of influence which it occupies to-day as a Journal of Liberal Religion, Literature, and Social Progress. But mention may be made of JOHN LALOR, RICHARD HOLT HUTTON, WALTER BAGEHOT, THOMAS SADLER, and Sir J. R. ROBINSON among the great names of the past. A special word of gratitude is also due to the services of three of its former editors, the Rev. T. L. MARSHALL, 1856-88, still living in honoured old age; the Rev. W. G. TARRANT, 1888-1897, and the Rev. V. D. DAVIS, 1898-1909. With such a record it may surely plead that it has filled a worthy place in the annals of English journalism, and if length of years bring wisdom that it has still a noble mission to fulfil.

THE RATIONALITY OF SPIRITUAL TRUST.

BY PROFESSOR G. DAWES HICKS.

THIRTY years or so ago the prospect immediately in front of the liberal movement in religion appeared to be a bright and promising one. As against what may be called the conservative attitude, its adherents were conscious of having been victorious all along the line. The work of clearing the ground of a number of antiquated doctrines had been proceeding with vigour and determination. Bodies of experts, thoroughly equipped for the task, had all at once undertaken that work. Scholars, who had spent their lives in tracing the genesis and growth of the Christian and other religions of the world, scientists, who had been winning truth after truth in the laboratory and in the fields of empirical research, were then ready and willing to combine with their occupation as specialists the rôle of the popular writer and lecturer. Nothing, for example, could well be more admirable, either in the way of scientific exposition or in the way of literary persuasiveness, than the non-technical essays and addresses of Huxley and Tyndall, to which so many inquiring minds in those days owed their initiation into the principles of the nineteenth century *Aufklärung*. With a force and lucidity rarely equalled, these authors swept the curve of discussion through the really significant questions that were in dispute, and left no excuse for misunderstanding or confusion. The untenability, from the point of view of natural science, of the Biblical accounts of the origin of the universe, of the creation and fall of man, and the like, was demonstrated with logical cogency. The whole conception of the miraculous, on the basis of which the orthodoxy of the time reposed, seemed futile in face of the overwhelming evidence that was being exhibited of the reign of law in nature, now a commonplace in physical science. It looked, therefore, safe to predict that another generation would witness the downfall of established dogma, and that the little band of religious folk who had been prepared in advance for the advent of the new knowledge

might count upon an early entry into their Canaan. Probably the wiser heads of those days knew better; I doubt, however, whether any of them anticipated the particular trend of events which we have lived to see.

For there is no disguising the fact that the splendid stand made at the time of which I am speaking against traditional creeds and dogmas did not succeed in producing anything like the result which might reasonably have been expected from it. The orthodox communities could not, it is true, proceed upon their way as if nothing had happened. They have been compelled to adapt their theology, in a measure, to the altered conditions. They lend no countenance now to a reconciliation of the early chapters of the Book of Genesis with modern geology, such as was attempted even by Mr. Gladstone, and Bishop Wilberforce's mode of disposing of Darwinism has long since ceased to find imitators. But, on the other hand, the Church of Rome has recently been drawing to its fold a much larger number of converts than previously, Neo-Catholicism has been tightening its hold upon the Established Church of England, a vague mystical Christology has been in course of development among the evangelical Nonconformists, and new sects have been springing up in abundance, each with some special dogma to guard and cherish. And meanwhile the liberal religious movement has been making but comparatively little headway, if, indeed, in certain respects it has not actually lost ground.

How are these things to be accounted for? Doubtless a variety of circumstances would call for mention in any attempt to answer the question fully. I lay stress now upon two circumstances only, which, however, unless I am greatly mistaken, are mainly responsible for what has happened.

In the first place, we need to bear in mind the character of the standpoint from which most of the negative criticism was done. It was that of a rationalism which, if I may so express it, was not thorough-going, a rationalism that had not learnt to confide in its own wings. Underlying its destructive work, much of it eminently necessary and needful, there was a consciousness of impotence when it came to doing anything further. A sceptical distrust in the very principle it was wielding to such effect as an instrument of attack lay at the root of its procedure and doomed it to sterility. Human reason, which it had shown to be capable of tremendous exploits when it was a matter of pulling down the erections of the world's childhood, it treated as a mere babe in the matter of evincing its own constructive power. Though competent enough so long as it continued under the leading strings of sense-perception, human thought was judged to be too hopelessly immature to venture into regions of super-sensuous realities. And not only too immature. A radical defect of a constitutional kind incapacitated it from the start, and there was, therefore, no likelihood of its ever reaching the stage of adult independence. The relatively simple function of tracing back to their farthest antecedents the facts and events of the material world it could discharge fairly well. But set it the task

of rendering to some extent intelligible the plan or meaning which these countless groups of sequent occurrences exemplify, and its utter inaptitude at once became manifest. The part of wisdom lay in candidly recognising the limits of rational inquiry, and in relinquishing the dark mysterious realm of the Unknowable to form a sort of playground for the emotions and the imagination to disport themselves at will. So far as the interests of liberal religion were concerned, it amounted, therefore, to this—that what this particular phase of scientific criticism had accomplished for it with the one hand, it nullified with the other.

In the second place, the supporters of the liberal movement in religion were themselves too little aware of the real drift of the sceptical tendency to which I have been alluding. They did not clearly apprehend the nature of the obstruction that had been flung up to block their progress along the road they had hitherto been traversing. Some few of their leading thinkers were certainly alive to the danger of the situation, and by one great mind at least the agnostic challenge was fearlessly accepted and magnificently met. Had Dr. Martineau's larger works seen the light earlier the outcome might have been very different. But, as a rule, the liberal theologians of those days did not deem it a duty of theirs to devote attention to the basal principles of knowledge and morality. With their time largely occupied in developing their objections to the doctrines of the Trinity, the Incarnation, the Atonement and the like, they were diverted from the more vital and fundamental issues which had been raised by the men of science. One thing, however, is certain. Thoughtful minds amongst the laity were interested in these issues much more deeply than in the controversies of the theologians, and, to a far wider extent than was at all suspected at the time, doubts had spread as to the possibility of having a religion based on the normal intelligence of man and apart from a supernatural revelation. Such doubts were not to be allayed by an appeal, only too frequent, to an extra-rational authority, variously described as faith, or intuition, or immediate experience. It was a rational vindication of the religious consciousness that was needed; and when at length that vindication came, in the shape of the great volumes of Martineau and Caird, it came, for the object I am here indicating, too late. The current of thought had turned.

The current of thought had turned, but not appreciably in the direction of scientific agnosticism. The truth is, there is nothing in humanity so ineradicable as its religiousness; and religious experiences, native to the human soul, simply refuse to be argued out of existence. That being so, one can, I think, readily understand how it happened that the agnostic attitude led to a reverting of many to the folds of orthodoxy. To throw discredit upon the powers of reason is for rationalism always a suicidal act, and it proved to be so in this instance. "If you elect to abide by reason, you must put up with its shortcomings, and not expect from it a testimony it cannot give," had been the burden of the agnostic message.

"Very well, then," has been the reply in numerous cases, "we take your word for it; we acknowledge, with you, the impotence of the unaided reason in the presence of matters about which we, as men, are most in need of guidance. If reason can supply us with no satisfactory theory of life, how can you blame us for accepting what we require from other hands? Why should we suppose your critical methods of testing the contents of what purports to be a miraculous revelation are so infallible when in other respects the methods at your disposal are so lamentably defective?" In short, the net result of the agnostic argument was to strengthen rather than to weaken the position of orthodoxy, and to yield it an effective means of repelling the criticism to which it had been subjected. A defence of philosophic doubt may be undertaken in order to save theological dogma from the danger to it that might result had it to encounter philosophic knowledge.

The agnosticism of the last generation reappears again, in a different guise, in the "anti-intellectualism" of the present time, and it is not impossible that, in regard to it, liberal theologians may repeat the mistake of allowing the comparatively trivial matters of sectarian propaganda to obscure the important and fundamental question that is now being forced upon us. Most educated people are familiar with the fashionable antithesis between intellect or reason on the one hand, and instinct or intuition on the other, but perhaps not many will be prepared to recognise its kinship with the old contrast, drawn, for example, in the famous Belfast Address of 1874, between "objective knowledge" and "the region of poetry and emotion." That the two theories are closely related is, however, easily discerned. Intellect evinces, it is true, according to M. Bergson's conception of it, an even more radical defect than the scientists to whom I have been referring would have granted. For they were willing to trust to its guidance in interpreting the facts of the natural world; they disputed only its sufficiency for the interpretation of aught beyond, whilst M. Bergson finds it almost equally disqualified for the one purpose as for the other. Nature, so the great French writer insists, is everywhere an inward process of change and becoming; its central and fundamental characteristic is fluidity, life, creativeness. But intellect, fashioned by evolution for the exigencies of human practice, must needs work with stable elements and invariable conditions, and so singles out from the flowing stream of reality those factors which, taken in abstraction, have the aspect of identity or sameness. After the manner of the camera, which in the hands of enterprising journalists is becoming so tantalising an apparatus for rendering permanent what one would wish to be transient, the intellect takes a number of snapshot views at the passing procession of concrete individuals, makes these the contents of its picture, and then, entrenching itself in a network of concepts obtained in this artificial way, is for ever vainly attempting to entangle and retain in its stationary web the moving reality that is meanwhile hastening on. Hence emerges the violent opposition which

THE MEANING OF CHRISTIANITY

BY THE

REV. FREDERICK A. M. SPENCER.

Demy 8vo, cloth, 7s. 6d. net.

(Inland Postage 4d.)

The patristic theology has become antiquated through the subsequent experience of mankind and the extension of science. This book is an attempt to give the principles of a Christian theology more in accord with the thought and practical idealism of the present age. This theology springs out of two fundamental ideas—namely, evolution, and the higher life, called "the spiritual," which is attained in the course of evolution. The main doctrines of Christianity are proved and developed by means of this central thought—humanity evolving through many thousands of generations, and in the course of its evolution acquiring a new kind of life, the spiritual or Divine, which is destined to transform human nature into a condition of immortality.

CONTENTS.

Chap. I. The Spiritual; II. GOD; III. CHRIST; IV. THE HOLY SPIRIT; V. Sin; VI. The Atonement; VII. The Doctrine of Grace; VIII. The Institutions of Christianity; IX. The End of the World; X. The Resurrection; XI. The Judgment; XII. The Kingdom of God.

T. FISHER UNWIN.

MAIN CURRENTS OF MODERN THOUGHT

A Study of the Spiritual and Intellectual Movements of the Present Day.

By RUDOLPH EUCKEN.

12s. 6d. net. (Inland Postage 5d.)

There are two main reasons why this book ranks as one of Professor Eucken's most important works. In the first place it is an illuminating study of the great movements which are now shaping the future of the human race, and in the second place it forms an admirable introduction to Rudolph Eucken's own Religious Idealism.

THE GOSPEL OF FREEDOM

BY THE

Rev. H. D. A. MAJOR, M.A.,
Vice-Principal of the Clergy College, Ripon.

Crown 8vo, 2s. 6d. net.

(Inland Postage 4d.)

"One of the easiest and safest ways of following the course of religious thought is to read all the writings of the Rev. Henry D. A. Major, M.A. For Mr. Major is in touch with all the great movements, and he writes with clearness."—*The Expository Times*.

"It is impossible to think of anyone who could read it carefully, and with an effort at sympathy, who would not find any amount to set him thinking, and any amount to feel thankful for."—*Manchester Guardian*.

At all Booksellers.

T. FISHER UNWIN,
1, Adelphi Terrace, London.

M. Bergson and his followers would constitute between intelligence and life. Life is more than intelligence, and knowledge of life comes not by way of intellectual apprehension. The intellect killeth; intuition alone giveth life. By the intellect the world is mechanised and deadened; by intuition it is quickened and vivified. And intuition or instinct, which in its unconscious phase is sympathetic action, becomes in its conscious phase sympathetic insight, a mode of divining sympathy, which requires to be sharply distinguished from intelligence, round which, as a luminous nucleus, it forms, even when amplified and purified, "only a vague nebulosity."

Two obvious considerations suggest themselves at once. In the first place, if the character of reason or intellect be such as is here depicted, if it is constantly falsifying the reality it represents, leading us to suppose that what is moving and living is inert and lifeless, then surely it is a peculiarly unpractical instrument to serve the ends of practical utility, and the *clan de vie* must be perpetrating upon us a strange and inexplicable trick in evolving it as our means of actively carrying on the business of existence. And in the second place, if the truth of life is revealed to intuition, whilst the intellect is characterised by a natural inability to comprehend the truth of life, it is, to say the least, a curious circumstance that, as a matter of fact, all we really know of life and evolution has been discovered by the latter, in spite of its natural inability, and that the former, in spite of its capacity, has contributed to such knowledge not the smallest iota. The intellect, it is alleged, breaks up what is really continuous into fragments apparently discontinuous. Yet all the same it would have to be admitted that the continuity of the oak with the acorn, or of the mammalia with the lower species of organic beings, are facts which have been hidden from the wisdom of intuition and revealed to the blundering faculty of conceptual thinking!

I am concerned now, however, with Bergson's speculation in so far only as it brings before us a view of the nature of thought or reason which is becoming increasingly prevalent, and which calls certainly for earnest consideration on the part of those who have been wont to base their religious trust on rational grounds. Reason, it is urged, and from various quarters, moves and must necessarily move within a sphere of abstractions. It operates, and can only operate with concepts or notions, and a concept or notion is formed by a process of analysis by which some limited feature or characteristic is artificially severed from the concrete whole to which it belongs, and is then considered for itself alone. We thus lose touch with the rich and varied reality which always has countless aspects, and we content ourselves by singling out some salient feature of that reality. Reason, moreover, cannot correct itself and atone for its own deficiency; it is condemned to roam among shades, and to expend its strength in barren inferences and logical demonstrations. Particularly, it is argued, with respect to religious conviction, does the dissecting process of reason become disastrous, for it murders religious ex-

perience in the very act of dissection. Religious conviction is founded in immediate intuition or feeling; and the recesses of feeling, the darker, inarticulate strata of consciousness, are the only places in the world where we catch real fact in the making and are in contract with such absolute realities as we actually know. Compared with this world of vivid individualised feelings, the world of general notions or concepts which reason contemplates is without substance or life. Whilst no logical demonstration ever engendered serious belief in God's existence, the personal assurance that comes from the affective side of our nature may be overwhelming.

The voice is, as I say, largely the voice of the old agnosticism over again, and the error it conveys may be brought to the surface in the following manner. In the first place, it does not follow because reason operates with abstract or general notions, that it is thereby disqualified for the apprehension of concrete living realities. Without general notions, no knowledge, in the ordinary sense of the term, would be possible at all; refuse to use abstract notions, and you must remain, as Aristotle put it long ago, for ever dumb. But knowledge, though itself composed of general notions, may none the less be knowledge of particular individual facts. Just as the word "blue" may mean blue, although the word itself is not blue, so a notion or concept although itself abstract may mean something that is extremely concrete. In the second place, reason is by no manner of means the mere power of forming and using abstract ideas; it is no less essential to recognise the unification and synthesis involved in the process of thinking or reasoning than to recognise the analysis which is perhaps its more obvious external feature. Reason is not only the power of distinguishing and discriminating; it is the power likewise of seeing widely and steadily and connectedly. Even in ordinary speech we call a person unreasonable whose point of view is narrow, who is only conscious of one thing at a time, and who is consequently the prey of his own caprice, whilst we describe a person as reasonable whose outlook is comprehensive, who is capable of looking at more than one side of a question, and of grasping a number of details as parts of one whole. Thus it is that every great scientific generalisation carries with a more accurate and definite individualising of the particulars in which it finds exemplification. If, for example, Newton abstracted from the particular event of a falling apple the universal law of gravitation, the falling apple must instantly have become transformed for him into a much more pronounced and distinctive individual than it had ever been before. By discerning in it an identity with all other moving bodies, he was at the same time determining with greater insight and precision its specific nature and significance. Abstraction is undoubtedly one feature, and a most important feature, of the activity of thought, but its importance consists largely in this, that it renders possible modes of intuition, forms of immediate experience, that would be absolutely unattainable without it. An intuition which at a lower level is vague, confused, and

inarticulate, becomes at the higher level clear, distinct, and articulate; an experience once blind and meaningless reveals at length its purport and significance.

There is, then, no real antithesis between intuitive insight and rational insight, between thought and life. Intellect may, of course, degenerate into a cold and merely logical process of ratiocination, that seeks to pass all things in heaven and earth through the sieve of its narrow formulæ of elimination or excision, but it is as absurd to allow this abortion to usurp the name of reason as it would be to take the emaciated body of a helpless cripple to be typical of the human organism. The best expression of life is found in reason when it is actualised in the wide, deep insight that sees life steadily and sees it whole, a culmination which it alone can reach. The rational life presupposes the natural life, and could not exist without it, but the latter does not continue to exist in all its original crudeness side by side with the former. The natural self lives on, with all its feelings, appetites and passions not in mere outward mechanical combination with the higher self, but transformed into the organ of its spiritual life.

Only in the rational life of man, conceived in the sense I have been trying to explain, do we find the trusts and aspirations of religious experience making their appearance and exerting their influence. The rational human consciousness cannot be broken up into separate and independent departments; there is within it no feeling that is not rationalised feeling, nor is there on the other hand any thought that is not suffused with feeling and with willing. But it is intelligence or thought or reason that runs through, characterises, and gives organic relation to all the other aspects of the mental life of man. For the rational mind so constituted, capable, as it then is, of taking a broad, far-seeing, synthetic view of the universe, the fundamental distinction is possible between existing fact and value or worth, and the disparity is recognised between the present actualities of things and the values which may be realised in or through them. This means that in the midst of our life's changes there comes breaking through the changeless—the eternal—in the form of the consciousness of that which is intrinsically worthy. That which is supernatural in the legitimate sense of the term then stands forth to view, and bears along with it an authority which cannot be derived merely from that which is as natural fact. When in intellectual apprehension the inquiring mind subjects its ideas to the stringent norm or standard of truth, and tries to understand what is really significant in the rhythm of events, when it surrenders itself without reserve or stipulation to what is borne in upon it as right or good, when it enjoys with unselfish enjoyment a thing of beauty—in each and all these cases that which ought to be is recognised by the rational consciousness as having no less claim and title to be called real than the stones of the hills or the waves of the sea. And in the long run spiritual trusts rest upon the supreme assurance of rational insight that, in this the universe of being, the reality of values is no whit less

certain than the reality of natural facts, and that it can only be so because the ground of such reality is a mind that is divine.

CITIZENSHIP AND THE CHURCHES.

BY THE REV. L. P. JACKS.

THERE is a verse of Henry Vaughan's which seems to me to strike the keynote of my subject, and though it is only the first line that I need for my illustration, you must allow me to quote the verse entire.

O holy Hope ! and high Humility,
High as the heavens above !
These are your walks, and you have
shown them me,
To kindle my cold love.

"Holy hope and high humility." These two qualities, taken in combination, are the essential outfit of the perfect citizen. I do not deny that other qualities are required. I would allow the importance of intellect and knowledge, I would agree to all that might be said about the necessity of political science, and I would not quarrel with a certain measure of the combative spirit in fighting for his own and others' rights. If you added the various recognised political virtues, such as public spirit, patriotism, or humanitarianism in its widest sense, I should still be with you. But unless all these qualities and acquirements were held together, encircled and permeated by holy hope and high humility, I should not admit that the ideal citizen was before me.

In listening to the political utterances of various parties I seldom recognise the ideal citizen as I have described him. I perceive a person who possesses many of the qualities I have named; he is able; he is instructed; he has public spirit; he has the courage of the fighter. But I am looking for a man who bears a closer resemblance to King Arthur's knights than he does. He seems to me to lack one and sometimes both of the qualities which I believe essential to the perfect citizen. He lacks that combination of holy hope and high humility which belonged to Sir Galahad.

In vain do we look for this combination in the newspapers, or the movements, the currents, the propaganda of the political life of the time. Perhaps one ought not to look for it there. A man deeply imbued with holy hope and high humility would not make a good leader-writer according to the standards of modern journalism. He might not even make a good speaker according to the standard of modern audiences. The combination is certainly to be met with; but not often in high places, nor in public places. It is met with oftenest among obscure individuals. There are plenty of such, and they are at all times the foundation of the State.

It is the combination of these two qualities that seems to me lacking in the social movements of our time. Looking, however, at the two in separation there is one of them

of which no one could say that it fails to appear. Hope, even holy hope, is present everywhere. The modern citizen is full of hope, fuller indeed, than the citizen of any previous age. There never was a time when men's expectations were higher, nor when the things expected were so good. If instead of "hope" I speak of "social aspiration" you will understand what I mean. The whole civilised world, especially Great Britain and the United States, is aflame with social aspirations of one kind or another. In America I think the flame burns even brighter than it does here; but here it burns very bright. Who of us is not a reformer, and a confident reformer at that? Who of us but believes, and believes ardently, in better days soon to be.

But what about "high humility"? Perhaps you may be disposed to think that such a quality is not needed in this connection. Given social aspiration, enough of it, and of the right kind, and we have all we need to mend the world of its most pressing ills. This, however, I cannot accept. I shall try to persuade you that hope, even holy hope, is ineffective in social affairs unless conjoined with high humility. But before giving my reasons for this belief I ask you to notice the plain fact, that high humility, which Burke called "proud submission" and "dignified obedience," is not present among modern citizens to anything like the same degree that social aspiration is present.

Let me give you an example. A friend has recently sent me a copy of the *New York Evening Mail*, containing a full report of the speeches made in Chicago at the recent launching of Mr. Roosevelt's campaign. These speeches are all aglow with social aspiration. I think it fair to say that never since democracy was born has such a sweeping tide of reforms been offered to a great people all at once. Everything is to be reformed from top to bottom. Nor is there the slightest doubt, to my own mind at least, that the authors of all this mean intensely and mean well. To look on even from a distance is inspiring; to participate in such endeavours must be more inspiring still. Everything that you can wish for in the way of social aspiration is there. But "high humility" is lacking—just as it is on similar occasions at home. Perhaps you will say again that high humility is not to be expected in such things. But I do not think you would maintain that after reading all these speeches, as I have done. For example, on one page of the paper you would find a bold headline indicating one of the chief points in a Senator's speech. The headline runs thus: "The American conscience and intelligence are irresistible." Turning over the page you will find a still bolder headline to the following effect: "Plain statement of facts as to the stealing of the National Convention for Taft." Obviously, therefore, the Senator was wrong. The American conscience is not irresistible any more than the British conscience, or the German conscience, is. Had the American conscience been as irresistible as the Senator thinks it is, it would have prevented the National Convention from being stolen for Taft. Here one feels at once the need for high

T. & T. CLARK'S NEW BOOKS.

ETERNAL LIFE. A Study of its Implications and Applications.

By Baron FRIEDRICH VON HÜGEL, Member of the Cambridge Philological Society. 8s. net. [Ready in October.]

THE DOCTRINE OF THE PERSON OF JESUS CHRIST.

By Prof. H. R. MACKINTOSH, D.Phil., D.D. New Volume of "The International Theological Library." 10s.

THE RELIGIONS OF MODERN SYRIA AND PALESTINE.

By Dr. FREDERICK J. BLISS. 4s. 6d. net.

THE SOURCES OF RELIGIOUS INSIGHT.

By Prof. JOSIAH ROYCE, LL.D. 4s. 6d. net.

THE RELIGION OF ISRAEL UNDER THE KINGDOM.

By Rev. ADAM C. WELCH, Theol.D. 7s. 6d. net.

"The work exhibits throughout a clearness of insight, sanity of judgment, and reverence of tone which entitle it to a prominent position among the newest books on the Old Testament."—*Christian World*.

GREECE AND BABYLON. A Comparative Sketch of Mesopotamian, Anatolian, and Hellenic Religions.

By LEWIS R. FARNELL, D.Litt. 7s. 6d.

"Of the matter of the book it is impossible to speak too highly: in fact, Dr. Farnell's work in this new and most fruitful field is beyond all praise. We have read it with the greatest interest and pleasure."

Journal of Hellenic Studies.

TYPES OF ENGLISH PIETY.

By Rev. R. H. COATS, B.D. 4s. net.

"He has interpreted the religious tendencies of our day with a balanced judgment and with a fine literary finish which make his book delightful and profitable reading."

—*London Quarterly Review*.

AN ANGLO-SAXON ABBOT. Ælfrie of Eynsham.

A Study by Rev. S. HARVEY GEM, M.A. 4s. net.

"Mr. Gem handles his matter as a scholar writing for plain readers, and he is to be thanked for giving us at once a contribution to the history of our Church and a popular introduction to our earliest literature."—*Guardian*.

FAITH AND THE NEW TESTAMENT.

By Rev. A. W. F. BLUNT, M.A. 2s. net.

"As a lucid and scholarly attempt to face the main problems arising out of the conclusions of modern Biblical scholarship, it should be widely appreciated."—*Athenæum*.

THE RELIGION OF THE ANCIENT CELTS.

By Canon JOHN A. MACCULLOCH, D.D. 10s. net.

"Dr. MacCulloch is greatly to be congratulated on producing a valuable work, for which Celtic scholars and students in other fields of learning will be very grateful."—*Journal of Theological Studies*.

COMMUNION WITH GOD: The Preparation before Christ and the Realization in Him.

By Principal DARWELL STONE, D.D., and Rev. D. C. SIMPSON, M.A. 4s. net.

"A beautiful, reasonable, sympathetic book."—*Expository Times*.

Three New Volumes of the

"INTERNATIONAL CRITICAL COMMENTARY"

HAGGAI, ZECHARIAH, MALACHI, AND JONAH.

By Profs. H. G. MITCHELL, D.D., J. M. P. SMITH, Ph.D., and Prof. J. A. BEWER, Ph.D. 12s.

THESSALONIANS.

By Prof. JAMES E. FRAME, M.A. 10s. 6d.

THE JOHANNINE EPISTLES.

By Rev. A. E. BROOKE, B.D., Cambridge. 10s. 6d.

An Indispensable Book of Reference.

ENCYCLOPÆDIA OF RELIGION AND ETHICS.

Edited by JAMES HASTINGS, M.A., D.D.

"No book more generally indispensable to the student or to the thoughtful man has been attempted in this generation. It is a library in itself, its writers are men of world-wide reputation, its general arrangement is admirable, and its possession must be a boon and a privilege."—*Liverpool Daily Post*.

Four volumes ready. Vol. V. nearly ready. Price per volume in cloth, 28s. net; and in half-morocco, 34s. net.

Complete Prospectus free.

T. & T. CLARK, Edinburgh & London.
London: SIMPKIN, MARSHALL & CO., Ltd.

humility in dealing with great affairs. It is as fatal for a nation as it is for a man to regard its conscience as irresistible. All our troubles as nations and as men arise from the ease with which our consciences can be resisted: and it is the function of high humility to make us recognise this humbling fact. We feel the awfulness of conscience just in proportion as we feel our ability to resist its commands. Were it irresistible all would be easy. Because it is not irresistible all is difficult. We have to work out our salvation with fear and trembling, trusting neither ourselves nor anybody else to do right merely because conscience tells us that right ought to be done. There was once a man who coveted his neighbour's ass. "It is harmless to covet," he said to himself, "because my conscience forbids me to go further and steal." And immediately he went forth into the field and stole the ass.

None the less the introduction of conscience in this connection is vitally important, and the American Senator was right in the main. It is impossible to doubt that the principle at work as well in our social aspirations as in current law-making is a principle of conscience. Social reform at bottom is neither more nor less than an effort to be just. If the law of England as it stands to-day and as it promises to stand to-morrow be compared with the law as it stood a hundred years ago, none but a blind soul could overlook the vast increase in the moral tendencies of legislation. The oratory of Mr. Roosevelt and his supporters, as well as of his opponents, leave upon the mind, at least they leave upon my own, the impression that in American politics also conscience is profoundly at work. It is true that I should feel deeper confidence in the righteousness of Mr. Roosevelt if he would give up the habit of asserting in public that his motives are righteous. It is the only thing that makes me suspicious; but when allowance is made for the difference in temperament between the Americans and ourselves, the suspicion does not amount to much. Taking a broad view of the situation I cannot doubt that American public life is seething with ethical enthusiasm, just as our own is, and that Mr. Roosevelt, but not he alone, is a true spokesman of the people in that respect. So then I think we may conclude that a great wave of social aspiration is at the present moment passing over the entire Anglo-Saxon race, and that these aspirations owe their origin to moral forces. A new vision of the good has been revealed to the eyes of the peoples. The life of the race is strong in hope, and in hope that is holy.

This very circumstance, splendid as it is, has its own dangers. I do not allude to the fact that reforms which originate in conscience may yet be wrong-headed and mistaken. That danger is real; but statesmen are well aware, perhaps too well aware, of its presence. The danger I am thinking of springs from another source, from the very source, in fact, which led the American Senator to speak of the national conscience as irresistible. People are too apt to think that the victory of progress is won when conscience stands behind the laws. The goodness, the right-

eousness of the laws satisfies them. If only they can get that they will have all they want. Of course, we differ as to what exactly would constitute a righteous law; but behind our difference lies the common agreement that righteous laws, if only we could get them, would set us right. Now that, I venture to think, is a delusion, and a very dangerous one.

To make good laws is one thing: to get those laws obeyed by the people is another. The difference exists in a democratic community quite as truly as in a community ruled in any other way. Obedience to law does not follow from the fact that the people have imposed them on themselves. How often have you and I made laws for ourselves which we have soon found an excuse for breaking. Nor is obedience secured by the goodness of the law, by its obvious justice, by its complete expression of the conscience of the people. A perfectly just system of laws, when you come to think of it, would be very hard upon us all. It would have a pleasant side, no doubt, so far as it removed the wrongs and the unjust burdens we have to bear. But it would have a difficult side too; because in the strange complex of modern civilisation we are all parties, often unwilling and even unconscious parties, to inflicting wrongs and burdens on other people. Were the laws made perfectly just to-morrow we should all be intensely surprised at the amount of renunciation we should have to practise, and the number of arduous things we should have to do. No class of persons would be more surprised than those of us who are now most eager that law should be perfectly just. We should be surprised in the first place at discovering how much harm we had done without knowing it. We should be still more surprised to find that many persons whom we now regard as doing more harm than ourselves are in point of fact not doing so much. A day of judgment, full of strange reversals, would come for everybody. Many that are first would be last, and the last first. Nobody would go scot-free. Amusements that we consider necessary, conveniences that seem innocent, privileges we regard as sacred would have to be given up. Should we consent? I am doubtful for myself. If I consented it would be by the grace of God, and not in virtue of any qualities I now possess as a citizen or a man. Taking myself as I am I feel pretty sure that I should cry out that it wasn't fair, and I should begin to join myself with others who were of the same opinion. There would be plenty of them. And among them there would certainly be a few clever scoundrels, calling themselves patriots, or lovers of liberty, or what not, who would soon teach the rest of us how these just laws which seemed so unjust upon ourselves, could be made of none effect. We should develop a wonderful ingenuity in inventing excuses for our disobedience, and modes of escape from its penalties.

But the mention of penalties suggests a possible weakness in my argument. I may be told that there is no real analogy between the laws which private conscience lays down for the individual, and laws which public conscience lays down for the community. It is true that the

individual may resist the legislation of his private conscience without suffering any penalty beyond that which conscience itself imposes. Not so with laws established by the State. If I break a public law which bids me do justice to my fellowman all the world may know of it, and I shall then be promptly clapped into jail. There is therefore no playing fast and loose with the public conscience, as there is with the private, when once it has expressed itself in law. Is not the State armed with powers of coercion adequate to prevent such things? And does not this destroy the analogy?

I wish I could persuade myself that it did. I am just as ready as any man to reason, in my ordinary moments, on the supposition that the will of the community makes the laws, and the policeman does the rest. But at other moments, which I believe to be better informed, this supposition seems to me a fond illusion. The policeman can really do no more than a law-abiding people are willing that he should do. If they are not law abiding the very first person to become infected with their lawlessness will be the policeman. When I was in America my American friends told me that in many great cities the police are the principal agents in defeating obnoxious laws which have been passed by the conscience of the community. The policeman is effective just in so far as he is backed up by the proud submission and dignified obedience of the citizens. A good policeman is possible only in an atmosphere of high humility. Where that spirit does not exist there are no good policemen. And a bad policeman is worse than none at all.

Believing, then, as I think we must, that the public conscience is becoming more powerful in the shaping of law, the community must be on its guard against supposing that the police can save it from unfaithfulness to its own moral decrees. If the spirit of unfaithfulness is abroad the police are more likely to abet than to hinder the moral weakness of the citizens. On that ground alone I would maintain that the analogy with the private conscience still holds good.

Again. The problem of coercing the disobedient, which, of course, is what I have in mind in speaking of the policeman, assumes very different aspects according to the different degrees of control which the law assumes over the citizen. Coercion is practicable only within narrow limits; when, for example, the law confines itself to the protection of life and property, and the enforcement of contracts. The exact point at which law begins to outrun its own power of compulsion cannot be defined; but such a point unquestionably exists, and is probably much sooner reached than most of us seem to imagine. And for my own part I cannot doubt that all the great social movements of our time are concerned with creating systems of legislation, so vast in extent, so complex in application, that it would be wholly impossible to police their working. Assuming that these systems fail to carry the antecedent goodwill of the people, and require to be enforced by the strong arm of the law, they are one and all doomed to come to naught. Even as things are the problem is difficult enough. The mass of legisla-

tive enactments which control the ordinary operations of trade and employment has grown of late by such large and rapid additions that the powers of the State are taxed to the uttermost in looking after the recalcitrant, who are certainly numerous. Ask any village policeman to describe the change which has come in the scope of his duties during the last ten years. Said one of them to me, "What with this new pig-fever law and these 'ere sheep-dippin' regulations, I can tell you, Sir, that it's not often I get a good night's rest. Why, it wants two policemen to look after every farm in this parish." Well, "this new pig-fever law and these 'ere sheep-dippin' regulations" are only a drop in the bucket of recent legislation, and the bucket itself is only a drop in the ocean compared to the vaster systems of legislative control towards which our social aspirations are pointing. Please understand that I am not arguing against the extension of legislative control. I am only pointing out that the vast systems contemplated by our social idealists will either work of themselves or not work at all. They cannot be worked by coercion. Take, for example, the stupendous programme outlined by Mr. Roosevelt in his Chicago speech. Mr. Roosevelt proposes to put the entire business life of the United States under strict legislative control. Production, distribution, consumption, employer and employed, manufacturer, buyer and seller, must all submit to laws enacted by the conscience of the community. Now just imagine what all this would mean, if the community having obeyed its conscience by enacting these laws in a moment of moral insight and enthusiasm, shall fall a little later into a mood of moral apathy, just as an individual is apt to do, discovering the irksomeness of these just restraints it has imposed upon itself, and reverting once more to its devil-take-the-hindmost attitude of mind. The problem of coercion would then arise, and coercion on so vast a scale is, I venture to think, impossible; or even if possible an appalling thing to contemplate. The same thought applies to the legislative programme of Socialism, which I need hardly remind you is entirely different both in principle and aim from that of Mr. Roosevelt. Socialism as a system willingly accepted by the people seems to me practicable enough; but Socialism as a system to be enforced or even policed, is a manifest absurdity. Whichever of the two forms our social aspirations may take what we have to provide for is not merely a moral enthusiasm which will bring the desired system into existence, but a moral enthusiasm which will sustain it in being after it has been created. Unless we can do this second thing we effect very little by doing the first. And the second thing is much more difficult to do than the first. The first, however, is all that most of us are thinking about. We are, as I have said, too apt to rest content as soon as we see the public conscience at work in making the laws. We are too little concerned to bring the public conscience into a state which will faithfully maintain, in spite of all hardships, the laws itself has made. Such a state of the public conscience is precisely what I mean

by that high humility, which is proud submission and dignified obedience.

Were I called on to answer the question so often raised of the relation of the churches to the social problems of the time I should try to answer on the line of those reflections. Of all the qualities that go to the make-up of the perfect citizen high humility is the one that lies nearest to religion. If you tell me that holy hope—social aspiration—lies very near to religion, I shall agree. But I shall add, that high humility lies nearer still, and I shall try to persuade you, and I think you will not require much persuasion, that in social affairs holy hope is a vain thing until combined with high humility. Yet high humility, essential though it be, is the neglected factor in the social life of the time. Unless the churches make themselves responsible for its cultivation, I do not know who else will. And if nobody cultivates it our brightest dreams will come to naught.

The peculiarity of religion is that it exhibits the good under personal forms which enlist the permanent loyalty of the human heart. Religion does more than rouse moral enthusiasm; it maintains the moral enthusiasm that it rouses. Here it is that religion and good citizenship join hands. The essence of both is loyalty. I need not say permanent loyalty; because the very point of loyalty is its permanence. And the great defect of the various non-religious ideals of our time seems to be precisely there. They are efficient enough up to the point of the rousing enthusiasm to carry reform; but they make no provision for that enduring self-submission which alone ensures the result. I will say no word to depreciate by one grain the good that is being done by non-religious social ideals. I will only point out one thing they are failing to do. They are failing to produce the type of character which can sustain the burden involved in what they propose. They are proposing to the world schemes of life for which existing loyalty is wholly inadequate, and they do nothing to provide the loyalty that will be required. Something more than humanitarian economics is needed. And it were better that those schemes, admirable as they are, should not be tried at all rather than be tried and then come to naught for want of loyal souls to carry them through. That is the danger that overclouds the future of democracy; and it seems to me to indicate pretty plainly a function for the churches in relation to the social problems of the time.

THE October number of the *Hibbert Journal* contains an important article by Dr. L. P. Jacks on "Democracy and Discipline," which should be read in connection with his discussion of "Citizenship and the Churches," which appears in our present issue. Among other articles of special interest in the same number we may mention "The Essence of Religion," by the Hon. Bertrand Russell; "Modernism and the Protestant Consciousness," by Professor Lobstein; "The Pessimism of Bergson," by J. W. Scott; and "The Gnostic Redeemer," by Edwyn Bevan.

New & Recent Books

ECCE DEUS: Studies of Primitive Christianity. By Prof. W. B. SMITH.

Cloth, xxiv. + 352 pp., 6s. net; by post, 6s. 5d. [Ready 25th October.

This scholarly work by the Professor of Tulane University, New Orleans, originally appeared in German. It has now been for the first time translated into English by the author, who has made extensive and important additions to the text.

The distinguished critic, M. SALOMON REINACH, wrote of the original edition: "I have read this great book from cover to cover. It is a possession for ever. The author may not live to see it, but it will be read by myriads and shed light on millions."

RADICAL VIEWS ABOUT THE NEW TESTAMENT. By G. A. VAN DEN

BERGH VAN EYSINGA. Translated from the Dutch by S. B. SLACK, M.A., with an Introduction by the Translator. Cloth xvi. + 128 pp., 2s. net. [Ready 25th October.

The various sections of this thought-provoking work deal with the Beginnings of Radical Criticism in Holland; the Character of the Gospel Story; the Spuriousness of all the So-called Pauline Epistles; Paul and Jesus; Early Christian Writings. The whole problem of the historicity of Jesus is discussed and elucidated.

WITNESSES to the HISTORICITY OF JESUS. By ARTHUR DREWS, Ph.D.,

Professor of Philosophy at Karlsruhe. Cloth, xii. + 319 pp., 6s. net; by post, 6s. 4d.

This is a revised version, specially prepared for English readers, of the work written by Prof. Drews in continuation of his "Christ Myth." The book became quite a storm-centre in Germany, and in the present work Prof. Drews replies to his numerous critics. Mr. Joseph McCabe is responsible for the translation.

TWELVE YEARS IN A MONASTERY.

By JOSEPH McCABE. Cloth, 256 pp., 9d. net; by post 1s.

"The book represents most interesting autobiography. It is quietly written, and, while the ultra-sensational is avoided, remarkable revelations are given of the monastic life, while the criticism of the system is severe and searching."—*Edinburgh Evening News*.

HISTORY OF ANCIENT PHILOSOPHY. By A. W. BENN, Author of

"The Greek Philosophers," "The History of English Rationalism in the Nineteenth Century," &c. Cloth, vi. + 154 pp., with 9 Illustrations, 1s. net; by post, 1s. 3d.

HISTORY OF MODERN PHILOSOPHY.

By A. W. BENN. Uniform with the "History of Ancient Philosophy." Cloth, 1s. net; by post, 1s. 3d.

[Ready 25th October.

THE EVOLUTION OF STATES: an Introduction to English Politics. By

JOHN M. ROBERTSON, M.P. Cloth, 496 pp., 5s. net; by post, 5s. 5d.

[Ready 25th October.

THE R. P. A. ANNUAL FOR 1913.

Containing contributions by EDEN PHILLPOTTS, E. SIDNEY HARTLAND, Rev. R. ROBERTS, JOSEPH McCABE, A. W. BENN, and others. In Paper Cover, 6d. net; by post, 8d.; cloth, 1s. net; by post, 1s. 3d. [Ready 25th October.

Complete Catalogue, with Copy of "Literary Guide" (16 Large Pages), free on receipt of Post Card.

London:

WATTS & CO.,
17, Johnson's Court, Fleet Street, E.C.

THE LIBERAL MOVEMENT IN THE CHURCH OF ENGLAND.

By CANON A. L. LILLEY.

It is easy enough for the interested observer to record the evidences of what is called Liberalism in any existing Christian community. It is, indeed, much more easy than profitable. For the question that is of decisive importance remains, viz., what chances of success within the particular Communion and as a permanent contribution to the further development of its religious life such a movement is likely to have. And the answer to this question depends on changes which are now at work in the attitude and essential constitution of churches, changes which have nothing to do with theology, yet whose results upon the particular theology of those churches may be important and even decisive. I shall ask leave, therefore, in dealing with the Liberal movement in my own Church to consider these two questions separately.

I.

I propose then, in the first place, to indicate the tendencies in actual Anglican theology which seem to me to have an essentially Liberal direction. To do even this it is necessary, before everything else, to take account of the general change of attitude which has characterised the history of the English Church during the last seventy years. It is useless, for instance, save for the purposes of bare historical record, to dwell upon the *Essays and Reviews* discussion, or even upon the controversies that arose round the militant person of Colenso. Their results have, indeed, long since passed into the general mind of Christendom. But the type of Liberalism which was represented by these pioneers has no point of contact with the present theological temper of the Church. The only Liberalism that exists, that has at least any chance of fruitful action within the Anglican Church, is one which can make effective appeal to that Church as modified by Tractarianism. The Tractarians recovered for Anglicanism the idea of the corporate Christian Society, with all its implied religious values, the value of tradition, the value of continuity, the value of a Divine-human mediation of grace as typified and concentrated in the sacramental system. They no doubt conceived of and represented those values in the most rigid and exclusive manner. For them tradition was the *ipse dixit* of the Fathers, continuity depended on a quasi-mechanical succession of ecclesiastical orders, sacramental grace was mediated exclusively through this miraculous order. Yet the values had been definitely recovered, and henceforward the function of religious Liberalism had become the universalising and religious deepening of these values.

It may be admitted at once that this positive and essentially religious function of Liberalism has hardly yet dawned upon the general consciousness of the English Church. It is to certain members of the Roman Church that the honour of conceiving it clearly belongs. That is not to be wondered at. The Church which is just recovering long abandoned religious values is

less likely to see their universal import than the Church whose religious heritage they have always been. Yet if this positive function of Liberalism has hardly as yet been desiered within our own borders, the preparation for it has gone on apace through the mere pressure of increasing historical knowledge. That preparation dates definitely among us from the appearance of *Lux Mundi*. The importance of that work is indeed to be measured less by the intrinsic worth of its contribution to the solution of the religious problem of our day than by the position of commanding influence which many of its authors have won in the counsels of the Church. Conclusions of a revolutionary character as to the nature of Biblical inspiration which might otherwise have had to fight their way hardly to recognition obtained an immediate prevalence among large sections of the younger clergy during the Nineties. And as always happens in such cases, the initial modification of established positions speedily led to a more radical application of the principles which had determined that modification. It is noteworthy that practically all the members of the English Church who are now identified with a more advanced Liberalism were formed, theologically, by the Catholic movement which issued from Tractarianism and maintain an obstinate loyalty to what they conceive to be the permanent substance of its tradition. *Lux Mundi* forced a breach in the ramparts of the orthodox tradition. Those who next took up the implements with which the breach had been effected, found that they were possessed of weapons which they could not control. The demolition proceeded apace.

It is unnecessary to insist on the nature of the orthodox tradition. It was a structure of massive and imposing solidity, built up with unexampled skill and loving devotion, in sweat of mind and soul, by the greatest minds of Christendom throughout the Christian centuries. But practically the building had been completed by the great Schoolmen of the thirteenth century. Since then it may be said that no stone has been added to its walls. Only a little necessary pointing has been done here and there, with the same logical cement which the Schoolmen had used, by both Roman and Protestant theologians in those parts of the building in which each was specially interested. The safety of this imposing structure depended solely on the soundness of its foundation, the belief, viz., that God had communicated to man in a series of inerrant and infallible revelations His purpose of redemption. The whole of the orthodox Christian scheme was in danger of collapse if this foundation of an infallible Bible were to prove insecure. But the historico-critical movement of the nineteenth century had declared just this insecurity in the foundations. The Liberals of the *Lux Mundi* group, men of the most earnest faith and devotion, finding themselves faced by the necessity of conceding a large measure of the critical conclusions as to the human and therefore fallible element in the Bible, set to work to underpin the foundations. The metaphor is defective. It would be more correct to say that with all the colossal enterprise of the American architect they attempted

to lift the whole structure bodily and plant it on a new foundation. The Divine Revelation, they claimed, is not in the mere letter of Scripture, but in the Divinely-guided selective faculty of the Universal Church, which has chosen from Scripture what is fundamental in it. The Creeds are the result of that selective effort. The Creeds, therefore, not the Bible, are the infallible foundation of the Christian system.

This, however, was a position which could hardly fail to provoke further criticism. If, as is admitted, the human character of the individual prophet, marked out by his special holiness, interfered with the revealing energy of the Holy Spirit in him, so that his prophecy can no longer be regarded as having exact literal truth, but must be taken as merely symbolical, how can we be justified in asserting that that human interference was done away in the case of excited assemblies to which at least one of the Creeds, and that the one which has most universal authority in Christendom, is due? Obviously, the theory of a Divinely-inspired faculty, selective of saving truth, in the Church, is subject to exactly the same limitations here as hold for every other instance of Divine inspiration. But, further, how can this theory serve as a foundation for the Scholastic theological structure, since it is itself but an integral part of that structure? The Scholastics, too, believed that the Church was divinely inspired to select what it needed for its saving work from Divine Revelation. But they believed it not as a fact of immediate and underived knowledge, not as a kind of new Divine Revelation, but as a logical conclusion from the fact of the original and immediate Divine Revelation contained in the Holy Scriptures. The infallible Church was a deduction from the infallible New Testament, and the New Testament was infallible because it was the fulfilment of a long series of precise and infallible prophecies in the Old. Pius X. has rightly seen that the Scholastic or infallible theory of the Church could not be maintained for an hour if the Scholastic or infallible theory of the Bible were tampered with, and has therefore through his Biblical Commission condemned as an arch-heresy the slightest modification of the traditional doctrine of Scriptural infallibility and inerrancy.

These are considerations which ever since the days of *Lux Mundi* have been working in the minds of the younger generation, and have determined the character of the newer Liberalism in our Church. With this purely critical point of view there has co-operated a much more important but less easily definable feeling after a more universal or positively religious value in dogma. Briefly, it may be said that the younger Liberals in the English Church are dominated by two main conceptions, that of religion as a universal human fact witnessing to God's universal redemptive action, that of Christianity as the unique expression of this human fact witnessing to a unique revelation of that redemptive action. As they look for a redemptive revelation where alone it can be proved and tested, in the complex movement of life itself, in what is most personal and least passive of logical analysis, they find it natural that a unique

human personality, unique in its holiness and in its inmost self-identification with the Divine Will of Righteousness, should be the supreme Mediator of that redemption among men. They find the religious value of tradition in the corporate influences of actual holy living which pass on from age to age, not only undiminished but with continual increase, incorporate above and beyond their temporal separateness with the eternal action of the Divine-human Spirit of Christ. They value the merely theological tradition more for its actual variety than for the fictitious uniformity which is read into it, finding in that variety the manifold intellectual attempts to express or to justify different, sometimes opposing, aspects of the same complex religious experience. They value even the outward continuity of Church order, but only as the human instrument for fostering and safeguarding the inner continuity which is the immediate work of the Spirit of holiness. They value the sacramental system as the most adequate symbol and instrument of the penetrative action of the Divine grace throughout the Christian community, of the over-individual quality which the Divine grace generates in the individual life, annihilating mere individuality and releasing forces which are of universal effect throughout the world of spirit.

II.

I have left myself but little space for the discussion of the further question, what chances of success such a Liberalism is likely to have in the Anglican Communion. It is obvious that, even if it should ultimately succeed in justifying itself as a movement within the English Church, it cannot in any case hope for the immediate success which attended the Tractarian movement. That was a movement of concentration upon certain definite aspects of religious truth which there was no mistaking. Modern Liberalism is a dispersive movement towards the unproved or unknown, working in different minds from different starting-points; recording different interests, some purely critical and speculative, others religiously constructive, but all of them from the orthodox point of view revolutionary; and again depositing those whom it carries with it at very different points on its forward course. Of such a movement it is impossible to say much more than that it exists as a general tendency or habit of mind at work upon religious problems. From its present dispersiveness and confusion it will not be rescued until a great religious leader arises capable of vindicating successfully the permanent religious values of the Christian tradition in terms of the new habit of mind.

But there are other considerations which make it still more perilous to prophesy. The idea, once so prevalent and powerful, and still more the fact, of national churches is everywhere ceasing to exist. Even up till the Separation Law of 1905 both the fact and the idea, and the fact still more than the idea, existed in the French Church. Six short years have abolished it utterly as fact, and as idea too it must gradually disappear. Unconsciously for the most part the same process of decay is being repeated in England. With Disestablishment, or the new Establishment on terms

dictated solely by the Church for which certain ecclesiastics are clamouring, this process would be practically complete. Now it is impossible exactly to forecast how such a change of view as to the relations of the Church to the national life would affect the present Liberal theological movement. Certain aspects at least of the changing situation are clear. One and indeed the only justifying effect of Establishment is that it provides for the control of general national feeling in the Church which represents the religious life of the particular nation. But in order that this control may be at once religious and effectual, the nation as a whole must care for religion, and care for it specially as represented by the national Church. Now in the history of the English people during at least the last half-century there have been two forces at work which have completely nullified this effectual religious control of the nation in the life of the National Church. On the one hand, a growing religious indifference has given free play to the growing tendency towards ecclesiasticism in the Church. On the other, the growing political influence of Nonconformity, introducing increasingly into the national temper a religious interest which is, if not individualistic, at least antipathetic to the idea of a nation-embracing Church, has conspired to the same result. So it has come to pass that the Establishment no longer procures the only effect which would justify its existence, and that the spirit of ecclesiasticism, the spirit which practically identifies the closed religious system with the Kingdom of God, is now in unchallenged possession of the Church.

Now just as, perhaps just because, ecclesiasticism is the necessary consequence of popular indifference to religion, so it is itself inspired with a sincere and ardent, if also narrow and exclusive, zeal for religion. The English Church during the last half-century, the French during the last half-decade, have both witnessed marvellous outbursts of this zeal. It is a zeal which, as I have said, is sincerely religious, but it is at the same time a zeal for a closed and finished system regarded as the absolute vehicle of religion. When in England the Establishment goes, as it must go, sooner or later, in obedience to both the political and the religious tendencies of the age, the last and that a merely legal and external barrier to the triumph of ecclesiasticism in the English Church will have been removed. If Liberalism has not begun effectively to penetrate the whole clerical mind before that event happens, it is doubtful whether it could afterwards, from within, resist the tendency to identify the free action of the Divine Spirit in the complex world of life with the traditional Church system whose supreme honour it ought to be that it is a chosen but most imperfect and ever perfectible instrument of that Spirit.

On the other hand, there is much hope for Liberalism in the fact that the new clerical zeal and devotion is bringing the Church right into the heart of contemporary life. The effect of this closer contact ought to be a widening and deepening of the Church's religious instinct which would inevitably carry it in the direction of a really religious Liberal-

MACMILLAN'S NEW BOOKS.

DR. H. B. SWETE.

The Holy Spirit in the Ancient Church. A Study of Christian Teaching in the Age of the Fathers. By HENRY BARCLAY SWETE, D.D., Regius Professor of Divinity in the University of Cambridge, and Hon. Canon of Ely. 8vo. 8s. 6d. net.

The Church Family Newspaper.—"The author's name has long been a guarantee for the best qualities to be found in theological writing. None of them will be missed in his latest work."

SECOND AND CHEAPER EDITION.

Handbook to the Textual Criticism of the New Testament. By Sir FREDERIC G. KENYON, K.C.B., Director and Principal Librarian of the British Museum. With Sixteen Facsimiles. Second Edition, thoroughly revised. Extra crown 8vo. 5s. net.

The Second Epistle of the Apostle Paul to the Corinthians. Introduction, Text, English Translation and Notes. By ALLAN MENZIES, D.D., Professor of Divinity and Biblical Criticism, St. Mary's College, University of St. Andrews. 8vo. 6s. net.

Christian Faith and Worship. A Series of Sermons. By JOHN GAMBLE, B.D., Vicar of St. Mary's, Leigh Woods, Bristol, Author of "Christ and Criticism," "The Spiritual Sequence of the Bible," &c. Crown 8vo. 5s. net.

Signs of the Times. Sermons delivered in St. Mary's Church, Oxford. By Rev. E. M. WALKER, Fellow and Tutor of Queen's College, Oxford. Crown 8vo. 2s. 6d. net.

NEW NOVELS.

Marriage.

By H. G. WELLS. 6s.

Mrs. Lancelot.

By MAURICE HEWLETT. 6s.

By the Author of "The Charwoman's Daughter."

The Crock of Gold.

By JAMES STEPHENS. 5s. net.

The Standard :—"There is not another book like this 'Crock of Gold' in English literature. There are many books like pieces of it, but the humour and the style, these things are Mr. Stephens's own peculiar gift."

MACMILLAN & CO., Ltd., LONDON.

ism. The Church Socialist movement is an evidence that that effect is actually being produced among us. But even here there are hesitations and demurrers. Will the Church, with the utmost willingness and eagerness on the part of her ministers, be allowed to penetrate contemporary life as a whole? There are enormous forces of resistance to such an attempt which it will need sustained and courageous faithfulness on her part to overcome. The Church as closed system, and it is so that it is regarded by the great masses of men, has no attraction for, even where it does not actually repel, the most progressive and revolutionary forces in contemporary life. And again, it is just as system that it increasingly attracts all those who either openly resist or secretly dread the unknown forces which the contemporary instinct for reform threatens to release. The clergy must count on the most determined hostility and opposition from this type of ecclesiastical layman, the only type that now wields any influence in the counsels of the Church, in their efforts to make the religious spirit as mediated by the Church the leaven of progress. The leaven, however, is at work, thanks even more to the devoted and self-sacrificing labours of the Socialist clergy than to the work of the solitary Liberal thinker, and chiefly on its continued working the success of Liberalism, of a confident and progressive religious spirit, in our Church depends.

A SERIES of five "Lindsey Hall Lectures" will be given on Thursday evenings at Lindsey Hall, the Mall, Notting Hill Gate, as follows:—November 14—"Religion and the Need for Salvation," Dr. L. P. Jacks; December 12—"Modernism—Roman and Anglican," the Rev. Canon Lilley; January 16—"Theology and Philosophy," Philip H. Wicksteed, M.A.; February 15—"Christianity in the Light of Comparative Religion," Dr. J. Estlin Carpenter; March 13—"The Higher Naturalist," Dr. J. Moffatt. These lectures are offered to all thoughtful people, to readers of the *Hibbert Journal*, and to those in quest of Faith and Truth. They have the approval of the Hibbert Trustees.

MESSRS. WILLIAMS & NORGATE have just issued, at the popular price of one shilling, a collection of papers on England and Germany. They may be regarded as an enlightened and clearly reasoned contribution to the cause of mutual understanding and international goodwill. Among the contributors on the English side are Lord Haldane, Mr. Balfour, Mr. Bonar Law, Sir Rufus Isaacs, and Mr. Ramsay Macdonald; while Germany is represented by such names as His Excellency von Holleben, late German Ambassador to the United States, Herr Theodor Wolff, editor of the *Berlin Tageblatt*, and last, but not least in a matter where questions of international finance are so important, Herr Arthur von Gwinner, Director of the German Bank and member of the Upper House.

THE LIBERAL MOVEMENT IN THE EVANGELICAL FREE CHURCHES.

BY THE REV. H. E. B. SPEIGHT.

Soon after the passing of the Toleration Act (1689) a movement arose, which had for its goal the union of the old Nonconformist bodies into a "dissenting interest" in which Presbyterians and Independents should stand together as Protestant Dissenters. This enjoyed a temporary success, and a document entitled Heads of Agreement (1691) was circulated. Doctrinal differences, however, soon became apparent, and the Independents were suspicious of heterodoxy among the Presbyterians. Controversies ensued, and Dr. Daniel Williams, after whom the well-known library is named, was one of the Presbyterians involved. Trouble arose at Exeter, where James Peirce and other Presbyterian ministers were under suspicion of Arianism. The managers of the Exeter churches dismissed Peirce and Hallet, and the controversy became so prominent that the London ministers met at Salter's Hall in 1719 to review the situation. The proposal that those present should declare their belief in the Doctrine of the Trinity and in the Divinity of Christ divided the company into subscribers and non-subscribers, the majority of the non-subscribers being Presbyterians, the subscribers being mainly Congregationalists and Baptists. The suspicions of the Independents as to the unorthodoxy of the Presbyterians appeared to be justified, though the real issue did not lie in the doctrines referred to so much as in the principle of subscription as a basis of co-operation. They were more fully justified by the subsequent spread of Arianism amongst the younger Presbyterian ministers, and by the demand (from 1730 to 1740) for the modification of the Shorter Catechism of the Assembly.

Such is the first chapter of the history of the growth of theological liberty in the Protestant Dissent. The division which arose was accentuated by the Evangelical revival associated with the names of Wesley and Whitefield. Low Churchmen and Congregationalists were both stirred by the movement, and stood together as Evangelicals. The dissenting Evangelicals resisted an attempt that was made in 1772 to obtain from Parliament a modification of the terms of subscription demanded by the Toleration Act from dissenting ministers before they were licensed to preach. Selina, Countess of Huntingdon, a staunch Calvinist, gave her strong support to the objectors, who assured Parliament that they desired no relief whatever. The Bill was carried in 1779, a declaration of adherence to Christianity and of belief in the Scriptures being substituted for the Articles of the Church of England. The latter half of the century was marked by a gradual growth of a public opinion favourable to religious liberty; but into the question of the relation of Evangelical Dissent to the Established Church, or the struggle for the liberty of public office and of education, we cannot enter here. When

we come to the nineteenth century, as Dr. J. E. Odgers well says in an unpublished essay which it has been my great privilege to consult, "the history of progress mainly consists in a record of things that will not occur again." We have few landmarks, and the changes that have taken place are not tangible, nor have they yet found expression in any very widespread acknowledgment of their own existence.

The churches united in the Congregational Union of England and Wales have been particularly open to influence. Their members are, generally speaking, recruited from the more educated of the middle classes, and the nineteenth century progress in natural science and in the history of man has been responsible for a general theological reconstruction. One of the first achievements of the Union was a *Declaration of Faith* (1833), setting forth the "Faith, Church Order, and Discipline of the Congregational or Independent Dissenters." This Declaration has been described recently as a "moderate popular statement of Calvinist doctrine." In a preliminary statement we are told that, "disallowing the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formularies as a term of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them, reserving to every one the liberty of conscience." Let us see what light subsequent events throw upon this admirable repudiation of doctrinal tests. The Union as such has never arrogated to itself the power of excluding anyone; it has generally had recourse to a reaffirmation of the doctrines endangered by any given preacher's utterances, and the offender has been free to withdraw or to submit to the implied reproof. At the same time the Union has been representative of and the instrument of a general opinion which has more than once violated the principles affirmed in the 1833 Declaration. Principal Selbie aptly enough describes the Rivulet controversy, the Davidson case, the Leicester Conference, and the New Theology movement as the "growing pains" of the advance in theological reconstruction, but we must remember whose have been the pains and penalties. Lynch, Davidson, Wood, Alanson Picton, and Campbell, not to speak of others, have been the sufferers, not the body as a whole. Since the conscious life of a religious community centres in the parts rather than in the whole, the analogy of "growing pains" of the animal organism breaks down.

The Rev. T. T. Lynch was boycotted after a controversy which raged in 1855-6 over his book of poems entitled "The Rivulet: Hymns for Heart and Voice." The hymns were held to contain no Christ and to be pantheistic. Dr. Samuel Davidson, a Professor in the Lancashire Independent College, was compelled to resign his chair in 1870 as the result of an agitation in the denominational press. In 1877 the Congregational Union met at Leicester, and at the same time some of its members called a meeting designed to promote "religious communion in worship and work amongst those who, while retaining their individual beliefs, agree in recognising

the existence of spiritual life outside the limits of their own creed." The Union accepted the challenge, and a committee submitted in 1878 a *Declaration of Faith*, reasserting the original principles of the Union and reaffirming its adhesion to certain Christian doctrines. The Incarnation, the Atoning Sacrifice of the Lord Jesus Christ, His Resurrection, Ascension, and Mediatorial reign, are among the doctrines regarded as essential conditions of religious communion in Congregational Churches. The leaders of the day seem not to have hesitated to regard these doctrines as determinative. In a letter to Mr. Henry Lee (February 4, 1878) Dr. Dale said: "It is alleged that we have in the Union men who reject the supernatural altogether; if the Union has not vitality enough to throw off men of this kind, the sooner it is dissolved the better." The Rev. Joseph Wood and the late Rev. J. Alanson Picton withdrew from the Union. It is interesting to compare with this language of Dr. Dale, which is not less significant because it is contained in private correspondence, words written in 1878 which I have good authority for attributing to Dr. Forsyth, then a restive member of the left wing. "We profess to believe in free thought. But we have yet to secure the blessing of free thought for the loftiest matters, the matters where it is most absolutely needed. We have yet to have free trade in theology. At present it is a protected industry. Artificial premiums are put upon certain forms of the article, penalties are attached to other than particular conclusions. I say penalties." Or again, "all artificial defences of truth, such as the exclusion from communion of those who deny them, are based on the latent scepticism of those truths. No wonder men suspect our truth if we show such a distrust of it as is involved in the licensing of some, and the prohibition of others of its forms." If Dr. Forsyth was rightly reported by the *British Congregationalist*, he said in 1907, on the question whether a man should make his own theology, "of course not. Every man should be provided by the Church with a theology that controlled and fascinated him." Utterances such as this, together with an assumption of almost episcopal authority, compel us to believe that whatever has been the movement of opinion in the Congregationalist Churches generally, Dr. Forsyth himself has negated the position he apparently took up in 1878.

This brings us to another of the growing-pains. In the early days of 1907, I think it was, the so-called New Theology movement arose. The name was in some senses at least a misnomer, for one reason because Mr. Campbell's most able and energetic supporter, the Rev. T. Rhondda Williams, not to speak of others such as the Revs. G. T. Sadler, Bernard Snell, J. A. Hamilton, and Hugh Wallace, had been preaching essentially the same evangel for years before it suddenly gained world-wide publicity. Some leaders of religious life in non-conformist circles systematically and most shamefully misrepresented both the evangel and its exponents. One prominent Free Churchman, indeed, afterwards publicly apologised to a "brother" whom he

realised he had not dealt with in love, but he did not withdraw the misrepresentations to which he had given currency in his important London pulpit. Mr. Campbell was stated to deny the transcendence of God, to belittle Christ, to rob the Christian of the power of prayer, of personal immortality, and of responsibility for sin. These charges were demonstrably false, and they really failed to accomplish their purpose. Indeed, they simply advertised teaching they were intended to depreciate. I have said that Mr. Campbell's teaching was not a novelty, though it had the air of novelty. What was really new in his position was his attitude to the conception of the Church. The Church is for him not a "gathered" community of saints or saved persons, but a society of men and women who are seeking God, who cherish ideals of conduct, of service, and of brotherhood, and who seek to realise the Spirit of Christ and the presence of God in their lives. Mr. Campbell has been reconciled to those whom he had previously offended by his teaching and air of novelty. At Nottingham last year Dr. Forsyth welcomed him back to the Union platform, from which he had been excluded, in terms which suggested that he had authority to judge whether or not the erring brother had expressed himself at last in a sufficiently evangelical manner. The question as to the relation of the Union to preachers who depart radically from the doctrines described in the Declarations of 1833 and 1878 as "commonly believed" among Congregationalists may never again be raised so acutely, but the £250,000 Central or Sustentation Fund, and the regulations as to the training of the ministry in denominational colleges, are certain to raise fresh problems. In these two directions, the effective control of funds from which small churches are aided in the support of their ministers, and denominational control, through County Unions, of the training of the ministry, the Union has departed from its original limited aims. It is no longer a body of ministers and laymen meeting for conference; it is more closely related to a Presbyterian Assembly with (indirect but actual) executive powers. I do not suggest that the splendid Central Fund will be used as a weapon against men who depart from the generally accepted doctrine, but obviously the question of the grounds on which individual churches and ministers may claim membership of the Union will arise.

This leads us to what is the root of the difficulty which faces "liberal" men in Congregational Churches. The particular or local congregation is a law to itself in matters of doctrine as in matters of church management. There can never be any direct control in such matters by the Union. Each congregation is bound only by "such doctrinal restrictions as may be embodied in its own constitution or charter or deed of trust." So far this question of trust deeds has never become really prominent. There are churches within the Union which have trusts allowing considerable latitude in doctrine, but these are relatively few, and, as was pointed out during the New Theology controversy with special reference to the City Temple, the trustees of many

Wrappers, 8vo. Price 6d. net, post free 7d.

CREATIVE THOUGHT.

By SIR WILLIAM BARRET, F.R.S.

THE PORCH

contains Reprints from the Writings of famous Mystics; original Articles on Mysticism; Short Studies on the Mystics; Translations from the Works of Oriental Mystics. It is pocket size, well printed in a clear and readable type, on good paper.

Price 3d., post free 4d. each.

- No. 1—THE OVER-SOUL. By RALPH WALDO EMERSON.
No. 2—A THEOSOPHICAL LETTER; or, A Letter of Divine Wisdom, wherein the life of a True Christian is described, showing what a Christian is, and how he cometh to be a Christian, etc. By JACOB BÖHME.
No. 3—ON THE GOOD OR THE ONE. By PLOTINUS.
No. 4—THE MIND TO HERMES, and the Secret Sermon on the Mountain.
No. 5—Extracts from the Life and Letters of JOHN G. GICHTEL.
No. 6—THE SEVEN VALLEYS. FARIDUDDIN ATTAR.
No. 7—A SERMON FOR WHIT-SUNDAY. JOHN TAULER.
No. 8—THE MIRROR OF SIMPLE SOULS. Introduction by EVELYN UNDERHILL.
No. 9—A KEY TO THE UNDERSTANDING OF THE MYSTICS. By the Rev. G. W. ALLEN.
No. 10—FROM THE THEOLOGICA GERMANICA.
No. 11—JALĀLU'DDIN RŪMĪ, PERSIAN SAGE AND SAINT.

Fcap. 8vo. Price 2/- net, post free 2/2.

FLOWERS OF A MYSTIC GARDEN.

SELECTIONS FROM THE WRITINGS OF JOHN RUYSBROECK.

Translated by C. E. S.

Wrappers, 8vo. Price 6d. net, post free 7d.

THE TREND OF PSYCHICAL RESEARCH.

By H. A. DALLAS.

In the essay under review, she briefly states some of the evidence upon which these conclusions are based. It is of a most interesting nature, and the writer's arguments are well (if of necessity briefly) put. Knowledge.

Cloth, fcap. 8vo, pp. 302. Price 3/6 net, post free 3/10.

THE WAY TO CHRIST

DESCRIBED IN THE FOLLOWING TREATISES:

- OF TRUE REPENTANCE.
- OF TRUE RESIGNATION.
- OF THE SUPER-SENSUAL LIFE.
- OF REGENERATION.

By JACOB BÖHME.

THE QUEST.

A Quarterly Review.

Edited by G. R. S. MEAD.

Price, 200 pp.: Single Copies, 2/6 net; 2/9 post free. Annual Subscription, 11/- post free.

Vol. IV. OCTOBER, 1912. No. 1.

- A GUESS IN ANTHROPOLOGY. WILLIAM WATSON.
TELEPATHY AND THE SPIRITUAL SIGNIFICANCE OF NATURE. Sir WILLIAM F. BARRETT, F.R.S.
THE MYSTICISM OF A RATIONALIST. C. DELISLE BURNS, M.A.
PSYCHOLOGY AND TROUBADOURS. EZRA POUND, M.A.
ARCHAIC ROMANTICISM: The Dawn of Nature Philosophy. Prof. KARL JOEL, Ph.D.
THE MEANING OF TAOISM AND THE BOOK OF LIEH TZU. LIONEL GILES, M.A.
CEREMONIAL GAME PLAYING IN MEDIAEVAL CHURCHES. THE EDITOR.
THE TRIPLE BAPTISM OF THE LAST DAYS. ROBERT EISLER, Ph.D.
BUDDHIST AND CHRISTIAN ORIGINS. R. F. JOHNSTON, M.A.
THE CRUX OF SIN. HAROLD WILLIAMS, M.A.

JOHN M. WATKINS,
21, Cecil Court, Charing Cross Road,
London, W.C.

churches would be legally justified in declining to permit modern preachers and congregations to continue occupying their church buildings. It will become an important question for many trustees whether they are morally justified in deferring action, especially in the more conspicuous cases of departure from Calvinistic standards. The time cannot be far distant when Congregationalism must pass through a period of readjustment; honest and honourable men cannot indefinitely continue to administer trusts with a complete disregard for their terms. If such readjustment should take place, perhaps the dream that some have cherished may come true, and we may find men of the Independent tradition agreeing with those of Presbyterian or non-subscribing tradition in their non-subscription, and, on the other hand, the modern representatives of the old Presbyterian Dissent ready to lay more stress on their common Christianity than upon doctrinal qualifying epithets. The movement towards closer understanding and sympathy is already in existence; it is illustrated in actual achievement by the foundation of the Doncaster Free Christian Church. This is very recent and has been reported in these columns, so that I need do no more than refer to it in passing. Had this case been carried to a higher court for decision, it is not too much to say that there would have been many similar cases following in its wake, and the existence of wide discrepancies between trust deeds and present-day teaching would have been made clear. The movement received generous support in Dr. Horton's speech at the Rosslyn Hill Chapel Jubilee, which was also reported in *THE INQUIRER*. Principal Selbie, Dr. Fairbairn's successor at Mansfield College, Oxford, echoes the hope of better relations in his volume on "Nonconformity" in the Home University Library (page 248), though he makes what is to-day an inaccurate generalisation when he says that Unitarians are "intellectualists pure and simple, and with them religion is a thing of the head rather than of the heart." That statement is typical of the misunderstanding which has prevailed, and the misunderstanding is itself due to the absence of co-operation in religious work and life.

I have been digressing, and I must return to what is more precisely my subject. I have not been asked to discuss the relation of Evangelicals to those who have stood apart from the Evangelical tradition; but I could not resist the temptation to plead for a recognition of two closely related facts—first, that Evangelicals must understand the non-subscribing position better before they can ever be expected to extend the right hand of full and complete fellowship to Free Christians, Free Catholics, or whatever name non-subscribers use; secondly, that those who by conviction or tradition reject the older theological formulations of Christianity, especially that embodying the doctrine of the Trinity, should see that there is every year less justification for the perpetuation of the historic cleavage which has exposed them to injustice and left their theological opponents the poorer.

Amongst the Baptists, who were not part

of the Old Dissent till 1701, we have little to record. Allowances were made from the outset for differences. In 1770 the New Connection General Baptists separated from the main body, disapproving of latitude in the question of the Trinity. The Old General Baptist body became Unitarian in theology, but after a hundred years it was united in 1879 to the New Connection. Amongst Particular Baptists Calvinism has prevailed, but there have been considerable changes. The "down-grade" controversy in which Mr. Spurgeon took a prominent part was one of the "growing-pains" in this communion.

The Wesleyan Methodists are evangelical to-day as they were in the middle of the eighteenth century, and they are not eminent for their readiness to "prove all things," preferring rather to "hold fast that which is good," that is, the faith once delivered. Their system of preparation for the ministry is one calculated to eliminate restive, inquisitive spirits, for practical tests (which in use become doctrinal tests even when they are not expressly such) are made at frequent intervals, and heresy is dealt with in its incipient stages. Occasionally a tried and proved minister and scholar is put on the defensive, as when Dr. Agar Beet was charged with unsoundness on the question of eternal punishment. Primitive Methodists are very progressive, and the educational equipment of their ministers has been greatly improved under the stimulus of men like Sir William Hartley and Professor A. S. Peake. But even amongst these there was not many years ago a case of heresy. The Hartly Lecture on Immortality was banned, and the lecturer, the Rev. J. Thompson, was forbidden to publish it until certain omissions and modifications had been made. The general improvement in respect of education, of which the Primitive Methodists are particularly typical, must undoubtedly do much in time to make for theological liberty. The growing interest in the study of comparative religion, a study which is as safe in the hands of Professor Hope Moulton, the Wesleyan scholar, as it could be in those of a disinterested layman, is only one among many symptoms of the breaking down of the isolation in which the average Nonconformist minister has studied the origins and history of his own faith.

The Society of Friends can only be most summarily dealt with in the space that remains. The Quakers have consistently rejected all authority save that of the inner light. There is no other religious fellowship of any size so comprehensive in practice, and its members enjoy complete spiritual liberty. There is no "stated" or professional ministry, and the meetings for worship are, as is well known, not conducted by appointed leaders, but left to the spontaneous "openings" of those present. The strong ethical note, evidenced in the lead which Quakers have given in social service of all kinds, is one of the many fruits of that free spirit which Quakers have held in trust for the whole world, and their influence has been in direct proportion, not to their numbers, but to their sincerity and their sanity. Their freedom is the result of their life, and they cherish it not for its own sake, but that they may have more

abundant life. The Society of Friends may continue to increase in numbers or it may cease to exist; but in either case its contribution to the religious life of the world is a permanent one, and the Society will continue to live, as it lives to-day, in those outside its membership who have come under its influence.

I will close with a statement which represents the general conclusion of a gathering of young Free Churchmen which a few months ago met to discuss informally the modern situation of the Free Churches. "Our reconstructed theology will set out from the recognition of the fact that the very conditions under which Christian truth is apprehended require that no formal statement of it should be regarded as the last word about it. The system must henceforth always be left open, at least, at one end."

ANGLO-GERMAN RELATIONS.

An Interview with Professor Sieper, of Munich.

BY THE REV. R. P. FARLEY.

IT chanced that, holiday-making in the literary and artistic metropolis of Southern Germany, I had the great good fortune to find Professor Sieper at home. When one lifted up one's eyes to the hills, one merely became aware that the floods were making a mighty noise—it was in August, and there was no chance of making an outdoor expedition, so we contented ourselves with tea and talk in the Professor's study. Knowing his love of England, and his great desire to improve Anglo-German relations, and feeling that the removal of misunderstanding between the two countries is the most important international question of the day, I naturally wished the conversation to be devoted to a theme that is very near to his heart.

"In so far as there is any friction between England and Germany, what is at the root of it?"

"Such hostile feeling as there is on one side the German Ocean and the other is largely to be traced to the Press of both countries, which exercises an immense influence in forming public opinion—not to the whole press, I am glad to say, but a certain class of papers whose ignorance, whose love of sensation and scandal is, I am afraid, greater than the zeal for truth. Many widely circulated newspapers purvey to their readers information (?) which is grossly inaccurate and misleading, if it is not absolutely false. A notorious instance of the latter is the myth that in every officer's mess on board German ships of war and on festal occasions at the German universities the toast 'to the day' (i.e., of the declaration of war against England) is enthusiastically and unanimously drunk. As regards the officers, Prince Henry, head of the German Navy, bluntly characterised the statement as 'a beastly lie,' and neither I nor anyone else who has ever seen the inside of a German university has ever heard such a toast at any banquet or social gathering."

"Another regrettable circumstance,"

continued Professor Sieper, "is the fact that some old-established English newspapers, and one outstanding instance of more recent growth seem sedulously to try to create anti-German prejudice where it does not exist, and to foster it where it does. Every ill-balanced outburst of every obscure Pan-German, which in our country is either ignored by responsible people, or is laughed out of court, is magnified in these papers into the settled conviction and permanent policy of the whole German people. What is more astounding is that some of the most violent anti-German diatribes, which appear in the London Press (by far the worst offender in this respect) are penned by people whose parents' names were Goldschmid, Eltzbacher, Binswanger, Schlesinger (metamorphosed to Ellis Barker, Byng, Sinclair), who have become naturalised in England, and are 'päpstlicher als der Papst,' more Jingoistic than the Jingoists. To us the standing wonder is that sensible English people do not see through all this."

"In fact," I suggested, "it would be as true to say of Germany that the Anti-British tendency of a portion of the Press as little represents general and responsible feeling as the Anti-German hysterics of some British papers represent sober British opinion." "Of this there can be no doubt whatever," was the reply.

This point led by a very easy transition to another—the question how far the official foreign policy of both Germany and England has any support from the best elements of the two nations or from the mass of the people. A curious anomaly has arisen, I remarked, that in England, which in some directions has in recent times become more democratic, foreign policy is less under the control of Parliament than it was, with the result that important questions of foreign policy are not discussed by the representative House until something has been settled, and then it is too late. May it not be said that in recent times the most successful diplomatists have been men who have had no diplomatic training, like Mr. Bryce and Baron Marschall von Bieberstein?

"With regard to Sir Edward Grey, whom no doubt you have in mind," Professor Sieper replied, "I myself in common with many of my fellow countrymen have not only great esteem for him, but great belief in his own personal desire to maintain peace. Nevertheless, I am bound to say that some doubt is expressed whether in a critical situation he would be strong enough to set at naught the devious methods of the permanent officials and the diplomatic services. As regards the relations between England and Germany, a curious example of the ways in which diplomatists sometimes advance (?) the interests of their country is to be found in the following incident. Some years ago, when representatives of English municipalities were on a friendly tour of inspection amongst the great German towns, they visited amongst other places, Munich. When they arrived, I stood on the platform beside the English Minister Resident to receive his fellow-countrymen. He said to me 'I don't know these people, and I don't want to know them!' This is only one of many instances, unfortunately, not

BAD HANDWRITING.

THE PERFECTION OF THE NEW HOME ALUMINIUM BLICK TYPEWRITER.

ONE TO BE LENT FREE FOR A WEEK TO EVERY BRITISH HOUSEHOLD.

The following article appeared in *The Daily Mail*, September 23:—

A prominent London business man, recently interviewed by the Press on the subject of handwriting, expressed the belief that neat writing is neither taught nor encouraged in our secondary schools; but he was of opinion that the deficiency does not much matter so long as the boys can write their own names.

"The time is already close at hand," he said, "when no business letters, very few other letters, and no documents of any length will be written by hand. . . .

"In every walk of life the need for writing is diminishing. . . . Formal business is always typewritten. The Post Office telegram, in which formerly the handwriting of the clerk who received the message over the wire was of great importance, is being sent in the form of two or three strips of automatically printed tape gummed on the telegraph form. The busy man who travels about carries his own light typewriter."

This gentleman evidently referred to the new Aluminium 'Blick' Typewriter, which is carried by many in its leather case.

And why, pray tell us, in this age of progress, this age of busy hustle and social and commercial activity, should we, like our grand-parents, waste valuable time in trying to write a copper-plate letter?

No, those days have passed, and we are entering, or, indeed, have entered, a new era—a new age, when we wisely go with the times, employing the productions of genius—the mechanical labour-saving devices of our Edisons, Marconis, and Parsons (of turbine fame), our Blickensderfers, and men of like celebrity.

THE NEW ALUMINIUM 'BLICK.'

You ask, What is this new Aluminium 'Blick' Typewriter. The answer is, A wonderful little typewriter, that has supplanted the pen and ink in the home, on the train, the boat, or wherever you may be. A bright, strong, and compact little machine weighing 5 lbs., all packed in a handy little leather case, with compartments for your stationery, stamps, &c.

You can write with it in any language required, and in any character of letter, in script type for social correspondence, or in type very similar to what you are now reading. You can have large or small sized type, the former, of course, preferable for the use of Ministers, Orators, and others who speak from notes, but you can use them all on the same machine, changing from one to the other at will and in an instant.

PORTABILITY OF THE 'BLICK.'

But the portability of the machine is one of its chief merits. It has no ribbon to tear or tangle and soil your fingers, and it is always ready for use.

The journalist, the author, the naval and military man, the doctor, the commercial traveller—in fact, in every walk of life the 'Blick' Typewriter is now employed.

You can take it in its leather case from place to place as easily as you would a

book. It is aptly described by a certain lady of title as her ever-ready and ever-handy secretary.

By writing or applying personally to the 'Blick' Company, Ltd., 9 and 10, Cheapside, London, E.C., or the West-end office, 369, Oxford-street, you will be sent a 'Blick' Typewriter for a free week's trial. When writing ask for Booklet (No. 92), which tells all about the machine.

THE 'BLICK' TYPEWRITER FOR SOCIAL CORRESPONDENCE.

The typewritten letter for social use has grown to be as important as for commercial and professional use, and the time is not far off when every well-regulated household will possess a 'Blick' Typewriter, either the home model or the more up-to-date Aluminium 'Blick,' just as they now possess a sewing machine. With the new Aluminium 'Blick' Typewriter two, three, four—yes, five, and even more—copies can be taken in the one operation and filed away for future reference, which is too tedious an operation with the pen.

To the traveller who is now here, now there, on important professional or commercial business, the new and portable Aluminium 'Blick' is indispensable. The speed or the lurching of the train makes no difference, you simply keep typing away, and at the finish you have a clean, clear, business-like letter that every recipient appreciates.

A 'BLICK' FOR A WEEK'S FREE TRIAL.

So sure are the makers of the new Home Secretary—the Aluminium 'Blick' Typewriter—that if you see it you will like it, that by special arrangement readers can have one sent to their homes in its handsome leather case, and then you have it to use to your heart's content for a whole week free of cost. The mastery of the 'Blick' can be accomplished in an hour; a child can learn to use it. Only a very little practice, and you will be able to write with the speed of an expert, and the 'Blick' Company guarantee to teach any purchaser how to use any of their models.

NOW READY FOR OCTOBER.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

Infant Class Teaching. Dorothy Tarrant, M.A.
A Good Guide (Poem). Elizabeth Wilson.
A Vote of Confidence. George J. Allen.
Heroes of Faith—Dr. Channing. Albert Thornhill, M.A.
The Teaching of Jesus.—I. G. C. Sharpe.
William Carey, Missionary. W. H. Carpenter.
A. M. D. G. W. Lawrence Schroeder, M.A.
English Unitarian Churches (Poem). Robert Pearce, [M.P.]
The Theory and Practice of Sunday School Teaching
—III. A. Stephen Noel.
A New Story of Burnley United. William J. Pigott.
Notes for Teachers.—XXXI.—XLVIII.
Arthur Brooke.
Five Lessons for Infants—
Dorothy Tarrant, M.A.
The Making of a North Country School. J. Lonsdale Cox.
Children's Services. George Jessel, M.A., M.B.
Friends and Foes—A Morality (A Play for Children).
H. W. Hawkes.
By the Way.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

without parallel on the part of German diplomatists which show that it is high time that the nations should take the management of international affairs out of the hands of professional diplomatists."

As the tortuous stupidity of the chancelleries of the nations did not appear a very profitable theme, we proceeded to discuss the real feeling of the two peoples towards each other. "So far as the British Islands are concerned," I said, "there can be no doubt that the vast majority of the nation have no wish for anything but friendship with Germany. The foremost names in literature, science, art, education, medicine, many captains of industry, even party politicians in their sane moments, and practically the whole of the organised working classes desire peace and concord, and mutual helpfulness between the two nations. How does the real German feeling towards us compare with this?"

"The feeling most predominant in the minds of thoughtful people among us is the immense debts we already owe to Great Britain and the vast amount we still have to learn from her. Great Britain gave us Shakespeare" (here the Professor's audience repeated a remark made by a bookseller in one of the most modern German towns that "Shakespeare had become the German national poet," and expressed his own shame that Shakespeare is more read, oftener played, better understood and more revered in Germany than in the land of his birth); "Great Britain gave us Shakespeare, the supreme dramatic poet; Bacon, the founder of modern science; Ossian, who inspired Goethe and Herder; Burns and Shelley, who have been a consolation and a strength to the seeking, striving spirits of our Fatherland; Carlyle, the preacher of sincerity. Ruskin and Morris, the apostles of the beautiful, now exercise an immense influence in Germany. In England first began the feeling of responsibility on the part of the possessing classes towards the disinherited and the defenceless. It was an Englishwoman who wrote the 'Vindication of the Rights of Woman' more than 100 years ago. In England more than any other country political freedom has been developed. England sets other nations an example by its passion for 'fair play,' its love of justice, its self-control, the purity of its domestic life. Even in education, in which in some respects Germany is far in advance of England. We are more and more beginning to see that English schools and universities turn out complete *men*, well-rounded, self-sufficing characters, who know how to carry themselves in face of great tasks either at home or in the colonies." Similarly you have learnt much from us and will learn still more."

"As to the future it appears to me that the two countries are entering on a new phase of development. Germany has become great by her methodical scientific spirit, her centralisation and her state organisation, England by her practical capacity, her individuality, and her private initiative. Germany has an aptitude for speculation, England for affairs."

"In fact," said the interviewer, "Germany has *die reine Vernunft*, England *die praktische Vernunft*, and we need, so to

say, another Kant to give us another *Kritik* of both."

"The development of both countries," continued Professor Sieper, "has had something onesided about it, and this onesidedness is beginning to be felt by both. England needs to learn how to organise from the centre, Germany to allow more personal freedom and private initiative. England should devote more attention to technical education; Germany must become less abstract. In social reform England ought now to perceive that private effort cannot by itself solve the social problem. Germany has to recognise that mere state legislation without personal service and discriminating sympathy is insufficient. England and Germany, therefore, will only reach their complete development and fulfil their world mission by understanding, helping, and learning from each other."

"What practical means do you suggest of attaining this desirable end?"

"Much has already been done and more will be done to bring members of the two nations into direct contact with each other, and, therefore, to a better mutual understanding. Interchanges of visits, which have had the happiest effects, have taken place between the representatives of British and German municipalities. British members of Parliament have been our welcome guests; visits of clergymen and journalists have been exchanged. I think that such visits should be regularly organised, and that not merely public officials, but the students and men of business of each nation should be invited to make themselves personally acquainted with the other."

"You have not mentioned," I said, "the largest class of all, the working class. In Great Britain, so far as the working classes are organised and articulate, they are on the side of peace. This observation would apply with greater force to Germany, where 4,500,000 Social Democrat voters, besides many in other parties, are staunchly in favour of friendship with England."

Professor Sieper assented and continued: "In connection with the Anglo-German Friendship Committee, to which I am devoting every moment of time that can be spared from my professional work, I am anxious to see a permanent bureau established, the object of which would be to provide accurate information about each nation for any applicant from the other. This would leave journalists and publicists no excuse for the grotesque statements which they frequently make, and which it is difficult to think that they themselves seriously believe. There should also be, as there already is between the United States and Germany, an exchange of University professors, who would explain their own country to students of the other. I wish also to arrange, if possible, that German students shall make visits of six months or longer to England to study English institutions and English character, and to reside as paying guests in English families, as hotel or boarding-house life does not afford the same opportunity for getting to understand the natives of a foreign country and still less for forming, as is desirable, permanent friendships. The

teachers of the primary schools in each country, who have so much to do with fashioning the minds of the future generation, must be encouraged to know each other, possibly by interchanges of visits, and, above all, the school text-books of each country must be purged of chauvinism."

I parted with Professor Sieper in amazement at his extraordinary acquaintance with English life, his shrewd judgment of English character, and in admiration for his powerful advocacy of a better feeling between his own country and one which he knows so well. My only regret was that the whole of the British public could not be made aware of a state of feeling which is much more representative of the real attitude of the German nation towards us than scores of ill-balanced statements which find their way into the British press.

In England, many of us have already heard of the series of books, projected by Professor Sieper and issued under his general editorship, with a view to expounding English life and character to German readers. The books are all by experts, are published at very moderate prices, and deal with such subjects as "The main tendencies in modern English Literature," "Wm. Morris and the Revival of English Craftsmanship," "The Social Question in England," "English Art," "English Architecture," "The Modern English Theatre," "England as a Colonising Power," "The Character and Domestic Life of the English." Some of these give better descriptions and criticism of our English life and institutions than anything that has appeared in English, and cannot but have an immense effect for good in Germany.

AMONG the recent books published at Essex Hall by the Sunday School Association are "Stories for the Little Ones," selected and retold by Grace Spears and Dorothy Tarrant, a delightful collection of tales treated very brightly and simply, and "Favourite Stories," selected from *Young Days*, and edited by E. Pritchard and J. J. Wright, who assure us that they are "all interesting." We cordially commend these books to Sunday-school teachers and parents. The little volume of "Moral and Religious Lessons for Infants," by M. C. Martineau and Caroline A. Martineau, some of which originally appeared in our columns, will also be welcomed, together with "The Story of Isaac Hopper," the Quaker abolitionist and friend of Lloyd Garrison, briefly told by the late Henry Rawlings. For older and more thoughtful readers, especially teachers who are preparing lessons for adult classes, Dr. Mellone's "Belief in God," a suggestive study of a great subject in the form of a pamphlet of 31 pages, will be found extremely useful. It should form an admirable starting-point for many helpful discussions and more advanced studies. The Sunday School Association has also issued a Report of the Eighth Summer Session for Sunday School Teachers, which was held at Manchester College this summer.

THE MORAL EDUCATION LEAGUE.

THE Moral Education League announces a series of meetings in connection with the Moral Instruction Circle, which will be held on Mondays, October 28, November 25, and December 9 at 5.30 p.m., at Prince Henry's Rooms, 17, Fleet-street, E.C., opposite the Law Courts. Mr. A. J. Waldegrave will give a Demonstration Civics Lesson at the first Circle on October 28. All who are interested, especially teachers, are invited to attend and take part in the discussions after the lessons. The *Moral Education League Quarterly* gives some account of the Moral Instruction Circle, which did such admirable pioneer work years ago, and is about to be revived. The main object of the experiment is to discover further efficient teachers for demonstration, and it is hoped that it may, in a measure, help to prepare the way for the School of Ethics and Moral Education, the need of which Professor Millicent Mackenzie emphasises in a leading article in another part of the paper.

PROFESSOR EUCKEN AT HARVARD.

A VERY warm welcome has been accorded to Professor Eucken in America, especially by the adherents of the liberal religious movement, and great interest was aroused by the lecture which he gave on September 27 in Emerson Hall, Harvard University. This lecture was the first of a course on "Leading Ideas of the Present Time," which Professor Eucken is giving in addition to two

courses dealing with the history of German philosophy and the philosophy of religion. "More than any other great teacher of to-day outside the churches," says Dr. Wendte in the *Christian Register*, "Professor Eucken maintains and promotes the spiritual life, emphasises the ethical element of man's nature, and vindicates the essential and eternal qualities of true Christian faith. His visit among us ought to result in a quickening of the ideal interests of American society and advance the fraternity of large-minded and progressive Christians beyond and above all the limitations of creed or sect. The only barrier to the full appreciation of Professor Eucken's teachings is that of language, his addresses being delivered in German." His large and attentive audience seems to have followed him with enjoyment notwithstanding, and "the speaker sought to do his part towards a mutual understanding by a notably alert, distinct, and deliberate delivery."

AMONG the greetings which have come to us on the completion of our 70 years we have received a particularly cordial one from Professor Boros, Dean of the Theological Faculty of Kolosvar, in the name of the Unitarian Church of Transylvania. We reciprocate it most heartily. The international mission of THE INQUIRER is one of peculiar interest to us, and we treasure very gratefully the assurances that reach us from various parts of the world that it is a welcome guest among isolated groups of liberal thinkers in many lands.

THE fact that last Wednesday, October 16, was the centenary of the death of Henry Martyn, gives special interest to the volume on Missions, which Mrs. Creighton has contributed to the Home University Library. The story which she has to tell is one of absorbing interest, and it contains no more heroic figure than that of the young Senior Wrangler, who abandoned a brilliant University career for the mission field. "He studied Sanscrit, Persian, and Arabic to prepare himself for his work, and when he reached India his linguistic faculty enabled him quickly to learn Hindustani. He died at the age of 31, after only five years' work in the East, but his burning zeal produced an immense impression on all who knew him, and made his example powerfully effective after his death, when his letters and diaries were published." (London: Williams & Norgate, 1s. net.)

THE Sunday School Quarterly for October, published by the Sunday School Association, is as bright and varied in contents as usual. The first place is given to a paper by Miss Dorothy Tarrant on Infant Class Teaching, which was read at the recent Summer School at Manchester College, Oxford. Biography is well represented in sketches of Dr. Channing and William Carey, the Missionary, and there is a good selection of Lesson Notes for teachers. The editor, the Rev. J. Arthur Pearson, is to be congratulated upon the continued success of his efforts to improve Sunday-school teaching both in matter and method.

RIDERS' LATEST PUBLICATIONS.

JUST PUBLISHED.

Crown 8vo. Cloth. Gilt Tops, 2/- net.

The Transparent Jewel

By MABEL COLLINS,

Author of "Light on the Path," "When the Sun Moves Northward," &c., &c.

Being an essay upon the Yoga philosophy of Patanjali, to which is added a translation of the Aphorisms of the sage.

Patanjali taught the power of the mind and will and instructed his disciples that inasmuch as matter is entirely controlled by spirit, man can become "yoked" with the Supreme Spirit by arousing his own spiritual nature, and may thus obtain perfect happiness. The Aphorisms are extremely difficult to render into English. The author has adopted the translations of two of the best known commentators for this purpose. The Bhagavad Gita, that great Sacred Book of the East, is founded upon this teaching. Patanjali's philosophy contains the kernel of the true Practical Occultism which is now so much in demand, and the volume by Mabel Collins gives a survey of the system which, it is anticipated, will help the student to a clear understanding of its basic principles.

NOW READY.

HYPNOTISM AND SUGGESTION.

A Practical Handbook.

By EDWIN ASH, M.D., B.S. LOND., M.R.C.S.

Crown 8vo., 137 pp. and Index. Cloth. 1/- net.

NOW READY.

WHAT IS HEALTH?

By GRACE DAWSON,

Author of "How to Rest and be Rested."

Small Crown 8vo., 72 pp., 1/- net.

The Great Initiates.

Complete Edition of EDOUARD SCHURÉ'S "Les Grands Initiés," with an Introduction to Esoteric Teaching, and a Frontispiece Portrait of the Author. Translated by FRED ROTHWELL, B.A.

Crown 8vo, cloth gilt, 2 vols., about 400 pp. each, 7/6 net the two volumes.

N.B.—Volumes not sold singly.

"The fact that this work has reached its twenty-fourth French Edition may well stir the interest of English students of the esoteric aspects of religion."—*Literary World*.

JUST PUBLISHED.

The Open Secret.

Intuitions of Life and Reality.

BY

CHARLES J. WHITEBY, M.D.

Author of "Triumphant Vulgarity," "The Wisdom of Plotinus," "Makers of Men," etc.

Crown 8vo, 136 pp., Cloth gilt, 2s. 6d. net.

CONTENTS: The Role of the Thinker. The Unknowable. The External World. The Ethics of Theory. The Problem of Space. The Extent of the Astral System. The Problem of Time. The Problem of Force. The Problem of Evil. Is Nature a Machine? The One and the Many. Solidarity. The Ideal and the Actual.

An exposition of the various problems of life, showing that the ideal and the actual are complementary factors of the One Reality—a reality not final or static, but progressive and self-transcendent.

Health for Young and Old.

ITS PRINCIPLES AND PRACTICE.

AN UNCONVENTIONAL MANUAL.

By A. T. SCHOFIELD, M.D., M.R.C.S.

Author of "Nervousness," "How to Keep Fit."

Crown 8vo. Cloth gilt. 272 pp. 3/6 net.

"Dr. Schofield has dealt learnedly and exhaustively with his subject, and his manual should be welcomed by every household."—*The Academy*.

CREATIVE THOUGHT.

By W. J. COLVILLE.

Being Essays in the Art of Self-Unfolding.

Crown 8vo, 304 pp., cloth gilt, gilt tops, 3/6 net.

SELECTION FROM CONTENTS.

Personal Experiences of Mental Healing—Our Bodies, what are they? How shall we govern them?—True Views of Occultism—Concentration of Thought and Control of Memory—The Power of the Spoken Word—What is the Human Aura?—Sleep, Dreams, and Visions—Genius: What and Whence? Idealism and Realism—Human Unity through many Nations—Destiny—Heredity.

"His lucid style, depth of penetration, and obvious sincerity of conviction make his work invaluable to all who find it worth their while to think on these and kindred subjects."—*T.P.'s Weekly*.

MARJORIE BOWEN'S NEW NOVEL.

THE RAKE'S PROGRESS

By the Author of "The Viper of Milan," "I Will Maintain," &c., &c. 2/- net.

"A brilliant romance, well worthy of its gifted author."—*Pall Mall Gazette*.

"THE RAKE'S PROGRESS" is a feast of colour, of grace, and scenery."—*Westminster Gazette*.

"THE RAKE'S PROGRESS" is an entertaining story with some very exciting chapters and a vividness of description which is always a notable characteristic of all Miss Bowen's works."—*The Tatler*.

Write for Complete Catalogue to

WILLIAM RIDER & SON, LTD., 8, PATERNOSTER ROW, LONDON, E.C.

LINDSEY PRESS PUBLICATIONS

Cr. 8vo. 168 pages. Cloth, 2/- net.

HOW TO WIN

ADDRESSES BY

H. G. CHANCELLOR, M.P.

CONTENTS:—(1) How to Win. (2) The Freedom of Faith. (3) The Omnipotence of Faith. (4) The Divine Revelation in Humanity. (5) Moral Backbone. (6) Jealousy. (7) Courage. (8) God is Light. (9) Worship. (10) The Parable of the Talents. (11) Workers with God. (12) An Ideal City and How to Get it. (13) Labour Problems and the Influence of Religion. (14) The Temperance Movement and the Pulpit.

Cr. 8vo. 226 pages. 3/6 net.

SECOND EDITION.

Pillars of the Temple

BY

MINOT J. SAVAGE, D.D.

Introduction by

ROBERT COLLYER, Litt.D.

CONTENTS:—(1) The God we Worship. (2) The Christ we Love. (3) The Heaven we Hope for. (4) The Hell we Fear. (5) The Bible we Accept. (6) The Divine Inspiration. (7) The Salvation we Believe in. (8) The Church we Belong to.

In this volume Dr. Savage deals with the cardinal points of religious belief from the Unitarian point of view.

Cr. 8vo. 65 pages. Cloth, 1/6 net.
Paper covers, 1/- net.

Towards Religion.

BY

R. BRIMLEY JOHNSON.

CONTENTS:—Introduction—Goodness—Faith—Morals—Theology—Conclusion.

The Rev. P. H. Wicksteed, M.A., wrote to the author:—

"It appears to me to be a very sincere and lucid statement, likely to be helpful to the thought and cheering and supporting to the will of many people."

Fcap. 8vo. 128 pages. 1/- net.

How a Modern Atheist Found God.

BY

G. A. FERGUSON.

The author desires to assist others who are seeking the light. Controversy is often barren of results; so he has considered that the best way is simply to give his own experience. The problems which he has had to solve, and the difficulties he has had to overcome, must be the very same as are perplexing so many seekers after truth at the present time.

Fcap. 8vo, 130 pp., with Portrait, 1/- net.

MAN'S CHIEF END

SERMONS BY

ROBERT B. DRUMMOND, B.A., T.C.D.

CONTENTS:—(1) Man's Chief End. (2) The Seven Words from the Cross. (3) The Element of the Beautiful in Religion. (4) The Divine Motherhood. (5) The Light of the World. (6) The Law of Retribution in Greek Tragedy. (7) Felix before Paul: Man and the Moral Order.

"Mr. Drummond's selection, if small, is representative, and his little book will no doubt find many readers who will appreciate its scholarship and literary excellence."—*The Scotsman*.

Cr. 8vo, 140 pp., with Portrait, 1/6 net.

Communings with the Father

COLLECTS AND PRAYERS

BY

JAMES C. STREET.

Edited by

CHRISTOPHER J. STREET, M.A., LL.B.

There are many for whom these pages will glow with precious memories. They will recall with thankfulness the spiritual leader, the great preacher, the faithful minister, whose influence on their lives is sacred and imperishable. Among others, who knew him not and were never under the spell of his magnetic personality, there must still be many to whom the devotional outpourings of a simple heart and faith will come with quickening power.

THE LINDSEY PRESS, 5, ESSEX STREET, STRAND, LONDON, W.C.

THE SUNDAY SCHOOL ASSOCIATION

1912

NEW PUBLICATIONS

1912

The Bible Literature in the Light of Modern Knowledge.

BY

E. SAVELL HICKS, M.A.

Cloth 2s. net. Postage 3d.

The Inquirer says:—The compilation of such a work is a task so exacting that the author must be congratulated who attains so much success as here displayed.

Stories for the Little Ones

Forty-One Stories Selected and Retold by

GRACE SPEARS and DOROTHY TARRANT, M.A.

Cloth 1s. net. Postage 3d.

All the stories in this little book have been tested in actual use with infant classes, and enjoyed by the children, and we have tried to give, as far as possible, the form of words in which we ourselves would tell them.

Favourite Stories

Selected and Edited by

E. PRITCHARD and J. J. WRIGHT.

Cloth 1s. net. Postage 3d.

A teacher (or parent), in giving a lesson on some subject, or on some portion of Scripture, often feels the need of an apt, good story with which to illustrate and carry home his lesson. Here, then, is a handy volume of just such stories—stories to illustrate lessons likely to be given to any boys or girls over eight or ten years of age.

Moral and Religious Lessons for Infants

BY

M. O. MARTINEAU.

Sewed 6d. net. Postage 1d.

These lessons were written many years ago for a small Infant School in Suffolk. They have been borrowed for use in two Sunday Schools, a fact which has suggested that they might be useful for a wider circle of readers than those for whom they were originally written.

Belief in God

BY

SYDNEY HERBERT MELLONE, M.A., D.Sc.

Principal of the Unitarian Home Missionary College, Manchester.

Sewed 2d. net. Postage 1d.

The author's endeavour is to indicate the true import of the ideas of Law and Purpose in human life, and to suggest ways in which the religious significance of these ideas could be brought into contact with the experience of "the average man."

THE

Story of Isaac Hopper

A Hero of the Anti-Slavery Movement.

By HENRY RAWLINGS, M.A.

Cloth, with Portrait, 6d. net. Postage 1d.

The names of some of the men and women who helped the slave to freedom are well known—such as that of William Lloyd Garrison. Hopper's name is seldom heard, at least in England, but Garrison himself, accepting an invitation to stay with him in New York, wrote: "There is no one in the world for whom I entertain more veneration and esteem than for yourself." Would it not be surprising if the life of the man thus addressed were not worthy of some record?

THE SUNDAY SCHOOL ASSOCIATION,
ESSEX HALL, ESSEX STREET, STRAND, LONDON, W.C.

BOOKS AND REVIEWS.

A STUDY OF HYPNOTISM.

Hypnotism and Disease. By Hugh Crichton Miller, M.A., M.D. London: T. Fisher Unwin. 5s. net.

OF late years a remarkable change in the attitude of the medical profession towards cures wrought by faith has been apparent. Two years ago the *British Medical Journal* devoted one of its numbers to a consideration of Medicine and Miracle, in which the declaration of Sir Clifford Allbutt that "probably no limb, no viscus is so far a vessel of dishonour as to lie wholly outside the renewals of the spirit" received the stamp of editorial approval. At the same time, few people believe—medical men least of all—that faith can repair a gross material lesion, such as a broken arm or an ulceration of the stomach. Medical science has, therefore, worked out a distinction between "functional" and "organic" ailments, and has admitted that in the former "suggestion"—a word which it prefers to the unscientific term faith—is a therapeutic agent of remarkable potency. The distinction between organic and functional is not altogether easy to come at. If a physical symptom such as acute indigestion or paralysis of the limbs yields to suggestion, or other mode of mental treatment, then it is functional—an *à posteriori* mode of decision which one feels is far from satisfactory.

The fact, however, remains that suggestion as applied by medical men has been successful in scores of cases of disease where all other means have failed. Yet even among the thinking section of the public there is very considerable unwillingness to appeal to this method of treatment. We cannot here attempt to analyse the cause of this unwillingness, but there is no doubt that one factor in it is the knowledge that suggestion is frequently used in conjunction with hypnotism, and rightly or wrongly a great number of people have an intense aversion to allowing themselves to be hypnotised. In most cases this prejudice is due to ignorance, or rather to false knowledge. From platform performances and from such novels as Du Maurier's "Trilby" exaggerated ideas of the power of the hypnotist over his subject have been picked up. People fear that if they once submit themselves to the process their will—the core of their personality—will be wrested from them, and come under the control of another. Everyone who knows the marvellous power of hypnotic suggestion as a means of treatment in alcoholism, asthma, neurasthenia, and a host of other troubles, will welcome Dr. Miller's attempt to place the whole subject on a commonsense basis. He seeks "to point out how far the dangers popularly associated with hypnotic suggestion are real, and how far imaginary; to what extent the benefits attainable have been exaggerated by enthusiasts and depreciated by the prejudiced; how far its effects are permanent, and how far transient; why it has so often been mixed up with charlatanism, and how this can be guarded against." Dr. Miller accepts the view that suggestion, and not hypnosis,

is the real agent in the cure. Suggestion is to be distinguished absolutely from persuasion which convinces the reason. "Suggestion aims at a psychic change without the reason, and the one condition necessary to constitute suggestion is the inactivity either by diversion or paralysis of attention, called in the one case waking suggestion and in the other hypnotic suggestion." According to this view hypnosis plays the part of the anæsthetic in an operation, which enables the surgeon to perform his duty without discomfort or resistance on the patient's part; hypnosis is the "anæsthetic of the reason."

With regard to the dangers of hypnotism Dr. Miller is reassuring. Like most practitioners of the art, he finds that "in the case of most people it is hard enough to get the patient to execute an unpleasant or even very unusual order given under hypnosis, much less one that is counter to his moral sense." This is as much as to say that even during the sleep of the reason character still tells, just as our habitual and automatic acts really arise from ourselves, although they are often not consciously willed. The title of the book hardly does justice to its scope, for not the least valuable chapter is that entitled "Other Methods of Psychotherapy." Here we find a brief account of modern work in this direction concluding with an outline of the theories of Freud. Freud's work on hysteria and other psycho-neuroses, which we agree with Dr. Miller in regarding as epoch-making in character, although well known on the Continent and in America, is in this country just beginning to receive the attention it deserves, hence the inclusion of this outline in itself proclaims the up-to-date nature of Dr. Miller's volume. The style of the writer is lucid, his tone temperate and scientific. Readers of the book cannot fail to be interested, and they may rest assured that, so far as is possible in such brief compass, they have in it a thoroughly reliable presentation of present-day science with respect to mind cure. M. D.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES: ECCLESIASTICUS. By W. O. E. Oesterley, D.D. Cambridge, at the University Press. 6s. net.

THE publication in the Cambridge Bible of commentaries upon the Apocrypha forms an admirable illustration of the growth of interest in these writings, too long neglected by Protestant preachers and teachers. Ecclesiasticus, as the title suggests, was for long regarded as the "Church Book" *par excellence*, and not without good reason. With the help of Dr. Oesterley's excellent introduction and notes, the average Minister, unacquainted with German, may read intelligently in public and in private one of the most important text books of Jewish morality. Our author, whilst noticing other critical opinions, holds to the traditional date and unity of the book, and explains its lack of sequence by the theory favoured by Prof. Margoliouth that "the book contains the

pith of Ben Sira's public lectures, the notes of which were written down at different times." Recent discoveries of portions of a Hebrew text confirmed the evidence of tradition, and the impression which the Greek version itself makes that Ben Sira wrote in Hebrew. Unlike some recent writers on the subject, Dr. Oesterley regards these fragments rescued from the rubbish room of a synagogue at Cairo as preserving only a recension of the original text, and he claims for the Greek and Syriac versions that they are not without independent value as witnesses of the words of the Jewish teacher. The price of the book, as compared with the rest in the series to which it belongs, seems high, but the value of the book to the English student of the Apocrypha can scarcely be overestimated.

AMONG this season's issues in the Lindsey Press will be another volume of verse by the Rev. W. G. Tarrant, under the title, "Songs Devout." It will contain many new poems as well as some of his well-known hymns and other pieces.

PUBLICATIONS RECEIVED.

MESSRS. BENNET & Co.:—The Open Sore of Christendom: The Rev. W. J. Sexton, M.A., L.Th., B.D. 2s. 6d. net. The Apocalypse of Jesus: F. W. Worsley, M.A., B.D. 7s. 6d. net.

MESSRS. BROWNE & NOLAN, LTD.:—Faith and Reason in Relation to Conversion to the Church: T. Frederick Wills, B.A. Oxon. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—The Philosophical Works of Descartes, vol. ii.: Elizabeth S. Haldane, LL.D., and G. R. T. Ross, M.A., D.Phil. 10s. 6d. net.

MESSRS. J. CLARKE & Co.:—Spoken Words of Prayer and Praise: S. A. Tipple. 3s. 6d. net.

MESSRS. DENT & SONS:—Régner, Meilleures Pages. 1s. net. English Epic and Heroic Poetry: Professor W. Macneile Dixon, M.A. 5s.

MESSRS. A. C. FIFIELD & Co.:—Trystie's Quest; or, Kit, King of the Pidgwidgions: Greville MacDonald. 5s. net. The Forest Farm: Peter Rosegger. 2s. net. Delfina of the Dolphins: Mary Argyle Taylor: 1s. 6d. net. The Broom Fairies: Ethel M. Gate: 1s. 6d. net. The Soul of a Gardener: H. M. Waithman. 2s. net.

MESSRS. HODDER & STOUGHTON:—The Afterglow of God, Sunday Evenings in a Glasgow Pulpit: The Rev. G. H. Morrison, M.A. 5s.

MESSRS. LONGMANS, GREEN & Co.:—Life, its Nature, Origin, and Maintenance: E. A. Schäfer, LL.D., D.Sc., M.D., F.R.S. 1s. net.

MR. T. FISHER UNWIN:—William Hone, his Life and Times: Frederick W. Hackwood. 10s. 6d. net. The Meaning of Christianity: The Rev. Frederick A. M. Spencer. 7s. 6d. net.

MESSRS. P. VALENTINE & SONS:—Rabbinic Philosophy and Ethics: Gerald Friedlander. Hellenism and Christianity: Gerald Friedlander.

MESSRS. WILLIAMS & NORGATE:—Religious Liberty: Francesco Ruffini. 12s. 6d. net. Within—Thoughts during Convalescence: Sir Francis Younghusband. 3s. 6d. net.

FOR THE CHILDREN.

SIR ISAAC NEWTON.
(1642-1727.)

II.

NEWTON had proved by many careful experiments, as we learnt last week, that the earth has a wonderful power of drawing things towards it, and what we call the *weight* of things comes from this *pull* that the earth is putting forth all the time. He began to reason in this way: If this pull is so very little lessened by our mounting up as high as we can above the earth, so that even from the tops of the highest mountains a thing will seem to fall as quickly as it does if you let it drop from a few feet above the earth, why should not the earth still be putting forth this power on things much further from it than those on the tops of mountains? Why should it not reach as far as the moon? To find out if this really were so, he began to calculate that, if a thing takes a second to fall from a height of 16 ft. above the earth, it will only fall a quarter of that distance, viz., 4 ft., in a second when it is removed to a height which is double the circumference of the earth, because at that height the pull of the earth will be only a quarter as strong.

Then he went on to calculate that, at a distance sixty times as great as the circumference of the earth, the same thing would fall one-twentieth of an inch in a second. Next—and think how exciting this must have been to him!—he found, by studying through his telescope the path or *orbit* of the moon round the earth, and by reading what other astronomers had said about it, that the moon does actually fall towards our earth just that very distance, one-twentieth of an inch, in a second. So, from watching the apple fall off the tree, he had been led to make a very great discovery—a discovery that made it for the first time possible to understand how it is that the sun, moon, earth and stars go on moving in the same regular paths, and do not, as you know trains sometimes do, rush into each other and destroy one another. This law, which he had proved when he showed that the moon falls one-twentieth of an inch towards the earth in a second, governs the sun and all the stars in the same way. They each are pulled towards each other, as if by an invisible string, and pulled away from each other by some star or planet in another part of the heavens, and in this way all the planets, of which our earth is one, are pulled towards the sun and kept moving round it, while at the same time they are pulled away from it by the other planets near them and by stars in other parts of the universe, and so they keep circling round in an even path, and do not jostle each other or come too close to the sun, which would burn them up if they did, and the sun itself is kept in its place by this same great law, which is called the law of gravitation.

Gravitation comes from a Latin word meaning “weight,” and it is applied to this law because it is the reason that things have weight at all. Nothing would

have any weight if it were not for this power of attraction which one thing has for another. *Why* they have this power cannot be explained, unless perhaps an even greater man than Newton should some day be born; all we know, thanks to Newton, is that they *have* it, and that by it the sun, moon, earth and stars are made to keep an orderly, quiet, and regular path from one year's end to another. All these wonderful movements had been going on for millions of years before Newton was born, and will go on for millions of years after you and I and everybody we know are no longer living on earth. Is it not wonderful that the brain of one man should have made such a discovery—the discovery of a law so marvellous that only God could have invented it? and then to think that boy was once going to school and being scolded if he did not know his lessons, and coming back to his supper, and perhaps being sent out to drive the cows home before he went to bed. But that boy had brains, and he used them as he knew God meant him to do, and now he is famous all over the world, and everyone born into the world since Newton's time understands far better than those who came before him could do, how wonderfully this great universe is governed and planned.

Newton had always been a religious man, but this discovery made him more so than ever, for he saw by it that God's greatness and wisdom were even more marvellous than he had known. As soon as he was sure that the law of gravitation was true, he began to write a book about it which was published in 1687. This book, called the “*Principia*,” or “*Principles*,” is one of the most famous in the world, and it made Newton very celebrated, though he was still far from being an old man—only 45. Learned men in other countries saw that it was a great book, and they wrote to Newton to tell him so, and to ask him questions about anything which they did not understand, and in this way he came to know most of the cleverest men then living. He was made President of the Royal Society—a Society which had lately been started for studying Nature—and this was a great honour, for only a very learned man was fit for it. It might have made some men vain to be thought so much of, but Newton was too great to be vain. He saw how little we could know compared with all there is to be known about the universe we live in, and he once said to a friend that he “felt like a child picking up pebbles on the shore.” He saw there was a great sea of knowledge which he had not crossed, and he was so humble-minded that he always said that what he did know had been arrived at by hard work and perseverance more than by any uncommon cleverness in himself.

He never talked of himself or of other people, and he never thought that because he was such a great and clever man there was no need to trouble himself with any of the small and common things of life which came in his way. His temper was wonderfully gentle, and he always controlled himself when he was inclined to be angry. There is a story told about

him which you may have heard. He had a little dog called Diamond, which he was very fond of, and one day when he came into the room where he had been writing, he found that Diamond had upset a lighted candle among his papers, and that a number of them were burnt. You can think how vexing it must have been to him to lose papers that he had spent years in writing, and many people would have rushed at the dog and given it a good beating. Yet all that Newton said was, “Oh, Diamond, Diamond, thou little knowest the mischief that thou hast done.” As he was always thinking over hard questions, he sometimes forgot what was going on round him, and there are amusing stories told about this—how he would now and then spend hours in dressing in the morning, for if something came into his mind as he was getting up, he would sit on the edge of his bed and forget all about his dressing until the question, whatever it was, had become clear to him. One morning a friend came to see him and was asked to stay to dinner. Newton was not up yet, and was so long in dressing that the friend grew hungry, and ate up the whole of a fowl that was on the table. When Newton at last came in, he lifted up the cover which was over the fowl, and seeing only the bones there, he said, “I thought I had not dined yet.”

In 1797 Newton was made Master of the Mint, in London, where all the money is coined. He thought it right to attend strictly to his business there, and so he did not spend as much time over his studies as formerly. But he still did more in that way than most people can do, and he had a great many clever friends whom he went to see, and who came to see him. Everyone was glad to know him, and you cannot wonder when you remember how polite and kind and gentle he was, as well as clever. Look what a beautiful face he has in his portrait, and think if you would not have liked to have known him yourself. The Princess of Wales, daughter of George I., said that “She thought herself happy in coming into the world at a time which put it into her power to converse with Sir Isaac Newton.” And when we read what the great men of his time thought of him we see that they all loved and admired him. This shows that he was not only clever, but had a beautiful character too. It is possible to be very clever and yet very disagreeable to other people. Newton was as noble in his heart as in his head, and this makes him very great indeed. It was shown in his last illness, when he was in great pain, yet he was always patient and gentle, and the moment the pain was a little better he would talk to his friends and smile as if nothing were the matter. He died when he was 85, and there are not many people who have lived through the reigns of six Kings and Queens as he did. Can you tell me what reigns they were? First, there was Charles I.; he was beheaded, as you know, in 1649. Then came Cromwell, and after him his son Richard Cromwell. We will not count either of them as Kings, for they only called themselves Lord Protectors. Then came Charles II. (who started the Royal Society, which I have told you of), then

James II., then William and Mary, then Queen Anne, and lastly George I. Newton was greater than any of these Kings and Queens, for though they could give laws to the people of England, they were not able, like Newton, to find out the laws of God, which are far, far greater than any other laws, because they "shall not be broken."

DOROTHEA HOLLINS.

MEETINGS AND GENERAL NEWS.

SOUTH AFRICAN NOTES.

EVERY civilised country in the world has its own special difficulties and controversies in regard to religious education in schools. It can hardly be otherwise, seeing that religion is so closely bound up with education and the development of character. Our difficulties arise, in the main, from two causes. First, the large majority of parents are unable or unwilling to give religious education to their own children in the home. Second, religion being largely a matter of temperament and the development of the inward spirit, each child needs separate study and individual attention, whereas, in the schools, the teacher has to deal with children in the mass.

Here, in the Cape Province, the controversy arose in this way. Parliament has hitherto left the question of religious instruction to be dealt with by the local school committees. These, finding the question a difficult and thorny one, left it, in most cases, severely alone, beyond providing here and there for right of entry, or the opening of school with Scripture reading and prayer. Then the usual cry arose that the education in the schools was too formal, mechanical, and intellectual, and neglected the moral and spiritual nature of the child. Whereupon a committee of ministers, representing the Dutch Reformed, the Anglican, the Wesleyan, the Presbyterian, and the Lutheran Churches, met in conference a little while ago to draw up a Catechism, and a syllabus of Scripture lessons evidently designed to bolster up the particular beliefs included in the Catechism. The Catechism is a sort of G.C.M. of the theological dogmas taught in the Churches represented at the conference. It is to be pumped into the children in the usual formal and mechanical way, without note or comment—this is called religious education! Could anything be more inept?

The Catechism begins with the Apostles' Creed; then follows a crude statement of the doctrine of the Trinity, the orthodox doctrine of the birth and mission of Christ, the meaning of Faith, Sin, and Salvation, and insistence upon the two sacraments of Baptism and the Lord's Supper as means of grace, concluding with the Ten Commandments. But the most surprising parts of the Catechism are a limitation of salvation and a narrow definition of the "Church of God," which one could scarcely believe would emanate

from a body of educated Christian men in the twentieth century. Question 7 runs as follows:—

"Is there any other Saviour than Jesus Christ?"

Answer.—"No; for there is none other name under heaven given among men whereby we must be saved than the name of Jesus."

And question 14 runs:

"What is the Church of God?"

Answer.—"The Church of God is the whole body and brotherhood of Christian people of all countries and all times, united by the Holy Spirit to the one Head, the Lord Jesus Christ."

This means that the Jews and the followers of all the great non-Christian religions, that is, the major part of the human race, are excluded from the possibility of salvation, and regarded as outcasts from the Church of God. And this in the twentieth century! The teachers' associations, Dutch and English, have accepted the Catechism by a considerable majority, and the Provincial Council has requested its Executive Committee to arrange for the introduction into the curriculum of a system of religious instruction which shall embrace the Catechism. The only hopeful feature in the situation from the liberal point of view is that the Education Commission, of which Mr. Fremantle was chairman, and which recently presented a very valuable report, recommends the introduction of a system of "Christian Ethics," into the schools as part of a system of religious instruction. This will give the educational authorities the opportunity of framing a system of practical ethical teaching, which, it is to be hoped, will find more favour with both teachers and scholars than a dry-as-dust sectarian catechism which is entirely above the heads of the children, and which, as the teachers will ultimately find, will certainly be used as a theological test against themselves. The whole controversy shows how far we lag behind the best thought, both in theology and in educational theory, when we come to the practical teaching of religion in our educational system. "Children's religious conceptions," says Professor Stanley Hall in his great work on "Adolescence," "should not be systematised or stereotyped, or growth will be checked. The Bible for childhood should be pure literature with no trace of dogma. . . The havoc that dogma has wrought in the religious nature and nurture of the young by regarding the Bible as a text-book of theology rather than a guide to life, as itself literally inspired rather than the most inspiring of books, is none the less disastrous because well-meant. The very idea of orthodoxy of belief in this field, or of formulated creed, is ominous for youth." And again: "It should be written over the door of every institution for higher religious education, 'Let no one enter here who does not know psychology.' In the name of youth I postulate and await without a shadow of doubt or fear (1) broader conceptions of the human soul, that faith, the greatest of all its faculties, be rescued from present neglect and degeneration; (2) loftier ideas of Scripture that shall make it, not a fetish, but the

THE CHRISTIAN COMMONWEALTH

Organ of the World-wide Progressive
Movement in Religion & Social Ethics.

The REGULAR FEATURES include:—Sermon and Prayer by REV. R. J. CAMPBELL, M.A.; Answers to Questions on Religion and Problems of Life by REV. W. E. ORCHARD, D.D.; a Parliamentary Article by PHILIP SNOWDEN, M.P.; a contribution by REV. E. W. LEWIS; "Women the World Over," by Mrs. Frances Swiney; a Food Reform Article (fortnightly), by Edgar Saxon.

The Front Page each week has a Portrait-Interview or Appreciation of some Contemporary Leader of Thought in the Religious, Literary, Political, and Dramatic Worlds. The following have recently appeared in the series:—

MR. ARNOLD BENNETT; PRINCIPAL J. ESTLIN CARPENTER, D.D.; MR. G. K. CHESTERTON; MRS. FAWCETT; MR. J. FORBES-ROBERTSON; Rt. Hon. D. LLOYD GEORGE; PROF. L. P. JACKS, D.D.; MR. UPTON SINCLAIR; REV. J. M. LLOYD THOMAS; VEN. ARCHDEACON WILBERFORCE; REV. JOSEPH WOOD.

Every week with the "Christian Commonwealth" there is published a Supplement, containing notable Sermons and other utterances by Preachers and Leaders, at home and abroad, who voice the religious and social message of the twentieth century. Among those whose discourses have appeared in this series are:—

BISHOP GORE; Rt. Hon. D. LLOYD GEORGE; MR. G. BERNARD SHAW; DR. LYMAN ABBOTT (Editor of the "Outlook," New York); PASTOR HERMANN KUTTER (Zurich), Switzerland; PROF. T. L. VASWANI (Brahmo Samaj); MR. C. MONTEFIORE, M.A. (Liberal Jewish Synagogue); PRINCIPAL J. ESTLIN CARPENTER; DR. W. E. ORCHARD; REV. J. M. LLOYD THOMAS; PROF. SCHÄFER.

The price of the "CHRISTIAN COMMONWEALTH" and the Supplement together is 1½d., post free 2½d. (Newsagents supply the Supplement to order only.) Either can be obtained separately at 1d., post free 1½d.

EVERY WEDNESDAY - One Penny.

Order of your Newsagent.

By Post { Inland, 6/6 } With Supplement, 10 10.
per annum { Abroad, 8/8 }

Send a postcard for a Specimen Copy, mentioning the "Inquirer."

THE
CHRISTIAN COMMONWEALTH,
Salisbury Square, LONDON, E.C.

true and living logos of the human heart and will, never finished and complete in the past, but a never-ending progressive revelation of which the prophets and Jesus gave us only the beginning; and (3) eternal warfare upon orthodoxies and all dogmatic finalities, which are only the petrifications of faith." When, I wonder, will our educational authorities realise such an ideal in our school-teaching.

The Defence Bill which was passed by Parliament last session aroused comparatively little interest throughout the country. One or two meetings of protest were held, but there was no organised opposition. The provisions of the Bill are less drastic than those of the Defence Act of Australia. The Cadet system and military training are to be introduced into the schools, but parents who have conscientious objections may withdraw their children from such training. The Minister for Defence considers that only one-half the white male population is needed for an effective Defence force, and he proposes, in the first instance, to get this half by calling for volunteers. If the necessary number does not come forward, then the Government is empowered to order a ballot of the remainder—between the ages of 17 and 21—and those who are balloted for service will be compelled to undergo about three weeks military training each year, for four years. There is a proviso, however, that the members of any sect which has a religious objection to military service will be exempt from the ballot. This seems designed to meet the scruples of the members of the Society of Friends, the Tolstoians, and possibly the Seventh Day Adventists.

Some detailed census returns have lately been sent to the Press, but they are not yet accessible apparently to the general public. The *Cape Times* publishes a brief summary. There is a slight but unexpected increase in polygamy amongst the native races in the Cape Province. In 1904 there were 120 wives to every 100 husbands; in 1911 there were 125 wives to every 100 husbands. Throughout the Union there are 607,762 native males married. Of these 516,607 are monogamous, 69,048 have two wives, 14,538 have three wives, lesser numbers have four, five, six, and seven wives, and one young barbarian in the Transvaal boasts 46 wives. One wonders how he survives! With regard to illiteracy, something like 75 in every hundred of the population are unable to read or write. This widespread illiteracy is, of course, due to the large native population, of whom over four millions are outside the radius of our educational system. The percentage of white illiterates above the age of 10 is 2·3 only, a percentage which compares very favourably with most European countries. But the fact that 85 in every hundred non-Europeans in the Cape Province are unable to read or write will give some impression of the immensity of the task which lies before us even in this one direction.

Mr. Sharpe writes with "temperate hopefulness" of the Liberal movement in Johannesburg. The cause, he says, has taken firm root there. But the growth will be slow, as there is little idealism in the town. Still, there is an

increased public spirit, manifested in a widespread desire for the best educational facilities, and for the realisation of a higher ideal of municipal life. There are many educated people in Johannesburg—more, perhaps, than in the ordinary manufacturing or mining town—but they are largely agnostic, materialistic, or indifferent. This makes the work extremely arduous and difficult. Mr. Sharpe writes in very high terms of the devoted and self-sacrificing labours of the Church committee and Church helpers generally. He is anxious to build a Church or Hall so that the movement may have a permanent home.

R. BALMFORTH.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

ANNUAL MEETING AT MANSFIELD.

ABOUT fifty delegates from Nottingham, Derbyshire, Lincoln, Leicestershire, Rutland and Northants attended the annual meetings of the North Midland Presbyterian and Unitarian Association, held at the Old Meeting House, Mansfield, on Tuesday, October 15. Public worship was conducted in the morning by the Rev. E. I. Fripp, and the sermon was preached by the Rev. E. G. Evans, of Dukinfield.

Alderman Royce, of Leicester, who has been an active and efficient president for the last three years, and has taken much interest in the smaller churches and lay preachers' union, presided at the business meeting in the afternoon. Mr. J. T. Perry, of Nottingham, was elected president, on the motion of Mr. J. W. White (Mansfield), seconded by the Rev. T. J. Jenkins. Mr. W. Godfrey moved the acceptance with regret of the resignation of the Rev. F. H. Vaughan, secretary of the Association, who is leaving Mansfield for Hyde Chapel, Gee Cross, near Manchester. This was seconded by Mr. W. Moss (Loughborough), and carried. The Rev. T. Jenkins (Hinckley) was elected secretary.

It was decided to hold the next annual meetings at Derby.

The annual report was given by the Rev. F. H. Vaughan, and the reports of the various churches in the Association's district, showing the progress that had been made, were also presented. A resolution extending a hearty welcome to the Revs. W. E. George and E. Lockett and Miss H. Phillips on their settlement was passed.

SOCIAL SELF-SACRIFICE.

In the evening a conference was held under the chairmanship of the new president, and Mr. E. A. Smith, B.Sc., of the Nottingham University College, and lecturer to the Workers' Educational Association, gave an address on "Social Self-Sacrifice." His position, he said, brought him into touch with the workers, and he could tell them that the present social unrest was more deep-seated than many people realised. There was reason for the deep-seated dissatisfaction which one came into contact with on all hands, and comfortable people were not easy in their

minds about it. The workers to-day were anxious to take advantage of educational opportunities, and the efforts being made to equip themselves with the knowledge and the training which was now necessary were bound in the long run to result in a different and he thought a better distribution of the world's good things. Christianity demanded that we should seek to extend these aspirations and efforts, and to help them in a spirit of love, brotherliness, and Christian self-sacrifice. Mr. Smith suggested that the person who carelessly and thoughtlessly repeated uncharitable and untrue things about working men and labour problems was somewhat lacking in the Christian ideal of humility and charity. The man who was ready to denounce politics in the pulpit he also criticised, remarking that many of their ministers felt it their duty to try and strike the Christian note in regard to these things. Very frequently the people who did these things were in many ways the salt of the earth in their private lives. He suggested that Christian men should give serious thought to these things, remarking that the study of such questions was not so noticeable as the cultivation of social amenities.

A discussion followed, in which the Revs. A. G. Peaston, E. I. Fripp, and others took part.

THE members of the Sadharan Brahmo Samaj, Calcutta, very generously forwarded to the British and Foreign Unitarian Association at Essex Hall, London, a donation of £7, to the Fund for the relief of families who had suffered through the wreck of the *Titanic*. The money was paid over to the Lord Mayor's Fund. This expression of sympathy and goodwill from Theists in India has been very highly appreciated.

HIBBERT TRUST.

ONE SCHOLARSHIP on this foundation, of the value of £120, tenable for One Year, will be awarded in December next, provided that a Candidate of sufficient merit presents himself. Candidates are required solemnly to declare in writing that it is their intention to exercise the office of Minister of Religion amongst those who profess Christianity in its most simple and intelligible form, and who do not require for themselves or their ministers subscription to any doctrinal articles of belief. They must also furnish satisfactory evidence of age, graduation, &c., in accordance with the regulations, which may be obtained from the Secretary of the Trust.

Names and addresses of candidates should be in the hands of the Secretary by November 1st, and the required declaration, certificates, testimonials and all other information must be in the hands of the Secretary not later than Wednesday, November 6th.

FRANCIS H. JONES, *Secretary*,
University Hall, Gordon Square,
London, W.C.

LONDON DISTRICT UNITARIAN SOCIETY.

THE UNITED SERVICE will be held in the Dutch Church, Austin Friars, E.C., on Sunday, October 20, at 7 o'clock. Preacher, Rev. W. G. TARRANT, B.A. All are heartily welcome.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Aberdeen.—Some correspondence has recently appeared in the Aberdeen newspapers as a result of some addresses given by the Rev. Lucking Tavenor on the pictures of G. F. Watts in a Presbyterian Church. This proceeding has apparently been objected to in certain quarters, and the Presbyterians are accused of "lowering the flag." Mr. Tavenor has vigorously responded to this criticism, and has been defended by other correspondents.

Blackpool.—On Friday evening, October 11, Miss Brooke Herford gave an address in the North Shore schoolroom to a joint gathering of the ladies of the North Shore and Lytham-road congregations on the work of the Unitarian Women's League, with the result that a branch is to be formed at each church. The Rev. H. Bodell Smith presided.

Brighton.—Mr. and Mrs. Wilton, highly esteemed teachers in connection with the Free Christian Church Sunday School, have been presented with a token of affection and respect from the members of the school on the occasion of their marriage.

Cambridge.—Mr. E. R. Rathbone writes from Trinity College, Cambridge, as follows:—"Unitarian services will be held this term at the Liberal Club, Downing-street, on Sundays at 11.30. Those Unitarians wishing to join the Cambridge Unitarian Society may obtain full particulars from Mr. Lummis, the minister, or from me, the secretary, Trinity College. We earnestly hope that all Unitarian Freshmen will take advantage of these services, as they depend for support almost entirely on the students."

Hindley.—The foundation stones of the Sunday school extension were laid on Saturday, the 12th inst., by Mr. F. W. Monks, J.P., of Warrington, and Mr. Councillor Abraham Hurst, of Hindley, the oldest member of the congregation, and for over fifty years a trustee of the chapel. Mr. Isaac Barrow presided over the afternoon meeting, which was addressed by the Rev. J. J. Wright, on behalf of the Sunday School Association, and the Rev. Dendy Agate. In the evening a meeting was held in the chapel, and addresses were delivered by the Revs. Dr. S. A. Mellor, H. D. Roberts, W. Whitaker, W. Upright (Primitive Methodist minister), and the minister, the Rev. W. F. Turland. The extensions adjoin the present schools, and comprise a large central hall, with seating accommodation for upwards of 400, two class-rooms on the ground floor and one on the first floor, with the usual accommodation for heating and storage in the basement. The estimated total cost of the buildings and furnishing is £2,000. The donations and collections for the day amounted to over £60.

Horwich.—Miss Helen Brooke-Herford met the ladies of the congregation on October 10, to explain the aims and objects of the Women's League. It was unanimously decided to form a branch, and a good number of members have been enrolled.

Hull.—Through the death of Mr. Wilkinson, which was announced last week, the Park-street Church has lost one of its oldest and most valued members. Although he was unable to attend the church for some years before he died, he nevertheless maintained his enthusiasm for the cause to the very last. His recent generous gift of £500 to the Church Extension Fund encouraged the congregation to proceed at once with the scheme, and the buildings are now in course of erection at the back of the church. It is a matter for deep

regret that he did not live to see the completion of a scheme in which he took so deep and practical an interest.

London: Essex Church.—At their first meeting after the summer, the Committee passed the following resolution:—"That the Committee desire to record their deep sense of the loss which Essex Church has sustained by the death of Mr. James Beale, who, as a member of the Committee for twenty-four years, during ten of which he acted as chairman, showed so keen and prolonged an interest in the welfare of the church. And they desire to express their most sincere sympathy with Mrs. Beale and her family in their bereavement." They also passed a resolution of thanks to Miss Violet Preston, for carrying out the embroidery of a frontal for the Communion table. The design for this was prepared by Mr. Henry Holiday, and consists of a running border of foliage and flowers harmonising with the prevailing colours of the mosaic panels above; it has been beautifully executed by Miss Preston, and completes the scheme of decoration for the chancel.

London: Finchley.—A course of six lectures will be given at Granville Hall, North Finchley, on Wednesdays at 8 p.m., as follows:—October 23, "The Poetry of the Eighteenth Century," Dr. Blake Odgers; October 30, "Samuel Johnson and his Friends," Dr. Blake Odgers; November 6, "Charles Lamb," Dr. Blake Odgers; November 13, "Wordsworth," the Rev. Philip H. Wicksteed; November 20, "Tennyson," Dr. Clement Gatley; and November 27, "Childe Roland to the Dark Tower Came," by Robert Browning, Dr. Blake Odgers. For further particulars see advertisement.

London: Islington.—It is announced that special services have been arranged in connection with the jubilee celebrations at Unity Church on October 27. The preacher in the morning will be Dr. G. Dawes Hicks, and in the evening the Rev. E. Savell Hicks. A public meeting will be held in the schoolroom on Monday evening, October 28, at 8 o'clock.

London: Peckham.—The Rev. D. W. Robson and his wife have received a warm welcome at a congregational meeting, when they were presented with a handsome timepiece and a purse of money as wedding gifts. The presentation was made on behalf of the congregation by the hon. secretary, Mr. W. J. Cooley.

Manchester: Longsight.—On Wednesday evening, October 9, a congregational meeting was held in the Gaskell Hall to welcome the Rev. B. C. Constable, formerly of Stockport, as minister. The chair was taken by Mr. W. H. Jones, chairman of the Church Committee, who was supported by the Revs. B. C. Constable, H. E. Dowson, W. Harrison, A. Cunliffe Fox, S. H. Mellone, H. McLachlan, J. H. Morton, E. L. H. Thomas, A. Thornhill, W. Whitaker, Mr. John Heys, Mr. R. T. Heys (of Stockport), Mr. G. H. Leigh, Mr. J. Wigley, and the students of the Unitarian Home Missionary College. Mr. John Heys, one of the founders of the church, gave a hearty welcome to Mr. Constable on behalf of the church and Sunday school; and speeches were made by the Rev. H. E. Dowson, Mr. R. T. Heys, the Rev. A. C. Fox, Mr. J. Wigley, Dr. Mellone, the Rev. J. H. Morton (Roby Congregational Church), and Mr. G. H. Leigh. The Rev. B. C. Constable responded in suitable terms.

Nantwich.—Two concerts in aid of the Restoration Fund of the Presbyterian Chapel will be given by the boys of Willaston School, assisted by members of the staff, on Wednesday afternoon, October 30, and Thursday evening, October 31. The programme will include several compositions by Mr. H. Lang Jones, the headmaster.

National Unitarian Temperance Association.—An evening concert in aid of the funds of the Association will be given at Essex

Hall on Saturday, October 26, as announced in our advertisement columns, commencing at 7.30. The artistes will include Miss Barbour, L.R.A.M., Miss A. Withall, and Miss V. Withall, L.R.A.M., Mr. G. V. Carter, and others.

Northumberland and Durham Lay Preachers' Union.—The monthly meeting was held at Newcastle on Monday last, October 14. The service was conducted in the Church of the Divine Unity by Mr. F. T. Clarke, and the sermon was preached by Miss Hands. The service is now made open to visitors, and it is hoped in this way to have a week-night service monthly. At the class afterwards, which was presided over by the Rev. Alfred Hall, it was resolved to affiliate with the National Lay Preachers' Union. It was also decided to form a Lay Preachers' Class for Theological Study.

Sheffield.—The annual united service of the district congregations was held in Channing Hall on Thursday, 10th inst., many representatives being present from Upper Chapel, Uppertorpe, Attercliffe, Rotherham, Doncaster, Barnsley, Bolton-on-Deane, and Mexborough. Over 150 sat down to tea. An organ recital was given in the chapel by Mr. Arnold Bagshaw. At the evening meeting the hall was crowded. Mr. W. R. Stevenson (Uppertorpe) presided. Brief addresses were given by Mr. H. R. Bramley, M.A. (Upper Chapel), Mr. W. Lount (Bolton), Dr. Ram (Mexborough), the Rev. Thos. Anderson (district minister), the Rev. C. J. Street, M.A., LL.B., Mrs. W. Laycock (Women's League), Mr. J. Vaughan (Doncaster), Mr. A. Brooke (Barnsley), and Mr. H. E. Fishburn (Attercliffe). An attractive programme of music was rendered by Uppertorpe friends, viz., Mrs. A. King, Miss Marion Dolphin, Miss F. Leesley, and Messrs. C. H. Dolphin and W. King. The proceedings were characterised by much enthusiasm, as the reports, especially from

The Liverpool Booksellers' Co. LTD., 70, LORD STREET.

WRITE TO US FOR YOUR BOOKS.

HAVE always a large and carefully selected stock of Books, and every facility is offered to those who wish to purchase Books for the Study, the Library, or for Presentation.

Important NEW BOOKS stocked as soon as published. Also Unitarian Publications and Works upon Liberal Theology.

Enquirers and Purchasers welcomed with equal cordiality.

Telephone
3420 Bank.

E. A. BRYANT,
MANAGER.

A work of interest to students of the origins of Puritanism and Nonconformity.

One Line of the Puritan Tradition in Hull:
BOWL ALLEY LANE CHAPEL.

By W. WHITAKER,

Late Minister of Park Street Church, Hull.

The book will contain about 144 pages, Crown 8vo. and a Frontispiece, bound in Art Cloth, gold lettered.

PRICE 3/- NET.

The history of the Congregation as a definite movement goes back to 1872, when King Charles II. made the Declaration of Indulgence, and a Meeting-house was built in Blackfriargate. But the roots of the history go down into the stormy times of the Commonwealth, and the book begins with the firm stand taken by the Vicar, William Styles, at the period of the sieges of Hull by the Royalists.

The gradual evolution of this ancient society, which is remarkable as never having adopted any creed or doctrinal subscription, has not hitherto been traced.

Apply E. G. RYMER, 234, Boulevard, HULL.

the three newly formed congregations, were so encouraging. The proceeds, amounting to over £10, were devoted to the Attercliffe school-church.

Stalybridge.—After an address by Miss Helen Brooke-Herford on "The Aims of the Women's League," it was decided to affiliate the Ladies' Society connected with the Unitarian Church with the British League of Unitarian and other Liberal Christian Women.

Harvest Festivals.—We have received further reports of harvest festivals from London (Kilburn and Islington), Ballyhemlin, and Manchester (Longsight).

NOTES AND JOTTINGS.

NARROWNESS OF MIND.

Professor T. M. Kettle contributed a lively article with the refreshing title "The Importance of Being Narrow-Minded" to *Public Opinion* last week. In it he declares that "the attempt of any individual mind to come to terms with the modern world as a whole is like an attempt to decant the Atlantic into a thimble." Professor Kettle has some comforting things to say to the man who is conscious of a feeling of depression and ineffectiveness in face of the multitudinous activities and problems of our time, but he can scarcely be said to defend narrow-mindedness because he tries to make people contented with their limitations. It is simply his way of reminding them that they cannot attend to too many things at once. After all, he says, "why be angry at the narrowness of our compass, seeing that we have all eternity in which progressively to widen it? It braces the curious mind—and what is mind but curiosity?—to realise that, because of the inexhaustibility of knowledge, we are saved from all menace of tedium; that a new adventure awaits us behind every blade of grass; and that, released at last from the fetters of time and space, but not from those of individuality, our finitude will have scope to follow the old trail of infinity in an endless asymptote."

INFANT MORTALITY AT TOTTENHAM.

We learn from the *Daily Citizen* that a School for Mothers has been opened at Tottenham, where the high infantile mortality in the St. Ann's Ward of the district—last year it was 160.1 per 1,000 births, as compared with 80.5 in the Harringay Ward—has caused the local health authority considerable anxiety for some time. A private association has been formed, with Dr. Sophia Seekings, the Acting Medical Officer of Health for the district, and two assistants, both lady inspectors of nuisances, at its head. A house has been rented and equipped with the aid of the Women's Imperial Health Association, and local residents, and already there is a large number of "scholars." Mothers are instructed in the proper care of their children, advised as to the best methods of feeding them, and shown how to make serviceable articles out of old material. There seems to be a real desire for instruction on the part of those whom it is intended to teach, and high hopes are entertained by the staff of the success of the venture.

THE Lindsey Hall Lectures

A COURSE OF Theological Lectures

will be given at
LINDSEY HALL
(Essex Church),
The Mall, Notting Hill Gate, W.,
on
Thursdays, at 8.30 p.m.

Nov. 14.
Rev. L. P. JACKS, D.D.
(Editor, the *Hibbert Journal*).
"Religion and the need for Salvation."

Dec. 12.
Rev. CANON A. L. LILLEY.
"Modernism: Roman and Anglican."

Jan. 16.
Rev. P. H. WICKSTEED.
"Philosophy and Theology."

Feb. 13.
Rev. J. E. CARPENTER, Litt.D.
"Christianity and Comparative Religion."

Mar. 13.
Rev. J. MOFFAT, D.D.
"The Higher Naturalist."

Admission 1/-. Ticket for the Course (transferable), 4/-.
Tickets can be obtained after Nov. 1 from the Secretary at Lindsey Hall, or at the Book-room, Essex Hall, Strand.

LAY PREACHERS' UNION of London and the South-Eastern Counties.

Under the auspices of the above Union

FOUR LECTURES will be delivered at ESSEX HALL

by
Dr. J. EDWIN ODGERS
on

"The History of the Unitarian Movement."

Nov. 8. "Controversy in the Early Church."
" 15. "Anti-Trinitarianism and the Reformation."
" 22. "Unitarianism in England."
" 29. "Unitarianism in America."

The Lectures will commence at 7.30 p.m. All interested will be welcomed. Admission free.

National Unitarian Temperance Association.

AN EVENING CONCERT

In aid of the Funds of the above, will be given
On SATURDAY, OCTOBER 26, 1912,
At Essex Hall, Essex Street, Strand, W.C.
Doors Open 7 p.m. Commence 7.30.

Artists:—Miss Barbour, L.R.A.M.; Miss Bredall; Miss Elsie Coram, Silver Medalist, R.A.M.; Mrs. W. Randall Marshall; Miss A. Withall; Miss V. Withall, L.R.A.M.; Mr. G. V. Carter; Mr. Clarence H. Davies; Mr. H. Collier Grounds; Mr. S. T. Lock; Mr. W. J. Sims; Mr. Hugh W. James.

Accompanist: Mr. H. H. Quarmby.

Tickets - 2/6, 1/- (3 for 2/6), and 6d.
May be had of Mr. J. Bredall, 3, Birdhurst Road, Croydon; Mr. Cowlin, 40, Marler Road, Forest Hill, S.E.; Mr. A. W. Harris, 63, Lowden Road, Herne Hill, S.E.; Mr. W. R. Marshall, 31, Birkhall Road, Catford, S.E.; Mrs. Stuart, 14, Roseleigh Avenue, Highbury, N.; Miss E. J. Tittford, 21, Beresford Road, Highbury, N.; Miss May Withall, 15, Highbury New Park, N.

Unity Church, Islington, JUBILEE.

The Jubilee of the Opening of
the Church in 1862

Will be commemorated by

SPECIAL SERVICES

On Sunday, October 27, 1912,

At 11 a.m. Preacher:

Dr. G. DAWES HICKS, M.A., Litt.D.

And at 7 p.m. Preacher:

Rev. E. SAVELL HICKS, M.A.

A PUBLIC MEETING

Will be held in the Schoolroom

On Monday Evening,
October 28, at 8 o'clock.

REFRESHMENTS in Preston Room at 7.
Entrance by Church Doors.

ORGAN RECITAL in the Church
at 7.30.

FRIENDS are cordially INVITED to
the CELEBRATIONS.

The "HISTORY OF UNITY CHURCH," by
Mrs. TITTFORD, will be on Sale. Particulars
from Mr. J. T. MACKEY.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER

APPEAL AND BAZAAR FUND, 1912.

Special Effort to Raise £1,250.

Grand Bazaar and Chrysanthemum Fair
in the Chorlton Town Hall, Manchester,
to be opened each day at 3 o'clock.

Wednesday.—Nov. 6. Sir WM. B. BOWRING,
Bart. Chairman: GEORGE
H. LEIGH, Esq., J.P.

Thursday.—Nov. 7. Sir EDWIN DURNING-
LAWRENCE, Bart. Chairman:
F. W. MONKS, Esq., J.P.

Friday.—Nov. 8. Rev. H. ENFIELD DOWSON,
B.A. Chairman: ANTHONY
BURGON, Esq.

Saturday.—Nov. 9. CHARLES HAWKSLEY,
Esq., C.E. Chairman: PHILIP
M. OLIVER, Esq.

Objects.—(1) To LIQUIDATE A MORTGAGE.

(2) A NEW ORGAN.

(3) REPAIRS AND DECORATIONS.

All of which are urgently needed.

Contributions, either in money or goods, will be gratefully acknowledged, and may be sent to Mrs. CONSTABLE, 16, Langdale Road, Victoria Park, Manchester; to the Treasurer, Mr. JOHN CHORLTON, 2, Beresford Road, Longsight; or to the Secretaries, Mr. OLIVER H. HEYS, 8, Sunny Bank Road, Longsight; Mr. CHAS. H. CHORLTON, 88, Ashfield Road, Rusholme.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 20.

LONDON.

Aoton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Mr. E. BRIDGER-ATHAWES.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D. No Evening Service.
 Child's Hill, All Souls', Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAFLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Rev. H. W. KING. No Evening Service.
 Forest Gate, Upton-lane, 11, Mr. S. FIELD. No Evening Service.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street. Harvest Services, 11, Rev. Dr. TUDOR JONES. No Evening Service. Church closed for United Service at Austin Friars.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON. No Evening Service.
 Kilburn, Quex-road, 11, Rev. C. ROPER, B.A.; 7, Rev. JOSEPH WILSON.
 Leytonstone, 632, High-road, 6.30, Rev. H. W. KING.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. H. N. CALEY; 6.30, Mr. A. STEPHEN NOEL.
 University Hall, Gordon-square, W.C., 11.15, Rev. E. D. PRIESTLEY EVANS. No Evening Service.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. W. WOODING, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. J. WILSON; 7, Rev. CHARLES ROPER, B.A.
 Woolwich, Carmel Chapel, Angelsea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODILL SMITH.

BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. L. TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian). Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BROKE.
 (DEAN Row, 10.45, and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Mr. LAWRENCE REDFERN, M.A.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HOBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Tooteth, 11 and 6.30, Rev. G. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORT.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

ODGERS.—On October 14, at 3, Victoria-crescent, Madras, the wife of the Hon. Mr. Charles Edwin Odgers, Administrator-General of Madras, of a son.

DEATH.

HINCKS.—On October 10, at St. Albans, Captain Alexander Stewart Hincks, son of the late Sir Francis Hincks, K.C.M.G., aged 76.
 HORN.—On October 12, at 10, Palace-road, Streatham Hill, Julia, widow of the late Thomas Horn, in her 86th year.

Situations

VACANT AND WANTED.

LADY-NURSE, or Nursery Governess, wanted for five children, ages 2 to 8½ years. No teaching, as three eldest attend school, but able to help with music and first lessons if required.—Mrs. H. MARTINEAU, Roughdown End, Boxmoor.

YOUNG DUTCH LADY, Certificated Tutoress, Musical (Violin), French, German, Mathematics, Botany, History, &c.; experienced in care of young children, practical and domesticated, seeks post in refined household.—Miss A. S. BERGSMAN, Mantgum, Netherlands.

TEACHING or SECRETARIAL WORK. Fully qualified, experienced Lady disengaged. Manchester district, daily, hourly.—E. H. SMITH, 63, Birchfields-road, Rusholme.

DUTCH LADY, well educated, French, German and music, seeks situation as Companion, or help with children. Small salary in return for help with English.—References to Rev. Janssen, Sneestraat, Leiden, Holland, and Mrs. Kuenen-Wicksteed, Leiden, Holland.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken
 Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE ...	6	0	0
HALF PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

In aid of the Restoration Fund of the Old Presbyterian Chapel, Nantwich.

A CONCERT

will be given at

WILLASTON SCHOOL,

on

Wednesday, October 30, at 3 o'clock.

Train Crewe to Newcastle Crossing (adjoining the School) at 2 o'clock.

Admission by Programme, 2s. and 1s.

The Concert will be repeated on Thursday, October 31, at 8 p.m. Admission 1s. Application for seats should be made to Mr. D. W. Ross at Willaston School, Nantwich. The Concert is under the direction of the Headmaster, and the items will be contributed mainly by members of the School.

The School premises may be inspected before and after the Concert on the Wednesday.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

EUSTACE GORDON

Manager for the Ulster Unitarian Christian Association).

**BOOKSELLER, BOOKBINDER,
:: and STATIONER, etc. ::**

Printing Well and Cheaply Executed.
Bookbinding orders carefully dealt with.
Second-hand Books searched for and reported free.

Orders received by post receive prompt attention.

35, ROSEMARY STREET, BELFAST.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Oct. 20.—Rev. E. D. PRIESTLEY EVANS, of Bury. Morning only.
No Evening Service.

„ 27.—Rev. JAMES HARWOOD.
Morning and Evening.

Nov. 3.—Rev. DENDY AGATE, of Altrincham.
Morning and Evening.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

SOCIETY FOR THE ABOLITION OF VIVISECTION,

22, Northumberland Avenue, W.C.

THE Society offers to send an efficient Lecturer free of charge to League Meetings, Debating Societies, &c. Autumn and winter engagements should be booked at once.

THE ROYAL SURGICAL AID SOCIETY

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING.

President: THE RIGHT HON. THE EARL OF ABERDEEN, P.C., G.C.M.G., K.T.

Jubilee Year, 1912.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

39,743 Appliances given in year ending
September, 1911.

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

Annual Subscription of ...	£ s. d.
Life Subscription of ...	0 10 6
Entitles to Two Recommendations per annum.	5 5 0

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs Barclay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY,
AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

LETCHWORTH (Garden City.)—House to Let, furnished, during Autumn or Winter. Two sitting-rooms, kitchen and servant's room, four bedrooms, dressing-room, and bathroom. One mile from station.—Apply Miss LAWRENCE, Cloisters Lodge.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

WORKS BY THE LATE

Rev. JOHN PAGE HOPPS

Sermons of Love and Life. Price 1s.
Pilgrim Paths. Price 3d.

Postage Extra.

Can be obtained from Mr. C. REYNOLDS, by letter addressed to University Hall, Gordon Square, W.C.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

REMNANTS BARGAIN!—Genuine White Art Irish Linen. Remnants suitable for making charming Teacloths, Traycloths, D'oyleys, etc. Bundle of big pieces, only 2/6. Postage 4d.—HUTTON'S, 5, Larne, Ireland.

GREAT FREE OFFER!—Over 200 Patterns of fashionable Winter Blouse material. Warm, light, ideal for Winter wear; scores of charming designs; looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH. — We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFAILL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday October 19, 1912.

Regarding Advertisement Rates see inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3670.
NEW SERIES, No. 774.]

LONDON, SATURDAY, OCTOBER 26, 1912.

[ONE PENNY.

SONGS DEVOUT

by the

Rev. W. G. TARRANT, B.A.
(Author of "Bee Songs," &c.)

Attractively bound—a suitable Gift-book. Price 2s. net.

LINDSEY PRESS, 5, ESSEX-ST., STRAND, W.C.
(or of the Author, Wandsworth).

THE LIFE OF FAUSTUS SOCINUS

of Siena,

THE UNITARIAN REFORMER.

As written in Latin by SAMUEL PRZIPCOWIUS,
Polish knight, in the year 1636. With English
Annotations.

MANCHESTER

J. GALT & CO., 25 & 27, JOHN DALTON-STREET.
H. RAWSON & CO., Printers, New Brown-street.

NOW READY.

Crown 8vo. 214 pages, bound in Cloth. Illustrated.

PRICE 2/6.

DICK & DANDY

and other Stories, viz.:-

"Animals, Boys and a Girl," and
"Nellie and John Henry and Eliza."

By MISS DENDY.

Reprinted by kind permission of the Unitarian Sunday
School Association.

SHERRATT & HUGHES, 33, SOHO SQUARE, W.,
34, CROSS STREET, MANCHESTER.

The Inquirer

October 19th issue contains the following:-

"The Rationality of Spiritual Trust." By Professor G. DAWES HICKS.

"Christianity and Citizenship." By Rev. L. P. JACKS.

"The Liberal Movement in Evangelical Christianity." By Rev. H. E. B. SPEIGHT.

"The Liberal Movement in the Church of England." By Canon LILLEY.

An Interview with Professor Sieper, of Munich, on Anglo-German Relations.

"The Task of Reconstruction." By the EDITOR.

To be obtained from the Publisher,
3, Essex-st., Strand, W.C. 1½d. post free.

Unity Church, Islington, JUBILEE SERVICES.

Sunday, October 27, 1912,

At 11 a.m. Preacher:

Dr. G. DAWES HICKS, M.A., Litt.D.

At 7 p.m. Preacher:

Rev. E. SAVELL HICKS, M.A.

Collections for the Jubilee Fund.

A PUBLIC MEETING

Will be held in the Schoolroom

on Monday, October 28, at 8.

REFRESHMENTS ORGAN RECITAL
in Preston Room at 7. in the Church
Entrance by Church Doors. at 7.30.

FRIENDS CORDIALLY INVITED.

The "HISTORY OF UNITY CHURCH," by
Mrs. TITFORD, will be on Sale. Particulars
from Mr. J. T. MACKAY.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER

APPEAL AND BAZAAR FUND, 1912.

Special Effort to Raise £1,250.

Grand Bazaar and Chrysanthemum Fair
in the Chorlton Town Hall, Manchester,
to be opened each day at 3 o'clock.

Wednesday.—Nov. 6. Sir WM. B. BOWRING,
Bart. Chairman: GEORGE
H. LEIGH, Esq., J.P.

Thursday.—Nov. 7. Sir EDWIN DURNING-
LAWRENCE, Bart. Chairman:
F. W. MONKS, Esq., J.P.

Friday.—Nov. 8. Rev. H. ENFIELD DOWSON,
B.A. Chairman: ANTHONY
BURGON, Esq.

Saturday.—Nov. 9. CHARLES HAWKSLEY,
Esq., C.E. Chairman: PHILIP
M. OLIVER, Esq.

Objects.—(1) TO LIQUIDATE A MORTGAGE.

(2) A NEW ORGAN.

(3) REPAIRS AND DECORATIONS.

All of which are urgently needed.

Contributions, either in money or goods, will
be gratefully acknowledged, and may be sent to
Mrs. CONSTABLE, 16, Langdale Road, Victoria
Park, Manchester; to the Treasurer, Mr. JOHN
CHORLTON, 2, Beresford Road, Longsight; or to
the Secretaries, Mr. OLIVER H. HEYS, 8, Sunny
Bank Road, Longsight; Mr. CHAS. H. CHORLTON,
38, Ashfield Road, Rusholme.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

In aid of the Restoration Fund of the
Old Presbyterian Chapel, Nantwich.

A CONCERT

will be given at

WILLASTON SCHOOL,

on

Wednesday, October 30, at 3 o'clock.

Train Crewe to Newcastle Crossing (adjoining
the School) at 2 o'clock.

Admission by Programme, 2s. and 1s.

The Concert will be repeated on Thursday,
October 31, at 8 p.m. Admission 1s. Appli-
cation for seats should be made to Mr. D. W.
ROSS at Willaston School, Nantwich. The
Concert is under the direction of the Head-
master, and the items will be contributed
mainly by members of the School.

The School premises may be inspected before
and after the Concert on the Wednesday.

SWITZERLAND.—A Party for the
Upper Engadin, Dec. 14 to Jan. 11, is
being organised. Inclusive fee, covering all
necessary expenses, £20.—E. W. LUMMIS,
M.A., 15, Green-street, Cambridge.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 27.

LONDON.

Acton, Creffield-road, 11.15, Rev. DOUGLAS ROBSON, M.A., B.D.; 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. M. WESTON, D.D., Ph.D.; and 7.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. Dr. CHARLES GARNETT.
 Forest Gate, Upton-lane, 11, Mr. J. W. GALE; 6.30, Mr. W. RUSSELL.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. W. WOODING, B.A.; 7, Rev. W. G. TARRANT, B.A.
 Islington, Unity Church, Upper-street. Jubilee Services, 11, Dr. G. DAWES HICKS; 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. W. H. DRUMMOND, B.A.
 Peckham, Avondale-road, 11, Rev. A. C. HOLDEN, M.A.; 6.30, Rev. D. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, School Anniversary Sunday, 11.15, Rev. W. G. TARRANT, B.A.; 7, Anniversary Service.
 Stratford Unitarian Church, 11, J. A. PEARSON; 6.30, Miss FITZSIMMONS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JAMES HARWOOD.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. J. LIONEL TAYLER, M.R.C.S., L.R.C.P.; 7, Rev. A. H. BIGGS, M.A., LL.B.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11, Rev. J. WILSON; 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 7, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODNELL SMITH.

BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. A. C. NICKERSON; 6.30, Rev. H. S. SOLLY, M.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. L. TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. A. R. ANDREAE, M.A.
 BURY ST. EDMUNDS (Free Christian), Church gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45, and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, ———; 6.30, Rev. H. E. PERRY.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. W. KING.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. G. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. W. WHITAKER, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAYERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. E. DOWSON, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. PRIESTLEY PRIME.
 TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

BLAKE.—On October 20, at Port San Julian, Territorio de Santa Cruz, Argentina, the wife of Robert Blake, jun., of a daughter.

MARRIAGES.

ODGERS — PRANKERD. — On October 22, at Manchester College, Oxford, by the Rev. Dr. Odgers, father of the bridegroom, and the Rev. the Principal of the College, Arthur William Odgers, second son of the Rev. J. E. and Mrs. Odgers, of Oxford, to Rhoda Mary, elder daughter of Dr. A. A. and Mrs. Pranker, of Oxford.

PHELPS—M'CAMMON.—On October 23, at the First Presbyterian Church, Rosemary-street, Belfast, by the Rev. S. H. Mellone, M.A., D.Sc., the Rev. George Leonard Phelps, of Holywood, Co. Down, son of George Phelps, Cardiff, to Jane Hill, daughter of the late Rev. Francis M'Cammon, of Banbridge, and Mrs. M'Cammon, of Holywood.

DEATHS.

BLYTH.—On October 19, at Gerrards Cross, Bucks, Elisa Schenley, widow of the late Edmund Kell Blyth. Cremation at Golders Green, Thursday, October 24, at 3 p.m.

HIBBERT.—On October 18, at her residence, The Hollies, Godley, Hyde, Mrs. Martha Hibbert, widow of Henry Hibbert, of Rydal Mount, Ashton-on-Ribble, Preston.

Situations

VACANT AND WANTED.

MUTUAL TERMS—Lady undertakes French, German, and light household duties.—Miss H. 1, Victoria-terrace, St. Mary's-road, Ealing, W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken
 Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	723
GREAT DAYS	724
LIFE, RELIGION AND AFFAIRS :—	
Thirty Years after the Ejectment	724
A Defender of the Faith	725
Judy from Timahoe	726
QUESTIONS AT ISSUE :—	
Sweating in the City	727
CORRESPONDENCE :—	
Anglo-German Amenities	728

The Union of Baptists	728
BOOKS AND REVIEWS :—	
Modern Christian Thought	728
A Study of Temperaments	729
Catch-My-Pal	729
Makers and Teachers of Judaism	729
Literary Notes	729
Publications Received	729
FOR THE CHILDREN	730

MEETINGS AND GENERAL NEWS :—	
Liberal Christian League	731
Birmingham's Welcome to the Rev. J. M. Lloyd Thomas	732
National Conference of Unitarian and other Liberal Christian Churches	732
London District Unitarian Society	733
Ministers' Pension and Insurance Fund	733
The Social Movement	733
NEWS OF THE CHURCHES	734

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE news from the Balkans is confusing, and probably few people have any clear view of the military operations in their minds. There have been fierce fighting and great loss of life in many places, and so far success seems to be on the side of the Allies. Sympathy here, so far as it has found articulate expression, is with them in their struggle; partly because honour for the small nation fighting for freedom is still a strong motive, in spite of the growth of a more grandiose imperialism; and partly owing to the conviction, which we believe to be well grounded, that Turkey is incapable of governing a Christian population with justice or humanity.

* * *

THE only method of help which is open to us is to mitigate the suffering in this ghastly struggle by supporting the efforts to succour the wounded. Here there is no question of taking sides. The Red Cross is a symbol which includes men of every kindred and tongue, and treats no one as an alien. Work of this kind also helps to keep us alert to the horror of what is going on around us. The sickening details of fighting soon lose some of their poignancy, and the flaming headlines of the newspapers, while they incite us for the moment, act as a narcotic to our deeper sensibilities. "Turks mowed down," the placards were shouting at men and women as they hurried homewards the other night. We ought not to be able to hear the words without a shiver of pain and a vision of tortured bodies and desolate homes; for that is the dread meaning of war to the common people, whatever high significance it may possess for professional politics.

* * *

LORD ROBERTS made a speech in Manchester on Tuesday in support of the objects of the National Service League, in

which he revealed in the most glaring way the danger of the intrusion of the soldier into politics. "War," he said, "will take place the instant the German forces by land and sea are, by their superiority at every point, as certain of victory as anything in human calculation can be made certain." To these words he added the following illuminating comment: "It is an excellent policy. It is, or should be, the policy of every nation prepared to play a great part in history." We are glad to see that a strong protest against these words has been issued already by members of Parliament. We are certain that a great mass of ordinary citizens will desire to associate themselves with them in their stern repudiation of this blood and thunder theory of history, with its mischievous appeal to the most degraded instincts of mankind. It is perhaps natural that Lord Roberts, in his old age, should be obsessed by the memories of his campaigns, and be incapable of thinking except in military metaphors; but it is not in this way that an enlightened Christian patriotism measures greatness.

* * *

ALL SAINTS' DAY is one of the traditional festivals which it is easy to turn to modern uses. It has in it the perspective of a living tradition, which helps to conserve for us the moral values of Christian experience, and to fix our eyes upon the loftiest standards of spiritual attainment. It has been a misfortune for English Christianity that its calendar of saints is so meagre and belongs only to the distant past. The intellectual rivalries of the sects, which followed in the wake of the Reformation, destroyed the unifying power of common admirations, and made canonisation by the popular will almost impossible. But our growing sense of the deeper unities of the spirit, and the confession that genuine religious fellowship is based more upon what we reverence and admire than upon what we think, should help us to recover our feeling for saintliness and its inexhaustible treasuries of love and holiness.

THE Manchester City League of Help held its annual meeting on Tuesday. The report, which was marked by a tone of buoyant hopefulness, reveals the large amount of social activity which is open to associations of this kind. It is all based, as Professor Chapman pointed out, on the belief that the solution of the problem of distress is not merely a matter of money, and not mainly a matter of legislation, but very largely a matter of personal service. Among other things special attention has been given to the fight against tuberculosis, always an insidious foe in a crowded city like Manchester, and to the evils of insanitary property and overcrowding.

* * *

BUT we mark with special pleasure the attitude which has been taken up by the Manchester Guild of Help towards the Insurance Act. Instead of wasting its time in captious criticism it has set itself to the task of helping it to work smoothly and of overcoming the inevitable difficulties. "The important feature of the coming year," it is stated in the report, "will be undoubtedly the coming into force of the Insurance Act. Already numerous questions have arisen, and difficult points have been advised upon, and there is every reason to believe that the Act will provide a steady stream of work for the district committees, just as the Old-age Pension Act and the subsequent amendment have provided work in the past. In all the difficulties that will necessarily arise on the introduction of a new measure of such magnitude and in all the adaptation of existing resources to the changed conditions, the League will find wide scope and usefulness. But this additional work will to some extent be balanced by the financial security in times of sickness, which will enable district committees to devote the time at present spent in obtaining relief to other purposes."

*** Next week we shall publish a special article by Canon Lilley on the Autobiography and Life of Father Tyrrell.*

GREAT DAYS.

THOUGH time, in its flowing, admits no pause, knows nothing of limited periods or division, yet, to us, the days are real intervals of time—space, defined by the sun—little epochs of duration charged with vital significance, offering the ever-fresh occasions for adventure and surprise. And sometimes we are permitted, or persuaded from within, to accept the day in all its wealth of opportunity, and for all it may mean to us of enchantment or romance. We wake at dawn and are lifted as on a wave of expectancy, filled with a sense of the wonderfulness of life and of the immense possibilities which the new day holds in leash, waiting to be let loose for the soul's realisation or achievement. And this wave, by its sustained impulse of feeling, carries us through the succeeding hours, unwearied and unrestrained, till, at night, it lays us to rest again, on the shores of dream.

On these days of superlative excellence nothing unusual may happen, and no exceptional opportunities of action or enjoyment or endurance offer themselves; the external world and its folk behave much as on other days. But the intelligence being more alert, the will and the affections more responsive and the senses more swiftly aware of things, all the common interests and affairs become charged with more subtle meanings; the familiar human presences seem clad in a purer, perhaps almost ethereal, light; the earth and sky take on some new and more vivid enchantment, and the homely sounds, of nature or the human voice, have a music in them we heard not yesterday, perchance have never heard before.

An *Autumn* day, placid and uneventful, will sometimes foster most propitiously, from without, the mood of prolonged and passionate realisation of life and its abounding possibilities of experience. The sustained impulse of feeling will be, of course, from within. The wave that lifts and carries us forward through the hours must be of the soul itself, though largely, perhaps, of the sub-conscious self, which floods the more ordinary consciousness, uprising from the depths of our spiritual being. But the temper of the outside world, even the temperature of the surrounding air, the tones and tints of the broad earth and the encircling heavens, account for much. And a serene autumn day seems to invite or stimulate the mind to finest effort, or to fullest receptivity. It is not *too* long, from dawn to sunset, for keen, persistent intensity of interest; all the hours of daylight may find us fully awake. The first rays of morning allure from sleep and call us out, before the mists have vanished, and while the dew hangs cold on the grass and withering leaves; the chill, moist air, as we come forth into the open, prevails on

us to take deep breaths of its invigorating life; it fills the lungs and quickens the pulse; its cool, invisible ocean flows about us, while the glow in the east brightens and softly diffuses warmth over the earth and its creatures that love the sun. On such a day, with the inner self alive to all its promises of excelling virtue, one's steps keep pace with the sun, the mind reflects and etherealises the wonder and the affluence of the world; and when the light fades and the stars flash out from the depths of space, body and soul are so replenished by the intense energies of the day, that one seems to have stored up a new wealth of vitality such as many following days will not exhaust.

Musing at night, before sleep buries for a while, in soft forgetfulness, all we have lived through or accomplished during the propitious hours, we perceive that our little world of vision and achievement has been for us an enchanted place. On the faces of men and women a magic light has glowed; children at their play, or greeting us by the wayside, have recalled memories of fairy folk we knew in our own childhood's days. Touches of autumn colour on trees and hedgerows have reminded us, not only that decay is beautiful, but that Nature demands reaction and repose for her children, to the end that, a few months hence, she may arouse them to new life, for the freshness and glory of spring. Our work, too, we perceive, has been something more than the mere doing of things; the enforced, inevitable labours, that so often, on ordinary days, are little better than drudgery, were wrought with unwonted ease, while the self-imposed tasks have been as a kind of sport or play. If pain or grief has intruded, the spirit of endurance without depression has not failed us. The wrongs of the world—the folly of man's vain ambitions and desires, the brutal injustice that prevails so long, the tragedy of the disinherited, the stupid comedy of the idle rich—all the grim social problems which these things create may have loomed on the mind's horizon, as on other days; but the promise or presage of their solution has shone for us in a clearer, holier light. If THOREAU's exultant question has occurred to us—"Would the face of Nature be so sublime and beautiful were man's destiny not equally so?"—the answer has followed swift and sure.

The mystery of these rare, translucent days were not easy to penetrate, probe we never so curiously. "The wind bloweth where it listeth." The power, as hinted above, may lie with those tides of the subliminal consciousness which rise and overflow the threshold of ordinary feeling and insight. But for the most part it may content us to exclaim with EMERSON: "Give me health and a day, and I will make the pomp of Emperors ridiculous." Health—haleness, holiness, a vigorous sanity of mind and body, harmony of

the inner and outer man, of the *whole* man and the great life of the All—this, and "a day," can give into our hands, into our hearts, a wealth of beauty and surprised delight before which the pride of circumstance and possession and luxurious power shall seem too poor for all but pity, too trivial for all but solicitude and pained regret. And at the close of one of these radiant time-spaces of the sun it may please us to reflect that we have obeyed the exhortation of the Son of SIRACH, "Defraud not thyself of a good day."

W. J. J.

LIFE, RELIGION & AFFAIRS.

THIRTY YEARS AFTER THE EJECTMENT.

Some Notes on Nonconformists, 1690-92.

AFTER spending a few hours with an ancient record kept among the archives of the Presbyterian Board, I think it likely that many readers at this time of commemoration of the Ejected of 1662 will be interested in a few notes. The document consists of Lists prepared (as appears from internal evidence) in the years 1690-92. As is well known, the Presbyterian and Independent—or, as they are here styled, "Congregational"—Nonconformists availed themselves of the liberty given them under the Act of Toleration, 1689, to draw together for mutual support and to organise their forces. The union between them was but short-lived; the record before me shows in brief what was done by the co-operating parties in the direction of ascertaining the condition of the congregations and ministers at that time. With the exception of those London ministers who were settled with congregations, there are lists giving apparently all the names of Nonconformist ministers in England and Wales known to the organisers. These lists were compiled, it is clear, from evidence supplied in the various counties, mostly (I think) by the ministers themselves; and particulars are given as to the success and support of the congregations and ministers, as well as to prospects of extended efforts. With regard to some counties the entries are meagre; in other cases they are full, if not complete.

The lists are now fastened into a sort of ledger of 49 leaves, with one half-cover of brownish (or it may be simply dirty) paper remaining. The edges are very worn, and occasionally the writing suffers; but on the whole the document is well-preserved and quite legible, a little shorthand excepted. The first two pages of manuscript give a list of "Ministers ^{y^t} are not fixed to particular Congregations" for "London and in and about y^e same," sixty in number; the names of thirteen "youths" are added, as available for the ministry. The rest of the book is made of county lists, arranged on the following plan. On the left hand page we have sections devoted to (a) "Ministers that have a competent

supply" (i.e., maintenance); (b) "Ministers that may want a supply"; (c) "Persons contributing." On the right hand the sections run, (d) "Places that have had and where there may be opportunity of Religious Assemblies"; (e) "Persons Qualified for the Ministry, and not yet Fixed"; (f) "Persons Qualifying for the Ministry"; and (g) "Proposals." At the head of the right-hand margin on each page there is inserted one name or more, apparently of members of the organising Board who were responsible for collecting the reports for that particular list. Among them are names well-known in Nonconformist annals, including Dr. Bates, Alsop, Mead, and "Mr. Dan. Williams." There are twenty-four altogether. Evidently notes have been added in many places after the original entries, and references are given to ampler statements of the "cases" in documents numbered to nearly two hundred, and referred to by figure only, the date being sometimes added. Some of the added notes are for 1691; the year 1692 is also mentioned, but no later.

Without professing exactness (which, indeed, would be difficult to attain, owing to repetitions and erasures) I count about 400 ministers (exclusive of London) who are considered, by themselves, to have a "competent supply," though the details show how modest their estimates were. Those in need of aid number about 180 (in addition to the sixty London cases); but besides these there are many names given of men ministering, apparently with more or less regularity, in places where the services are, as we should say, of a mission character. These, as well as gospel zeal for further work, will account for the large number of places given under section (d), as I have named it, viz., 160 or so—many being rural places. About 50 "Persons Qualified for the Ministry" in the counties are named. The "Persons Qualifying," including a considerable mention of "Mr. Richard Frankland's Schollars," number about 70—surely a goodly proportion. The most noticeable blank is in the case of "Persons Contributing," while "Proposals" are also few. But it is clear that much of the material available under these heads has been included in the notes and comments attached to other sections.

Of course, the chief "human" interest attaches to these notes and comments, of which I can but reproduce a few here. I venture to think, however, that it would be a thing well worth doing if some public-spirited friend would undertake the cost of republishing the whole document (if leave were given), especially if the Rev. Alexander Gordon could be secured as its editor. I understand that some portions may shortly be published by consent of the Presbyterian Board, but cannot we accomplish the larger thing as a kind of permanent outcome of our recent celebrations?

A characteristic note appears under Gloucestershire. "The ministers of Somersetshire, Wiltshire, and Gloucestershire," we read, "have of late sett up an association, and if it be desired the minutes of what hath been, and what shall be from time to time transacted among them, will be sent. They have already agreed upon an accommodation between Pres: and Congr: Ministers, and there have been

talks of raising a fund among them; but trading soe dead, taxes soe high, and ye poverty of professors soe great, that it greatly discourages."

The Lancashire names are of special interest, here are a few: "*Peter Aspinwall*, In Warrington Town, has 3 or 400 hearers, requires noe Sallery, has an estate, preaches freely." "*Mr. Saml. Angier*, Att Toxteth Park, assistant to Mr. Richardson at Liverpoole, has £75 per annum, and an estate"; but the stipend is evidently not for him alone, as we read further on: "*Mr. Richardson*, Att Liverpoole, 400 hearers, £75 betweene him and Mr. Angier as above." "*Mr. Jno. Crompton*, Att ye Loe juxta Liverpoole, 2 or 300 hearers, has £14 per annum, some estate by his wife." "*Mr. Robert Eaton*, hath a Congregation in Prestwich parish, the people not ungrateful and hath an estate." "*Mr. Henry Finch*, Att Birch Chappell [Platt], where in ye former liberty hee continued 11 years, and is now there, the allowance is considerable, ye charge of his horse will goe a great way in his allowance from the people, yet complains not." "*Mr. Henry Newcome*, Outed at Manchester, has continued with yt people ever since, and has a Congregation there now." "*Mr. Wood*, Att Chowbent, was outed there, but gott in againe, and has continued there ever since." "*Mr. Whaley*, Att Hindley Chappell, a very hopefull usefull man." All the foregoing are in the "competent supply" list; but here is a typical case of the other kind, re-introducing Crompton's name: "*Tho: Collins*, a young man" [? later ministering at Bridport and Ilminster] "Att Leigh in Little Wooton, is lately come, yet his stay must be short without some aide, and if this meeting fails ye country for 9 or 10 miles long and 5 or 6 miles broad is utterly destitute. Severall of 50 years old, and some on dying beds, have told Mr. Crompton they never heard anything of the Gospell before hee came among them."

The Yorkshire, West Riding, list tells us that "*Mr. Heywood*, Formerly Att Coley Chappell neere Halifax, hath short of £20, yet wants nothing," and mentions "*Mr. Tho. Sharp*, whom God hath signally owned at Leeds," and "*Mr. Richd. Frankland*, at Rathmell, trains up young ministers, aged 60." Sheffield readers will be interested in the following—Gill became assistant to Timothy Jollie there: "*Jeremiah Gill*, Son to widdow Gill, very poor, has been with Mr. Jollie for some time, a good schollar, has pregnant parts and a choice spirit, has exercised 3 or 4 times to great satisfaction, wants some further supply to compleat his studies, and for bookes." The North Riding list contains, as might be expected, more references to Frankland's tutorial work, and adds that he has "a meeting in his howse" at Craven.

Many are named as having been "outed" or "ejected" in 1662; some of them by the date of the list being "ancient." The provision for the regular ministry being often so slender—£20 to £30 appears frequently as the stipend—no wonder some cases of pitiful destitution occur. A very sad case is that of "*Mr. Prig*, att Eltam [Kent], who is soe overwhelmed with melancholly yt hee cannot be pre-

vailed with to preach, though to ye smallest number of hearers, and by this is forgotten of many who otherwise might be helpful to him, nor will he make known his wants, though hee had not a morsell to eate. The Lady Mohun, and ye L. Clinton do both recommend him." I think Mr. Prig was not one of the Ejected, but here is a case that shows the extreme misery that came to one of that noble company. "*Mr. Grace*, At Shenston [Stafford], is blind and indigent, can goe noe where to preach, his condition is very Low, his very bed was seized from under him for his very bread y^t hee has to keep him alive, most of his helpers are dead, his Daughter as helpless as himselfe through poverty, hee is past preaching through age and other infirmities."

Happily, there are many brighter notes. "*Gilpin*, of Newcastle, has "a meeting howse, very large and always full" and is "well provided for"; and "*Perrot*, of Maidstone, has "about 700 auditors, £60 per annum." Coventry in the earliest note is credited with maintaining its minister well; but a somewhat mournful record is entered later: "*Mr. Showel*, ye only minister left in Coventry, since ye death of Dr. Grace [Grew?] and Mr. Bryan, hee is infirm, deafish, and unacceptable to many of the most judicious hearers, very numerous, said to be in all, in ye city and from ye country, 1,500." This, and some other entries, go to show that congregations and ministers had troubles not unlike some occasionally known still. Another kind of trouble at that time was the fiery zeal of the Anabaptists, who evidently introduced startling doctrines, and provoked considerable strife of tongues here and there. We may close these jottings, however, with a reference much more pleasing. At Kingsclere, which is listed under "Southampton"—the geography being now and again different from the modern—we hear "they go to Newbury," and the extended entry says: "5 miles from Newbury, has beene a good meeting, but Mr. Avery sometimes minister there being dead, are destitute. At times ye gifted men of ye Anabaptists preach, but have promised to desist when a Minister is settled there." Good old Anabaptists!

W. G. T.

A DEFENDER OF THE FAITH.

THERE are great searchings of heart in evangelical circles. The continual decreases in church membership are too full of significance to be ignored, even by the most zealous champions of the faith. In spite of improved organisation, involving in many cases the lavish expenditure of time and money, the orthodox churches do not maintain their own. The conversation on "the state of the work of God," which is an annual feature at the Wesleyan Methodist Conference, has for many years reflected the prevailing anxiety. The tendency among those who cling to the old paths is towards introspection. They assure us that the fault lies with God's people. They are confident that, with increased devotion and prayer

on the part of the Church, a fresh "outpouring of the Spirit" will be witnessed. There are others, however, even in that most conservative assembly, who realise that the cause of the trouble lies much deeper. Their contention is that the masses have forsaken the Church because they do not believe in the message it has to give. And they are probably much nearer the secret. The theory of evolution has much to answer for in this regard; while the *Clarion* campaign, and the publications of the Rationalist Press Association have exerted an influence which cannot be estimated. It was to combat these tendencies that Dr. Ballard was some years ago appointed by the Conference as a lecturer on Christian evidences, a position which he still holds. His experience has been varied and somewhat unique, and on the matters in question he speaks with a knowledge of the facts almost unequalled. His recent brochure "Does faith need reasons?"* is full of suggestions to friend and foe alike, and should prove instructive to those who have been accustomed to breathe a freer atmosphere than is to be found in the average "free" church.

While pleading for a faith that shall satisfy the intellect, Dr. Ballard again and again reveals the weakness of the position he seeks to defend. His main contention is that Christianity rests on the argument that the New Testament account of Jesus Christ is true. Yet not once does he give the reader any suggestion that in the light of modern research such a statement is a mere begging of the question. It is easy to welcome the fiercest criticism when one is at liberty to classify the critics, according to his own taste. The criticisms that Dr. Ballard accepts as proven are the "sober findings of modern scholarship," but those assailing his main thesis are "the driving cross-currents of modern hypercriticism, which would becloud the general reliability of the Christian records." This attitude is characteristic of many modern theologians. There is generally a limit beyond which they refuse to travel. It is self-evident that much of the phraseology by means of which the evangelical doctrines were presented a quarter of a century ago is out of harmony with the times. The average person no longer revels in hymns such as

"There is a fountain filled with blood," nor is he inclined to admit that he is "false and full of sin," although he may be called upon to sing it. Hence men of Dr. Ballard's calibre are not unreasonable in demanding a restatement of the old dogmas in accordance with modern ideas. The doctrines of the reality of the Trinity, the vicarious atonement, the Resurrection, and the existence of an actual heaven and hell are to be brought up to date. How this is to be done is not stated, except that the result is not to be allowed to clash with the proved science of to-day. It would appear that the "liberal" theologians who have attempted the task have not been very successful, for the positions at which they have arrived are referred to as "at the very most a

modified Unitarianism." This is somewhat ungracious on Dr. Ballard's part, for elsewhere he pleads for a recognition that the Christian ideal "deserves the commendation of a Martineau rather than the condemnation of a Nietzsche."

It is curious to note throughout the work the despairing tone adopted by Dr. Ballard towards "experience" and intuition. That a church which has laid such stress on the doctrine of the witness of the Spirit should need to be reminded that "if the assurance of faith is to be anything more than superstitious subjectivity it must rest on solid grounds of objective truth," is enough to set one thinking. He, however, returns to the theme again and again. The low average intelligence of the habitual church-goer fills him with the deepest concern. He marvels at the extent to which "ordinary believers are content with tradition and convention as the basis of their faith." He would probably agree with the dictum of the Bishop of Carlisle that "an unenlightened conscience is worse than mischievous, it is deadly." Turning his attention to the attitude of the scientific world towards religion, he is under no illusion. Notwithstanding Bergson, Eucken, and Sir Oliver Lodge, he recognises that the man of science is still largely materialistic in his outlook, a view which will be confirmed by much that was said at the recent meeting of the British Association. The new allies which the churches have discovered in Bergson and Eucken make no appeal to Dr. Ballard, in his official capacity, although he pays a warm tribute to the brilliant originality of the one and the wide scholarship of the other. They do not assist him in his work of restating the evangelical creed, and what they have written he finds inconsistent with "any form of Christianity save that which has overthrown the New Testament."

The admissions of Dr. Ballard are instructive. Unlike many of his contemporaries he does not despair of the future. On the other hand, he rejoices at "the improved ethical tone of this country's life and thought, as compared with times gone by. . . There is more mercy for criminals, more justice for the average worker, and a strongly increasing movement towards a fairer distribution of life's comforts and pleasures amongst the many." But he is not satisfied. The doubt remains whether these human ameliorations are due to Christian ethics or merely to the development of civilised morality. Perhaps it does not much matter. But it is significant that such a development should have taken place, in spite of the growing disregard for the dogmas of the orthodox churches. With regard to the attitude of the "masses" to Christianity, the author maintains that they are not opposed to the human Christ, but that "the Christ of evangelical theology is unknown to them." Such an admission from such a source is invaluable to those who are anxious to free religion from the chains of dogma. Whether a re-statement of the old doctrines will carry conviction remains to be seen. So far as can be judged it is not "the masses" who are attracted by the new theologians. They will not be drawn

by metaphysical abstractions or philosophical subtleties.

In the matter of remedies, Dr. Ballard has little that is startling to suggest. He does not spare his fellow-ministers, although he very cleverly allows the onus of criticism to fall upon other shoulders than his own. Thus he quotes with approval a remark of Mr. Forbes Gray, that "the intellectual quality of many of the sermons preached nowadays is an insult to the intelligence of any educated person." This does not always argue a lack of education on the part of the preacher. In many cases he is afraid to speak the truth he knows for fear of offending the conservative section of his audience. So he adopts the line of least resistance, and confines himself to neutral topics which will not raise difficulties. The pace at which an army can advance is regulated by the rearguard. And it is the fear of offending the babes in the churches which too often prevents the preacher from speaking his mind. But the situation must be faced sooner or later, and the author is naturally an advocate of the bolder course. Not only is it incumbent on the minister to speak the truth he knows, but he must from time to time come out of his "coward's castle" and meet the inquirer on his own ground. The open conferences which are recommended will entail more preparation on the part of the preacher, but he will have the satisfaction of knowing that he is only following in the footsteps of the founder of his religion. There is much more which might be quoted did space permit. Indeed, in many respects, it is a book which might well be read and pondered by ministers and church workers of every denomination. Although Dr. Ballard does not go all the way, he is evidently eager that the truth shall prevail. That such a book should ever have been written by a Wesleyan minister would have been a bold prophecy ten years ago. Its appearance should greatly encourage all who are anxious for the triumph of a liberal faith. The rearguard is evidently moving, and one of the many signs of the times is that Dr. Ballard's book should have been issued from the Wesleyan book-room.

JUDY FROM TIMAHOE.

IN days long, long vanished into the *Ewigkeit*, the occasional visits of Judy to a certain remote home in the Irish midlands were regarded as happenings of pleasurable importance. Daily life there was of almost incredible monotony, and this may partly account for the welcoming shout that would hail the appearance of Judy in her donkey-cart; an equipage so slow of pace that it has been described as "next door to a wheel-barra."

Yes, perhaps it was that her advent, meant an immediate break in whatever you happened to be doing then, generally lessons; Judy is inseparably connected in one's mind's eye with the relief of hastily relinquished books and slates. For Judy was a cripple; hence the donkey-cart. She was wont to apologise for her helplessness

* Published by C. H. Kelly, 26, Paternoster-row. 1s. net.

ness by explaining that she "had no power of her legs ever since the day Barney Flynn drew over her, and he drunk, coming from the fair of Cloon; that had left her complete: but welcome be the will of God!"

Anyhow, she needed help. You had to unload her, and convey her indoors, where custom demanded that she should straightway be put to bed. Meantime, the donkey had to be seen to, fed and watered, and comforted generally.

In a few hours Judy would have revived sufficiently to take an honoured place in the kitchen, and drink innumerable cups of tea. The maids waited on her willingly, for she was of a gentle, kindly behaviour, humble and cheery, and full of harmless gossip, what they called "chaw-the-rag"—I don't know why. As for us children, we found Judy delightful every way. She was a spare, rosy little old body, with very white hair and very dark eyes. Summer and winter she wore a big blue cloak, and a cap with wide frills, over which a small red shawl was folded cornerwise. Her hands were small and smooth—I doubt if they had ever done much hard work—but, as Judy would say, "the day for work is gone by now for me, though God be wid the time I could carry a can of water from the well wid anyone!" We never could imagine her attempting anything more arduous than knitting, or telling her beads.

She told stories, however. This was one of her greatest charms in our eyes. Hans Andersen was a part of one's existence; one flew behind the reindeer with Gerda; one shivered with the little match-girl. Judy's tales were on a different plane, but they too fed the fancy. And then they were really and truly stories. She knew the very people they were about, and that the Good People, or the Gentry (for you must never call these beings "fairies!") would have carried off. They were said then to be "away."

Why, Bridie Moran was no more than a third or fourth cousin of Judy's own, and after, as was supposed, she being dead and buried, didn't she appear to her very brother, and told him, it was what she wasn't dead at all at all, only "away." And she instructed him how to get her back. He was to go to a certain ruined house, and there at midnight he'd see the Gentry on horses in red cloaks riding out of the gates, and Bridie among them. So all that came to pass, but he just missed catching hold of Bridie. It might be the sup of whiskey he had with him.

The Gentry, Judy explained, were really fallen angels, that got permission from Almighty God, when they had to leave Paradise, to go and live in the raths that speckle the face of rural Ireland. We children often went to one of these great silent mounds close by, but we never saw any of the women "with long hair as yalla as butter," and they with crowns of gold upon their heads, nor heard the "piannas" and fiddles that Judy said were always being played there.

There were other stories, too, of the dreadful famine year, when you'd see people "digging half a field, and not getting a dinner after" (we still speak here of "digging the dinner," i.e., potatoes); of sorrows and separations. Judy hasn't one left now of the big long family she

"rared." But she never complained. "God's good!" she would say, "that never left me without a rush and the dipping of it!"—an expression that refers to a primitive mode of lighting now fallen into disuse. And what wonderful blessings were evoked by the bestowal of some (otherwise) unconsidered trifle!

"I pray you may have a long life; gold, silver and brass; health to enjoy them, and a happy death!"; or, sweetest of all, "May Almighty God be with the souls of them you love, this day in Paradise!"

Looking back to what
Time in mists confounds,

I fancy a certain kinship between Judy and her congeners with the tribe of wandering singers and story-tellers who, within living memory, supported themselves by the exercise of these gifts in Ireland. They were always sure of welcome and "share of whatever's going" from the kindly, leisurely country folk. They made no stay anywhere. Neither did Judy. After a day or two you loaded her up again, and set her and her donkey on their way to the next stopping place. She never waited to wear out her welcome, but went about from one to another "like snuff at a wake." As I remember her, she was a contented, kindly, very pious soul, who accepted our hospitality with a certain confiding air, not without a dignity that forbade any spoken acknowledgment.

And this attitude towards her entertainers links Judy and her fellow-wanderers back through long ages, perhaps fancifully, with the days when poets and historians held high place in Ireland; when, as Mr. Yeats tells us, Seanchan was ready to die, in order that thereby he might "proclaim the right of the poets"; when

There was a green branch hung with many
a bell

When her own people ruled in wave-worn
Eire;

And from its murmuring greenness, calm
of faery,

A Druid kindness, on all hearers fell.

I like that "Druid kindness;" may
it last, whatever be our rule!

K. F. P.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

SWEATING IN THE CITY.

Is religion a matter of Church attendance and occasional spiritual emotion merely, or is it a principle which should control and direct us in all our relations of life? It is dawning upon some that the only religion worth having is one that will direct us in the market place, or on the political platform as well as in the home and the Church. If so, then the methods of commerce is a fit topic for a religious journal.

A young man told the writer a few days

ago that his firm was requiring him to work from 9.30 a.m. to 10 p.m. three days a week, and occasionally to keep at it all night. His pay was 24s. per week, no extras for overtime. The work he had to do, though not of a high order, required accuracy and therefore close attention. Even during ordinary hours the monotony of it palled, but carried on for an excessive time the strain became very great, especially on the eyesight. After a week of such work the body became limp and the mental and spiritual faculties stagnant.

This is not a solitary case, and the firms who are thus guilty of small pay and long hours are just those which modern finance is calling into existence; establishments that live on new issues of stock and dealings in old ones. Thus the sin against humanity is participated in by society, for the holders of the stock think only of the dividends, and never ask at what price they are secured. There can be no motive for the act except greed. For there is a large surplus of available labour, and even if there were not, and the long hours were absolutely necessary—justice demands that a material compensation should be offered. The capitalist in fixing his prices requires that all wear and tear should be paid for, and an additional profit provided besides; but in dealing with human beings some employers are reckless of the wear and tear to the frames of those they engage, for they do not share the loss.

How is it that with all our talk of an eight-hours day this sweating goes on in the very heart of the Empire? Just now word comes from Australia that it is proposed that clerks shall have 48s. per week of 38 hours. They are alive to the evil there. Probably the chief reason is the great employment of female labour. No one would refuse the right to labour to the gentler sex, but many of the effects are disastrous. More and more clerical work is being done by typing, and many girls are taken on as learners, receiving little or no wages, though the employers make them a source of profit to themselves, and a good average wage for a typist is 25s. per week. The consequence is that men's wages are reduced to this figure, and the large surplus of unemployed labour enables employers to coerce their staff to work overtime on pain of dismissal.

Another feature of City life is the employment of boys. A lad told the writer that he left home by the workmen's train to save expense. He had to get his breakfast at Lockhart's, on arrival at the City—a penny cup of cocoa and a piece of bread—and then wait about until the office opened. His dinner consisted of bread and meat, which he brought with him from home. This was all he had until his return home in the evening about 7.30. Poor fare for a growing lad! He earned 1s. and spent 7d., 5d. being the fare. His employment, being that of a messenger, was teaching him nothing to qualify him for a better post.

These low wages are reacting all round. The cost of food, fuel, and rent, tends to increase, many of the workers have to live in lodgings. Those who cater for them have to ruin themselves or provide imperfect accommodation because of the small amount the worker can pay. And if a portion of the wages is occasionally

spent on cheap amusements, who can blame? Life was not meant to be a dull, monotonous round of labour and cheese-maring economy.

As for churches and chapels, they are beginning to feel the effects, both in sparse attendance and falling revenues, so that they lean more and more upon their richer patrons. One bad result of this is shown in the following incident: A young lady of earnest religious disposition, but no longer able to accept the old orthodoxy, sought a new religious home. She was directed to a congregation of broader views; but, on attending the service, she saw a layman in authority whom she knew as a great sweater in the City. She felt that the church which honoured him would not suit her, and did not visit that church again.

The evil is great and the remedy not easy to find. The result of recent strikes has not been encouraging. It has shown that whoever loses, it is not the employer; he can always recoup himself, and the higher prices react on the workers. Something more drastic will have to be attempted, but it is not our object to formulate what. But the insistence of a higher sense of duty will help. Not everything can be put down to the stress of competition. There are successful employers who take a higher sense of their duty. If the wider view of religion, too, which we have indicated became common, a higher civic ideal would result, and all social ills can be remedied when the will is there. The dumb desire of the people has been voiced by the poet:

'Tis life of which our nerves are scant,
More life and fuller that we want.

Will the cry of the children for bread be always answered by a stone? Not if religion be made a reality in every department of life!

E. CAPLETON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

ANGLO-GERMAN AMENITIES.

SIR,—I have read with great pleasure the interview with Professor Sieper, of Munich, and wish strongly to support Mr. Farley's appeal in his letter to you. I would especially like families belonging to our churches to invite young Germans to visit them or board with them. When in 1910 some sixty German university students came over with Professor Sieper, I assisted Lady Courtney and others in finding homes for some of them who desired to stay several months in England, and I am certain there is no better way of drawing together the two kindred nations than personal and family intercourse. I have a large number of addresses which I will hand to Professor Sieper, who comes to London next week for the Conference, of which I enclose particulars.

At the same time will you allow me to call attention to the excellent work

being done in the matter of interchange of visits by the Co-operative Holidays Association, of Manchester, with Sir Wm. Mather as president. Both Mr. Farley and myself this past summer took over to Germany large parties of British men and women who had previously never been outside the United Kingdom, and all came home with new and better views of their German cousins.—Yours, &c.,

CHARLES WEISS.

Rickmansworth, October 22, 1912.

THE UNION OF BAPTISTS.

SIR,—The Rev. H. E. B. Speight is mistaken in stating that "The Old General Baptist body was united in 1879 to the New Connection." Not in that year, but a dozen years later, the New Connexion of General Baptists united, not with the Old General Baptist body, but with the Particular Baptists, a very different thing.

An article on Baptists in your paper for December 1, 1900, gives particulars of this union.—Yours, &c.,

CLEMENT E. PIKE.

Bridgwater, October 20, 1912.

BOOKS AND REVIEWS.

MODERN CHRISTIAN THOUGHT.

Christian Thought since Kant. By Edward Caldwell Moore. London: Duckworth & Co. 2s. 6d. net.

MODERN Christian thought is woven of many strands, and the man who comes to it without any special philosophical and historical training, desirous, perhaps, of taking an intelligent interest in it for the first time, or maybe of equipping himself so as to be able to give a reason for the faith that is in him, requires a guide. The numbers of such men increase every day. This is part of the quickening interest in religion which characterises the present generation. In many it takes an intellectual form. Modern men are not content to be spoon-fed by their religious teachers—a fact which has a healthy reaction upon the teachers themselves. Recent controversy aroused many questions in the minds of quiet people who took no part in it, but felt its disturbance. The development of modern natural and social science affects the intelligent Christian in the direction of a kind of self-interrogation as to what difference, if any, all these new things make in the grounds of his religious belief. He is ready to take "new views of things," but has the feeling that the value of the "newer view" depends largely upon the possibility of relating it organically with the main stream of traditional thought. He wants to get it into its proper background and setting. At least, this is true of the wise man. There are, indeed, many foolish among us. There has been a kind of mushroom growth of heretics! The glamour of being an "advanced man"

has attracted to the ranks not a few of those who have nothing to do save to wave some provocative tag of scepticism or rationalism, or to cry out some catch-word. The cause of progress is much damaged and hindered by these ridiculous free lances, who are a real danger to those whom they have gratuitously chosen as their friends.

The eager young man—of whom there are many in our "liberal" churches—eager to strike his blow for liberty and progress, needs to be told plainly that the right to be heterodox has to be purchased at a considerable price, part of which is a diligent, careful, sympathetic study of traditional thought. He is inclined to go about pricking at the traditionalist, but it is himself that is foolish. The picking up of a cheap weapon, manufactured probably in the forges of a spurious rationalism, and the flourishing of it vigorously, does not give a man the right to a place in the vanguard of religious thought. He needs to be told that the effectiveness of his blow depends less upon his knowledge of the specific idea which he appropriates almost casually, than upon his knowledge of the tradition against which he is apt to rail. No movement can begin *de novo*, or can operate *in vacuo*. If a man cuts himself off from tradition, there will be an end, not of tradition, but of him. He cannot but be an ephemeral, brought to birth in the heat of a critical period. The heterodox man is often contemptuous of the traditionalist, yet it is precisely he who should know and understand traditional thought more than anybody else.

One of the dangers of cheap literature of the serious sort is that a man picks up tit-bits of argument and tags of illustration, and out of them forms a flimsy scheme which has no conscious relation to the matrix-thought either of the philosopher he sponges upon, or of the still deeper matrix-thought of the ages. He commits a practical repudiation of history, and by taking no serious thought of the past stultifies the idea of evolution, under whose banner he doubtless imagines that he serves. A recruit to the progressive army ought to be able to pass a measurement test; yet how many of the recruits now offering would have to be rejected on this count alone! Happily, there are those who are coming to the rescue in this matter; and, while it must remain an impossibility for all to go through the necessary philosophical and historical training which alone would fit them to be in any sense authoritative teachers, thanks to the work of such men as Professor Moore it is possible for every willing man to become an intelligent and effective "progressive" through a clear and adequate appreciation of the main lines of traditional Christian philosophy.

The book before us is a little masterpiece in its way. It covers a long period, and deals with the contributions of several epoch-making thinkers—Kant, Fichte, Schelling, Hegel, Schleiermacher, and others. It is an extraordinary combination of compactness and lucidity. Nothing vital is omitted; and the line of development is clearly shown; the organism of progressive thought is made plain to the ordinary man. "He that runs, may read" this book. It gives, with the firm

strokes of a master, the outlines of those alternating and interwoven movements of destruction and construction in theology which correspond to the katabolism and anabolism of the biologist. It devotes considerable space to the modern natural and social sciences in their bearing on Christian thought; and the concluding chapter gives an account of the contributions which have been made by England and America to this moving stream, which, truly, did not originate in Germany, but did gather there into so mighty a reservoir. It is a book which the student will welcome, for it will guide him safely, and even happily, through many of those places which even to his devotion must sometimes seem arid. It is a book particularly to be read and studied by the layman in whose open mind much light has come, begetting new ideas and new lines of thought which he finds difficult to systematise and to relate to each other and to the past out of which they have come to him. It will not make a man a philosopher or a theologian; but it will save him from much ineffective thinking, and much foolishness; and will impress him with the extraordinary vitality and inspiration of those who have gone before him, and apart from whom thought in him cannot come on to its perfectness.

E. W. LEWIS.

A STUDY OF TEMPERAMENTS.

Tryfield. By G. and M. Hayling. London: Hodder and Stoughton. 6s.

IN spite of its unusual length—just over 400 pages—we finish the last chapter of this charming book with sincere regret. The whole purpose of the book is given us in the concise and well-written little preface; it is really a study of child character, remarkable for its clearness of insight and sympathy of treatment. So real do the four little personalities, with whom the book mainly concerns itself, appear to us, and so true to life are the doubts and difficulties, hopes and fears with which they are beset, that we constantly find ourselves smiling at the recollection of some precisely similar situation in our own past childhood. Though we plunge straight into the story with the very first paragraph, the first quarter of the book is divided into three portions, presenting the three chief characters, viz., Sir James Maine, his son Chris, and the Owner of Tryfield. The rest of the book comprises just one week of the children's lives, each day full of incident and suggestion. Al, the Owner of Tryfield, is the spoilt, ill-mannered, jealous son of Daphne Wainwright, a young widow who has had an unhappy married life, and whose desire to bring up her three young children wisely and well is overshadowed and marred by the fear of undue harshness and of seeing in them the traits which had ruined their father. At the outset of the story she marries again, and, though the new influence brought to bear on the children is entirely good and helpful, it is then that the results of her upbringing show themselves in all their defects. Al's passionate, jealous, unreasoning nature, and his determination to hate the new step-father, the usurper, are drawn with masterly realism, and we recognise

how each capitulation to his ungoverned temper leads him further and further downhill. The other characters are excellent—Chris, Al's new step-brother, a fine, warm-hearted, English schoolboy, Muriel, Al's little sister, who soon discovers that she likes the Usurper, but whose loyalty to Al provokes a severe struggle between duty and inclination, and Stephen, aged 6, the youngest of the Wainwright family. The latter is a most amusing and whimsical character, with his sometime air of old-world fatalism.

"Have you heard," asked Sir James, in the course of conversation, "that one of the stable cats has kittens?"

"Chris said so," said Stephen, "and we went to see them, but now Charley has drowned all but one. Didn't you wish it could have had puppies just for once? But it wouldn't. No cat could."

The dialogue is often amusing, and always interesting and lifelike. There are a few misprints which will no doubt be corrected when the book reaches its second edition. We congratulate these new authors on their success, and shall look forward with interest to another volume from the pen of G. and M. Hayling.

CATCH-MY-PAL. By the Rev. Robert J. Patterson, LL.B. London: Hodder & Stoughton. 2s. net.

MR. PATTERSON is well known as the founder of "Catch-my-palism," the popular name for the temperance movement which, after sweeping the North of Ireland, has spread far and wide over the world and has rescued many of the most hopeless victims of the drink craving. The pals were originally seven, who met in Mr. Patterson's manse one July evening in 1909; they are now to be numbered by hundreds of thousands. This little book gives a vivid account of their methods and achievements and answers some criticisms that have been levelled against them; it should be read by all who desire first-hand information in regard to the latest and most effective of temperance organisations.

MAKERS AND TEACHERS OF JUDAISM. C. F. Kent, Ph.D. London: Hodder & Stoughton. 1911. 5s. net.

A BOOK which has no preface, and begins with \$XCI., leaves something to be desired by way of clearness of purpose. The title does not indicate sufficiently the character of the book. These are, however, so far as the present writer has observed, the only defects of a very excellent book. It appears to form part of a series bearing the general title of the "Historical Bible," and the method adopted is to place extracts from the Bible in their historical order, with short explanations of their purpose and bearing upon the history of the time illustrated. The period covered by the present volume is from 586 B.C. to the death of Herod the Great. The explanatory matter is very good, being clear, concise and adequate. The author does not think it his duty to disparage the later Judaism, as is so often done. Two chronological charts and some maps add greatly to the value of the book. It ought to be very useful to teachers of adult classes.

LITERARY NOTES.

As the result of investigations undertaken by the Rev. J. H. and Mrs. Harris in West Africa on behalf of the Anti-Slavery and Aborigines Protection Society last year, Mr. Harris has written a book entitled "Dawn in Darkest Africa." It deals with some of the leading social and labour problems in tropical Africa, and contains material of deep interest to the administrator, the merchant, and the missionary societies. An introduction has been written by Lord Cromer. Messrs. Smith, Elder & Co. are the publishers.

* * *

A VOLUME of translations in prose from the poems of Mr. Rabindranath Tagore, the Indian poet, will be published in November by the Indian Society. They are chiefly religious in character, and will be edited and introduced by Mr. W. B. Yeats. Mr. Tagore has just left England for America, where he intends to remain for the winter, returning to this country next year.

* * *

MESSRS. MACMILLAN & Co. are publishing a work by Professor Henry Thatcher Fowler, of Brown University, entitled "A History of the Literature of Ancient Israel from the Earliest Times to 135 B.C." The author's object has been to present in chronological order the story of the Old Testament and earliest apocryphal writings, showing at the same time the vital relationship between them and the general history of the people.

* * *

Two other books of interest to students of theology will also be published shortly by Messrs. Macmillan. The first, entitled "Jesus," is by Dr. G. H. Gilbert; the second, "A Psychological Study of Religion: its Origin, Function, and Future," is by Professor J. H. Leuba.

* * *

MR. MURRAY announces a book entitled "A Chain of Prayer across the Ages," compiled and arranged for daily use by Dr. Selina Fitzherbert Fox. This is a collection of prayers gathered from the widest sources extending over a period of forty centuries, which can be used either for family worship or private devotion. Great care has been taken in selecting those for the special seasons of the Christian Year, as well as several for the various events in the life of the home and the life-history of the nation.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Light on the Gospel from an Ancient Poet Edwin A. Abbott. 12s. 6d. net.

MESSRS. T. & T. CLARK:—A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians: James Everett Frame. 10s. 6d.

MESSRS. CONSTABLE & Co.:—The Story of Richard Doubledick: Charles Dickens. 1s. net. The Golden Touch: Nathaniel Hawthorne. 1s. net. The Gorgon's Head: Nathaniel Hawthorne. 1s. net. The Trial of William Tinkling: Charles Dickens. 1s. net. Captain Boldheart: Charles Dickens. 1s. net.

MESSRS. J. GALT & Co.:—Vita Fausti Socini, Equite Polono.

MESSRS. HODDER & STOUGHTON:—Fort Amity: A. T. Quiller Couch. 7d. net. Mrs.

Fitz: J. C. Snaith. 7d. net. His Will: Selected by Catherine A. Deacon. 3s. 6d. net. The Ministering Shepherd: The Rev. Charles Edward Jefferson. 3s. 6d. net. The Beauty of Life, from the Writings of Arthur Christopher Benson: Compiled by Caroline Abbott Derby. 6s. net.

MESSRS. HAMILTON BROS., LTD.:—Report of National Conference of Free Workers, Bradford, September 27 and 28, 1912. 1s. MESSRS. MACMILLAN & Co.:—The Inns of Court and of Chancery. 1s. net.

MR. ELKIN MATHEWS:—The Field Flowers Lore, a Collection of Legends rewritten and illustrated with woodcuts: Louise M. Glazier. 2s. 6d. net.

THE OXFORD UNIVERSITY PRESS:—Immortality, the Drew Lecture, delivered October 11, 1912: R. H. Charles, D.Litt., D.D. 1s. net. The Hebrew Prophets: F. H. Woods, B.D., and F. E. Powell, M.A. Vol. iv. 7s. 6d. net.

MR. ELLIOT STOCK:—Universalism: A Believer.

MISCELLANEOUS.

Mind, The Modern Churchman.

FOR THE CHILDREN.

VICISTI GALILÆE!*

You have heard of the Coliseum, that vast circus in Rome where hundreds of years ago men and beasts, and men and men, fought with and killed one another, making an awful game of Death to mark a holiday? The Coliseum is half-ruined now, and the game is played no more. Did you ever hear how the last game of Death was played in the Coliseum?

Long stretches of sand in unfathomable distances. It is like the seashore, but there is no sea, only sand; dry, heaped-up, flowing in little ripples and waves, trailing in eddies before hot gusts of wind, piling in hillocks and mounds, lifting and scattering in light clouds and spray. Vast grey, yellow, empty spaces reaching away and away to the sunset. No, not quite empty; here is something else than sand—a confused and tumbled heap of ruins. A splendid temple to the Sun once stood here; and its great carved columns and walls lie shattered, its statues have fallen from their pedestals, its altars are thrown down. Already the sand is creeping, stealing, drifting, to cover up the ruins and hide them from the eye of man. If you go to that spot to-day you will find no trace of the buried temple. For hundreds of years the sand has rolled over it like the sea.

There is no sound; only a silence that may be felt. Presently an unearthly colour sweeps the huge horizons, and the sunset flames into blood-red. The vast countenance of the desert changes, and the heaps of ruins flush into warmth. But what is that, standing tall and erect in the changed and changing light?

A Cross?

Yes, a Cross; rising from a foundation of heaped fallen stones. A mighty statue, mutilated and shattered, lies at the foot of the Cross. It is the Sun God, still magnificent in ruin, in whose honour this temple was raised.

There is a sound of one picking his

way among the stones, and a man comes towards the Cross—a haggard, unkempt figure with a long grey beard and matted hair. Muttering to himself in the way of lonely men, he stoops over the fallen god, and makes to spurn it with his foot. He gazes round on the desolation with triumph in his face. Then he flings up his arms to the Cross and a shout breaks the silence like a blow: "Vicisti Galilæe!" he cries, "Vicisti Galilæe! Thou hast conquered, O Galilean!"

The west deepens into a yet more lurid crimson. It draws the man's eyes—"Is earth on fire to the west?" he murmurs, "or is the Demon-God wrath at his fall?"

Listen! Surely some voice is speaking. Is he not alone, then, in this dim immensity of desert to which he has fled to escape the world?

Wake!

Thou heedless dreamer, lazying out a life
Of self-suppression, not of selfless love!

Who speaks? His eyes gaze widely over the spaces. Is that a cloud of sand-spray between his eyes and the west? Or . . . is it a shape with wings, sweeping by him pointing to the sun? Again a voice breathing a word in his ear: "Rome! Rome!" Suddenly a light breaks over his face and transfigures it. "It is the Call of God," he cries, and sinks to his knees before the Cross. Then, quickly rising, he turns his back on Cross and temple, and

Sets his face

By waste and field and town of alien tongue,
Following a hundred sunsets, and the sphere
Of westward-wheeling stars; and every dawn
Strikes from him his own shadow on to Rome.

Rome at last; not "pagan" Rome, but in name at least Christian Rome. In its splendid ways the old hermit of the desert, all but deaf with age and weariness, is borne along by the brawling, jostling stream of men. But he heeds neither oath nor laughter, nor ever looks aside. Ever and anon he murmurs, "The Call of God." Whither? to what end?

Now he is in the midst of an eager crowd, hurried with it towards a vast building that looms ahead. Above the din of the voices about him are heard maddened yells and roars. Three great negroes push through the mob, trailing after them in the dust the tawny body of a dead lion. The crowd rushes under a giant portal where soldiers interfere and direct—through great vaulted passages, up high flights of stone steps; until coming to a sudden standstill he is flung upon a stone seat, and clings there, dazed and trembling.

He sits panting, almost unconscious, closing his dazzled eyes, half blinded in the gloom. It seems an eternity before he comes to himself and looks timidly round. . . . A vast multitude of faces with staring eyes all gazing down; serried masses of faces, tier upon tier, tier upon tier, from ground to roof of a great circus; purple awnings stretched across the top, shutting out the glaring sky; a smother

of dust and a dreadful steam rising from the arena; a shivering and simmering and palpitating of the faces in the hot air; a hissing and a whispering of talk as of waves drawing down a shingly beach; the population of a city, massed on the stone seats, watching, watching—what?

Men and beasts, butchering and being butchered down there on the blood-wet sand. Men fighting to the death, dying, dead . . . to make a Roman holiday.

Exhausted, shrinking, he looks down on all these things. A shout of approval at a great killing stroke goes up from thousands of throats. A victorious gladiator strides over his fallen opponent, glancing round for the signal to finish. There is yelling and hissing and cheering and a stretching out of hands with thumbs turned down. He hides his eyes in his trembling hands to shut out the accursed sight. . . . Then, like a flash of light, a blinding vision of a fallen god and a Cross against a blood-red sky, and a thunder in his ears—the Call of God!

All his weakness gone—all his age turned into strong youth. A leap from his stone seat, a thrusting aside of hindering hands, a bound down the high steps and over the barrier into that arena of death. Then he

Flung himself between

The gladiatorial swords, and called
FORBEAR!

In the great name of him who died
for men,
Christ Jesus!

For one moment there is a silence as of death; then a hiss as from a wilderness of snakes and a roar like the breaking sea—

And then a shower of stones that stoned
him dead,

And then once more a silence as of
death.

The gladiators draw together and look round doubtfully. Who is he, lying there so quiet on the sand after his mad leap and shout? One of them goes and stoops over the crushed and broken form. An old man, with tangled grey hair and pitiful blood-stained rags, and a smile on his lips. He is murmuring something; the gladiator stoops lower to catch it. . . .

"Vicisti Galilæe! Vicisti Galilæe!"

Then silence. But—

His dream became a dream that woke
the world;

For while the frantic rabble in half-
amaze

Stared at him dead, thro' all the nobler
hearts

In that vast Oval ran a shudder of
shame.

The Baths, the Forum gabbled of his
death,

And preachers lingered o'er his dying
words,

Which would not die, but echoed on
to reach

Honorius, till he heard them, and decreed
That Rome no more should wallow in

this old lust

Of Paganism, and make her festal hour
Dark with the blood of man who mur-

der'd man.

F. R.

* See Tennyson's "St. Telemachus."

MEETINGS AND GENERAL NEWS.

THE LIBERAL CHRISTIAN LEAGUE. THE AUTUMN ASSEMBLY IN LONDON.

WHAT means that stirring hymn of praise, followed by the low fervent voices of men and women? We have arrived at King's Weigh House some minutes before the time of the meeting we were asked to attend last Saturday, but the proceedings appear to be already in full swing. It is the service of aspiration and consecration wherewith the League always begins its Assemblies. Therein lies the secret of the power which has enabled it to overcome its recent difficulties. The newcomers therefore find themselves in an atmosphere of spiritual fervour, which strikes the note of all the subsequent proceedings.

It was a large, united assembly over which Mr. A. Dawson presided. He congratulated the members upon the abundant evidences of life, and concluded by reading a message from the Rev. R. J. Campbell, whose name was received with loud applause. The late President, while regretting his enforced separation from the League, sent his best wishes, expressed his approval of the programme, and commended the members for the lofty purpose which animated them.

The hon. secretary, Miss A. H. Alleyne, who was heartily cheered in recognition of her untiring voluntary efforts during the last six months, followed with her statement. She read out a long list of Vice-Presidents and Hon. Associates who had accepted office, among the new Vice-Presidents not already reported being Canon Lilley, Dr. Tudor Jones, and Mr. Hall Caine. The Bishop of Lichfield, while unable to join any organisation, wrote: "Let me assure the members of the League that I am heartily at one with them in my desire for a more widely recognised spiritual fellowship, for an honest search after truth in religion, and for a more earnest endeavour in the cause of social regeneration," which was practically a full endorsement of the aims of the League.

Mr. E. Capleton, the hon. treasurer of the League, bore testimony to the invaluable help rendered by Miss A. Stevens, the hon. collector. As all work had been voluntary the expenses had been small, and the balance in hand was substantial. With new offices, however, and increased social work, they would want money, and finance would be properly organised.

Among other speakers was the Secretary of the New Congregational Church at Woolwich (affiliated to the League). In the first year of their existence, just closed, their membership had increased from 53 to 156, and they had raised £400. Their Wednesday evening lectures were very successful.

An invitation from Bolton that the League should meet there next Easter was heartily accepted.

At the close of the business an address was delivered by Mr. Horace Leaf upon the purpose of the League, followed by a paper by Mr. J. M. Glen, M.A., of Islington, on the question, "How far does the Doctrine of Immanence imply the Brother-

hood of Man?" The speaker's presentation of immanence was followed with the closest attention, and his practical conclusion was that man rose in the scale of being just so far as he became useful to his fellows. An interesting discussion followed. It is worthy of note that the whole of the proceedings were conducted by the members. It being Saturday no minister was present. The Rev. A. A. Bourne presided at the devotional meeting but had to leave immediately afterwards. In the open sessions which followed representative speakers addressed the League by invitation.

The session on Monday forenoon was in the interests of the Social Service Department. Mrs. Lamond, who presides over the Home of Service at King's-square, was in the chair. The Lady Sanitary Inspector of Finsbury, Mrs. Greenwood, spoke of the progress that had been made in sanitary science during the last fourteen years, and gave her warm approval to the methods of the Home of Service, where cheap dinners were given to mothers and children, milk was supplied, advice given, young people were helped to situations, and sometimes housed temporarily. After a brief discussion the meeting was addressed by Sister Esther (of Whitefield's) on "The Housing Problem," who contended that the true solution was to raise the economic value of the worker; Sister Margery (West London Mission) on "Methods of Social Work," who pleaded for more unity among the Churches; and Sister Maggie (Bloomsbury). While all the Sisters proved to be first-rate speakers, Sister Maggie's address, as she described her night experiences on the Embankment, and in the slums of the West, went to the hearts of her hearers. There was no means, she affirmed, to reclaim the souls of the degraded except the appeal to divine love. That awoke a response in the most callous.

In the afternoon the Rev. Donald Fraser, of Liverpool, spoke on "Revelations Old and New." He condemned traditionalism, and said that the only truth to us was what we felt to be the truth. A reference to sin caused the discussion to turn upon that topic, and considerable difference of opinion was manifested. Some said they had no sense of sin, while others were equally certain that all must have it. Evidently here is a living question of the day.

At the tea-table the Rev. S. Beddow, of Leicester, spoke on "The Future of Organised Christianity." Christianity, he said, was a spirit. The future Church must have a Hospital Department for comfort, a School Department for education, Civil Service to help the downtrodden, and a War Department to attack all evil. This age had created the economic man: he must be attacked. Religion must not, like football, be left to professionals. The Church must interpret Society to itself. All this meant trouble, but true religion must end in the Cross.

In the evening there was a large public meeting in the church, presided over by Mr. A. Dawson. Lady Bunting spoke of the services of women in the past and present. She sometimes wished all women would withdraw from church life for a while, in order to prove their value. Mrs. Savill, M.D., spoke of the evils of forcible

feeding, and the meeting unanimously passed a resolution in condemnation of the practice. Mr. H. D. Harben and the Rev. F. R. Swan also spoke. Mr. Snowden, M.P., spoke on the present position of the women's question in relation to the Government. There had been a moment, he said, when, if the women had been united, the victory would have been won, and he still hoped if moderate counsels prevailed that a measure might be passed. The last speaker was Miss Muriel Matters who gave an address on the spiritual aspect of the movement. Thus the meeting closed on a high note.

On Tuesday afternoon a largely attended session listened to Mrs. Julia Sears' exposition of Faith Healing. An interesting experiment was made, the result of which cannot be known yet. Some questions were put, but there was no discussion. Many of the audience, while sympathetic, could evidently not go all the way with the lecturer. At the tea-table conference the Rev. J. J. Pool, of Woolwich, opened a discussion upon "How to Deal with the Underman."

The public meeting in the church which followed was well attended. Carpenter's hymn, "England Arise," was sung, and prayer offered by the Rev. Stanley James, of Walthamstow.

Mr. Richard Robinson, of Manchester, who presided, said that the object of the League was from the basis of religious conviction, and from the outlook of the freest theology, to approach the problems of the day. The church should lead the conscience of the people, but if it held back some other institution must do it.

The Rev. H. S. McClelland, of Finchley, said that the religious sects erected separate roofs to shelter them from the storms of life, but they proved unstable. Their creeds were practically the same, but the interpretation different. They must come out into the open; no close system would suffice; the thing that can't move must be abandoned by the thing that can't stand still. Men could not stand still to-day, because their knowledge of the world had grown, and the development of science had destroyed the vague fears that used to beset men. How could they sing on Sunday that they were aliens, when, during the rest of the week, they felt that life is good? He held that the rise of the democratic spirit had taught them that the only authority was the categorical imperative within. Political and religious freedom must go hand in hand. A sincere reconstruction of beliefs must be the first work of a united church.

Dr. W. E. Orchard followed. He suggested several lines of study for League thought. Let them discover the things that unite. Some professed that God was three Persons in One, others that He was only One Person; frankly he confessed he did not know, and he thought it did not matter. What interested him was the basal truth that had made these beliefs such a force in the past. Hell, he thought, was very real, but it might be the same place as heaven. It was the character of the soul that created the atmosphere. They had recovered the humanity of Jesus Christ, and the thought that Jesus was man filled some persons with pride, but it made him very humble, for if Jesus were

man, then "What am I?" Some critics were throwing doubt on the historical reality of Jesus. He suggested that members of the League might help to clear up that point.

Miss Maude Royden made a moving appeal for equal morality between the sexes. There must not be two standards, otherwise Society would never be just or moral.

Mr. Herbert Burrows spoke upon "Religion and Social Reconstruction," and Dr. Tudor Jones, in a short speech, emphasised the importance of trying to understand the signification of the universe and ourselves. History, he said, distinguished between the sects and religion. God must be in the *is*. There was something higher than the intellect. If they searched they would find a meaning in themselves deeper than they knew. The Benediction closed a series of meetings that have surpassed expectation.

BIRMINGHAM'S WELCOME TO THE REV. J. M. LLOYD THOMAS.

THE Rev. J. M. Lloyd Thomas commenced his ministry at the Old Meeting Church on Sunday, October 6. During the week following a meeting of the congregation was held to welcome Mr. and Mrs. Lloyd Thomas to Birmingham.

The Senior Warden, Mr. George Yoxall, presided over a large attendance of members.

Letters of apology were received from the Bishop of Birmingham, the Rev. Sidney Berry, of Carr's Lane Chapel; Dr. Carpenter, Mrs. Osler, Mrs. Peyton, Sir James Smith, and Mr. Ernest Martineau.

Mr. Yoxall, in moving a resolution giving a cordial welcome to Mr. and Mrs. Lloyd Thomas, said the members of the congregation were prepared to second his efforts by the devoted service of a body of willing and enthusiastic workers.

Miss Clara Martineau, in seconding the resolution, remarked that the members of the Old Meeting gloried in the traditions of their church, and assured the new minister they would endeavour to maintain the high ideal that had always been before them of duty, loyalty, and personal service.

General Phelps submitted to the meeting that Mr. Lloyd Thomas's principal function would be that of a stirrer-up of strife. He would have to make every man strive within himself between the better part and the worse part. He would have to be a fomentor of discomfort, making them all aware there were conditions unsatisfactory around and about them, and it was their duty to make something better out of those conditions. He would also have to be a stimulator of unrest. He must make them feel unrest where they considered things were going wrong.

Miss Lucy Griffiths spoke on behalf of the Sunday schools and young people connected with the institutions of the church.

The other speakers included Mr. Allen Edwards, Mr. J. C. Warren, of Nottingham; the Revs. J. Worsley Austin and F. Hemming Vaughan.

In acknowledging the welcome Mr. Thomas referred to the long and dis-

tinguished ministry of Mr. Wood, and said he could not have ventured to become the successor of such a man did he not know that Mr. Wood himself approved the congregation's choice, and gave him his undeserved benediction and encouragement. Speaking of the young life connected with the church, Mr. Thomas said that there was enough material, had they the wisdom and consecration to train and guide it aright, to build up such a congregation as would rejoice the heart of any minister. He appealed to the members of the congregation not to dissipate their energies, but to utilise the leisure not already fruitfully employed and devote it to the church. He urged upon his hearers the importance of regular attendance. The surest way of breaking a minister's and every other church worker's heart and of paralysing him in his activity was to keep away from the services. At the moment things were not well with organised religion anywhere. But the tide was turning. Materialism was beaten back at every point. A new day of revived religious enthusiasm and seriousness was about to dawn, and every church had to work trustfully and courageously for that better future. He hoped and believed that the Old Meeting Church would continue to do its part, and prayed that God would prosper all their labour done in the spirit of Christ.

NATIONAL CONFERENCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN CHURCHES.

A MEETING of the Committee was held at the Church of the Messiah school-rooms, Birmingham, on the 16th inst. In the absence of the President, who was abroad, the chair was taken by the Rev. H. E. Dowson. There were also present the Revs. D. Agate, J. W. Austin, Rudolf Davis, A. H. Dolphin, W. W. C. Pope, C. Roper, H. J. Rossington, W. R. Shanks, C. J. Street, J. M. Lloyd Thomas, F. H. Vaughan, Mrs. Sydney Martineau, Messrs. W. Byng Kenrick, J. Lewis, F. W. Monks, C. R. W. Offen, J. Wigley, and the Secretary.

Apologies for absence had been received from the Revs. W. T. Bushrod, Dr. Carpenter, W. H. Drummond, E. D. P. Evans, F. K. Freeston, A. Golland, H. Gow, A. Hall, C. Hargrove, H. D. Roberts, W. G. Tarrant, Joseph Wood, J. J. Wright, Sir Wm. B. Bowring, Miss Spenser, Messrs. H. Bailly, J. Hall Brooks, H. P. Greg, G. H. Leigh, T. F. Robinson, A. S. Thew, J. H. White, L. N. Williams, and G. W. R. Wood.

Among other business the following was dealt with:—The Chairman moved and Mr. Monks seconded, "That this Committee, meeting for the first time after the death of Mr. John Harrison, the recently appointed treasurer of the National Conference, desires to express the deep sense of loss thereby sustained by the Conference and the churches it represents, which he loved so much and served in so many ways. The members, moreover, feel a keen personal sorrow in the loss of a friend, who held a special place in their affectionate regards. They wish to con-

vey to Mr. C. W. Harrison and the family the assurance of most sincere sympathy in their bereavement." The resolution was carried, all standing.

The vacancy in the treasurership was filled by the appointment of Mr. F. W. Monks, who was cordially welcomed, with an expression of sympathy in his recent bereavement through the loss of his father.

The annual accounts showed a larger increase than usual in the number of contributors, and that the Triennial Fund debit balance had been cleared by a friend, who wished to be anonymous. On the current account there was due to the treasurer £26 Os. 3d.

The following annual report of the Ministerial Settlements Board was received:—

"Since the Board commenced operations in the early part of 1910, seventy-three ministers and forty-four congregations have placed themselves on its books, one minister and one congregation being entered for the second time. Eleven ministers and sixteen congregations have entered their names during the past year. Thirteen ministers on the list have received appointments during the year. Seven names have been withdrawn for various reasons, and one through death. Fourteen congregations on the list have effected ministerial settlements during the year, several of them through the agency of the Board. At the present time twenty-four ministers and eleven congregations stand on the books. It is important to note the fact that of the sixteen congregations which during the year applied for the assistance of the Board, no fewer than thirteen requested recommendations of ministers to be made to them. This is a striking indication that the advisory function of the Board meets a much-felt need, and obtains the confidence of the congregations. Twelve months ago the Confidential Committee, which exercises the function, was enlarged from three to five members, and from the very outset, in each case dealt with, there has been associated with the Confidential Committee someone (generally a member of the local Advisory Committee) connected with the district to which the congregation desiring assistance belonged. The object has been, on the one hand, to make the Committee representative (1) of both ministers and laymen, (2) of different parts of the country, and, on the other, to keep it within such limits as would enable it to perform with efficiency its difficult and delicate functions. In this, as in every other department of life, wherever *selection* is necessary, some disappointment is perhaps inevitable, whatever method of selection be adopted. Conscious of the difficulty of the task, the Committee may yet claim to have been guided solely by the twofold desire—to give the best advice in its power to congregations and to be perfectly fair to ministers."

This report was received, and then considerable discussion took place on the relations between the Board and the Ministerial Fellowship. Eventually the discussion was adjourned till the next meeting, when the Rev. C. J. Street gave notice that he would bring forward proposals which he believed would meet the objections that had been raised. In the

meantime the existing arrangements will be continued.

The Special Committee for making an appeal for £50,000 to enlarge the sustentation fund reported that £36,295 had been promised in donations and £73 16s. in annual subscriptions. Except about £500, the donations consisted of sums ranging from £3,000 to £25. It is intended very shortly by personal canvass to give all the members of our congregations an opportunity of sharing in this memorable effort. The members present undertook to help in this work in their respective congregations. It was agreed that the next meeting be held in Manchester, if possible, on January 15.

LONDON DISTRICT UNITARIAN SOCIETY.

UNITED SERVICE AT THE DUTCH CHURCH, AUSTIN FRIARS.

A UNITED service arranged by the London District Unitarian Society was held in the Dutch Church, Austin Friars, on Sunday evening last, October 20, through the kindness of the Rev. S. Baart de la Faille, minister of the Church, and his Consistory. There was a large congregation drawn from various parts of London. Mr. A. W. Pearce, organist at the Wandsworth Unitarian Church, presided at the organ. Miss Frances E. Moore, of Croydon, was the soloist, and the choir consisted of members from Wandsworth, University Hall, Peckham, Stratford, Unity and other churches. Boy Scouts and members of the Boys' Own Brigade patrolled the streets in the vicinity of Austin Friars with notices directing the people to the church. Mr. Ronald Bartram and a number of other laymen acted as stewards. The service commenced at 7 o'clock and was conducted by the Rev. J. Arthur Pearson, District Minister of the Society.

The Rev. W. G. Tarrant took for his text the words "When ye pray, say, 'Father.'" The burden of the sermon was that they should be better brothers if they were better sons. There was much said about brotherhood to-day, happily more than ever before. It would be happier still if the words were more frequently translated into deeds. Men spoke of it in all the churches and outside the churches. Meeting in that place, at the very heart of the Empire, thoughts came inevitably of the present outbreak of war in the nearer East. The horror of war was desolating the foremost continent of the globe, because the "sister nations" of Europe, nearly all professing to be Christians and to be followers of Jesus, had not sisterliness or brotherliness enough to set aside their jealousies and co-operate for peace. There, also, at the centre of commercial life, they could not fail to remember the war that went on between employers and employed, the so-called "unrest" of labour. How little evidence there was of any true feeling of brotherhood between the different sections of the community. Brotherliness seemed to be forgotten when the strife of tongues was loud. And once again, meeting as they

were in a place so rich in historic associations, those monumental walls, whose very stones were eloquent to all who had ears to hear, spoke of the centuries of strife between those very churches whose responsibility was that of calling to mind the word that "all we are brethren, One is our Master." Happily, there was really more brotherliness to-day among the churches than ever before. But why was there so little of that spirit at work in the world? Because, among other things, the great word of Jesus—"say, 'Father'"—had not captured the imagination of men as it should. They would be better brothers if they were better sons. Continuing, he said that the higher sense, the thought of God as "Father," was not open to the devilish or brutish. It was a filial mood that alone could grasp it. That God was sovereign, was true, but it was for them to be obedient servants of His will. Whilst thinking of His rule and sovereignty, the one word that clothed the whole, as in the Lord's Prayer, was "Father—Our Father." So it must be theirs to proclaim Fatherhood as well as Brotherhood. Then the unbrotherly mood that sometimes overshadowed the life of a congregation and often darkened the wider world around would be checked. A new light would shine in the eye, a new tone would come into the voice, rendering them true helpers and harmonisers. So the whole current of ethical purpose would be filled with a new power once more. They would be better brothers if they were better sons.

Mr. Ronald Bartram, on behalf of the London District Unitarian Society, desires to thank very cordially all those who gave their help in connection with the service, and whom it is impossible to thank individually.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the Board of Managers was held in London on Thursday last week. A resolution expressing warm appreciation of the faithful services of the late Mr. John Harrison to the Fund since its foundation, and of sympathy with his family, was passed. Mr. R. Mortimer Montgomery was appointed a manager in place of Mr. Harrison, Mr. Sydney Martineau being elected auditor in Mr. Montgomery's stead. It was reported that three new beneficiary members had since the last meeting entered into the enjoyment of their pensions. One member had died, his representatives receiving the sum of £150 5s., and also an aged minister to whom an annuity had conditionally been promised in case of retirement. Three new applications under the ordinary tables of insurance were granted. An annuity from the Philip Holt Fund, in supplement of a congregational subscription, was voted to a minister who, in his 80th year, was retiring from active service. In two cases an annual grant was promised from the same fund to assist ministers in maintaining insurances previously effected. The financial position was well maintained, though a serious loss, through death, to the

annual subscription list had to be reported. There are now 110 beneficiary members on the books, including six who are, or will be immediately, in receipt of their pensions in the ordinary course, and three aged ministers receiving special grants by way of annuity.

CARE OF THE FEEBLE-MINDED. THE INQUIRER FUND.

MISS DENDY, hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, acknowledges with thanks further contributions to our Fund as follows:—

Miss Colfox	£10	0	0
In Memoriam	2	2	0
Miss Swaine	2	0	0
A Reader of THE INQUIRER	0	5	0
M.D.	0	5	0
Already acknowledged, £179 17s. 6d.			

Donations may be sent to Miss Dendy at 13, Clarence-road, Withington, Manchester.

THE SOCIAL MOVEMENT.

UNEMPLOYMENT AND LABOUR EXCHANGES.

From the most recent issue of the Board of Trade *Labour Gazette* we learn that so far as the returns published in it are concerned, the rate of unemployment has not been so low since 1902 as during September last. It cannot too often be pointed out, however, as the *Labour Gazette* figures are so often mishandled for controversial purposes, that the Board of Trade statistics only refer to such trades unions as pay unemployed benefit, and that persons on strike or locked out, sick or superannuated, are excluded from the figures. Moreover, as not a quarter of the British working classes belong to trades unions, and not all trades unions pay unemployed benefit, it will be seen that an enormous proportion of workers are not as yet included in official statistics of unemployment, which neither in this nor any other industrial country cover the whole field of unemployment. Nevertheless, taken in conjunction with the returns for the Labour Exchanges, the percentage given in the *Labour Gazette* chart is a reliable general proof that the rate of unemployment is at present happily lower than it has been for a long time past.

* * *

Another notable feature of the Labour market in September is that changes in the rate of wages were all increases, and amounted to £15,400 per week on the wages of 260,000 workpeople. The number of vacancies notified during the period was 119,516 (men 73,340, women 23,001, boys 14,338, and girls 8,837), a daily average of 3,984 compared with 3,672 in August and 2,522 in September, 1911.

The number of vacancies filled was 90,310 (men 58,961, women 15,501, boys 9,415 and girls 6,433), a daily average of 3,010 compared with 2,936 in August and 1,916 in September, 1911.

GERMAN LABOUR EXCHANGES.

The British Labour Exchanges, although used by an increasing number of both employers and employed, have not yet attained the popularity or the efficiency of those in Germany, which, of course, have had the advantage, from the mechanical point of view, of having had a long start, and of having to deal with a population accustomed to being drilled and organised by the State. Nothing could be more interesting from the point of view of the social student than a visit to these German exchanges, especially those at Berlin, Cologne, Frankfurt, Strassburg, Ulm, Freiburg and München, which have had remarkable success, possibly because they have been very fortunate in the officials charged with their administration.

* * *

All the exchanges mentioned are clean, well-lighted, and generally well-appointed buildings (that at Freiburg was formerly a bishop's palace), provided with waiting and even with reading rooms containing not only daily papers but general literature chosen to suit all tastes. At one reading room the present writer observed on the list of books a copy of Bellamy's "Looking Backward," which proves that German officialdom has in this instance not been endeavouring to stifle the dreams that come even to your unemployed worker. In certain districts the number of places filled almost corresponds to the number of places notified, and in many of them the workman has become so accustomed to use the exchange that if on notice to leave one place, he makes application at once for another, and frequently gets it without any intermission of work whatsoever.

* * *

In the United Kingdom there has been a good deal of distrust, and sometimes severe criticism of the Exchanges by organised labour, whereas in Germany the Social Democratic Party from the first have strongly advised their followers to use the exchanges. So generally has their advice been carried out, and so satisfied are the workers with the result, that in some places, Frankfurt, for instance, employers are attempting to start independent exchanges of their own. In this respect, British and German experience have had quite opposite tendencies. Lastly, it may be not without interest to mention that the officials of the German exchanges are always most courteous to visitors, especially if they are British, and delighted to hear what is being attempted to cope with unemployment in other countries.

Harry Johnston, Dr. Ernst Sieper (Munich), Professor Wendt (Jena), the Bishop of Winchester, Sir Oliver Lodge, and others. Among the speakers will be Sir William Mather, Mr. Aneurin Williams Lord Lamington, and Lord Weardale. Mr. H. Snell is acting as secretary to the British Joint Committee; office, 167, St. Stephen's House, Westminster.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Accrington.—A lecture on the question "How did the Roman Catholic Church preserve the Bible?" was delivered by the Rev. W. Piggott in the Oxford-road schools on Wednesday, October 16. A debate had been arranged as a result of a dispute between Mr. Piggott and a Roman Catholic at an open-air meeting of the Unitarian Missionary Conference, but this fell through, and the lecture was given instead. At its close the thanks of the meeting were expressed by the Rev. A. Isherwood, a local Congregational minister.

Birkenhead.—A welcome was given to the Rev. J. E. Jenkins, the new minister of the Unitarian Church, and to Mrs. Jenkins, at a meeting in the Town Hall on October 15. Mr. A. W. Wilmer presided, supported by the Mayor (Mr. G. Proudman), Sir William Bowring, the Rev. J. Collins Odgers, and others. The Rev. J. E. Woodward (vicar of St. Paul's), the Rev. H. Lefroy Yorke (Wesleyan), the Rev. W. J. Tunbridge (Wesleyan), were among the ministers present, and letters of apology for absence were read from several others. Cordial speeches were made by the Chairman, the Mayor, Sir William Bowring, speaking on behalf of the Liverpool churches; and the Rev. J. Collins Odgers, as president of the Liverpool District Missionary Association. The Rev. J. E. Jenkins replied.

Bootle.—The Rev. H. W. Hawkes, of West Kirby, visited the Senior Guild of the Free Church on October 22, and gave a rendering of his new drama "Abraham."

Brighton.—The anniversary of the Free Christian Church was held on Sunday and Monday, October 20 and 21. The Rev. Priestley Prime (minister) preached on the Sunday. At the Monday meeting, which was well attended, friends from other Sussex congregations were entertained. Alderman Wilson presided, and addresses were given by the Rev. J. J. Marten (Horsham), the Rev. S. Burrows (Hastings), the Rev. J. M. Connell (Lewes), the Rev. S. B. Stallworthy (Tunbridge Wells), the Rev. G. Lansdown (Chichester), and the Rev. Priestley Prime. The Brighton anniversary has become an occasion of fraternal meeting among the Sussex ministers and congregations so far as is possible considering the distances by which they are separated. Mr. Hugo Talbot, Mr. Alfred Ball, and Mr. Percival Chalk voiced the welcome of the congregation to their friendly neighbours.

Cologne: Appointment.—The Rev. A. Cobden Smith, of Manchester, has accepted a unanimous invitation to become minister of the Stanley-street Unitarian Church, and will begin his duties on November 3.

East Cheshire Christian Union.—At the quarterly meeting of the East Cheshire Christian Union, held at the Memorial Hall, Manchester, on Thursday, October 17, the Rev.

B. C. Constable, minister of the Longsight Free Christian Church, Manchester, was presented with an album, containing an illuminated address and photographs of all the churches in the Union, together with a cheque, in recognition of his services as hon. secretary of the Union for fourteen years. The Rev. H. Enfield Dowson, B.A., president of the Union, occupied the chair, and was supported by the treasurer, Mr. Walter Hudson; the hon. secretary, the Rev. H. E. Perry; the Revs. J. Shaw Brown, W. G. Cadman, E. G. Evans, B.A., W. Griffiths, Ph.D., W. Harrison, N. J. H. Jones, G. A. Payne, G. Pegler, B.A., H. Fisher Short, Leonard Short, G. Street, E. L. H. Thomas, B.A., and Jenkyn Thomas; and Messrs. E. B. Broadrick, J. Hall Brooks, James Oliver, Albert Slater, and many of the delegates from the churches. The Rev. H. E. Dowson said that Mr. Constable had made one of the best secretaries the Union ever had. He was one of the most optimistic men he had known, and full of true missionary zeal. Again and again he had encouraged them in their work and urged them on to new enterprises; and his industry had been untiring. The Union was immensely indebted to him, and wished to show their appreciation by the presentation of that evening. The Rev. W. Harrison, who made the presentation, said that Mr. Constable had not only served the Union with great ability and fidelity, but had also led them into new departures. He had always shown the greatest enthusiasm in missionary work, and he would be remembered as the father of the Ashton church. He had also been instrumental in starting the exceedingly promising movement at Marple. He had very great pleasure in asking him to accept from the Union this mark of their high appreciation. In his reply, Mr. Constable recalled the familiar names of ministers and laymen who, during the past twenty years, had been members of the Union, but who were now either in other fields of labour, or entered into their rest. He was glad that through a conversation with Mr. A. Hirst, he had suggested a movement at Marple, and that they had present with them that evening the newly appointed minister at Marple, the Rev. Leonard Short. If he might be allowed to mention a few things which he thought would conduce to the success of the Union, he would advise them to keep up the missionary spirit, especially as the Union was one "for missionary purposes"; to maintain the Union as the real friend of all its churches; to make it always as easy as possible for its delegates and ministers to attend its meetings; to look after the small subscribers as well as the large, in order to widen the interest in the Union; and to arrange for the members of the executive committee to visit the churches as often as possible, and thus give practical expression to the Union's interest and sympathy.

Leeds.—The second annual meeting of the Leeds branch of the British League of Unitarian and other Liberal Christian Women was held on Tuesday, October 15, in the Priestley Hall, preceded by an afternoon conference convened by Miss H. Brooke Herford for secretaries and delegates of the Affiliated Yorkshire Congregations and Lancashire Societies, the latter sending fourteen delegates. A paper on the "Duty of a Secretary" was read by Mrs. Classon Drummond, which was followed by a useful discussion. At 6.15 a service was held in Mill Hill Chapel, conducted by the Rev. Gertrud von Petzold. At the evening meeting the reports of the Leeds branch, which showed a steady improvement, were read.

Liverpool Domestic Mission.—A successful exhibition and sale of work was held in the Mission buildings, Mill-street, on Thursday, Friday and Saturday, October 17, 18 and 19,

A Conference organized by the Anglo-German Friendship Committee will be held in London, on Wednesday, October 30, Thursday, October 31, and Friday, November 1. Sir Frank C. Lascelles, the British President, will open the proceedings with an address, and will be followed by the German President, Se. Excellenz Graf von Leyden. Papers will be read during the Conference by Professor Dr. Karl Rathgen (Hamburg), Sir Charles Macara, Mr. Tom Garnett, Mr. J. A. Spender, Chef-Rédacteur Dr. Trefz (Hamburg), Professor Dr. Eickhoff, Sir John Macdonnell, Sir

to raise funds for various purposes. On the first day the bazaar was opened by Miss Emma Bowring, in place of Mrs. John Bowring, the chair being taken by Mr. F. C. Bowring, J.P., C.C., who has generously presented a new piano to the Mission. Miss Holland performed the opening ceremony on the second day, in place of Mrs. Holland, Mr. Walter Holland being in the chair, and on the third day Mrs. Richard D. Holt opened the bazaar, Mr. Richard D. Holt, M.P., presiding.

London: Lay Preachers' Union.—The annual meeting of the Lay Preachers' Union of London and the S.E. Counties was held at Essex Hall on October 21, 1912. In the absence of the president (Mr. H. G. Chancellor, M.P.), the Rev. W. H. Drummond occupied the chair. The committee's report upon the second year's work contained several interesting features. A reading circle, for the study and discussion of books dealing with religious problems, had been found extremely helpful. A library had also been formed, by means of which members were able to obtain the use of a number of valuable philosophical, theological, and devotional works. Reference was also made to the fortnight in the summer during which the Union took charge of the London Unitarian van. The Rev. T. P. Spedding, who was present at the meeting, took the opportunity offered on the discussion of the report to say a few helpful and encouraging words on the work of lay preaching, and the success of the lay preachers' services on the van. Prior to the business meeting there had been an hour of social intercourse, followed by a short devotional service and address by the Rev. W. H. Drummond. The officers of the Union for the ensuing year were elected as follows:—President, Mr. E. R. Fyson; secretary, Mr. W. T. Colyer. Committee: Misses Fitzsimmons, Francis, and Withall; Messrs. A. D. Beckwith, J. Kinsman, and A. M. Stables. The hearty thanks of the Union were voted to the retiring president, Mr. H. G. Chancellor, M.P., for his services during the past two years, and also to the vice-presidents, the Revs. W. H. Drummond and J. A. Pearson.

London: Wood Green.—The anniversary services will be held at Unity Church on Sunday, October 27. On the same day the last of the special forward movement services will be held. The minister, the Rev. Joseph Wilson, will preach in the morning, and the Rev. W. Moritz Weston, D.D., Ph.D., of Croydon, in the evening.

Manchester: Longsight.—A bazaar and chrysanthemum fair will be held in the Chorlton Town Hall, to raise £1,250 for the Free Christian Church, on Wednesday, Thursday, Friday and Saturday, November 6, 7, 8 and 9. It will be opened on the four days respectively by Sir William B. Bowring, Sir Edwin Durning-Lawrence, the Rev. H. Enfield Dowson, and Mr. Charles Hawksley. Contributions, either in money or goods, will be gratefully acknowledged by Mrs. Constable, 16, Langdale-road, Victoria Park, Rusholme, Manchester, or the two secretaries, Mr. Oliver H. Heys, 8, Sunny Bank-road, Longsight, Manchester, and Mr. Charles H. Chorlton, 38, Ashfield-road, Rusholme, Manchester.

Mexborough.—The Free Christian Church is carrying on its activities with much enthusiasm, and the committee have decided to purchase land to build a church and school. The congregation have shown much interest in the work of the District Association, and thirty members recently travelled to Sheffield to attend a united soirée.

Muswell Hill.—Under the auspices of the London District Unitarian Society a series of three lectures will be delivered at the Muswell Hill Athenæum on Wednesday evenings, beginning Wednesday next, the 30th inst., at 8 o'clock. The lecturers will be Revs. W. W. C. Pope, Henry Gow, B.A., and J. Arthur

Pearson; and the subjects to be dealt with—"The Bible we accept," "The God we worship," and "The Salvation in which we believe." The attendance and support of all friends in the neighbourhood is desired.

Southampton: The Late Mr. Thomas Isted.—The congregation of the Church of the Saviour has sustained a serious loss in the death of the treasurer, Mr. Thomas Isted, which took place on October 11 at Shirley, after a short illness, in the seventy-third year of his age. Mr. Isted had been connected with this church for thirty-three years, and as a boy worshipped with his family at Ditchling, Sussex. He was chairman of the Church Committee for many years. He frequently took the services when the congregation was without a minister, sometimes for several months at a time, and his hearers always felt the sincerity and earnestness of one who possessed unflinching faith in the power of the religion he professed. As a treasurer he was ever ready to help in any time of financial difficulty. Some years ago he represented the Shirley district on the Borough Council. On Tuesday, 15th inst., the funeral service was conducted in the church by the Rev. A. R. Andrae, M.A., and the Rev. H. S. Solly, M.A. (of Poole), and afterwards at the Southampton Cemetery. There was a large attendance of relatives, members of the congregation, and other friends.

Stalybridge: Welcome Meeting.—On Saturday, October 12, a warm welcome was given to the Rev. John Ellis on his appointment as minister of the Canal-street Unitarian Church. Mr. William Thompson presided, and was supported by the Rev. John and Mrs. Ellis, Mrs. Stead, and the Revs. W. Short (Bootle), A. Thornhill (Gorton), H. E. Dowson (Gee Cross), H. Fisher Short (Mossley), L. Short (Marple), H. McLachlan (Unitarian Home Missionary College), and H. E. Perry; Messrs. Elliott Haigh, F. Oliver, R. Firth, of Mossley (President of the North Cheshire Sunday School Union), A. Slater, of Hyde (secretary of the Union), and others. The chairman extended a welcome to Mr. Ellis on behalf of the church, being followed by Mr. Elliott Haigh, on behalf of the Sunday school; Mrs. Stead, who welcomed both Mr. and Mrs. Ellis on behalf of the Ladies' Congregational Society; the Rev. H. E. Dowson on behalf of the East Cheshire Union, Mr. Sinclair, the Revs. W. Short, H. McLachlan, E. G. Evans, H. Fisher Short, A. E. Taylor (Stalybridge), and others. The Rev. J. Ellis replied. Mrs. Ellis also briefly responded. The annual sermons on behalf of the Hob Hill Unitarian Sunday school were preached in the Canal-street Church on Sunday, October 13. At the morning and evening services the preacher was the Rev. Dr. Mellone, M.A., D.Sc., principal of the Unitarian Home Missionary College, Manchester; and at the afternoon service the Rev. John Ellis, the newly appointed minister.

NOTES AND JOTTINGS.

IN MEMORY OF GENERAL BOOTH.

The October number of *All the World* forms an interesting memorial of the late General Booth. It contains a graphic account of the memorable service which was held at Olympia after his death, and of the funeral procession, including 7,000 officers and soldiers of the Salvation Army, which made such an impression on all who saw it as it passed through the City. Very touching, too, are the extracts given in these pages from spoken tributes paid by the General to the memory of

his mother, his wife, and his daughter, who was affectionately known in many lands as "the Consul." The illustrations include a picture of "Rookstone," General Booth's house at Hadley Wood, and the study where he worked.

"THE STUPENDOUS ADVENTURE OF THE UNIVERSE."

An article by Miss Evelyn Underhill dealing with the secret of life which is always awaiting our solution appeared recently in *Public Opinion*. This secret is, she declares, "the only practical problem in the world," and when we have discovered it we shall escape "from that 'flame of separation' which the Sufis held to be the greatest of ills," and know that we are intimately concerned "in the stupendous adventure of the Universe." In a suggestive passage we are led to realise that only in the spirit of love and service can men find that supreme happiness which makes the mystery of existence bearable. "Life, the Spirit of Life, invites our love—a love industrious and courageous—and it is in generous and disinterested response to this invitation that man's happiness consists. 'The joy of the true lover is to serve him that he loveth.' To love life in this sense, with a love which gives but does not grasp, which co-operates eagerly and passionately in the hard and painful work that life must do, is the exact antithesis of loving 'the world.' It makes the man who has it, whether he dig the earth or search the stars, a partner in the business of the Universe; a voluntary instrument for the self-expression of the strong Spirit which is behind the appearance of things."

THE ABOLITION OF CAPITAL PUNISHMENT.

In the course of an instructive article on "Capital Punishment: the Case for Abolition," in the *Nineteenth Century*, Mr. A. F. Schuster reminds us that "in Germany, before the introduction of a universal Criminal Code for the whole of the Empire, capital punishment had been abolished in Saxony, Bremen, Oldenburg, and Anhalt. A proposal for striking it out of the new Criminal Code was passed by the North German Reichstag by 118 votes to 81. This proposal was, however, thrown out by the federated governments by 127 to 119. Up to the end of last year the trend of public opinion in Germany would appear to have been all in favour of the retention of the death penalty, but a reaction seems to have then set in, and an agitation in favour of its abolition was started in the newspapers. It has been abolished in Italy, the Netherlands, Norway, most of the Swiss Cantons, Michigan, Wisconsin, and Maine of the U.S.A., Portugal, Roumania, Venezuela, Brazil, Guatemala, Honduras, Nicaragua, and Costa Rica. Lastly, do not let us forget San Marino. No one has been executed in Belgium since 1863, or in Finland since 1826. In Russia for nearly two centuries the death penalty has not been applied except in cases of political crimes."

A SCHOOL FOR MOTHERS.

A very satisfactory and encouraging report has been issued by the North St. Pancras School for Mothers, at the conclusion of their first year's work. There can be no question as to the usefulness of the school and the valuable service it is rendering to the community, if only in attacking those "citadels of prejudice and superstition" which the ignorant mother so jealously defends. It seeks to work in harmony with other existing institutions, religious and social, which deal with the allied problems of character, education, public health, and poverty, recognising that no one institution in itself can provide a remedy for the social evils of our time, or pretend that it is the only one that counts.

* * *

The problem of poverty presents the greatest difficulties of all, and causes most distress to the workers, but it is realised that it cannot be ignored or shirked, so important is its bearing on every question considered at the School for Mothers. The visits of the lady superintendent and her assistant to homes in the neighbourhood have revealed some sad facts. Nothing is overlooked which is of the slightest importance in the treatment of the child, not even the condition of the saucepan—a vital matter in "many homes in Kentish Town, where one saucepan has to be used for everything." It is necessary in order that this splendid work may be extended that all who sympathise with it should help in some way, if not by means of personal assistance or donations, by sending parcels of clothing, or toys, tea biscuits, sugar, &c., to provide a little, good cheer for the mothers and elder children while the babies brought up for inspection are undressed. Such gifts will be gratefully received at the Mothers' and Babies' Welcome, 4, Rhyl-street, Malden-road, N.W.

A MODERN GREEK HERO.

In his address on the war in the Balkans delivered at the Ancoats Hall, Manchester, last Saturday, Professor R. M. Burrows referred to the remarkable part played by Venezelos in directing Greek foreign policy which has resulted in the fusion of Greece and Bulgaria at this crisis. "The most interesting figure in Europe to-day," said Professor Burrows, "is Venezelos. A Cretan revolutionary of advanced views in home politics, possessed of the most simple and democratic address and a kind and gentle smile, he is a man who has handled the rifle and been out on the mountains not many years ago. He is still a man of iron, and has won his way to power in a nation so excitable as Greece not by currying to popular favour or by making attractive promises, but by taking a strong and stern line on every question before the country. In appearance, and it seems in character, he is curiously like Pericles, who has come down to us in the bust of Cresilas in the British Museum and in the pages of Thucydides and Plutarch. It speaks well for Greece, and augurs well for the part it will play in the coming struggle, that such a man should in two successive elections have swept the polls of a manhood suffrage electorate."

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Oct. 27.—Rev. JAMES HARWOOD.

Nov. 3.—Rev. DENDY AGATE, of Altrincham.

„ 10.—Rev. H. D. ROBERTS, of Hope Street Church, Liverpool.

„ 17.—Rev. JOSEPH WOOD, late of Birmingham.

„ 24.—Rev. Dr. S. H. MELLONE, of Manchester.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

WORKS BY THE LATE
Rev. JOHN PAGE HOPPS

Sermons of Life and Love.

Price 1s.

Pilgrim Songs.

Price 3d.

Postage Extra.

Can be obtained from Mr. C. REYNOLDS, by letter addressed to University Hall, Gordon Square, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

BOARD and RESIDENCE for Lady (not invalid) in Lady's house at Acton. Exchange references.—E. C., c/o H. G. Scarll, 404, Uxbridge-road, W.

EAST GRINSTEAD.—Comfortably furnished Cottage to Let. Pleasantly situated, with large garden. Two sitting rooms, three bedrooms. Twenty minutes' walk from Station.—A. A., Inquirer Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

REMNANTS BARGAIN!—Genuine White Art Irish Linen. Remnants suitable for making charming Teacloths, Traycloths, D'oyleys, etc. Bundle of big pieces, only 2/6. Postage 4d.—HUTTON'S, 5, Larne, Ireland.

GREAT FREE OFFER!—Over 200 Patterns of fashionable Winter Blouse material. Warm, light, ideal for Winter wear; scores of charming designs; looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 26, 1912.

•• Regarding Advertisement Rates see inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

REGISTERED AS A NEWSPAPER.

No. 3671.
NEW SERIES, No. 775.]

LONDON, SATURDAY, NOVEMBER 2, 1912.

[ONE PENNY.]

THE MEANING of CHRISTIANITY.

By the REV.
FREDERICK A. M. SPENCER.
Cloth, 7/6 net. (Inland Postage, 4d.)

"The Meaning of Christianity," by the Rev. Frederick A. M. Spencer, is an attempt to give the principles of a Christian Theology more in accord with the thought and practical idealism of the present age. It is an important contribution to theological reconstruction which every reader of the INQUIRER should carefully read.

The Times says: "In an able chapter on Christ, in which, rejecting the traditional Christology, Mr. Spencer recovers its main values in a synthesis which includes both the Athanasian and the Unitarian doctrine. . . . It is the book of a thoughtful man."

The Irish Weekly Mail says: "The book is the outcome of a wide learning in patristic theology, a careful study of modern psychology and historical criticism, and much philosophical reflection."

WILLIAM HONE: HIS LIFE AND TIMES.

By
FREDERICK W. HACKWOOD.

With 27 Illustrations.
10/6 net. (Inland Postage 5d.)

This is a long-delayed biography of an interesting public character, authoritatively compiled from the family's private papers. William Hone was the writer on popular antiquities who compiled those entertaining miscellanies, "The Every Day Book," "The Year Book," and "The Table Book." He was bookseller, patriot, and social reformer; a journalist and political satirist; the friend of Charles Lamb, George Cruikshank, and other notabilities of the day. As a philanthropist he was, whilst in constant monetary difficulties himself, the ready friend and courageous defender of those whom he found in need of human sympathy and assistance. Sometime a Rationalist and unbeliever, he afterwards became a fervid Christian. Impelled by the strong sense of liberty and justice which characterised him, he became a historic figure as the vindicator of the freedom of the Press, standing his trial on three separate charges, in which he conducted his own defence, and procured each time a verdict of acquittal from three juries successively, and in spite of adverse judges. Though his life was one of never-ending struggle with misfortune, his indomitable industry was never relaxed, nor his philanthropy slackened by his own private cares.

At all Booksellers'.

T. FISHER UNWIN, 1, Adelphi Terrace, London.

SONGS DEVOUT

by the
Rev. W. G. TARRANT, B.A.
(Author of "Bee Songs," &c.)
Attractively bound—a suitable Gift-book. Price 2s. net.

LINDSEY PRESS, 5, ESSEX-ST., STRAND, W.C.
(or of the Author, Wandsworth).

NOW READY.

Crown 8vo. 214 pages, bound in Cloth. Illustrated.
PRICE 2/6.

DICK & DANDY

and other Stories, viz.:-

"Animals, Boys and a Girl," and
"Nellie and John Henry and Eliza."

By MISS DENDY.

Reprinted by kind permission of the Unitarian Sunday School Association.

SHERATT & HUGHES, 33, Soho Square, W.,
34, Cross Street, Manchester.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER

Minister Rev B. C. CONSTABLE.

APPEAL AND BAZAAR FUND, 1912.

Special Effort to Raise £1,250.

Grand Bazaar and Chrysanthemum Fair
in the Chorlton Town Hall, Manchester,
to be opened each day at 3 o'clock.

Wednesday.—Nov. 6. Sir Wm. B. BOWRING,
Bart. Chairman: GEORGE
H. LEIGH, Esq., J.P.

Thursday.—Nov. 7. Sir EDWIN DURNING-
LAWRENCE, Bart. Chairman:
F. W. MONKS, Esq., J.P.

Friday.—Nov. 8. Rev. H. ENFIELD DOWSON,
B.A. Chairman: ANTHONY
BURGON, Esq.

Saturday.—Nov. 9. CHARLES HAWKSLEY,
Esq., C.E. Chairman: PHILIP
M. OLIVER, Esq.

Objects.—(1) TO LIQUIDATE A MORTGAGE.
(2) A NEW ORGAN.
(3) REPAIRS AND DECORATIONS.

All of which are urgently needed.

An earnest appeal is made to
friends and wellwishers for aid
in the furnishing of the stalls
and for generous support at the
Bazaar.

Contributions, either in money or goods, will
be gratefully acknowledged, and may be sent to
Mrs. CONSTABLE, 16, Langdale Road, Victoria
Park, Manchester; to the Treasurer, Mr. JOHN
CHORLTON, 2, Beresford Road, Longsight; or to
the Secretaries, Mr. OLIVER H. HEYS, 8, Sunny
Bank Road, Longsight; Mr. CHAS. H. CHORLTON,
38, Ashfield Road, Rusholme.

THE LINDSEY HALL LECTURES.

A COURSE OF
Theological Lectures
will be given at
LINDSEY HALL (Essex Church),
The Mall, Notting Hill Gate, W.,
On **THURSDAYS, at 8.30 p.m.**

Nov. 14.—Rev. L. P. JACKS, D.D.
(Editor, the *Hibbert Journal*).
"Religion and the need for Salvation."
Dec. 12.—Rev. CANON A. L. LILLEY.
"Modernism: Roman and Anglican."
Jan. 16.—Rev. P. H. WICKSTEED.
"Philosophy and Theology."
Feb. 13.—Rev. J. E. CARPENTER, Litt.D.
"Christianity and Comparative Religion."
Mar. 13.—Rev. J. MOFFAT, D.D.
"The Higher Naturalist."

Admission 1/-. Ticket for the Course
(transferable), 4/-.

Tickets can be obtained from the Secretary
at Lindsey Hall, or at the Book-room, Essex
Hall, Strand.

ESSEX HALL, STRAND, W.C.

On Monday, November 4,
MR. JOSEPH McCABE
will Lecture at the above Hall on
"The Origin and Nature of Life."
Chair taken at 8 o'clock. Admission 3d. and 6d.
Reserved and Numbered Seats, 1s. each.
Applications for Tickets should be made to the R.P.A.
Limited, Nos. 5 and 6, Johnson's-court, Fleet-street
E.C.; or at Essex Hall.

Walthamstow Unitarian Church, TRURO ROAD.

BAZAAR

(in aid of Building Fund),

Wednesday & Thursday, Nov. 6 & 7,
at 4 o'clock.

LAY PREACHERS' UNION

of London and
the South-Eastern Counties.

Under the auspices of the above Union

FOUR LECTURES

will be delivered at

ESSEX HALL

by

Dr. J. EDWIN ODGERS

on

"The History of the Unitarian Movement."

Nov. 8. "Controversy in the Early Church."
" 15. "Anti-Trinitarianism and the
Reformation."
" 22. "Unitarianism in England."
" 29. "Unitarianism in America."

The Lectures will commence at 7.30 p.m.
All interested will be welcomed. Admission
free.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 3.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. M. WESTON, D.D., Ph.D.; and 7, Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FRESTON; 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30.
 Forest Gate, Upton-lane, 11 and 6.30, Mr. W. T. COLYER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BEETRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. D. DELTA EVANS.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, A PIONEER PREACHER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. DENDY AGATE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. W. H. BURGESS, B.A. Evening Subject: The Debt of Liberal Religion to the Ejected of 1662.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. L. TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45, and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. NEANDER ANDERTON, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. G. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. J. H. WEATHERALL, M.A. Annual Sermons.
 NEW BRIGHTON and LISCAUD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. R. H. MAISTER.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Rev. W. WOODING, B.A.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

RYLAND—SCHJÖDTE.—On October 24, at the Old Meeting Church, Birmingham, by the Rev. J. M. Lloyd Thomas and the Rev. Arthur Ryland, Alfred Wilmot, youngest son of W. H. Ryland, Edgbaston, to Sigrid, daughter of N. F. Schjödte, Forslev, Denmark.

Situations

VACANT AND WANTED.

CAN anyone recommend a Tutor who takes not more than three or four resident boys, and who would give special attention to the development of a rather backward boy?—T., INQUIRER Office, 3, Essex-street, Strand, W.C.

FRANCE.—Advertiser seeks information with view to sending son, aged 16, to learn language.—J. B. WATSON, 92, Kirkcaldy-road, Pollokshields, Glasgow.

SWITZERLAND.—A Party for the Upper Engadin, Dec. 14 to Jan. 11, is being organised. Inclusive fee, covering all necessary expenses, £20.—E. W. LUMMIS, M.A., 15, Green-street, Cambridge.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	739	The National Federation of Literary Societies	745	MEETINGS AND GENERAL NEWS :—	
FATHER TYRRELL	740	BOOKS AND REVIEWS :—		Unity Church, Islington	747
THE LIBERAL CHRISTIAN PULPIT :—		Heroic Poetry	745	The British and Foreign Unitarian Assoc.	748
Knowing the Gift of God	741	Warfare in England.	746	The Price of Rubber	749
CORRESPONDENCE :—		Publications Received	746	The Deansgate Lectures	749
The New Wesleyan Central Hall	744	FOR THE CHILDREN	746	The Social Movement	750
The Women's League of Service	745			NEWS OF THE CHURCHES	750
Anglo-German Conference	745			NOTES AND JOTTINGS	751

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Anglo-German Understanding Conference was inaugurated in the Guildhall on Wednesday by a speech of welcome by the Lord Mayor, which had in it the true ring of international friendship. "War does good to nobody," he declared, "except those who make instruments of destruction and tailors who make uniforms." The German's love for the Fatherland, he suggested, might be extended so as to cover the thought of the "Cousin Land." Subsequently Sir Frank Lascelles entered a plea for the frank and tolerant recognition of real differences in government, methods of education, and daily habits of life between the two nations. These differences, he believed, would continue to exist, but they were perfectly compatible with mutual regard and respect, and formed no bar to the establishment of friendly relations founded upon familiar knowledge and sincere esteem.

* * *

DR. SCHUSTER, who spoke in the name of the German community in London, stated that any disturbance of friendly relations would mean ruin to them. The aims and ideals of one country were not inconsistent with the vital interests of the other. But in view of the mistaken ideas which still prevail on this subject, and recent inflammatory speeches emphasizing the probability of war, he maintained that the conference in which they were engaged, so far from being unnecessary, was amply justified. There was still a great deal of uphill work before them if they desired to establish a good understanding between the two countries. He ridiculed the idea that the men "who want to grab everything and to fight everybody" were ever likely to have a voice in the counsels of the German nation. To the German Emperor and the German statesmen the

idea of provoking war for the purpose of territorial gain was as abhorrent as it was to the minds of German citizens.

* * *

THE letter from the pen of the Rev. P. H. Wicksteed on Foreign Policy and Christian Ethics, which appeared in our columns on October 19, has been received with deep gratitude in many quarters. We are glad to hear that it is to be reprinted for distribution. Possibly some of our readers, while conscious that Mr. Wicksteed was writing out of deep conviction, felt that his words about the hideous barbarism in Persia were too strong. Professor Brown's pamphlet, "The Reign of Terror in Tabriz," which has just reached us, will go far to dispel any such comfortable delusion. His narrative is in itself a terrible indictment, but it is accompanied by a series of ghastly photographs which are never likely to be forgotten by those who have once seen them. The pamphlet, which costs sixpence, may be ordered from the publishers, Messrs. Taylor, Garnett, Evans & Co., Blackfriars-street, Manchester, or Messrs. Luzac & Co., 46, Great Russell-street, W.C.

* * *

IT is reported that the actors of the Ober-Ammergau Passion Play are about to visit Palestine in order to give a performance on the traditional site of Calvary. The object of the enterprise is to secure a set of cinematograph films, which are to be withheld from the ordinary market and reserved for religious work. We hope that the report is untrue. With all the attempts to express the wonder and adoration of simple hearts in sacred drama and song we have hearty sympathy. But this is something different. It is not the natural expression of religious faith, but melodramatic mechanism. Devices of this kind reveal a growing want of confidence in the spiritual power of religion. There is no reason why they should not be worked with admirable success, so far as crowded audiences are concerned, by a syndicate of atheists.

THE Deanery of Durham seems a fitting culmination to Canon Hensley Henson's career. It has the dignity of a bishopric, without the necessity of the gifts of conciliation and management which it is often so difficult for men of strong and independent mind to exercise. The drawback of the appointment is that it takes him from the pulpit, and especially from the pulpit in London, at the zenith of his powers. The Church of England has not been rich in preachers in recent years, and Canon Henson, with his incisive thought, his clear-cut sentences, a wide literary culture and, when the occasion demands it, a flame of noble moral passion, has been among the few in the front rank. His position both at St. Margaret's and the Abbey will be a difficult one to fill, and it is a matter of public concern, far more than in the case of most ecclesiastical appointments, that a right choice should be made.

* * *

LORD PEEL, whose death was announced last week, unlike many men born in the Parliamentary purple, added lustre to his name. He was Speaker of the House of Commons during a stormy period which taxed his powers of firmness and patience to the full. When he retired it was felt on all hands that he had maintained the dignity of his office and enhanced its reputation for impartiality. But by many people he will be remembered best for his devotion to the cause of licensing reform during the later years of his life. He was chairman of the Licensing Commission which was appointed in 1896, and subsequently identified himself strongly with the opposition to the creation of a perpetual interest in a terminable licence. In many other ways outside the turmoil of politics, as chairman of the Trustees of the National Portrait Gallery, a Trustee of the British Museum, and chairman of the Council of Toynbee Hall, to mention only a few of his activities, he was a noble servant of the public good.

FATHER TYRRELL.*

GEORGE TYRRELL once wrote:—"The only infallible guardian of truth is the spirit of truthfulness." His own autobiography was evidently written under that guardianship. Throughout it there reigns a spirit of truthfulness so absolute, so detached, so uncompromising, that it succeeds in realising and revealing the most elusive of all subjects—one's self. We may perhaps credit most autobiographers with the purpose of a sincere exposure of themselves. But how seldom we can allow ourselves to be persuaded that the purpose has been achieved. The mist of self interferes both to obscure and to idealise the picture. In TYRRELL there was practically no mist of self. Those of us who knew him most intimately felt the indescribable charm of that selflessness. The clearness of the atmosphere through which we felt him impressed us at times with a sense of awe. We were almost afraid of its terrible transparency. And then, again, the sunny radiance of it would fill us with a kind of intoxicating joy. Yet we felt of him on this very account what we were not forced to feel of many other friends, that we could never know him fully, that he would still have surprises for us. Most men quite unconsciously form for themselves what we may call an outward character, a habitual attitude in which they front the world. It leaves upon others the impression of a harmony which need not, and often does not, correspond with such harmony as they may have attained within. TYRRELL gave you no such help, or rather set up no such hindrance, to your knowing him. The whole complexity of the man was laid bare to your knowledge. Naturally, you could not take it in all at once, and it might have perplexed and baffled you had it not been for the extraordinary simplicity of attraction by which he held all who knew him. Meanwhile he was inexhaustible, and all were free of the source.

But the very spirit of this complex life, its harmonising and determining feature, was the spirit of truthfulness. He could see himself with more detachment than the shrewdest of his friends. Never did letters reveal so much of their writer as TYRRELL'S. Every thought came to you

in its characteristic mood. It was never the mere abstraction of an intellect to the secret of whose processes you were admitted. It was the revelation of the soul in some mood of battle—exultation, or perplexity, or stark, grim earnestness—with and for truth. And the first-comer was as free of this revelation as the oldest friend. Yet it is necessary again to insist that in him the spirit of truthfulness was but the expression of something deeper, a complete unconsciousness of self as a natural spontaneous force of exclusive claim. He seemed to feel the claim of every other personality as if it were his own. There was in him a power of instinctive rebuke of any exaggeration of such claims, a rebuke which you felt was motivated not by their threatened encroachment on himself but by their denial of impersonal or rather super-personal justice. He had nothing to say to the braggart or the tyrannous or the smugly self-satisfied. But it would have been difficult, I think, even for them to escape the rebuke of TYRRELL'S dazed silence, of the silence of a man who to the simplest questioner would reveal everything that was in him. He opened and shut as naturally as a flower at day's coming or departure. And the sun that made his day was not simply superficial friendliness, but a felt sincerity, the spirit of truthfulness, in others.

I.

I have dwelt on this spirit of truthfulness in TYRRELL because it is the key to all his power as a seeker in the field of religion. And he was always a seeker. He does not spare to tell us of all the accidental and almost trivial motives that pushed him into the Church of Rome. They were there, no doubt, and in the perfect simplicity of his self-revelation he recalls them for us after a space of twenty years. In the mere telling, where numbers count, they may seem to dwarf the importance of the one motive which was really urgent—the desire of sincerity, reality, depth, in the religious life. In a religious order such as the Society of Jesus, he thought to discover this personal exactingness of the religious life. His first disillusion came with the discovery that here as elsewhere, exactingness itself had been made conventional, easy, as unexacting as possible. It was in this mood that the critical turn of his intellect found, of necessity, its opportunity. We can see how, if the period of his parochial ministry at St. Helen's had been prolonged, the ardour of his mystical-intellectual interest in religion might have been mitigated, to the great loss of mankind. And to the end the same quest of truth possessed him. The more elusive it

became, the more determinedly and courageously he pursued it. Yet he knew throughout all the long quest that he had his reward, that the object of his pursuit was among the things that in being sought is most surely found.

And, again, he was among the few seekers in the religious field who are able to resist the temptations of compromise. His brief phase of "mediating Liberalism" was the least characteristic in his whole career, and his letters show how, even while it lasted, he was always, perhaps not with full consciousness, trying to escape from it as from a yoke which he felt to be irksome and, in some obscure sense, degrading. And he quickly broke away from "Mediating Liberalism," because he felt it was an instance of what Miss Petre admirably describes as "a pose in systems, betrayed by the incompatibility of one idea with another." It seemed to him, in later years, even more dangerous to the cause of religion than uncompromising traditional orthodoxy. The latter, for many minds, need not involve the least sacrifice of a perfect inner sincerity. The former had, at least, an insidious tendency to sap such sincerity. TYRRELL had some hard things to say of the cramping effect of the monastic life upon the minds which were formed exclusively under its system. But it may be doubted whether the development of a mind so naturally free and fearless as his own was not actually furthered by the conditions of that life. Not to speak of the bracing effect of having to fight one's way to intellectual independence, there is a positive advantage for the naturally independent mind in the absence of those conditions of the world of action which suggest unreal and momentary working compromises, and so tend to arrest altogether the intellectual process.

II.

It was, at any rate, this uncompromising sincerity which formed the chief element in TYRRELL'S spiritual equipment. As might be expected, it gave a real consistency to his whole life-work. He entered the Roman Church with the conviction that it represented the largest area of Christian religious experience, that it represented also the richest depths attained by that experience as a whole. He did not deny that Protestantism had penetrated certain aspects of religious experience with an even greater earnestness and intensity. But it was unnecessarily partial and limited in its spiritual sympathies, and even its deepest reading of life failed to satisfy by reason of a certain hardness, angularity, want of humane-ness in its general temper. The Roman Church then had preserved the fullest and richest witness to the wholeness of the Christian life. From that faith he

* *Autobiography and Life of George Tyrrell.* By M. D. Petre. London: Edward Arnold, 2 vols. 21s. net.

never wavered till the end. He began naturally by finding the relation of necessary instrument and most adequate result between the Roman system and Roman religion. Otherwise, he would not have sought refuge in the Roman Church at all. But he speedily found himself dissatisfied with, even instinctively antipathetic to, much in the system as represented by the religious society to which he belonged. The earlier portion of his Roman career was one long struggle to overcome that instinct, as faithless and unworthy. He has told us the incidents of that struggle in one of the most self-unsparring revelations ever written. A certain irony plays about the narrative which seems to relieve the struggle of its grim, patient earnestness. But to the discerning reader that irony but heightens the effect. It is the crowning evidence of the bitterness of disillusion and failure which brought the first period of TYRRELL's Roman career to a close.

Already, when that narrative was written, another period had begun. He had come to distinguish more clearly between the heavenly treasure and the earthly vessel which contained it. We may see in the frequency of that image throughout all his later writings how completely the idea which it represented had seized him. He no longer believed that the Roman system, hardened by the interacting forces of its own tradition and of the revolutionary Europe in which it was isolated into an instrument of the most coercive authority, could adequately minister to a world born into a new life the religious heritage which its own past had created. He saw that the military methods of the Society which he himself knew most intimately had become the ideal of the ruling Church, that its temper was increasingly the temper of ecclesiastical authority everywhere. Yet he did not lose that faith which first drew him to Rome. The completeness of the tragedy, indeed, was that the fulness of the Christian heritage was in her intractable hands. He looked round actual Christendom in despair of finding a less unworthy vessel for the treasure, of finding hands more worthy to commend the wine of life to the lips of the new age. If Rome had become authority incarnate, authority impotent through its naked self-assertiveness, Protestantism on the other hand had lost the very idea of authority. It had split up into groups which were not even national, whose accidental contours were continually changing and shifting. It still retained the treasure in dribblets, but the fulness of the traditional stream, broken into a thousand tiny rivulets, was fast losing itself in the sands. And it was just in this new, eager world that the powerful momentum of a tradition which represented all the past gains of the human

spirit was so necessary. So TYRRELL fought on obstinately for the conciliation of authority and spiritual liberty, to persuade his own Church of the merely ministerial nature of authority, to induce her to take account of the spirit-born life which her authority was meant to discipline and cherish, which it was actually rebuking and stifling. From 1900 to 1907 he laboured fiercely and even hopefully for that end. With the appearance of the Encyclical "Pascendi" his hope began to die away. He turned often in thought to the English Church, attracted not merely by a sympathy that was in his blood, but by the fact that that Church had always, with whatever confusion, cherished the two essential principles of liberty and authority. But he would have used Anglicanism, not as a harbour of refuge from the storm that had vexed himself so sorely, but as a living witness to the only conditions under which the integral tradition of Christianity might be preserved. Yet with his clear insight he knew that it was all in vain. He had faced the certainty that a religious revolution was necessary, that the old system of authority must perish of its own perverseness and obstinacy, before the treasure it had been set to guard and minister could be released for the spiritual nourishment of the new time. His last book was the worthy close to a career at once so consistent and so troubled. For it was the final affirmation of the faith in which he had set out on his religious wanderings. And it was also the recognition of the conditions of keeping that faith to which all the vicissitudes of his Odyssey had compelled him. It was a final act of faith in Roman religion as the completest tradition of Christian life. It was the reluctant recognition that the Roman system must perish or be transformed if that tradition was to be saved and reconstituted for the modern world.

If TYRRELL had been capable of thinking about himself, he might have felt in those last years that his life had been a failure. It was another instance of his temperamental selflessness that he never came to feel permanently the oppression which the sense of failure brings. Incidentally he suffered much, suffered terribly. But there was always with him the conviction that there had been a work to do, and that he had done his best to be equal to it. He was right. He will be the greatest force in forming the religious thought and life of the near future throughout every section of Christendom. And his autobiography and the Life which Miss PETRE has written with such skill, faithfulness, and splendid courage, will be certainly not the least precious revelation of his spirit to a grateful posterity.

A. L. LILLEY.

THE LIBERAL CHRISTIAN PULPIT

KNOWING THE GIFT OF GOD.*

BY PROFESSOR G. DAWES HICKS.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee . . ."—JOHN iv. 10.

THERE is hardly ground for wonder that in reading the account of the interview by the well at Sychar, our thoughts are concentrated upon the words of Christ, and that we do not linger long upon the attitude of the woman whose queries called them forth. For Christ's reported words on this occasion are certainly amongst the richest and the most profound of religious utterances that ever fell from human lips, and when they were spoken the deepest conviction of the religious consciousness had obtained, at length, fitting expression. As Renan once said, Jesus pronounced then the truth upon which will rest the edifice of eternal religion. "He founded then the pure worship of all ages, of all lands—that which all elevated souls will practise until the end of time. Not only was his religion on this day the supreme religion of humanity, it was the absolute religion; and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus taught by the well of Jacob." Renan's is not an exaggerated estimate. But if we reflect upon the incidents of the narrative, these will strike us as only less remarkable than the utterance itself. We need not here discuss how far the occurrence is, in the strict sense, historical. For the present purpose it is allowable to take the account which has come down to us in the Gospel tradition. The circumstances which are there described are, indeed, very different from what we might have anticipated. A principle of such deep and lasting import we should have expected would have been originally announced to an assembly which would have been deemed worthy of it; we should have imagined that a teacher who could appeal to multitudes would have reserved the greatest thing he had to say for some special opportunity when he could have touched the mind of the community, and would have been certain to win response. But no! It was in quite an ordinary place, and to quite an unimportant person, that the supreme declaration of his life was made. In the first place, the recipient of the stupendous truth was a Samaritan woman, a daughter of the people who seemed to the Jews little better than pagans in their beliefs and idolaters in their worship. And, in the second place, the woman herself appears to have been ignorant and illiterate, insusceptible to an idea beyond the trivial details of the moment, quite incapable of grasping a conception which had to do with the nature of God and of the relationship of God to man. Observe the attitude she adopts throughout these memorable scenes! She is perfectly oblivious of the real grandeur

* A sermon preached in Unity Church, Islington, on Sunday, October 27, 1912, on the occasion of the Jubilee of the Church.

of the situation; she betrays not the smallest sign that she is aware of anything unusual going on. Here was Jesus speaking to her, in his wonderfully figurative way, of the "living water," and her prosaic mind takes him to be referring to some device by which she shall be saved the trouble of coming with her pitcher to the well! And, then, with a look, as we may suppose, of tender pathos, the master exclaims, "Oh, if you only knew the gift of God, and who it is that is now speaking to you!" But she does not know, and, unmoved still, she shoulders her burden and trudges home, informing her friends simply that she has seen one whom she had taken to be a fortune-teller, and never dreaming that some of the most momentous words in human history had been spoken to her, and to her alone.

"If thou knewest the gift of God!"—to each one of us in the chequered course of our individual lives, no less than to communities of us in our associations for common ends, how often might not that admonition be addressed? To have had a golden opportunity in your hands and to have let it slip away; to have had a messenger of divine truth pleading with you and never to have recognised the value either of him or of his message; to have accounted it just a commonplace, uneventful time when all around you sacred revelations of heaven were happening—few sadder experiences are there than these, and yet, probably, few that are more frequent. "God is not dumb, that He should speak no more." Aye; we are ready enough to repeat that dictum, and to accede to it as a general abstract proposition. But if, even in the silence of private contemplation, conscience challenged us to vindicate its truth by reference to actual concrete instances, how many of us are there who would care to respond to the call, or who would be assured that, in doing so, the safe and solid ground of fact was beneath our feet?

Perhaps, in one sense, there is more excuse for want of spiritual insight in our case than in the case of the men and women of the early centuries. Never were the stress and strain of existence so acutely felt as now. Most of us seem to be hastening through the years weighted with the consciousness that more is being exacted of us than we can ever properly accomplish—more work than it is possible for us to get through, more responsibility than it is possible for us to meet, more anxieties than it is possible for us to bear—until human life is fast threatening to resolve itself into a ceaseless pursuit of the things that are destined to remain undone. "What shelter to grow ripe is ours, what leisure to grow wise?" I have no intention of suggesting reasons for lament that we are born into an excessively busy world. It may be—I think it is—a source of happiness and moral security that we have each of us more than enough of work to fill our waking hours. It may be that modern life is saved from despondency and morbidness through the accumulating multiplicity of its occupations. But, however that may be, certain it is that, in the continual whirl of routine employment, little opportunity is afforded for reflective estimation

of the worths and values of reality, or for appreciating the privileges we enjoy by being called into a universe so grand and marvellous as this, so teeming with tidings of the highest and noblest significance. Wayward creatures, as we usually become, of the passing moment, we are so absorbed in acquiring the *means of living* that we rarely reach the consciousness of what it is to *live*. And were some great teacher to meet us casually on the roadside of our daily routine, and to speak to us there of the living water that satisfies the soul's thirst—why, I imagine, we should nearly all of us follow the example of the woman of Samaria, and, conceiving that we were in the presence of an eccentric intruder, proceed uninterruptedly with our tasks. "We sit up at night," says George Eliot, "to read about St. Francis; but whether we should be glad for anyone at all like him to call on us the next morning is quite another affair."

Yes; we are, for the most part, but dull prosaic men, afraid, as a rule, to trust our higher intuitions lest we should thereby fall the victims to illusions. We nurture ourselves on the grey monotony of utilitarian ideas, and project their darkening shadow over the rich and varied poetry of the universe. Yet, in spite of ourselves, we are forced, now and again, at least, to lift from our eyes the veil of habit we have thus woven, and to see things as we are not otherwise wont to see them. Who of us, when we meditate in some still hour, fails to be conscious of there having been stages of our experience in which we have been the recipients of gifts, the knowledge of which, in the words of the psalmist, is "too wonderful" for us? These crises of our being, not necessarily eventful ones so far as the outward conditions of our lot are concerned, have been, nevertheless, supreme epochs in our mental history, periods of the soul's awakening to the reality of spiritual things. "There are in our existence," declares Wordsworth, "spots of time that with distinct pre-eminence retain a renovating virtue." It is a truth, that, which human experience attests with a persistency not to be gainsayed. I am thinking now chiefly of ordinary lives, such as the majority of us lead. But well-nigh any biography of a personality that has influenced the mind and heart of his fellows will illustrate unmistakably and vividly what I mean. It was, for example, a great moment in the life of Plato, when he heard from the lips of those who had been present in the prison, of the way in which Socrates had spent his last hours on earth—of how he had spoken to them quietly of his anticipations of what was in store for the soul; and then, in the calm assurance that no evil can ever befall a good man, either here or elsewhere, had gone cheerfully forward to explore the future. It was a great moment in the life of Dante when he, meeting Beatrice with her two companions, seemed, as he tells us, to touch "the very limits of beatitude." Beatrice passed away on the threshold of her womanhood, but the glorified image of her gracious gentleness and virtue became for him the protecting guardian of his wandering years, and the testimony of their fruition in the years which were yet to come. It was a great

moment in the life of Newton when the idea of gravitation first flashed across his mind, and he realised the subtle bond of connection by which planets and suns were linked together, and formed into one vast material system. Like Kepler, he must have felt then, if he did not exclaim, "O God, I am thinking Thy thoughts after Thee!" It was a great moment in the life of Wordsworth when, returning home from that night of merriment, "the morning rose in memorable pomp," glorious as e'er he had beheld, and "the solid mountains shone, bright as the clouds, grain-tinctured, drenched in empyrean light," and "in the meadows and the lower grounds was all the sweetness of a common dawn." Is it surprising that "to the brim" his heart was full, that though he made no vows, vows were yet made for him; and that he felt himself then a "dedicated spirit";—felt himself, in other words, consecrated to a service in which it was bliss itself to participate?

These, I repeat, were great moments in the spiritual experience not merely of individuals but of mankind. But we should misinterpret them wholly, we should lamentably fail to appreciate their significance, were we to set them down as abnormal episodes, as phases of consciousness having no parallel, no counterpart, in the humbler, more familiar, paths which you and I frequent. They touch the deepest chords of our nature, and they raise within us the surer response, just because they come so near to what we ourselves live through. The world has had, indeed, and can have, only one Plato. But have we not all of us been taught, like him, at some time or another, how calmly and manfully pain and suffering can be borne, and with what firm trust in eternal goodness death can be faced, by those to whom he has been but little more than a name? Why, the scene in Shepperton Vicarage, where Milly Barton is saying farewell to her little children, and bidding the eldest of them to love and comfort their father, falls in no way short of the beauty and the heroism that characterise the story of the last acts of Socrates. The world has had, and can have, only one Dante; but how many countless lives have scanned the heights of duty, and realised the sacredness of things divine, through coming under the influence of a love such as that which hallowed his? The ministering angels, whom no genius will immortalise, become, quite unknown to themselves, the best part of our being—a softening, restraining, inspiring ideal, the worthiest and the most cherished of our possessions.

Who is there on this earth who has not
Hidden deep in his heart a picture,
clear or faint,
Veiled, sacred, to the outer world
forbidden,
O'er which he bends and murmurs low,
—"My Saint."

The world has had, and can have, only one Newton. But many and many a "lad of parts," as the Scotch Dominie called George Howe, after struggling with the difficulties and impediments that have stood in the way of his acquiring the rudiments of intellectual culture, has felt that self-same thrill of joy when some scientific

principle has at last become clear to him, and he is enabled for the first time to grasp one of the root ideas on which the constitution of things is based. The world has had, and can have, only one Wordsworth; but who would have repudiated more indignantly than he the notion that he had any title to peculiar privilege, or any monopoly of that conscious kinship with the majesty, the loveliness, and the serenity of nature, which formed the theme and the burden of his song? Rather was his message precisely the opposite:—

There's not a man

That lives, who hath not known his
godlike hours,
And feels not what an empire we inherit
As natural beings in the strength of
nature.

No; the great moments of spiritual experience are in no sense reserved for the rare and lofty minds that lead the march of human progress; such moments come no less to the men and women who make up the community of what George Eliot used to be fond of describing as that of "the commonplace people." The truth is, nothing is really commonplace for the soul that is alert to the treasures it may see, or for the heart that beats with love towards those who need its love. Here in the thick and turmoil of manhood's labour, here where the most terrible trials come and the battle between good and evil is waging hottest, here in the midst of the ordinary work, the ordinary society, of the world, are to be found all the pathos and the poetry, all the innocent happiness and the unspoken sorrow, all the drama and the tragedy, that show the truths of life to be divine and the meaning of them great.

"There's not a man that lives who hath not known his god-like hours." No man, certainly, who looks on human existence seriously, and brings to its duties a genuine earnestness and thoughtful sincerity. But—and herein consists the problem we have before us—untold thousands of individuals may have such god-like hours and yet be unaware of their god-like character.

Sometimes, indeed, the absence of recognition is due to conscientious reasons which call not for blame, but rather for consideration and respect. The man who has ceased to believe in a Divinity that shapes our ends has parted unquestionably with many things. But I doubt whether any deprivation he will suffer can be severer than the complete change of mental disposition towards the world and its experiences which that loss carries in its train. He comes into being dowered with a multitude of gifts which he has never earned and for which he can never return equivalent—an intelligence, before which nature lies as an open book with all the splendour and glory of her forms and colours, of her order and harmony; a heart, in which the tenderest chords of love may be awakened and towards which the sweetest affections may flow in response; a conscience, which may spring forth in joyful alacrity to the imperative of duty, and a will that may execute its high behests. And for him there is no alternative but to accept all these as a matter of course, as though they were his right and due, legacies to which he is entitled,

whilst in truth he has no claim whatever upon them, seeing that they have been presented and not won, that they have been bestowed and not acquired, and that in relation to them he is a recipient and a debtor. To freely participate in the treasures of existence and yet to be debarred from any sense of gratitude for them, to go through the years and take what they have to offer as though it were one's lawful inheritance, that, in such a case, will be an inevitable condition of mind, but no one can say that it has not a sad and sombre cast, as compared with the emotions of a soul to whom God is a reality and God's "grand prodigality" no idle phrase.

Where there is no quieting perception of a divine beneficence it is, of course, futile to bewail the spiritual impoverishment that must of necessity ensue. Towards an omnipotent matter, "blind to good and evil, and reckless of destruction, rolling on its relentless way," no rational mind can harbour feelings of thankfulness or gratitude. Ah! but it is not, as a rule, honest doubt or convinced unbelief that robs us of the consciousness that might be ours. In these hurrying days religion itself tends to degenerate more and more into a mere matter of mechanical habit and convention, and in our anxiety to preserve at all costs its outward observances, we are perpetually emptying it of its inner meaning and essence. On every side of us we see the outcome of this fatal and ruinous error. We see it in the apathy toward serious thought and serious duties; we see it in the disregard of the ideal aspects of nature and of life; we see it in the craving for sickly excitement and vapid amusement; we see it in the unconcern for those high principles and moral responsibilities in devotion to which nations, no less than individual men, thrive and prosper. We are fast losing the sense that the greatest, the loveliest, the most enduring subjects of thought and feeling lie not in strange and unusual occurrences, but in the ordinary, the universal, things of human experience. Hence the common and perennial blessings—the beauty spread far and wide over the face of the earth—in the silence of the hills, and the stillness and repose of woodland solitudes, in the flowers of the field and in the clouds that chase one another across the sky;—the simple joys and delights that permeate the home circle; the touch of human heart with human heart, so quick, so sure, so healing; these—typical, though they be, of the lavish provision that has been made for our being, and precious, as they are, to every one of us beyond compare, we seldom dream of referring to the source from which we say they come. They form the steadfast background, the very mainstay of our lives, but rarely do we discern in them a manifestation of divine goodness, or look upon them as ways in which God is beseeching us to commune with Him in spirit and in truth. He, indeed, exacts not our thanksgiving; to picture Him as "for ever hearkening unto his self-commanded laud" would be to repeat the crudity of pagan worship. But indebtedness, gratitude, thankfulness—this is a state of mind valuable, so far as we are concerned, for its own sake, and without

which we do not reach the full stature of men.

If thou knewest the gift of God! The woman of Samaria did in time attain that knowledge. She makes mention of "our father Jacob," and, in this instance, she was a truer daughter of Jacob than she had herself any idea of. Long before, in a strange place, her ancestor had once awakened to find that God had been beside him, though he knew it not, and so now she, after Christ had left her, came to realise in whose presence she had been and to gain some insight perhaps into the message he had given her. With us, too, what happens is, not seldom, very similar. We seem often singularly incapable of estimating aright contemporary events and contemporary personalities. How frequently, for example, have men and women of genius been misjudged and ignored by those amongst whom they laboured! How many poets have "learned in suffering what they taught in song," how many thinkers and scientists have lived a life of lonely, silent struggle, and passed away before appreciation came! In later ages we maintain their houses for a show, whilst formerly the living inmates could hardly keep the wolf from their doors. We build the tombs of the prophets and garnish the sepulchres of the righteous, whilst our predecessors slew them. And is it not largely parallel with respect to our attitude towards the gifts of God? We know them only feebly whilst they are actually present; we come more readily to know them often when they have retreated into the past. "The Past," it has been powerfully said, "does not change or strive; like Duncan, after life's fitful fever it sleeps well; what was eager and grasping, what was petty and transitory, has faded away, the things that were beautiful and eternal shine out of it like stars in the night." Through the light of retrospect, we are made aware of the sacred and regenerating influences that have entered into our lives and which have touched our souls to finer issues, although at the time we may, partially, at any rate, have missed their worth and their significance. It is hard for us, indeed, to be fully conscious of the spiritual or ideal aspects of things so long as they are present to eye and ear; the word of life is to some extent hidden in that which our eyes can see and our hands can handle.

'Tis only as they spring to heaven that
angels
Reveal themselves to you; they sit all
day
Beside you, and lie down at night by
you,
Who care not for their presence—muse
or sleep—
And all at once they leave you, and you
know them.

Browning does not mean necessarily that regretful memory is vainly trying to repair the breaches in our past love when that love might have flowed in free unstinted measure. Whilst we are actually living in and through a great affection, it would certainly retard its course and spoil its spontaneity were we to be perpetually exposing its roots in order to see how they are growing. Browning means rather that the condi-

tions of earthly existence, the trifling and superficial details of the passing hour, often loom so prominently in our field of vision, that they half conceal from us what they half reveal, and prevent us from appreciating as we would the inner mind and heart in all their richness and nobility. And so it is that the consecrating touch of death clarifies our insight, and the soul we love rises up vividly before us, in quiet sweetness and beauty. We lose a visible presence; we gain an invisible but very real personality.

To know the gift of God! A church surely may regularly do for its members what the light of retrospect does for each of us at intermittent stages of our individual existence—give, namely, the right focus from which alone the knowledge we are so apt to miss may be securely ours. In the tranquil seasons of worship and reflection, the surface shows may vanish, and the true proportions, the right relations, of things stand forth to view. Such knowledge, it is true, will even then be in part only, but under the shade of holy thought we may learn at least in what a world we live. And then by degrees the deep foundations of life will become manifest to us, and the restful trust that at the centre of nature's endless agitations there subsists the heart of love which we sum up and express in the great name of "Father" will bind us to the mind of Christ.

O Christian men and women, a vital truth was proclaimed by the well of Sychar, when both to Samaritan and to Jew the message was vouchsafed that in knowing the gift of God, Gerizim and Jerusalem could be dispensed with as places of His worship. Do we even now sufficiently realise the magnitude of that message? It involved the relinquishment of the old conception, still so prone to linger on, that a special, unique, exceptional environment is needed for attaining the consciousness of divine solicitude. It involved the abandonment of every artificial means of awakening in man the assurance that he is in the presence of a righteous God. It involved, in short, distinct recognition of the inherent sacredness of the universal and common things of nature and humanity. And I would fain believe that, in the present commemoration, your desire is to register once again allegiance to that supreme principle of Christ's. The enduring features of bygone days are rising before you, through the light of retrospect, in outlines undimmed and clear. A space of fifty years is but a little fragment looked at from the point of view of a church's history, but looked at from the point of view of the individual worshippers it is a long stretch of time. Only too apparent is the difference which less than one-third of that period has entailed. A visible congregation is in front of me, but behind it is gathered a larger invisible congregation, composed of comrades, dear and true, from whom many a look of sympathy seems to cheer us and many a tone of encouragement to speak. If they could but tell us whether they are still thinking any of the thoughts, or cherishing any of the loves, born and fostered in this house of prayer, doubtless it would aid us much. They may not tell us. But though "with

silence only as their benediction" they are coming to us now, we may share the assurance of Renan, that for them change of gospel has not accompanied change of world. For to them God was, and is, a Spirit, and to be worshipped in spirit and in truth. And we are theirs, and they are ours—one family still of kindred minds. Here, then, in the time that remains, do you guard the wisdom of life's god-like hours, and commune, no less sincerely than of yore, with the Father who seeth in secret. Suffer not the small things of experience to eclipse the great, nor the hard crust of selfishness to act as a non-conductor of the divine. Thus will you know the gift of God, and Him also who is the author and giver of every good and perfect gift.

For warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE NEW WESLEYAN CENTRAL HALL.

A CONTRAST.

SIR,—One of the most important events of this year in the sphere of religious activity has been the opening, a few weeks ago, of the new Wesleyan Central Hall, opposite Westminster Abbey.

This magnificent building, whose dome has already become a landmark in central London, is acknowledged by that critical body of opinion, the architectural profession itself, to be the finest work of Classical architecture which has been erected in London since St. Paul's Cathedral—particularly because, apart from mere materials and scale, it possesses the abstract qualities which mark all great architecture, the grouping of masses of building in well-proportioned relation, giving due contrasts of light and shade, projection and recess, all combining to produce a single organic effect when taken as a whole.

The interior scheme of the building is no less imposing in regard to the uses to which it will be put. One's imagination must be struck by the scale of the accommodation, from the tea-room in the basement, where 1,000 persons can be seated at once, through the main staircase with its great sweeping curves, the "Small" Hall and library, each seating 600, and capable of being thrown into one by sliding partitions, the complete series of committee and conference rooms, up to the Large Hall under the dome, seating 2,500, and equally suitable for services, lectures, or concerts.

It is somewhat humiliating to contrast with this splendid achievement the dismal and inadequate character of our own headquarters; familiarity may breed contempt, but more often it breeds indiffer-

ence; and those of us who constantly spend time at Essex Hall can hardly realise the painful shock of surprise which it produces in the minds of our country friends on their first visit. It will be conceded by everyone that the first essentials of a religious headquarters are that it shall be accessible, conspicuous, and cheerful, so that the work which is carried on there shall be assisted and not impeded by its surroundings. But let us follow the career of our visitor, from the moment when he discovers the prison-like entrance gates, hidden away in a side street, and notes that we carefully display our publications and literature in a *cul-de-sac*, through which no traffic of any kind ever passes.

The whole building will strike him as profoundly gloomy, the abundance of spiritual light being no doubt held to compensate for the absence of material light, not to speak of sunshine. He will first descend into the depths, and contemplate the absurd cloakroom and lavatory accommodation which is supposed to meet the requirements of several hundred people at once; the narrow passage, deriving daylight at second-hand through the spotted ground glass of the side of the committee room, and leading to the Council room, which boasts only a skylight like that of an early Victorian swimming bath. He will then mount the "grand staircase" to the entrance hall, with its chilly tiles and more spotted glass, and will survey the reading room, where, as often as not, he will be unable to read, as it is occupied by a sub-committee; the general office of the British and Foreign Unitarian Association, which has also to serve as a committee room, and (like the House of Commons and its members) is quite incapable of holding the executive committee should they all happen to be present at once; and the Secretary's office, which contains at least ten corners, most of which are in complete darkness.

Finally he ascends to a perfect death-trap of a landing and enters the Hall itself, an apartment of the most inconvenient shape, with no proper provision for refreshments except by curtaining off that part of it which also contains the organ, and of a general effect and character which is enough to damp any but the most rampantly enthusiastic "gathering."

His look of pained surprise will, of course, be met by references to the great work which has been done there and the "traditions and associations which have grown up within these walls." To which he would reply justly that Essex Hall is not, and never was, in the least fit for this kind of purpose. It was originally an auction room, converted into a chapel by Lindsey, and again into its present form less than 30 years ago. As for the great work, he would point out that it has been done *in spite of* and not *because of* its surroundings; and if these had been brighter and more encouraging the work would have been greater still. One would not, of course, expect that our small group of churches could undertake anything on the grand scale of the Wesleyans. But surely we have learnt by this time that buildings for religious work need not necessarily be dark and dreary? One can imagine the revived impetus and enthusiasm which we should all derive from the creation of a

new Essex Hall in some broad main thoroughfare like Kingsway, a building with modern and adequate accommodation for all kinds of organising work, containing not only a large hall of really suitable form, but a publishing department which could challenge the notice of the passer-by, a proper tea-room for refreshments, a comfortable reading room and library, separate rooms set apart for conferences, committees, and office work, and permanent clubrooms for the Laymen's Club and the Women's Club and League.

Are both these pictures too highly coloured? If so, I can only plead that I am myself a constant sufferer under present conditions, and that if one wishes to advocate reform in any sphere of activity, a certain amount of emphasis may be pardonable in view of what others have accomplished in the same sphere.—Yours, &c.,

RONALD P. JONES.

7, Stone Buildings, Lincoln's Inn, W.C.
October 29, 1912.

THE WOMEN'S LEAGUE OF SERVICE.

SIR,—We venture to appeal for the hospitality of your columns in drawing attention to the fact that in these days of widespread interest in child nurture there is no organised attempt on anything like a large scale to meet the needs of the child at a time when it can only be reached through its mother. Eminent authorities are agreed that loss of nutrition during the prenatal period and the first nine months of life can never be wholly made up, i.e., neglect at these periods must necessarily mean a lowered standard of development for the whole nation. The solution of this problem has quite truly been said to be the work of women, and it is to the women of England that we appeal to undertake the efficient mothering of the whole nation. The Women's League of Service has been founded to unite women in a common bond to further the interests of motherhood, and to improve the conditions under which children are brought into the world and under which they exist during the first few months of their lives.

The work is threefold:—

- (a) To feed ill-nourished mothers.
- (b) To befriend and instruct the ignorant.
- (c) To train social workers.

Wherever, therefore, a centre of the League is established a dining-room for expectant and nursing mothers is opened daily at 2 o'clock, providing meals which have been carefully devised by experts; a circle of workers under trained superintendence visit the mothers in their homes; infant consultations, where doctors advise as to the welfare of the babies, are held weekly, and classes to teach the young mothers sewing, cooking, &c., are associated.

We appeal to every woman, high or low, rich or poor, at least to enrol her name as a member of the League by sending it with address and 1s. subscription to the Secretary, Women's League of Service, 31A, Mortimer-street, W. Every woman can thus show her sympathy with the aims of the Society, even if she can afford no

more generous gifts of time or money. But more important still are members who will undertake to organise a local centre of the League and to interest their own circle of friends in the work. Centres in London have been in existence for two years, and these should be visited at the dinner hour by any one interested in the scheme. They are 26, Cumming-street, King's Cross; 36, Lisson-street, Marylebone; 188, Blythe-road, Hammer-smith; and 111, Bridge-road West, Battersea. In the report for 1910-11 the statistics of two of the dining-rooms show 5,628 meals served, of which 3,031 were paid for by the mothers themselves at 2d. a meal. The same report shows that the average gain in weight per week of babies whose mothers attended the dinners was 5.3 oz. while the average gain of control babies whose mothers were not so fed was 3.8. A subscription of £1 1s. a year entitles the subscriber to send a mother unable to pay herself to any of the dining-rooms for four months; a subscription of 10s. 6d. gives tickets for two months free dinners. Cards for enrolling members or subscribers can be had on application to the Secretary.

We do not hesitate to appeal most of all to those mothers whose lives and homes are sheltered, and whose babies enter a kind of world surrounded by all that science demands and wealth can procure, reminding them that 30 per cent. of the population in every large town are necessarily underfed.—Yours, &c.,

FLORENCE E. WILLEY, M.D.,
BARBARA TCHAYKOVSKY, M.D.,
Hon. Secs.

31A, Mortimer-street, W., October 25.

ANGLO-GERMAN CONFERENCE.

SIR,—Will you permit me to correct an error in your issue of last week. The Anglo-German Understanding Conference at the Guildhall on October 30, and at Caxton Hall on October 31 and November 1, was organised, not by the Anglo-German Friendship Committee, a committee which is no longer in existence, but by a joint committee of the National Peace Council (which body originated the Conference), the British-German Friendship Society and the Associated Councils of the Churches of Great Britain and Germany, and by a corresponding joint committee in Berlin. The Conference was therefore representative of all the bodies working for peace and an understanding in both countries.—Yours, &c.,

CARL HEATH.

National Peace Council, 167, St. Stephen's House, Westminster, S.W.

THE NATIONAL FEDERATION OF LITERARY SOCIETIES.

SIR,—A more or less notable attempt to remedy the lack of co-ordination of intellectual effort is being made by the National Federation of Literary Societies, which has been formed on a simple basis for the interchange of courtesies, exchange of programmes and lecturers, and other advantages of co-operation, with the object of making more effective, continuous,

and permanent the activities of scattered literary and cultural organisations without encroaching upon their individual independence or local sphere of influence.

Professor Gollancz, LL.D., has accepted the Presidency of the Federation, the development of which must largely depend on the union of the numerous local organisations to whom the project appeals, and, as there are many such societies at present unknown to us, we venture to beg the privilege of stating that we hope presidents and secretaries of literary and debating societies up and down the country will communicate with us on their own initiative.—Yours, &c.,

(Mrs.) AMY MACKINNON
(Secretary).

7, Broad-court Chambers, Bow-street,
London, W.C.

BOOKS AND REVIEWS.

HEROIC POETRY.

English Epic and Heroic Poetry. By W. Macneile Dixon. (Channels of English Literature.) J. M. Dent & Sons. 5s. net.

HAPPY indeed are those students who put themselves to school under Mr. Dixon, for if they learn his lessons they will all be wise and erudite, and not a pedant or dogmatist among them. If this book is the first of the series to be published, I can only say that Mr. Dixon has set a fashion in method of treatment which those who come after will be wise to continue in the succeeding volumes. Here are no narrow assertions, no wearisome attempts at cleverness, no feverish efforts after originality, but the disquisitions of a mind brimful of the subject, and at once discriminating and enthusiastic. It is not too much to say that the opening chapter on "The Idea of Epic" gives one something of the pleasure of a chapter from Montaigne. All the views on the subject are stated, and the writer breaks like sunshine into felicitous quotation. After discussing Ballads and that central figure of our ballads, Robin Hood, who, like Robin Redbreast in the ballads, seems to have been rather a type than any particular individual, he goes on to the noble "Beowulf," a poem prophetic of the temper of the men who were to make so much that is best in English story, a poem grave with the sense of life as a hard task. From the Epic of the warrior we pass to the Epic of a more complex age, when the influence of the religionist, the lover, the woman, are felt, and quotations from Stevenson are most happily used to show how the Epic at this period was weakened by concentrating attention rather on the mood than the act. The self-examination encouraged by religion, the lyrical tendency of love, the influence of woman, cut off from so much of practical life, would all help in this result, but still this particular chapter concludes with a brief but deliciously fresh analysis of Chaucer's "Knight's Tale," as a specimen of what the medieval spirit could embroider on a classic outline when the workman was an artist.

Then follow some pages on Layamon, one of those men whose work is a mixture of legend and history; not an epic, but a mass of epical stuff that has never been worked into complete artistic form. In the crude mass is imbedded the golden ore of such stories as those of Arthur, Lear, Cymbeline, Hengist and Horsa. The romantic Epic culminates in the golden cadences of Spenser, and Mr. Dixon's charming discussion makes us ask, Did Spenser come too late? He believed in romance with a virgin heart, and walked its landscape in white—but already Don Quixote and Falstaff were on their way to the wars. So we come back to the Classical Epic, and once again are conquered, but we fall before a noble hand—that of Milton. Again we pause before that amazing fortitude which undertakes to create for itself a new world of light and darkness, and majestic shapes of nakedness and passion appropriate to each. Again we are silent before the sound of that voice which disdains all lower modes of appeal, but is ever at the pitch of sublimity, and is part of cosmic harmony. After being here on the mount of prayer, to come down to Cowley and some others is to join Comus and his crew. Cowley, I must confess, is a weakness of mine; I love him, but not in epic vein. And I thank the gods that they made Blackmore poetical, not for the sake of his poetry, but because of Johnson's life of him. But still Mr. Dixon does even the honours of the lumber-room gracefully, and afterwards entertains us gleefully with Mock-Heroics, concluding his book with discussions of the narrative poetry of Scott and that terribly worthy person Southey, and Byron whom he loves, and so working down to the Victorians, completes his labour. Heroic poetry—is it passing from literature and from life? This book makes us hope not.

WARFARE IN ENGLAND. By Hilaire Belloc. London: Williams & Norgate. Home University Library. 1s. net.

This little book is a very illuminating and suggestive essay on the strategical topography of England. It endeavours to explain how the efficiency of the armies operating in England depended on the circumventing of natural obstacles, such as rivers, hills, &c., which must necessarily remain the same at all periods. The author discusses the Norman conquest, the different Barons' wars, the Wars of the Roses, and the Civil War. His view is that the same strategical difficulties had to be surmounted in each case, owing to the unchangeable formation of the country, compelling armies to move in certain directions. Many of these theories are convincing, and he certainly shows that some knowledge of military topography is necessary for the proper understanding of history.

The late Frederic Shields is remembered chiefly as the artist whose work for several years was done in the Chapel of the Ascension, Bayswater, so closely associated with the name of Mrs. Russell Gurney. His life has now been written by Mrs. Ernestine Mills, and will be shortly issued by Messrs.

Longmans & Co. In it will be found the story of the early struggles of the artist from the time that he left the St. Clement Danes Charity School at the age of fourteen, to be a ticket writer at five shillings a week, till he achieved distinction as a painter of religious subjects. The narrative is founded on the artist's diaries and family letters, and on the letters of his friends. Among his correspondents were Charles Kingsley, Ruskin, D. G. Rossetti, Sir John Gilbert, G. F. Watts, Ford Madox Brown, and Mrs. Russell Gurney. The book contains numerous illustrations of the artist's early woodcuts and water colours, as well as designs for stained glass, and his latest works in the Church of the Ascension.

MESSRS. LONGMANS, GREEN & Co. will publish shortly a book of devotional readings edited by the Rev. J. M. Connell. The book, in the compilation of which Mr. Connell has received the assistance and advice of many people with special qualifications for the work, will consist of selections from the literature of Christendom since New Testament times, and will be suitable both for private reading and for use as an extended lectionary in churches.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—Through Facts to Faith: The Rev. J. M. Thompson. 3s. 6d. net. The Church and Nonconformity: The Ven. J. H. Greig. 3s. 6d. net. Politics and Religion: Gabriel Gillett. 3s. 6d. net. An Essay on Miracle: The Rev. Geoffrey Hughes, M.A. 2s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—The Problem of Evil in Plotinus: B. A. G. Fuller. 7s. 6d. net. Evolution and the Need of Atonement: Stewart A. McDowall, M.A. 3s. net.

MESSRS. CONSTABLE & Co.:—Rationalism: J. M. Robertson. 1s. net. Pragmatism: D. L. Murray. 1s. net. Congregationalism: Benjamin A. Millard. 1s. net. Unitarianism: W. G. Tarrant. 1s. net.

MESSRS. DUCKWORTH & Co.:—Winter and Spring: William Scott Palmer. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—How to Train the Speaking Voice: Thomas Tait. 2s. 6d. net. The Spiritual Interpretation of Nature: James Y. Simpson, D.Sc., F.R.S.E. 6s. net. The Real Presence: Una L. Silberrad. 1s. 6d. net. The Historic Jesus: The Rev. Professor D. Smith, D.D. 12s. 6d. net.

THE LINDSEY PRESS:—How to Win and other Addresses: H. G. Chancellor, M.P. 2s. net.

MESSRS. GEORGE PHILIP & SON, LTD.:—An Atlas of the Life of Christ: The Rev. J. F. Stirling. 8d. net.

MESSRS. RIDER & SONS:—The Open Secret: Charles J. Whitby, M.D. 2s. 6d. net. The Transparent Jewel: Mabel Collins. 2s. net.

MESSRS. WATTS & Co.:—History of Modern Philosophy: A. W. Benn. 1s. net. Radical Views about the New Testament: Dr. G. A. van den Bergh. 2s. net. Ecce Deus: W. Benjamin Smith. 6s. net. The Evolution of States: J. M. Robertson. 5s. net.

MESSRS. WILLIAMS & NORGATE:—Initiation into Philosophy: Emile Faguet. 2s. 6d. net.

MR. T. FISHER UNWIN:—Poems: W. B. Yeats. (New edition.) 7s. 6d. net.

MISCELLANEOUS.

The Contemporary Review, The Nineteenth Century, The Cornhill Magazine, The Expository Times, The Harvard Theological Review, R.P.A. Annual, The Animals' Friend (annual volume, 1912).

FOR THE CHILDREN.

OF SWALLOWS, AND HOW LOVE CAST OUT FEAR.

THINGS go by contraries a good deal in this world, so possibly that's the reason why the master of Barford village school, a mountainous heavy man, thinks so much about the birds of the air. He'll never fly. The more praise from him for the creatures that do, above all the swallows, those paragons of the wing. Is it in return for his fond thought of them that they, passing over his neighbours' houses, make their habitations by preference under his eaves? He is an enemy to the sparrows, though, because they are enemies of the swallows, raiding their nests, at times, and hurling their helpless babes down on to the ground beneath. So it happened that as I passed one day after school was out, I saw the master belabouring the great holly-hedge, high as his house, with a sixteen-foot pole. "What's up?" I asked. "Sparrows," he replied, as he continued to beat the bushes as though he were birching some gigantic boy. "The little beggars! they attack my swallows. Bought this pole for threepence on purpose to hustle 'em out; there they go! Can you spare a couple of minutes?"

So I turned in at the gate, and he led the way to the school door. As we were going through the porch, "Look up above your head," he said. I looked up. There was a swallow seated on her nest. I could easily have reached her with my hand, but she sat on, inclining her little blue head to keep an eye on us, but satisfied that we meant no harm. "It's her third brood," said the master.

It was towards the end of September last year, and we shall none of us ever forget the summer that seemed as if it would never break up or cool down into autumn. The swallows had taken full advantage of the glorious weather, which was not only congenial to their young, but kept the sky a-hum with gnats and flies. But the tomtit that built its nest in a letter-box scarcely had a livelier habitat than this devoted pair. One quiet holiday month, it is true, had intervened during the nursing of the second brood, but for all the rest of the time sixty or seventy boys and girls tramped in and out daily through the porch, and played with shout and laughter round it, or stood and watched the swallows come and go, feeding their young with an ardour of love that was never exhausted while the light of those long summer days endured.

About St. Swithin's Day during the present year, a pair of swallows selected the lintel of the front door under the verandah for the site of their new home. Experimental buttons of mud appeared in a line along the top of the woodwork, and having thus satisfied themselves that their masonry would stick to the surface they went to work. A pond with clay banks by the roadside a couple of hundred yards away yielded plenty of good building material, and it was a matter of but a few seconds to carry a mud pellet on the beak to lay the foundations of the house. Amongst the bricks were laid strands of

hay, which hung down this way and that, but were firmly embedded and served to strengthen the walls. These completed—they formed but a shallow cup—a lining of soft white feathers cast off by the neighbouring fowls was added. Then came one, two, three small fragile speckled eggs. The mother bird was not tied to her duties as a sitting hen is, but would often slip off for a dainty morsel taken on the wing, or for a joyful dash of freedom through the liquid sunshine and air. But she knew how long it was safe to be away, and would fly in and out of her nest indifferent to the people sitting and chatting on the tiles and eating their meals within a few feet of her. But be careful lest you frighten her. One evening I luckily did so with consequences that made me tremble. Not noticing the little black tail poking out over the side of the nest as I came out of the door, I concluded the swallow was away, and raised my hand to feel how many eggs had been laid. To my surprise the bird flew off in a flash. We sat watching for her to return. Half an hour passed, and it was getting late—the eggs would be chilled and all sweet dreams of the little family-to-be would be shattered. Then she came, but turned back abruptly before reaching the nest. Again and again she fluttered in the air until she almost touched the nest, but back came the memory of that terrible Hand, and she turned with fear in her heart and was out of sight in a moment. Meanwhile *he*, her spouse, was skimming over the fields in the July twilight, and round the house and round and round again, open-mouthed, sweeping up gnats by the score. “Selfish, greedy fellow!” do you say? Not a bit of it. He is thinking all the time of his anxious, timid wife in her dark blue silky gown. He is always so glad when she can venture to leave her post for a few minutes and glide through the air along with him. What a race of excitement it is! What swift shootings up, what swifter divings down, what reckless twists and turns and loops! Yet all so safe. But the life of a swallow, however happy, is something more than a race and a frolic. He knows it. He knows there is a strict limit to the time the eggs may be safely left exposed. All his fatherly hopes lie in those three small speckled pearly things half-hidden in the snowy down. It is high time the little mother returned. Can she have forgotten? He flies up to her and twitters to remind her of the time she has been away. She understands perfectly what he says, and again she ventures up to the edge of the verandah; but the sight of the nest every time brings back to her mind the awesome image of the Hand from which she had fled, and she backs in terror once more. So now he asks her why she is afraid. He flies up to the nest to show her there is nothing amiss. He perches on the bar beside it. She tries, but her heart fails. She is like a nervous child afraid, in spite of motherly coaxings, to step into the sea. Then he perches on a wire fence a few feet from the verandah and twitters until she comes and perches on the wire near him. He twitters and tells her she must go. She moves not. He flutters up to her side, flickers around in the air and touches her, lightly patting

her with the tips of his quivering wings until she rises and dares again. Thus an hour and more passes, his anxiety and excitement increasing, her courage returning, little by little, won by his fidelity and love. At last the faithful mate is rewarded. He flies up to the nest and sits beside it, and calls in a pleading ripple, half speech, half song. She flies up, and touches the clay with her feet, and retreats for the last time. Once more he rallies her, tapping her very face and bosom with his wings. He flies; she flies—the spell is broken, the dark fear is gone, she settles on the precious eggs and warms them into life. Perfect love hath cast out fear.

In fulness of time three small jelly-bags, with blind bluish lumps at the end for heads, compete with one another in gaping with their big yellow-rimmed bills and bolting the pellets of gnats which their indefatigable parents bring them every few minutes. Nursed with such care they grow apace—how could they otherwise? Feathers grow, comeliness appears, and the likeness of swallows, until for these blue-jacketed, white-waistcoated young fellows the nest proves all too strait. How little trouble, how little time is needed to learn to fly like a spirit. Father and mother cease to keep watch in their sleep even from the neighbouring bar, and betake themselves to slumber in the chimney at nights. One of the three, the most robust and enterprising, presently finds lodgings outside too, but the pair that remain are inseparable and indistinguishable. Yet where are they now? I know not. Possibly across the channel. In a few weeks they will be thousands of miles away, fly-catching in Spain or Morocco, skimming over the smooth Nile or Ganges, or gone to Jericho. The unbaked mud bowl, like an ancient oil lamp with a white feather for wick, rests over the doorway to serve as an inducement next summer to the parent birds to return; to return to a home they may well love the more because of their brave conquest of fear. Or, it may be, one of their children will remember the downy cot in which he came to life and grew a beautiful feathered thing, and bring his newly-won wife from the far South to a home where she may rest and rear her young in safety, while he glances guardianly in and out of sight or sits at her side and twitters a lullaby. Safe shall she be as the gift on the altar given and guarded by love.

H. M. L.

MEETINGS AND GENERAL NEWS.

UNITY CHURCH, ISLINGTON. JUBILEE CELEBRATION.

THE celebrations of the opening of Unity Church, at Islington, which occurred on August 10, 1862, took place on Sunday and Monday, October 27 and 28, 1912. Special services were held on the Sunday, when a former minister, Dr. G. Dawes Hicks, officiated in the morning and

preached a sermon which is published in our present issue. The Rev. E. Savell Hicks, also a past minister, conducted the services in the evening, and preached on “Be thou faithful unto death”; it was a vigorous appeal for religious fidelity. There were large congregations and happy reunions with old friends.

A commemoration meeting was held on Monday evening in the schoolroom, when there was a very good attendance.

Mr. Alfred Wilson presided, supported on the platform by the Rev. Dr. Tudor Jones, Mr. F. Leyden Sargent, the Rev. Henry Gow, Dr. G. Dawes Hicks, the Rev. E. Savell Hicks, Mr. Charles Hawksley, Mrs. Sydney Martineau, Miss Helen Bartram, Mrs. Sydney Titford, Mr. Percy Preston and Mr. J. T. Mackey.

After the singing of Emerson's hymn, “We come unto our Father's house,” the Secretary, Mr. F. Leyden Sargent, read letters of congratulation and regret from the Rev. R. J. Campbell, Dr. Drummond, Principal Carpenter, Miss Mary Preston and Mr. Frank Ierson.

Dr. Tudor Jones expressed a most cordial welcome to the two former ministers, Dr. Dawes Hicks and the Rev. E. Savell Hicks, and to the numerous other visitors, among whom were several descendants of the ejected ministers of 1662. Unity Church, he said, had done excellent work, and they were grateful for the divine guidance of the last fifty years. Though beset with difficulties Unity Church was holding its own, and though far from satisfied, the congregation believed that in Islington there was a work for the church in bringing men and women to the worship of God and the service of man, and in helping them to understand the meaning of religion and its power to lift the soul above the sordid cares of earth. That message they would carry to the neighbourhood and seek to make it known to all.

Dr. Hicks, after referring to the inevitable changes in the congregation, spoke of the great development that had taken place during the last fifty years in the attitude of the universities and the orthodox churches in regard to Non-conformists, and strongly emphasised the need for greater readiness to work in harmony with the liberal thinkers and religious workers of the various churches who were in agreement on all matters of fundamental importance.

Mr. Chas. Hawksley, as president of the British and Foreign Unitarian Association, congratulated the congregation, and expressed the hope that under its present minister greater work would be done in the future.

The Rev. E. Savell Hicks said it was a pleasure and a privilege to be present, and proceeded to speak of the difficulties of carrying on the work of the church in the changing district of Islington, and expressed his belief that the Jubilee Celebrations would make his friends at Unity Church realise their duty afresh, and help them to strive still more earnestly to make the church and its work as dear to others as it was to themselves.

The Chairman called special attention to the history of the congregation, which had been compiled by Mrs. Titford, and was published that evening, and to the

special Jubilee Fund, amounting to £678, which had been raised to assist the finance, and to provide funds for the redecoration of the interior of the church, and the installation of the electric light.

Among the other speakers were Mr. Percy Preston, Mrs. Sydney Martineau, Miss Helen Bartram, the Rev. H. Gow and Mr. Waters.

Mr. Mackey, as superintendent of the Sunday School, briefly referred to the work amongst the young, and recalled the names of many who had ministered to the needs of the children, during the more than fifty years he had been connected with the church and Sunday school.

Mr. Harold Wade proposed a hearty vote of thanks to the Chairman, the cordial reception of which showed how much Mr. Wilson's services are appreciated by his fellow members of Unity Church.

The benediction, pronounced by Dr. Tudor Jones, closed a meeting and celebrations that will remain memorable in the records of Unity Church.

* * *

Under the heading, "A Unitarian Church and the Chamberlains," the following reference to Unity Church and its history appeared in the London Letter of the *Manchester Guardian* on Tuesday, Oct. 29:—

"Unity Church, Islington, has just celebrated its jubilee. This church is one of the oldest Unitarian places of worship in London, and is the successor of a former building in Carter-lane, in the City. The Carter-lane Church dated from 1667, and it is interesting to many to-day because of its connection with the Chamberlain family. Here both Joseph Chamberlain and Frederick Nettlefold acted as Sunday school teachers. The Chamberlains come of an old Nonconformist lineage. They are able to trace their descent to John Spicer, one of the Protestant martyrs in the Marian persecution, who was burned in 1556. The grandson of this John Spicer was William Spicer, vicar of Stone, in Worcestershire, whose daughter Hannah married in 1652 Richard Serjeant, of Kidderminster. Richard Serjeant succeeded his father-in-law as vicar of Stone in 1656, and was one of the ministers to be ejected in the famous disruption of 1662. His eldest daughter was an ancestress of the second wife of the first Joseph Chamberlain, the grandfather of the ex-Colonial Secretary. Among Mr. Chamberlain's sisters is Mrs. William Kendrick, who celebrated her golden wedding—she was married at Unity Church on August 26, 1862—a few days since. Mrs. Sydney Titford, a member of the congregation, who has been compiling a history of Unity Church, has received an interesting letter from Mr. Austen Chamberlain, who sends a subscription of £5 towards the church expenses. "You woke so many reminiscences," writes Mr. Chamberlain, "that I cannot resist your appeal, though I am at the present time hard pressed by other engagements." The Chamberlain family have never relinquished their hold upon Unitarianism. Mr. Joseph Chamberlain is still a subscriber to the various charities in connection with the Church of the Messiah, Birmingham, and it is at that church that the various members of his family have been married. On leaving Highbury-

place, Mr. Chamberlain moved to Birmingham, where he joined a debating society attached to the Church of the Messiah. He has since attributed his success as a public speaker to the practice gained at these debates. It is not generally known that the late Thomas Hornblower Gill—well known as a hymn-writer—was related to the Chamberlains. Among former members of Unity Church are Sir Edward Durning-Lawrence and Sir Roland K. Wilson."

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council of the British and Foreign Unitarian Association was held at Essex Hall on Monday, October 28. Mr. Charles Hawksley, president, was in the chair, and among those present were the Revs. W. G. Tarrant, C. Roper, G. Harwood, Dr. Tudor Jones, F. Summers, W. Wooding, A. Pearson, T. E. M. Edwards, W. W. C. Pope, Miss Brooke Herford, Miss Burkitt, Miss E. Lake, Mrs. Bartram, Miss Martineau, Miss Sharpe, Dr. Cyril Greaves, Mr. C. F. Pearson, Mr. A. Wilson, Mr. G. H. Clennell, Mr. Capleton, Mr. Ion Pritchard, Mr. P. Preston, Mr. H. Chatfield Clarke, Mr. L. Chatfield Clarke, and the Rev. W. Copeland Bowie (secretary). After the minutes had been read, Mr. Fellowes Pearson gave a cordial welcome to Mr. Hawksley, on his taking office for a second year as President of the Association. Mr. Hawksley, in replying, said that he was very glad to accede to the request to occupy the chair for a second year, his only stipulation being that he should not be expected to do as much as he had tried to do last year. So far as he could see, however, the work showed no signs of decreasing, rather the reverse, but he hoped to do it to the best of his ability. Mr. Bowie then read the report of the Executive Committee, which dealt with many matters relating to Home Mission work, publications, and other activities, particulars of which have appeared from time to time in our columns. The following passages are, however, of special interest.

THE PIONEER PREACHERS.

The Pioneer Preachers' movement will have been known to members of the Council interested in new methods of reaching the people with the message of a Liberal Christianity. The movement was an outcome of a missionary effort organised by the Rev. R. J. Campbell, minister of the City Temple, in connection with the Liberal Christian League. A number of young men filled with the desire to preach the gospel of the New Theology were gathered together, and a Hostel was established. Here they were trained for missionary work. During the summer months they were sent into the country to hold open-air meetings, and to conduct missions in connection with churches in sympathy with the ideals of the Liberal Christian League. In some of these missions several of our own ministers took an active interest; and suggestions were made in favour of co-operation between the preachers and the Van Mission. The men in the Hostel gradually discovered that

work in association with orthodox organisations was beset with increasing difficulties and limitations. Some months ago they accordingly suggested to Mr. Campbell, in view of his approaching retirement, that the Rev. Dr. W. Tudor Jones might be invited to succeed him in the Wardenship. The suggestion was adopted, and Dr. Jones expressed his willingness to become Warden. The men asked also for the recognition of the British and Foreign Unitarian Association. Arrangements were then made for the transfer of the Hostel and of the Pioneer Preachers' movement to an independent committee. The committee was constituted as follows:—Warden, Dr. W. Tudor Jones; chairman the Rev. W. Copeland Bowie; treasurer, Mr. Howard Young; secretary, the Rev. T. P. Spedding; and the Rev. J. Arthur Pearson and Mr. Alfred Wilson. The new committee have resolved on an experimental year's work. Assurances of financial support have already been obtained. The Executive Committee, at their meeting, October 9, passed a resolution of hearty welcome to the Pioneer Preachers, and of congratulation to Dr. Tudor Jones on his acceptance of the wardenship. They trust that the experiment will result in the inauguration of an important and helpful missionary movement among Unitarians and other Liberal Christians. The movement will not involve the Association in any financial liability during the experimental year. During the winter months the Pioneer Preachers will conduct meetings at missions which they established at Amersham, West Ham, and Norwood; also various preaching engagements arranged through the Secretary. An important step has already been taken in the offer of the services of Pioneer Preachers to the London District Unitarian Society for the purpose of carrying on the work of the churches at Stratford, Forest Gate, and Walthamstow. Terms have been agreed to by the Society, and as soon as the churches have signified their acquiescence their duties will commence. Applications for the services of the Pioneer Preachers, whether for Sunday services or week-night meetings, should be made to the secretary, the Rev. T. P. Spedding. He will be pleased to give information respecting the movement to those who feel interested in this new and important missionary enterprise.

COLONIAL AND FOREIGN.

The colonial and foreign correspondence and work of the Association have grown largely during the past few years. At Johannesburg the Rev. G. C. Sharpe is engaged in the arduous task of gathering together a permanent congregation. The need for a suitable building for worship and work has become pressing. The Committee of the Association have promised a grant of £100 towards the cost of erecting a Unitarian Free Church or Hall, conditional on the congregation and its friends in Johannesburg raising not less than £500. Mr. G. W. Brown (chairman of the Colonial and Foreign Sub-committee), and the Rev. W. G. Tarrant have been authorised to collect in this country, if possible, £400 for the building fund, in addition to the grant of £100 made by the Association.

There seems to be endless opportunity

for Unitarian missionary work in Western Canada. At Vancouver it is desired to erect a church, and the Committee of the Association have promised £50 to the building fund when the land is secured and building operations have commenced. At Winnipeg the Rev. Horace Westwood has entered upon his ministry in a spirit of determination and hopefulness. It is interesting to learn that the congregation at Ottawa have now as their minister the Rev. J. T. Sunderland, so well known to many Unitarians in this country. At Brisbane, in Australia, the Rev. Douglas Price is meeting with a remarkable response. Large congregations assemble week after week to listen to his message. He has now upwards of a thousand subscribers to his monthly paper, *The Modernist*. He also proposes starting a Postal Mission for the benefit of religious inquirers living at a distance from Brisbane. In New Zealand the new Church Hall has been opened at Timaru, and the Rev. J. H. G. Chapple is doing splendid pioneer work on behalf of the principles and faith of Unitarians. At Dunedin the Rev. F. W. Kennedy has been conducting Sunday services with considerable promise. Mr. Chapple, Mr. Jellie, and Mr. Hall, will render some guidance and assistance in the attempt to establish a Unitarian church in such an important town as Dunedin.

In Italy the Rev. G. Conte is busily engaged in varied missionary work. He has recently formed a Society or Union of Free Believers, united by their faith in a Supreme Being, by the freedom of their study of religious questions, by a common desire to translate their faith and knowledge into doing good, and promoting higher and nobler ideals of civic duty. Mr. Conte points out that he found great opposition to the idea of importing into Italy a new Protestant Church. They are attracted by the principles and faith of Unitarianism, and desire to form a new Italian organisation of their own. The committee which has been formed includes eminent professors in the Universities of Naples, of Rome, and of Pisa, men of letters, and leaders in progressive educational and social movements in Italy. These men did not know Mr. Conte personally, they were simply attracted by the principles and faith which he promulgated.

The treatment meted out to Pastor G. Traub, of Dortmund, has aroused widespread interest in Germany, and the leaders of Liberal Christianity are not a little alarmed by what they regard as a distinct set-back to the movement. The Committee of the Association have forwarded a resolution to Pastor Traub, congratulating him on the courageous stand he has made for liberty of thought and expression in religion, according to him the sympathy of the Association in the anxiety and trouble he is now enduring in consequence of his expulsion from the State Church, and expressing the hope that Liberal Christians throughout Germany will not relax their efforts in the struggle to secure complete freedom of religious worship and speech.

The visits of the Rev. W. Wooding and Mrs. Wooding to the Unitarian Churches in Australia and New Zealand were heartily appreciated by the respective congregations, and by the Committee of the Association.

tion. At a Welcome Home Meeting, held at Essex Hall, July 10, Mr. and Mrs. Wooding gave a full and interesting account of their visits, and of the excellent reception they everywhere experienced as the representatives of the Association.

OBITUARY.

The death of Mr. John Harrison has involved the Association in the loss of one of its most devoted and honoured members. Mr. Harrison had many and varied interests in life; but those who knew him best are well aware that the support and spread of the principles and faith represented by the British and Foreign Unitarian Association lay very close to his heart. He was a man beloved by those who had the privilege of working with him on the Committee; for many years he was a generous and steadfast supporter of the Association; and during the two years he held the office of President he laboured incessantly on its behalf, and for the advancement of the religious movement which it exists to promote. The Association has sustained the loss of valued supporters who were members of the Council in the death of Mr. James S. Beale of London, the Rev. Andrew Chalmers of Wakefield, and Mr. F. Monks of Southport, formerly of Warrington. To the relatives and friends of the deceased the members of the Council will desire to tender their respectful sympathy.

In moving the adoption of the Report, Mr. Hawksley paid a tribute of affection and regard to the members of Council whose death they all felt as a personal loss, including Mr. John Harrison and Mr. J. S. Beale. The Rev. W. G. Tarrant, speaking on behalf of the ministers, expressed their deep sense of the loss they had sustained in the death of Mr. Harrison, who was better known amongst them than any other layman in the country. Every minister regarded him as a personal friend, and many of them had reason to be specially grateful to him for many personal acts of kindness and encouragement which they would never forget. Mr. Ion Pritchard and the Rev. F. Summers also added a few words of similar testimony. Dr. Cyril Greaves moved a resolution of sympathy with the relatives and friends of the Rev. Charles Voysey, which was seconded by Mr. Fellowes Pearson, and carried unanimously. Various other matters, chiefly arising out of the Report, were discussed by Miss E. Sharpe, the Rev. W. W. C. Pope, the Rev. W. Wooding, Dr. Tudor Jones, Mr. Clennell, and the Rev. C. Roper.

AUTUMNAL MEETINGS.

The following arrangements have been made for the autumnal meetings of the British and Foreign Unitarian Association at Sheffield, on Wednesday and Thursday, November 20 and 21:—

Wednesday, November 20.—Reception by the Sheffield Committee at 2.30. Conference at 3.10 on "Unitarian Thought on Vital Questions of Religion." Paper by the Rev. W. G. Tarrant, followed by discussion. Conference at 4.25 on "Women's Work in our Churches," introduced by Miss E. Rosalind Lee and Mrs. Sydney Martineau. Address at 5.40 by the Rev. H. Enfield Dowson on "The Call to the Churches to Sustain the Stipends of their

Ministers." Tea will be provided in the Channing Hall at 6. There will be a religious service in Upper Chapel at 7.30, conducted by the Rev. H. Enfield Dowson, and sermon by the Rev. W. Copeland Bowie.

Thursday, November 21.—Devotional service at 10, conducted by the Rev. W. Lawrence Schroeder. Conference at 10.30 on "The Religious Education of our Young People," introduced by the President and the Hon. Secretary of the Sunday School Association, and the Editor of the *Sunday School Quarterly*. Conference at 12 on "The Mission of the Printed Word," introduced by the Rev. Charles Roper. There will be an invitation luncheon at 1.15. Conference at 3.15 on "Our Missionary Work as Unitarians under Present-Day Conditions," introduced by the Rev. A. H. Dolphin and Mr. Percy Preston. Tea in the Channing Hall at 5.30. Public meeting in Upper Chapel at 7.30, when Mr. A. J. Hobson, the present Lord Mayor of Sheffield, will occupy the chair. Addresses will be delivered as follows:—"The Heroisms of the Past," by the Rev. Neander Anderton; "The Hopes of the Future," by the Rev. C. J. Street; "The Duties of the Present," by Mrs. Sydney Martineau; "The Call of Truth," by the Rev. Alfred Hall. Short speeches are also expected from Mr. Hugh R. Rathbone (president of the National Conference), and Mr. G. E. Verity (president of the Yorkshire Unitarian Union).

THE PRICE OF RUBBER.

THE Rev. John H. Harris, organising secretary of the Anti-Slavery and Aborigines Protection Society, speaking last Sunday afternoon at Whitefield's Tabernacle, said that, in cash, crude rubber from the central regions of the African and South American continents was valued at £300 per ton. But the price per ton in the loss of human life was prodigious. Every ton of rubber from the Putumayo involved a loss of ten lives. During fifteen years of the most violent Congo exploitation, King Leopold is known to have extracted about 70,000 tons of rubber, valued at twenty-one millions sterling, and the most conservative estimates go to show that the loss in human life averaged somewhere between 150 and 172 lives per ton.

THE DEANSGATE LECTURES.

THE second series of the "Deansgate Lectures" given at the Milton Hall, Deansgate, Manchester, which were so successful last winter, was started on Tuesday, October 29. The course will deal with "Modern Problems of Religious Thought." Canon Rashdall, who gave the first lecture, took for his subject "The Problem of Evil." The other lectures will be as follows:—November 5, "The Study of the New Testament," by Dr. James Moffatt; November 12, "The Permanent Value of the Old Testament," by Professor A. S. Peake; November 19, "The Unfettered Will," by Dr. Warschauer; November 26, "Christianity and other Religions," by Professor Moulton;

December 3, a lecture, the subject of which will be announced later, by Sir Henry Jones; and December 10, "The Divinity of Christ," by the Rev. William Temple. All further information may be obtained at the Milton Hall (Inquiry Office), 244, Deansgate, Manchester.

THE SOCIAL MOVEMENT.

TRAINING THE FEEBLE-MINDED.

Now that the problem of the mentally deficient has at length been forced on the attention of Parliament—even to secure consideration for the question has been a stupendous task—we ought not to forget the magnificent services of the voluntary pioneer worker, if the community as a whole takes upon itself the care of the mentally deficient. That this particular problem ought to be dealt with by the community as a whole is a matter upon which there is very little difference of opinion among disinterested workers. Miss Dendy's splendid work at Sandlebridge needs no description for readers of this journal, but perhaps some details of another remarkable institution for training the feeble-minded—that at Starcross, Exeter—may be of interest at a time when the subject is being discussed in Parliament and in the press. The fact that this particular institution was established in 1864 shows how long the voluntary worker has been pointing the way. For the details which follow we are indebted to the October number of *Progress*, the journal of the British Institute of Social Service.

* * *

"At the time of the last annual report there were on the books 209 boys and 94 girls, who are taught in separate classrooms, and do not associate except at meal times, entertainments or at divine service. Two hours only are devoted each morning to school-lessons; but the time spent in schools and workshops forms but a small part of their training, which goes on continuously from the time they get up in the morning until they retire to rest at night, every hour being fully occupied either at work or in the enjoyment of organised games and amusements. Boys are taught shoemaking, tailoring, brush-making, basket-making, straw-plaiting, mat-making, carpentry, wood-carving, tweed, serge, flannel and blanket weaving, house-painting, baking, farming, garden and domestic work. Girls are instructed in dress-making, needlework, knitting (both hand and machine), laundry work; the making of Honiton lace, straw hats, wool rugs and mats, in addition to all kinds of domestic work and cooking, while poultry-rearing has recently been introduced as an outdoor occupation for them. Generally speaking, each child is taught two trades, a different one on alternate weeks, which keeps the pupil's occupations from becoming monotonous. It is interesting also to note that nearly every article of clothing worn by the inmates is made on the premises, mainly by the pupils themselves."

SYNDICALISM AND THE COST OF LIVING.

It is now generally admitted that in all industrial countries, including our own, the cost of living has been going up rapidly during the last ten years, while wages have, on the whole, either remained stationary or have actually decreased. The spending power of money is a factor which is very often forgotten when the rate of wages is being discussed, and there can be no question that the spending power of money is less than it was, especially in Germany. It may not be without interest to note that some of the Continental Syndicalists have been advising their followers to consume less alcoholic liquors and tobacco, as one means of meeting the increased cost of living. With this particular piece of advice probably no one will quarrel. At the same time one must say that it is a little difficult even for professed students to keep pace with the kaleidoscopic changes of Syndicalist doctrine. M. George Sorel, the philosopher of the movement, as he was until recently, has written to his former confrères and followers expressing his great dissatisfaction with them and stating that he has joined the Royalists, whom he considers much more promising! It always has been easy to skip from the extreme left to the extreme right.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackpool: South Shore.—On Tuesday, October 15, a Band of Hope in connection with the Lytham-road Church was successfully established, with an encouraging attendance and a good programme, officers and committee being duly appointed. Harvest services were held on Sunday, October 20. After evening service a meeting of ladies was held, and a branch of the British League of Unitarian Women was formed.

East Ham: Liberal Christian League.—This branch has sustained a severe loss in the death of its founder, Mr. T. J. Heaven. A numerous company was present at the interment last Tuesday, including representatives from Messrs. Moir & Son, the deceased's employers, the League Executive, East Ham, West Ham, Ilford and Islington branches, and the Pioneer Preachers. The service was conducted by the Rev. Stanley James, of Walthamstow.

London: Essex Church.—The embroidered frontal, which has been carried out by Miss Violet Preston for the church, completes the scheme of decoration in the chancel. The design of flowers and foliage was prepared by Mr. Henry Holiday to harmonise with, and carry down the prevailing colours of his mosaic panels. The work has been most beautifully executed by Miss Preston, and the Church Committee has passed a resolution of thanks, on behalf of the congregation, for her kindness in undertaking it. The autumn service for members of the Boys' Own Brigade, Boy Scouts, and Boys' Clubs will take place at Essex Church on Sunday evening, November 3, at 7 o'clock. A special address will be delivered by the Rev. H. B. Speight. All who are interested in work among boys are invited to be present.

Manchester: Gorton.—The recent bazaar proved a great success, the four days' sales and donations amounting to £708. This included a generous contribution of £50 apportioned to the various stalls by Mr. Charles Hawksley. At the conclusion of the proceedings a presentation was made to the Rev. Albert Thornhill by Mr. T. Grundy, on behalf of the workers, who wished in this way to signify their warm regard for him and Mrs. Thornhill.

Mansfield.—The ministry of the Rev. F. H. Vaughan at the Old Meeting House was brought to a conclusion on Sunday evening, October 27. A crowded congregation was present. Mr. Vaughan spoke with gratitude of the freedom which had been allowed him in preaching from that pulpit. He had been allowed to say what he thought he ought to say, and this freedom had made him endeavour the more to live up to the reality of the open trust. The churches, he said, should confine themselves to religion; to make men more sensitive to the appeal of God's love. Love to man, he said, as an expression of Love to God, was the primary principle of Christianity. After the service the Lord's Supper was celebrated. Mr. Vaughan has endeared himself not only to his own congregation, but to all those with whom he has come in contact, says a correspondent. His life and preaching have emphasised the spiritual side of religion; he has endeavoured to found a common basis of agreement in the various religious denominations on things essential. "Have," he has maintained, "what opinions you will of Christ, if you will but follow the leadings of his spirit." His removal is a loss not only to the members of the congregation, but to the town of Mansfield generally. On Monday evening, October 28, a congregational service was held in the schoolroom. The chairman, Mr. W. A. Vallance, briefly reviewed the work of the last six years, during Mr. Vaughan's ministry; the extension and improvement to the church and school buildings, and the religious work that had been carried on, testifying to the high spiritual value of Mr. Vaughan's preaching and activity. Mr. J. Harrop White urged on the members of the congregation to attend regularly, and support the services and institutions during the time there was no minister. Mr. Jno. Birks made special reference to Mr. Vaughan's sermons, and to his work among the children. On behalf of the members of the congregation he was presented with a purse of gold, and a book for each of his four children as a token of respect and esteem. A large framed photo, with inscription, of the interior of the Old Meeting House, was also presented to him on behalf of the members of the "Olga Vaughan Flower Guild." Mr. Vaughan, in acknowledging the gifts, thanked the members of the congregation for their kind help and sympathy during his six years amongst them, and asked them to continue to support the services.

A United Nonconformist service was held at the Old Meeting House on Wednesday, October 23, to commemorate the Great Ejection in 1662, which was attended by most of the ministers of the town. The service was conducted by the Rev. G. E. Rudram (Primitive Methodist), the Rev. W. H. Bicknell (Baptist) and the Rev. W. H. Proudlove (United Methodist) assisting. Addresses were delivered by the Rev. W. J. McAdam (Congregational) and the Rev. F. H. Vaughan (minister of the Old Meeting House), the service being concluded by the Rev. A. Firth (former Baptist minister). The gathering was remarkable from the fact that it brought together, for the first time for many years in Mansfield, not only the ministers of the various denominations, but also members of the several congregations. With characteristic courage and zeal, the Rev. F. Heming Vaughan seized the opportunity to put in a plea for greater unity and co-operation among the churches in their warfare on irreligion and the social evils of

the age. He pointed out how unity—not uniformity—might be obtained without sacrificing individual freedom, and spoke hopefully of the future. It was an address which struck a high note and created a powerful impression.

Marple.—A bazaar in aid of the funds of the Unitarian Church will be held on Friday and Saturday, November 8 and 9. Mr. Charles Hawksley will perform the opening ceremony on the first day, Mr. J. Hall Brooks, of Hyde, on the second day. Any help which friends are able to give will be most gratefully received. The church is still in its infancy, the first minister, the Rev. Leonard Short, having only been appointed two months ago, but it is believed that it has before it a future of usefulness and prosperity.

National Unitarian Temperance Association.—A concert in aid of the funds of the Association was held at Essex Hall on Saturday, October 26, about 150 persons being present. The artists included Miss Barbour, L.R.A.M., Miss E. Coram, R.A.M., Miss Bredall, the Misses Withall, Mrs. W. Randall Marshall, Mr. H. Collier Grounds, and Mr. G. V. Carter. The secretary (Mr. E. F. Cowlin, 40, Marler-road, Forest Hill, S.E.) asks us to remind ministers and Sunday-school superintendents that Nov. 10 will be Temperance Sunday. At least 100 churches and schools observed the day last year, and in view of the increasing need for active temperance work it is hoped that the number will be larger this year. Mr. Cowlin will be glad to forward, on receipt of 3d. in stamps, a selection of the pamphlets published by the Association which may be useful to those who are preparing sermons and addresses. He adds that he would feel obliged if ministers and superintendents will send him a brief account of any services held.

North Cheshire Unitarian Sunday School Union.—The annual meeting of the Union was held at Stockport on Saturday, October 26. Mr. Radcliffe Firth, of Mossley, presiding. The hon. secretary, Mr. Albert Slater, presented the annual report, this being the 25th report he has given, and in the absence of the Treasurer he also read the financial statement. Resolutions of sympathy with the relatives of the Rev. C. Wesley Butler, of Mottram, and Mr. Wm. Belfield, of Ashton, were passed. The President offered a hearty welcome into the Union to the Revs. John Ellis and Leonard Short on their settlement at Stalybridge and Marple respectively; and also gave a hearty welcome to Mr. C. Johnson, a delegate from the Midland Sunday School Association. A resolution was passed thanking Mr. F. Hepworth, of Oldham, for his services as treasurer during the past nine years, and Mr. Samuel Ashworth, of Gee Cross, was elected treasurer. The other officers were re-elected. In the evening the sixth musical festival was held in the church. The new President, the Rev. E. G. Evans, B.A., of Dukinfield, presided, and a choir of 70 voices from the schools of the Union gave an excellent programme of five anthems. Sacred solos were given by Miss Aldred, of Stockport, Miss Roebuck, of Ashton, and Messrs. F. Binyon and Jos. Robinson, of Gee Cross. Mr. Wm. Woolley acted as conductor, and Mr. James Broadbent as organist and accompanist.

South Cheshire and District Association.—The autumnal meeting of the Association was held in the Old Presbyterian Chapel, Nantwich, on Saturday, October 26. The President (Miss Edith Gittins, Newcastle), presided at the business meeting, and in the course of her address moved that a hearty welcome be given to the Rev. W. McMullan, who had lately entered the ranks of the Association through his settlement at Newcastle-under-Lyme. They had suffered a loss through the removal of the Rev. W. J. Pond from Whitechurch to Stanington, and the President proposed that a letter conveying the good wishes of that meeting be sent to him. The Rev. W. Stephens seconded the proposal, which was carried

unanimously. Arrangements were made for the services at Whitechurch while the pulpit is vacant. A conference was held after the business meeting, when the hon. secretary, the Rev. W. A. Weatherall, under the title of "The work which awaits us," introduced some suggestions relating to better organisation and co-operation. An interesting discussion followed, but the general verdict of the meeting was one of warm approval. It was resolved that the President and Secretary should formulate a definite scheme on the lines of the suggestions made, and submit the proposals to the respective congregations. Afterwards a service was held in the chapel, conducted by the Rev. W. McMullan.

Yorkshire Unitarian Sunday School Union.—The quarterly conference was held at Huddersfield on Saturday, October 26, when a paper on "Should we have a Confirmation Service for our Young People?" was read by the Rev. W. R. Shanks. The question was dealt with from the affirmative side, and an interesting discussion followed. Mr. Shanks urged the necessity for a manual to be prepared for the use of parents and teachers.

NOTES AND JOTTINGS.

A RESIDENTIAL COLLEGE FOR WORKING WOMEN.

The council of the Robert Browning Settlement at Walworth is considering a scheme for establishing a residential college where working girls and women may have the benefit of a year's training to fit them for their work in life. Seven houses with gardens in the neighbourhood of Cheshunt have been offered to the Settlement, and the enterprise will shortly be discussed in detail at a conference of interested workers. The course of instruction laid down is of a very practical character, and there will be a Home section for the purpose of furnishing instruction in domestic matters, carpentry, drainage, laundry, dress and food values.

"OUR BETTERS."

Sir Herbert Tree spoke in a very frank way of the "mischievous doctrine implied in the phrase 'our betters,'" in his speech at Worcester on behalf of the Bishop's emergency fund for the scholars last week. To create the sense of self-respect, he declared, was the first duty of the State, but he seemed to think that this was a hard thing to do while "gentility" was our watchword. "We sing in unison the hymn of respectability. The rarest thing in humanity is independence of mind, the faculty of thinking and acting for oneself. To be oneself is the greatest luxury in the world, and I am bound to say it is the most expensive. Were we taught in our youth that happiness does not depend upon riches, nor honour upon honours, that our greatest pride should be to fulfil ourselves instead of apeing our betters, there would be less unhappiness in life."

THE JULIA WARD HOWE MEMORIAL.

The portrait of Julia Ward Howe which is to hang in the Council Chamber of the Old State House, Boston, Mass., was formally dedicated at a gathering

which included several friends of anti-slavery days on October 15. Several addresses were delivered, Mrs. Lucia Ames Mead speaking the final word of tribute in reference to Mrs. Howe's influence on the women's clubs movement, and her intense interest in the cause of universal peace. A pleasing feature of the programme was the singing of "The Battle Hymn of the Republic" by Miss Rosetta Key, in which the company joined. The accompaniment was played by Dr. Wendte on the little old organ, now one of the treasures of the priceless collection of antiquities in the Old State House, on which Oliver Holden composed "Coronation" at his home in Charlestown.

VEGETARIANS AND GOOD COOKING.

Lady Paget dealt severely with vegetarian cooks in a very practical paper which was read at the 65th anniversary of the Vegetarian Society, in Manchester, of which Dr. W. E. A. Axon is president. "The real fanatic vegetarians are enough to wreck the whole movement," she declared, "for their idea of cooking is nil. With the distasteful made-up things and spices which they use they produce dishes which, I think, would be a condign punishment for convicts." What is desirable, she thinks, is the practical study of the cooking of other nations from books translated carefully and exactly from the original. "A good knowledge of hygiene is the best foundation for vegetarianism," the writer added, "where it is not inspired by the highest sense of duty towards the mute creation and the knowledge that it helps to sever the threads which bind humanity to materialism."

PRINCE LICHNOWSKY AND ANGLO-GERMAN RELATIONS.

The new German Ambassador has made an important contribution to the volume on England and Germany by leaders of public opinion in both Empires, published by Messrs. Williams & Norgate. In summing up his conclusions on Anglo-German relations Prince Lichnowsky states the outstanding questions to be: Firstly: Is the opposition between us founded on development and division of power, on the whole array of political factors which evade the influence of each, and does it appear that their complete removal is only possible at the price of vital interests? To that question I would answer: Yes. Secondly: Must this opposition lead to war, and is a violent solution of the matter only in the interest of one of the two Powers? I answer emphatically, No. Thirdly, can a *modus vivendi* be found which shuts out war as an encroachment on essential aims and purposes, and is it possible, in spite of a certain sensitiveness, to bring about an understanding founded on respect and confidence? I believe it is.

A NEW HOSPITAL FOR WOMEN.

£20,000 is still required to complete the erection of the South London Hospital for Women, which will occupy a site overlooking Clapham Common, and will be staffed by women. At present the Royal Free Hospital is the only general hospital in London which admits women on its honorary staff.

Schools.

WILLASTON SCHOOL. NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER; or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

The Inquirer.

October 19th issue contains the following:—

"The Rationality of Spiritual Trust." By Professor G. DAWES HICKS.

"Christianity and Citizenship." By Rev. L. P. JACKS.

"The Liberal Movement in Evangelical Christianity." By Rev. H. E. B. SPEIGHT.

"The Liberal Movement in the Church of England." By Canon LILLEY.

An Interview with Professor Sieper, of Munich, on Anglo-German Relations.

"The Task of Reconstruction." By the EDITOR.

To be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

NOW READY FOR OCTOBER.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

Infant Class Teaching. Dorothy Tarrant, M.A.
A Good Guide (Poem). Elizabeth Wilson.
A Vote of Confidence. George J. Allen.
Heroes of Faith—Dr. Channing. Albert Thornhill, M.A.
The Teaching of Jesus.—I. G. C. Sharpe.
William Carey, Missionary. W. H. Carpenter.
A. M. D. G. W. Lawrence Schroeder, M.A.
English Unitarian Churches (Poem). Robert Pearce, (M.P.).
The Theory and Practice of Sunday School Teaching.—III. A. Stephen Noel.
A New Story of Burnley United. William J. Pigott.
Notes for Teachers.—XXXI.—XLVIII.
Arthur Brooke.
Five Lessons for Infants—Dorothy Tarrant, M.A.
The Making of a North Country School. J. Lonsdale Cox.
Children's Services. George Jessel, M.A., M.B.
Friends and Foes—A Morality (A Play for Children). H. W. Hawkes.
By the Way.

Threepence net, Postage 1d.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Nov. 3.—Rev. DENDY AGATE, of Altrincham.

„ 10.—Rev. H. D. ROBERTS, of Hope Street Church, Liverpool.

„ 17.—Rev. JOSEPH WOOD, late of Birmingham.

„ 24.—Rev. Dr. S. H. MELLONE, of Manchester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

WORKS BY THE LATE

Rev. JOHN PAGE HOPPS

Sermons of Life and Love. Price 1s.

Pilgrim Songs. Price 3d.

Postage Extra.

Can be obtained from Mr. C. REYNOLDS, by letter addressed to University Hall, Gordon Square, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Crabstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

BOARD and RESIDENCE for Lady (not invalid) in Lady's house at Acton. Exchange references.—E. C., c/o H. G. Scarril, 404, Uxbridge-road, W.

EAST GRINSTEAD.—Comfortably furnished Cottage to Let. Pleasantly situated, with large garden. Two sitting rooms, three bedrooms. Twenty minutes walk from Station.—A. A., Inquirer Office, 3, Essex-street, Strand, W.C.

TO LET.—One or two Rooms, unfurnished, in quiet house within easy access of London. Very moderate terms.—Y. INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

REMNANT BARGAIN!—Genuine White Art Irish Linen Remnants, suitable for making charming Teacloths, Traycloths, D'oyleys, etc. Bundle of big pieces, only 2/6. Postage 4d.—HUTTON'S, 5, Larne, Ireland.

GREAT FREE OFFER!—Over 200 Patterns of fashionable Winter Blouse material. Warm, light, ideal for Winter wear; scores of charming designs; looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, November 2, 1912.

Regarding Advertisement Rates see inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3672.
NEW SERIES, No. 776.]

LONDON, SATURDAY, NOVEMBER 9, 1912.

[ONE PENNY.

G. P. PUTNAM'S SONS

The Historic Jesus : A Study of the Synoptic Gospels.

By CHARLES STANLEY LESTER.

8vo, cloth, 10s. 6d. net.

An attempt to divest the Life and Teachings of Christ of the pagan myths and Jewish formalism with which the credulous has embellished them.

The Revolutionary Function of the Modern Church.

By JOHN HAYNES HOLMES,
Minister of the Church of the Messiah,
New York.

6s. net.

This is an able piece of work from the pen of the present incumbent of Minot Savage's pulpit, and, like Minot Savage, a man of independent views and fearlessly outspoken.

The Natural History of Religious Feeling : A Question of Miracles in the Soul.

By ISAAC A. CORNELISON, D.D.

Crown 8vo, cloth, 6s. net.

"It may be sincerely hoped that his work will help towards a better understanding of the verity of true Christianity."
—Occult Review.

24, Bedford Street, Strand, W.C.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 133, Charing Cross Rd., London, W.C.

WHAT ARE WE ?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

THE LINDSEY HALL LECTURES.

A COURSE OF

Theological Lectures

will be given at

LINDSEY HALL (Essex Church),
The Mall, Notting Hill Gate, W.,
On THURSDAYS, at 8.30 p.m.

Nov. 14.—Rev. L. P. JACKS, D.D.

(Editor, the *Hibbert Journal*.)

"Religion and the need for Salvation."

Dec. 12.—Rev. CANON A. L. LILLEY.

"Modernism : Roman and Anglican."

Jan. 16.—Rev. P. H. WICKSTEED.

"Philosophy and Theology."

Feb. 13.—Rev. J. E. CARPENTER, Litt.D.

"Christianity and Comparative Religion."

Mar. 13.—Rev. J. MOFFAT, D.D.

"The Higher Naturalist."

Admission 1/-. Ticket for the Course
(transferable), 4/-.
Tickets can be obtained from the Secretary
at Lindsey Hall, or at the Book-room, Essex
Hall, Strand.

SONGS DEVOUT

by the

Rev. W. G. TARRANT, B.A.

(Author of "Bee Songs," &c.)

Attractively bound—a suitable Gift-
book. Price 2s. net.

LINDSEY PRESS, 5, ESSEX-ST., STRAND, W.C.
(or of the Author, Wandsworth).

NOW READY.

Crown 8vo. 214 pages, bound in Cloth. Illustrated.
PRICE 2/6.

DICK & DANDY

and other Stories, viz. :—

"Animals, Boys and a Girl," and
"Nellie and John Henry and Eliza."

By MISS DENDY.

Reprinted by kind permission of the Unitarian Sunday
School Association.

SHERRATT & HUGHES, 33, Soho Square, W.,
34, Cross Street, Manchester.

Deputation to Prime Minister.

NATIONAL TEMPERANCE CON-
VENTION, preceding above, will be
held in the New Wesleran Hall, Westminster,
November 13, at 2.30. Friends who have not
received notice of the above important meeting,
and are anxious to attend, should communi-
cate immediately with the undersigned at 11,
Tothill-street, Westminster, when tickets will
be forwarded.

GUY HAYLER,

GEORGE B. WILSON, } Joint
Secretaries.

UNITY CHURCH, ISLINGTON.

EXISTEDDFOD at Essex Hall, on
Saturday, Nov. 30, at 3 p.m. and 7 p.m.
Last day for entries, Nov. 16. Admission for
non-competitors : Afternoon or evening, 1s.;
afternoon and evening, 1s. 6d.

RONALD BARTRAM, Sec.,

Fern Lea, Kelross-road, Highbury, N.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors :

REV. H. ENFIELD DOWSON, B.A.

Headmaster :

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEAD-
MASTER ; or to the Clerk to the Governors,
Mr. E. W. MARSHALL, 38, Barton Arcade,
Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress : Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal : J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School : Mrs. N. STEPHENSON.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS :

Morning, 11.15. Evening, 7.

Nov. 10.—Rev. H. D. ROBERTS, of Hope Street
Church, Liverpool.

,, 17.—Rev. JOSEPH WOOD, late of Birming-
ham.

,, 24.—Rev. Dr. S. H. MELLONE, of Man-
chester.

FINCHLEY UNITARIAN CHURCH.

THE ANNIVERSARY SERVICES

will be held at Granville Hall, Gran-
ville-road, North Finchley, on Sunday next,
November 10. Services 11 a.m., 6.30 p.m.
Preacher, Rev. JOSEPH WOOD (late of Bir-
mingham). At 4 o'clock there will be a short
programme of music, tea and social gathering.
All are cordially invited.

FINCHLEY UNITARIAN CHURCH.

—A Lecture on "Wordsworth" will be
delivered by the Rev. PHILIP WICKSTEED,
M.A., at Granville Hall, Granville-road, North
Finchley, on Wednesday, November 13, at
8 p.m. Admission 1s.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 10.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. M. WESTON, D.D., Ph.D.; and 7,
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30.
 Forest Gate, Upton-lane, 11, Mr. A. M. STABLES; 6.30, Mr. A. STEPHEN NOEL.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Iford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. ROBSON, B.D. Temperance Sunday, Services for Young People at 3 p.m., Mr. J. BREDALL.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. PIPER (Pioneer Preacher); 6.30, Miss AMY WITALL, B.A.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. H. D. ROBERTS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. SIMON JONES, B.A. Evening Subject: "If God is Good, why does Evil exist?"
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. L. TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. W. KING.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. G. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. C. PEACH.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

THE PULPIT at PARK LANE CHAPEL is Vacant, Mr. Higham's Ministry terminating on October 31, 1912.

DEATH.

PHILLIPS. — On November 28, at Newton, Porthcawl, Mary, widow of the late William Phillips, and mother of Rev. Wm. J. Phillips, Nottage, South Wales, in her 87th year.

IN MEMORIAM.

JENKINSON.—In ever loving memory of my dear Father, Samuel Jenkinson, formerly minister of the Malton Unitarian Church, who entered rest October 17, 1905. Also of my dear Mother, Eliza Jenkinson, daughter of the late Johnathan Hirst of Oldham, who entered rest October 26, 1905.
 "To live in hearts we leave behind, is not to die."

Situations

VACANT AND WANTED.

CAN anyone recommend a Tutor who takes not more than three or four resident boys, and who would give special attention to the development of a rather backward boy?—T., INQUIRER Office, 3, Essex-street, Strand, W.C.

FRANCE.—Advertiser seeks information with view to sending son, aged 16, to learn language.—J. B. WATSON, 92, Kirkcaldy-road, Pollokshields, Glasgow.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	5	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	755	National Temperance Convention	760	FOR THE CHILDREN	762
BARBAROUS FORMS OF PUNISHMENT	756	BOOKS AND REVIEWS :—		MEETINGS AND GENERAL NEWS :—	
LIFE, RELIGION AND AFFAIRS :—		The Scholar as Prophet	760	The National Conference	764
The Inner Significance of Guilds of Help	757	Dr. Forsyth on Marriage	761	Willaston School	764
M. Emile Boutroux	758	The English Stage	761	The Unitarian Van Mission	764
In Memoriam	758	A Chinese St. Francis, or the Life of		Southern Advisory Committee	765
CORRESPONDENCE :—		Brother Mao	761	White Slave Traffic	765
Father Tyrrell's Dream	758	The Book of Ruth	762	The Social Movement	765
Concerning Essex Hall	759	The Psychology of the New Testament	762	NEWS OF THE CHURCHES	766
Sweating in the City	759	Politics and Religion	762	NOTES AND JOTTINGS	766
The Women's League of Service	760	Publications Received	762		

**** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE campaign in the Balkans has been one of the most meteoric in history. The military collapse of Turkey has created a situation full of the most exciting possibilities, which was not even dreamed of a few weeks ago. The refusal of the Great Powers to accede to Turkey's request for intervention makes it probable that Constantinople will fall into the hands of the Allies. And afterwards? It is impossible not to hope that the Cross will replace the Crescent in St. Sophia. The "bag and baggage" policy is the only one which is consistent with the orderly development of civilisation in South-East Europe. 1912, like 1453, may be one of the dates which mark the beginning of a new epoch.

* * *

THE result of the Presidential election in the United States will be hailed with general satisfaction. The choice of Dr. Woodrow Wilson by an overwhelming majority shows that the commonsense of the American people is proof against whirlwind campaigns and over-weening self-confidence. It is also a welcome sign of a widespread revolt against the rigging of American politics by financial interests. The attempt to discredit the new President as a Professor unfit for the turmoil of public life has failed signally. He brings to the difficulties of his high office the gifts of a trained intelligence and the practical experience which he has acquired as Governor of New Jersey during the past two years, a position in which he has showed a quiet and firm independence of boss-rule and financial intrigue.

THE Anglo-German Conference, which was held in London last week, has made an excellent impression, and its promoters are, we believe, satisfied that much good has been done in cementing the ties of friendship. The closing session was devoted to a discussion of the promotion of mutual knowledge of the two countries and their common tasks in the development of culture. Lord Courtney, who presided, spoke of the interpenetration of England and Germany in the spheres of commerce and knowledge. Science, he said, knows no national divisions. Professor Sieper, of Munich, who followed, pointed out that the press was not entirely to blame for bad feeling between the two countries. The press was only "a social secretion," and was what we made it. Other speakers were the Bishop of Winchester, Professor Foerster, of Berlin, Sir Oliver Lodge, and Professor Wendt.

* * *

As we made some strong comments upon Lord Roberts' recent speech in Manchester, we must, in fairness, call attention to the reply to his critics which appeared in the *Manchester Guardian* on Wednesday. Lord Roberts complains that he has been misunderstood, but we think that his letter does little to remove the painful impression created by his praise of a relentless policy of war. He thinks, apparently, that we have nothing further to gain, and can, therefore, in our own interests follow after peace; but that a patriotic German ought to desire war, as soon as a favourable opportunity arises, in order to advance the interests of the Fatherland. In the light of this explanation Lord Roberts' words lose none of their mischievous falsity. His cardinal error is that he thinks of international relationships in terms of physical force and conquered territory and not of common interests.

THE Criminal Law Amendment (White Slave Traffic) Bill made substantial progress in the House of Commons last week. The Home Office took full responsibility for the weakening amendment in regard to powers of arrest, which was introduced in the Standing Committee. Mr. McKenna said that a mistake had been made and advised the House to restore the Bill to its original form. This was agreed to without a division. On Clause 2, which provides for the flogging of male procurers on a second conviction, there was a sharp division of opinion. The Government made it a question of confidence and an anti-flogging amendment was defeated by 297 votes to 44. Subsequently an amendment to permit flogging in the case of first offenders was carried against the advice of the Home Secretary by 136 votes to 132. We comment elsewhere upon the very serious issues which are raised by this reversion to methods of violence in our penal code.

* * *

It is hardly creditable either to our intelligence or our sympathies that so little attention has been given in the public press to the strike among the women engaged in the hollow ware trade in the Black Country. The conditions of the work are unhealthy and degrading. The strike is among women, many of them blasted with disease, who have been earning 5s. to 8s. a week, for a wage of 10s. for a week of 54 hours. Here is a vignette of human misery in the wealthiest country in the world from the pen of Mr. Keighley Snowden, the special commissioner of the *Daily Citizen* :

"There was a little middle-aged mother with her face tied up. She pressed her fingers on her cheek bones or held her hand on the top of her head all the while she talked. She is a galvaniser. The effect of chemical fumes has been to give her

incessant face-ache, but she did not speak of it until I asked why she wore the bandage. She was telling me about the strike.

" 'It's not so bad as enamelling,' she said; 'their hair comes off. It comes off nearly as soon as they start.' . . .

" 'I can stand it,' said this mother. 'My girl here couldn't; it stopped her breathing. Some can't. Their teeth go black, and they can't find an appetite. You should come and see what it's like when we are working, so thick sometimes we can hardly see one another. The masters keep out of it, I can tell you.'

" 'But is there no ventilation? Don't you have fans to keep the air clear?'

" 'Oh, they never trouble about it, bless you.'

" 'My chest was raw,' said the girl. 'It gives you a taste like sugar. That was how I couldn't eat anything.' "

* * *

"I ASKED them to describe the work," Mr. Snowden continues. "It includes taking out buckets from the acid pickle, drying them off with strong ammoniacal salts, and washing them in water. The women wear a piece of macintosh, but their bodies and legs are often wet with the last process. Not one of them knows what good health is. Not one of them escapes painful maladies.

"Those who do enamelling are sooner through with it, but they do not do enamelling from choice. They do what they must. If it is enamelling they die of plumbic anæmia, or, as they say, a decline. Whether they are reduced to skin and bone or swollen up, it comes to the same unmerciful end with them.

" 'Of course, it's not healthy work,' the suffering woman said, making no fuss of that, 'but we're willing to do it for a proper wage.' She meant 10s. a week. 'My master said that if I went out he wouldn't take me back. Well, I've come out.' "

* * *

THE question of rural housing in England must be faced. Here Ireland presents an interesting object lesson in the possibilities and results of reform. We are glad to see that a committee of the National Housing and Town-Planning Council has been studying the working of the Irish Labourers' Acts on the spot. They report that the cheap cottage, built by public authority, and let at less than an economic rent, has had a marked influence in improving the health and physique of the people. Wages have also increased, and when allowance has been made for the serious shortage of labour due to emigration, the higher standards of life created by better housing must also be reckoned as an important factor.

BARBAROUS FORMS OF PUNISHMENT.

THERE can be no doubt, we hope, in the mind of any of our readers, especially after various comments and remarks on the subject which have appeared in our editorial columns, of our strong desire that the White Slave Traffic Bill should be passed into law in an effective form in the present session of Parliament. It is hardly necessary for us to say that we have no sympathy with any plea for delay or for the kind of factious criticism and opposition, coupled with the dead weight of moral indifferentism, to which a Bill of this kind is always exposed. But a determined attitude and a high degree of moral indignation do not mean that we are to suspend our powers of judgment and simply clamour for the Bill, the whole Bill, and nothing but the Bill. From the day of its first introduction many of the best friends of reform have regarded some of its provisions with misgiving, and in one respect misgiving has been deepened into alarm by the clamour for a brutal form of punishment and the zest with which the House of Commons yielded to it last week.

A careful perusal of the debate yields little in the way of well-considered argument in favour of a reversion towards methods of barbarism in our treatment of even the worst type of criminals. The Home Secretary spoke like a man who was violating his own convictions, and threw the responsibility upon the police. Other members indulged in heartless gibes at men "who were animals and must be treated as animals," or regarded the objections to flogging as mere sentimentalism. One member went so far as to say that he was glad to know that foreigners who were the people most engaged in this traffic could be deported from this country, but when they left he should like them to carry away the hall-mark of British muscle on their backs, and this savage statement was greeted with cheers. We hope that the House of Commons will be in a more sober mood when the Bill comes before it on the Report stage, and will remember that a passion for violence is a very poor substitute for the righteousness that exalteth a nation. Most men have only to look into their own hearts in order to discover how easily moral indignation degenerates into angry vindictiveness.

The letter by Mr. H. S. SALT, which appeared in the *Nation* last Saturday, and

another by Mr. R. B. CUNNINGHAME GRAHAM, published in the *Daily News and Leader* on Monday, state the case against flogging very forcibly. Mr. SALT points out that its introduction into the White Slave Traffic Bill is only one aspect of what he calls the craze of the "crimes of violence flagellants." "It is certain," he says, "that if the flogging of the White Slave Traffickers is legalised, the demand will quickly be extended for the similar punishment of other classes of offenders." Mr. CUNNINGHAME GRAHAM puts the whole matter with such admirable force that we must quote the following passage *in extenso* :—

"Once again the sentimentalists have prevailed, and on the Statute Book of England (I hope Scotland will not be disgraced by its application) they have inscribed a law, foolish in itself, degrading in its effects, and tantalising to the freeman who is compelled to become the instrument of the degradation of a fellow being. One of those spasms of pseudo-virtue that have so often made our country a byword abroad, and have caused us to be held up to scorn as hypocrites, has infected the House of Commons. By an immense majority the House has re-established torture in our penal code.

"True that it may have lingered in old and unrepealed statutes, but it has been reserved for an advanced Liberal Government to revert to the legislation of the middle ages and to the methods of the Inquisition. Modern and humane legislation in every country in the world has declared against the use of torture; England has boldly taken the first backward step.

"That the offence for which it was adjudged was an odious offence in no wise condones the folly and the unwisdom of the step. When a hundred years ago whippings, scourgings and hangings were of weekly occurrence crime was far more rampant than it is to-day. No severity, no torture, no degrading punishments have ever put down crimes; they have but degraded the inflictors of them."

We desire only to add one or two comments for the serious consideration of our readers.

(1) Have the enlightened men and women who are in favour of flogging in this particular case considered the matter patiently and carefully in its relation to the whole course of penal reform during the last twenty-five years? When they say that this is the one and only crime for which flogging may be invoked they are on very slippery ground. There is no logical line to be drawn between this class of offence and many others, and any weakening of the moral sense of the community in its dislike of barbarous methods of punishment is fraught with very grave danger.

(2) There is, we think, the further danger that a great many people, when they have satisfied the pangs of conscience

by doing something drastic, will think that their responsibility is at an end. These low-class criminals, whom it is proposed to flog, are in many cases the last term in a long nexus of moral causes in which, alas! few of us can disclaim responsibility. The recent literature on the White Slave traffic has thrown a searchlight upon the defenceless position of thousands of women in our industrial civilisation. We place them in the most exposed position in the fighting line, and when they fall victims to the enemy the men who sweat their labour, and all of us who acquiesce tamely in their economic helplessness are in a very real sense joint-authors of their downfall. If flogging is the fit punishment for the procurer, how is society to deal with the economic man who coolly calculates his profits from the underpaid work—the blood and virtue—of women? Flogging those who decoy them at the last stage of their helplessness will give them no permanent security.

(3) There is one provision which will commend itself without a moment's hesitation to people of all shades of opinion. The flogging enactment is not to apply to women. It cannot be pleaded that the women engaged in this traffic are not numerous, and at least as degraded as the men. But the whole of society would rise up in revolt if there were any suggestion that they should be flogged. In some moods we may deprecate this feeling as mere sentiment, but in reality it rests upon a deep and instinctive reverence for human nature, which is inseparable from our Christian civilisation. We see in every woman the potential wife or mother. In religious language, we honour the image of God more easily in a woman than in a man, and so in their case we refrain from forms of brutality in punishment which are inconsistent with the faith which says, "Ye are the temple of the Holy Spirit." Probably also the tender pictures which have been left to us of CHRIST's dealings with sinful women have helped to decide our attitude. But in all these ways Christianity makes no distinction between men and women. The inexhaustible treasures of its redeeming love are for all. It never dares to say that the male criminal is so degraded that torture and brutality cannot degrade him any further. What we miss in this wave of passionate indignation, with its too eager relapse into barbarous forms of punishment, is the true note of the Gospel. Underlying it all there is a terrible hopelessness about human nature, a confession that in face of degrading crime our moral forces are bankrupt. Flogging has only been defended because it appeals to a craven instinct of fear. Is this the last word of Christian civilisation in face of the most terrible and insistent problem of human redemption?

LIFE, RELIGION & AFFAIRS.

THE INNER SIGNIFICANCE OF GUILDS OF HELP.

THE term "Guild of Help" suggests high things. There are so many organisations of this kind now in England, and so much has been written and spoken about them, that it is not proposed in this article to give more than the merest outline of their construction and method of work, but to dwell rather on their inner significance. All are worked on very similar lines varying only slightly in detail. The one with which the present writer has been so closely associated is worked as follows:—The district is divided into ten wards—each ward has a committee consisting of chairman, secretary, and a band of voluntary "helpers." Each helper is responsible for a certain number of houses, and is expected to visit these weekly or fortnightly. The object of their visits is to help to break down barriers between the classes, and to create real friendships between men and women of different social standing, and to befriend the poorest without patronising them. In this particular guild, as in many others, relief is given to the most needy cases, and each ward committee meets every fortnight to discuss the special instances which are reported by the various helpers. Once a month a central board meeting is held at the Town Hall, and this board consists of the chairman of the Guild of Help (who is also for the time being the chairman of the district), the vice-chairman, the district treasurer and secretary, who both kindly give their services free to the Guild, and the various chairmen and secretaries of the different wards. Reports are brought, accounts submitted, extravagances checked if necessary, and general criticism given. This, briefly, is the mechanism of Guilds of Help.

After six years' experience as a ward secretary, one asks oneself what one has learnt during that time as to the value of the work, and what are the qualifications necessary for both secretaries and helpers. The vital thing, surely, is the spirit and attitude of mind in which each member of a Guild of Help should approach such work. In using the word work, one is anxious at once to dissociate it from a common interpretation, *i.e.*, the restless rushing about and doing things with a constant sense that something must be "done"—so many visits must be paid, so much information hastily extracted, so many relief tickets left behind, and so on. When that is accomplished there is a tendency to settle down with a sense of self-satisfaction. The day's work has been "done" and there is no need to bother any more. Mr. E. F. Benson says, in one of his books: "I never feel sure that working is not a sort of drug that makes us dream we are living." In the

sense interpreted above, one may venture to say that it is a danger all Guild workers should bear in mind. To bring an atmosphere of rush and officiousness into the houses we visit is to destroy the life of the soul, both of visitor and visited. The aim of Guild workers is to establish friendly relations between them, and friendships can only be formed through sympathy, and to sympathise one must understand, and to understand one must listen—and listen until one does understand. Great patience is often required, and equally a quick imagination and a respect for the feelings of those who honour us with their confidence. A ruthless questioning when anxious for information is worse than useless, though at times, when the question of relief is concerned, it may be unavoidable. Brightness is indispensable, and a sense of humour a great asset.

It is no small joy to realise how one may change the current of people's lives through these visits, as the following illustration will testify.

Mrs. A—, a lonely, delicate widow, living as best she can on the few shillings she earns weekly through her sewing, called one day on her Ward Secretary and said: "I've come to thank you for having sent me Miss F—. She has quite changed my life. I was that down when you found me out that I didn't want to go on living any longer. Miss F— came to me as an angel. She lets me tell her all my troubles, and just the telling of them makes me feel a lot better. If I break down, she helps me to pull myself together again. She's always cheery, and always thoughtful, and I don't feel any more as if I were all alone in the world. I've come to ask you, please, never to take her away. She's away on a holiday now, and doesn't know I have to give up my room, so I've come to ask you whether Rosemary-street is in your ward, for I won't go anywhere that's out of it. I'm that anxious not to lose Miss F—."

The best visits have been paid where all self-consciousness vanishes—when there is no *conscious* thought of doing good, only the strong bond of human sympathy that longs to be in touch with some suffering, or lonely soul, to relieve the monotony of dull lives, to strengthen the weak, and to bring brightness and light wherever it is wanted. But, besides the qualities of heart, both mind and energy are required. Many are ignorant, and inert, and must be helped on to their feet, and every effort made to find them suitable work. The helper has constantly to face some of life's biggest problems—how, for instance, to deal with cases of immorality and drunkenness, and with the inefficient and unemployed. This work, indeed, means travail of the soul. It is impossible not to suffer, and very hard at times not to be greatly depressed. We need sustained moral enthusiasm, and for this we must turn to religion, which, as Professor Jacks has said, not only rouses but maintains such enthusiasm. We need, too, a sense of values and proportions to keep us steady, a great hope, and a conviction of the worth-whileness of our efforts. We stretch out hands to the Church of Christ, the great Universal

Church, to help us, and all whom we are working and living for. It is this Church that teaches us we are all children of one Father, all sheep of the one Shepherd, who cannot rest if a single one of his flock be missing, that proclaims the supremacy of the spiritual over the material, that scorns distinctions between rich and poor, that stretches out pitying hands to the distressed, that teaches the solidarity of the human race, and shows how we fall and rise, suffer and rejoice together. It is the Church that sets forth that wonderful mystery of love and suffering as exemplified on the Cross, and impresses upon us that the height of self-realisation is attained through self-sacrifice. The Church is in our midst to reveal the deep spiritual significance of vicarious suffering—the heritage of every true Christian—and to call upon each one of us, as long as there is sin or sorrow in the world, to take his or her share in removing what one and all are individually more or less responsible for. It is the Church also that helps us to realise that the sorrow which binds us to humanity, and impels us to dedicate our lives in willing, unselfish service to others—it is this that makes us one with Christ, and that the iron chains of suffering against which we so often chafe are thus converted by His Spirit into golden links of love and blessedness.

M. EMILE BOUTROUX.

THE election of M. Emile Boutroux to the French Academy is a matter for international interest and congratulation. His early book on Pascal has long been known to students of French literature as one of the most masterly volumes in the series to which it belongs; but in recent years the translation of several of his books into English has won for him a wide reputation among all serious students of religious thought. The following description of his intellectual gifts and personal charm appeared in the *Times* on the day after his election:—

"M. Emile Boutroux, apart from his eminence as an historian of philosophy and a leader of French speculative thought, is one of the strongest links which unites the culture of France with that of other countries, and, particularly, with the literary, philosophical, and religious life of Great Britain and America. He is honorary Professor of Modern Philosophy at the Sorbonne, a member of the Académie des Sciences Morales et Politiques, Director of the "Fondation Thiers," a kind of residential college for post-graduate study, and President of the Association of Former Pupils of the Ecole Normale Supérieure. There is no more illustrious representative of 'sweetness and light' in the world of modern philosophical and religious discussion. In personal intercourse, as in his literary activities, he is the essence of conciliation, quiet kindness, intellectual modesty and respect for the opinions of others. His character and influence in many respects resemble those of the late Master of Balliol, Edward Caird."

IN MEMORIAM.

SHELLEY said, "I will paint you a picture." And he dipped his brush in dew and sunshine and fairy essences and painted "The Skylark." And they said, "He shall be called one of the Great."

And Dante said, "I will build you a temple." And he took shining pieces of marble and laid them one upon the other and built a temple of many stories. And they said, "What matter though the builder die in exile?" but afterwards, "He shall be called one of the Greatest."

And Father Tyrrell said, "Come with me into this building, and I will show you the most wonderful and the grandest cathedral the world has ever known. Its foundations go down to the centre of the earth, and it is so spacious—there is always room. It has taken hundreds, hundreds upon hundreds, of years to build, and it is not completed yet. But there are some side chapels which have been built on by careless or ignorant workers; the material of these is deficient, it is already crumbling, let us clear them away. Some of the windows have been boarded up; let us pull down the boarding that the light may shine through." On the Holy Altar spurious and unlovely creations have place among the golden vessels—let us destroy them. The shrines of antiquity are bolted and barred against all comers; let us take off the bolts and bars, that he who comes with reverent feet may have free access. Let us do all this for love of the building, and restore to its old beauty this incomparably grand Cathedral."

And they said, "Thou art Anathema," and they chased him out—and he died.

And his friends who loved him mourn—and wait.

V. H.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

FATHER TYRRELL'S DREAM.

SIR,—Canon Lilley's admirable article on Father Tyrrell prompts me to make one or two further remarks which may prove of interest to the readers of the "Autobiography and Life."

When I first wrote my little book "A Free Catholic Church," I had not read a line of Father Tyrrell's writings. But as the proofs were being corrected, I came across his "Much-abused Letter" and Mr. W. J. Williams's book, "Newman, Pascal, Loisy and the Catholic Church." I was thus able to incorporate references to these books in the proofs, and to give in the Introduction to my own slender volume topical references to these living movements. After its publication, and before I had ever met or written to Father Tyrrell, he sent me a letter, most of which is now published in the *Life*. It is in this

letter that he explains most fully what he used to call his "door-step policy."

16, Old Town, Clapham,
London, S.W.
March 6, 1907.

MY DEAR SIR,—Something in your "Free Catholic Church" reminded me so much of the pseudonymous "Agnostic's Progress" that I fancied myself rather clever in detecting the same writer under the pseudonym Lloyd Thomas. My critical vanity received a rude awakening from its illusions last night, and I hasten first to apologise for doubting your existence; and secondly to thank you most cordially for a very stimulating book with which I find myself considerably though not entirely in agreement, and which I have already got several people to read (and buy). I ought also to thank you for your generous remark about the over-much-abused, but now too kindly used and even overrated Letter.

Where I hesitate to join you is in the hope or feasibility of any sort [of] new communion constituted by those who may feel in conscience bound to stand away from their present position. I quite agree that there are limits to the duty of conformity and the fear of schism; that sometimes it is necessary to speak out and take the consequences, as Mr. Campbell has done. But I think a man may do so just because he believes in his religion, not because he disbelieves in it, as, e.g., the first Christians really thought they were the true Israel, and the first reformers thought themselves the true Catholics. They were not schismatics in intention, but only because the parent body would not open the door to them. The deliberate schisms have seldom (I think) been spiritually fruitful. What may partly realise your programme will be, perhaps a growing multitude of *excommunicés* from the various denominations, sitting, as it were, on the doorsteps all down the street waiting vainly for readmission to their several homes; bound by a strong spiritual bond tighter than that of any external institution and re-acting powerfully for good, by their collective significance, on the more comfortable indoor folk. Yet I uphold (with Newsom) the duty of each man to stay within and work for his own household as long as he conscientiously can; certain that in so doing he is working for a free, but still external and institutional Catholicism of the Future, which is at least an ideal to be approached, if not to be attained. For my own part, I should be most sorry to squeeze all the members of the L.S.S.R. [London Society for the Study of Religion] into the mould of Roman Catholicism as it is now. I should rather labour to stretch and expand Romanism till it is wide enough to receive you all without damage to your individuality and spiritual liberty. If we all work that way for our respective communions (instead of leaving them), we shall best serve the interests of the true Catholicism. A new Catholicism would be a new sect. The fault of the old is that it is a sect at all. I do not

want to condemn "converts" from one "ism" to another "ism." I am one myself, albeit of near 30 years' standing. But I am sure the justifying conditions obtain very rarely, and that the result is often a grave spiritual injury, both to the man himself, to the community he leaves, and to the community he joins. Hence I will do nothing unnecessarily to procure my own excommunication, though I will never so much as equivocate to prevent it; and when it happens I will not join any existing body nor help to form a new one, but will stand on the doorstep and knock and ring and make myself a nuisance in every possible way.

Thanking you once more for your encouragement and stimulation.

I am, yours faithfully,

G. TYRRELL.

Shortly afterwards I happened to come across him at a meeting of the London Society for the Study of Religion. He came to me and said, "Well, we agree, don't we?" I answered, "Yes, entirely, on the Ideal of a Free Catholic Church, but I fear we differ fundamentally on the ethics of compromise and conformity. I cannot feel it right to stay in the creed-bound Churches." "Ah," he replied, with a laugh which I believe only covered his inward sadness, "you want to drag me out of the Roman Church, and it wants to kick me out." I forget how we changed the topic, but I remember uttering some platitude about the intensely interesting and critical nature of the religious issues of our day. He looked down pensively, and then said quietly, but with a seriousness that startled me. "Yes, if I had my choice of a period to live in, I should choose no other." That remark, and the deliberate way in which he said it, made a lasting impression on me, and I have thought of it often this last week as I read his "Autobiography and Life."

Canon Lilley tells us that Father Tyrrell never came to feel permanently the oppression which the sense of failure brings. One is glad to be assured of that. At the same time it seems to me that, loyal as he was to the Roman Church, he came towards the end to see that the policy of "reforming from within" was futile. "Patchings and mendings have an end," he wrote, "and revolutions are normal in all true development. But revolutions are heralded by periods of chaos." He recognised, as Mr. Lilley says, that the Roman system must perish. In one of his letters he writes: "I believe that religion must and will re-embody itself. But none of these old bottles will do. Nor can we make a new one. It will grow. But we shall have forty years in the desert between Egypt and Jerusalem." And, again: "The old bottles cannot contain the new wine. Burst they must. Yet my sole interest was not in the new wine, but in the old bottles." And six months before he died he wrote: "A long talk with Hensley Henson yesterday about the Church of England. I am afraid things are very hopeless there. Houtin and Loisy are right, the Christianity of the future will consist of mysticism and charity and possibly the Eucharist in

its primitive form as the outward bond. I desire no better." And Miss Petre speaks of his "growing conviction, viz. that reform would never succeed, that revolution would be needed."

What I should like to put to all your readers is the question, Is this dream of Tyrrell's all a vain mirage? Are we going to let it remain a dream? Is there no hope in it? For me, I confess, no hope at all as far as the creed-bound and orthodox trust bound churches are concerned. We must give them up to inevitable decrepitude and exhaustion. Let the dead bury their dead, but go thou and preach the Kingdom of God.

But the free men and women—are they going to eat out their hearts in the desolation of great abstract and agnostic phrases, or will they find faith enough to give colour and romance and passion to the "holy remnant" of the Church of Christ? I think, if we abandoned our crude negations and arid rationalisms, our fear of imagination and art and feeling, and trusted more in our best instincts and intuitions, we might succeed in beginning to realise the dream to which Father Tyrrell so heroically gave his life.—Yours, &c.,

J. M. LLOYD THOMAS.

131, Pershore-road, Birmingham,
November 4, 1912.

CONCERNING ESSEX HALL.

SIR,—Mr. Ronald P. Jones has surely done good service in calling attention to the glaring defects of our premises at Essex Hall, and no one who views them (as he does) in contrast with the fine and commodious rooms and offices at the new Wesleyan Buildings, Westminster, will complain of his emphasis. Year by year, not only the inadequacy and pettiness, but the positive dangers of our central hall impress many of us with increasing force; although there are some who, like myself, remember the joy with which, in 1885, we quitted the obscure little room at 37, Norfolk-street, and entered into occupancy at Essex-street. It was, indeed, a great stride forward, and one made possible, as we gratefully recall, by the splendid enthusiasm and generosity of good friends, amongst whose names that of the Rev. Dr. Drummond shines specially bright.

Well, that was a generation ago, and now it is a new delight to see the new generation reaching out, unsatisfied, for something better. Mr. Ronald Jones, I fell certain, voices the feelings of many, who, free from the memories some of us are old enough to share, see things as they are and without sentimental prepossessions. Thanks are due to him and all who urge us forward. Perhaps I may be allowed to say that this subject has been for some time dear to several of our best friends—I can name none better than the late Mr. John Harrison. If it is not yet an open secret, the time has come, I think, when it may be stated that during Mr. Harrison's first year as President of the B. and F.U.A. we paid special attention to this question. At that time there was a possibility of disposing of the Essex Hall site

to a firm then housed close by, and Mr. Harrison was eager to seize the opportunity, should it become actual, of transferring our headquarters to more satisfactory buildings. When this particular possibility passed away, the idea was still alive in his mind; he gave privately considerable pains and expense toward obtaining surveys and plans, and accepted a second year's presidentship chiefly in the hope that a scheme might be carried through. He was prepared, though not a man of great wealth, to give a very large donation to start it; but unhappily it fell through, and its failure was among the griefs of his closing years.

Sir, next year is the Centenary of the Trinity Act, by which Unitarians were at last freed from the disabilities imposed upon them by the Act of Toleration, 1689. I wonder if the fine appeal of Mr. Ronald Jones will lead to the crowning of our Centenary thanksgiving by securing a really worthy centre for our ever-growing work. It would be a big thing—but the occasion, and our chances of really effective life and fruitfulness, call for a big thing. We have some amongst us, I believe, who could do it, and many who would. Is it too much to hope that somewhere there is the munificent founder who both can and will?—Yours, &c.,

W. G. TARRANT.

Wandsworth, November 5, 1912.

SWEATING IN THE CITY.

SIR,—In reference to Mr. Capleton's informing article on this matter in your issue of the 26th inst., it ought, I think, to be pointed out that low pay for clerical work is not confined to London. Not long ago the two following advertisements appeared in a local evening paper:—"Wanted, office boy. Wages, 2s. 6d. a week." "Smart cash-girl required for draper's shop. Salary, 5s. 6d. a week."

Even allowing for the fact that, in provincial towns, workers can sometimes live within walking distance of their work, and that the wages mentioned may have been "commencing" ones, they are, especially the latter, scandalously low.

It is difficult to suggest a remedy, apart from the cultivation of a Christian conscience, without venturing on what is, in your columns, the forbidden ground of politics, but one occurs to me which does not involve legislative action, and, therefore, may not be taboo. I mean Trade Unionism.

Were clerical workers even as well organised as, notwithstanding the enormous leeway they have to make up, the handworkers are, we should soon see an increase in their rate of pay.—Yours, &c.,

FRED. G. JACKSON.

8, Park-lane, Leeds, October 30, 1912.

[We venture to correct a false impression which may be left by one sentence in our correspondent's letter. While THE INQUIRER is non-political in the narrow and technical sense of party loyalty, it deals continually with the moral and social interests of human beings as members of a polity. It has no desire to be non-

political in the sense which suggests the safety of non-committal and the torpor of perpetual dulness.—ED. of INQ.]

THE WOMEN'S LEAGUE OF SERVICE.

SIR,—In your issue of Saturday last there appears a letter signed by the two secretaries of the above League appealing for funds and helpers. In the course of the appeal the writers beg to call attention to the fact "that in these days of widespread interest in child nurture there is no organised attempt . . . to meet the needs of the child at a time when it can only be reached through the mother." As a member of the Executive Committee of the Manchester Schools for Mothers, and a regular worker at the same, may I trespass on your space in order to correct this statement. We have had schools for mothers in Manchester and Salford for four years now—and in this present year have four in Manchester and one in Salford, in full work. Through the Manchester ones alone during 1911 over 6,000 dinners (at a small charge) were served to expectant and nursing mothers, while of professional help we employ a doctor, two superintendants, and four trained visitors, and have over 70 voluntary helpers. Our aims are precisely those mentioned by the secretaries of the "Women's League of Service," i.e., better health of the mother, and her education in all matters appertaining to the care and nurture of young children.

I do not wish in any way to deter people from coming to the assistance of the Women's League of Service, only in justice to the Society I serve I venture to make this correction, also feeling that in these days of more organised social work and civic welfare it is a pity that two societies whose aims seem so identical should be unaware of each other's existence. I believe there are several schools for mothers at work in London now. The pioneer one, at St. Pancras, paved the way for the Manchester ones. Our hon. secretary is Miss E. V. Eckhard, Broome House, Didsbury, Manchester, who would, I am sure, gladly give any more information.—Yours, &c.,

MAY WOLFF.

The Clough, Hale, Cheshire, November 6

NATIONAL TEMPERANCE CONVENTION.

SIR,—May we call the attention of your readers to the important Temperance Convention which will be held at 2.30 on Wednesday, November 13, in the new Wesleyan Hall, Westminster, prior to the deputation which the Prime Minister has promised to receive later in the afternoon.

It is very desirable that the strong temperance sentiment throughout the country should voice itself on such an important occasion, and we have therefore endeavoured to secure by circulars to the churches, Temperance Societies, Brotherhoods, and other bodies, the presence of a large and influential gathering. It is, however, possible, owing to the shortness

of the notice, that some churches and societies may have been overlooked, and we shall, therefore, be greatly obliged if in such case friends will communicate with us at 11, Tothill-street, Westminster, S.W., when we will forward them tickets for the gathering.

May we appeal to all who have the best interests of our country at heart to take this opportunity of showing to the Prime Minister and to the Government the importance which the churches of our country attach to the introduction of a Licensing Bill in the session of 1913.

"The ever present tragedy" demands an "immediate remedy."—Yours, &c.,

GUY HAYLER,

GEORGE B. WILSON,

Joint Secretaries.

BOOKS AND REVIEWS.

THE SCHOLAR AS PROPHET.

Main Currents of Modern Thought. By Rudolf Eucken. Translated by Meyrick Booth, Ph.D. T. Fisher Unwin. 12s. 6d. net.

IF we are sometimes disposed to withhold our assent to the bolder constructions of the philosophical mind because they seem so far from the working experience of our kind, we cannot help being won at least to a sympathetic attention when an attempt is made to exhibit them as the rightful outcome of the long history of thought. Keats said that we could not be sure of any truth until we had tried it on our pulses. In the splendid piece of work before us Eucken ventures upon this task, and shows us his grand conception of the Spiritual Life as a clear resultant of all Man's travail of soul through the ages. We are enabled to hold a review of the entire circle of problems and studies that enter into the philosophy of religion, in such a way that these are no longer so many intellectual inquiries merely, but are filled with urgent interest by their relation to the pressing needs of modern life. There is a kind of philosophising which has its own legitimate methods and value, but the interest of which is purely scientific; it is concerned with the development and defence of a number of concepts which are regarded as an end in themselves. Not of this kind is Eucken's work. While no one could characterise him as bending his views to the shape and service of practical requirements, and substituting pragmatic tests for a rigorous ideal of truth, it can yet be said that his philosophy does in a most noble way seek to "serve the present hour." His pages throb and glow with an intense passion which is the preacher's spirit at its highest. Here is a man with a faith and a message, convinced and able to convince, laying open the wound he would heal with a sureness and directness that is perhaps found in no other modern thinker, and eager that all the world shall have the opportunity of seeing as he sees. But the preaching philosopher is regarded with rather more suspicion even than the philosophical preacher, and hence it is Eucken's great

good fortune that he is known to Europe as a remarkable scholar in philosophical history, a competent student of Aristotle, and a thoroughly well equipped and original critic of the great systems and writers. It is, in fact, only in more recent years that he has turned to writing his great constructive books, and if there are readers who find themselves unable to understand his teaching when presented in the abstract form, it might be well for them to spend some time upon the historical works which bring out into clear shape Eucken's own views in contrast to other systems. It is a special recommendation of the present work that it does this. Its method is to take the leading controversies of our time one by one (e.g., Idealism and Realism, Intellectualism and Pragmatism, the Mechanical and Organic views of the Universe, Monism and Dualism, Immanence and Transcendence), giving first, in each case, a concise account of the history of the controversy up to the present day, and then showing how it presents itself to the modern mind; and after exhibiting the validity or weakness of the views held about it, concluding with a clear indication of the direction in which a solution is to be found. By means of this arrangement we can take any special point that interests us, and study it both for its own sake and also in connection with other problems. There is, e.g., the conception of law, which means so much for modern science: we are shown its roots in Plato and Aristotle, and then the idea is traced down to the recent controversies in Germany on "historic method." All this sounds very technical in a summary statement, but the impression received from the pages of the book itself, even in a translation (the translation indeed reads beautifully, and gives the feeling of an original work), is anything but technical; and the secret of this is the broad human interest and earnest faith which inspires the whole. If anyone has found it difficult to know "what Eucken is driving at"—and, of course, every new master has a strange look at first—let him turn up the section in this book on Monism and Dualism. Here we are in mid-stream, among all the rush and swirl of modern tendencies which are so confusing in actual experience, but are here discriminated by one who battles among them with complete security: naturalism, materialism, spiritualism, monism, all deliver up their meaning and significance under Eucken's method. He is not carried away from his course by any of them, but they all help to bear him on. It might seem that one who is thoroughly idealist in his general attitude, and has left behind the Dualism which was long thought of as the only safe mooring amidst a world of troubles, must have no choice but to commit himself to one of the various monistic tendencies of our time—Hegelian, materialistic, or "double-aspect theory." But no! He has a conception that guides better than any of these. The trouble about any and every one of these monistic creeds is that they more or less expressly reduce man's spiritual, self-active, true nature to a form of the world's natural life, and a subordinate form at that. Eucken will not have this, but strikes out boldly for

the self-subsistent reality of the life which, for us men, alone is life. This, and not any of the natural categories (cause, time, space, form, substance) is to be the dominant and leading clue to our quest. It is not a whim of the philosopher that makes him choose this out from among other possibilities. It is our own actual moral and spiritual experience that does this for us. It may—it does—leave many things in nature still unexplained; but that is better than the imposition upon our spiritual experience of natural categories which leave *everything* in that experience unexplained. For our first need is to live and to act; our thinking therefore must follow the guidance of our acting. Eucken's philosophy is therefore Activism. It is idealist in that it finds a spiritual reality to be the deepest foundation of all reality. But idealism too often explains nature away and then passively accepts the result as the best of all possible worlds. But Eucken calls upon us not to etherealise the world but conquer it. It is not sufficient that Spirit is. It must assert itself: it must act.

W. WHITAKER.

DR. FORSYTH ON MARRIAGE.

Marriage: its Ethic and Religion. By P. T. Forsyth, M.A., D.D. London: Hodder & Stoughton. 2s. 6d. net.

THERE is doubtless room in this questioning world for such a book as Dr. Forsyth's in support of the traditional view of marriage. We have been so pervasively exploited by the "Puckish persons" who are making ducks and drakes of institutions as they are, that it is well a sober voice should try now and then to show cause why the generations may not, after all, be entirely in the wrong. But having acknowledged this, we doubt if Dr. Forsyth's book will reach the people he desires to convince. The rebels against convention are not wont to listen patiently, in fact they will probably not listen at all, to voices from such remote purlieus of thought and speaking such a language as this. He is not addressing the palpably vicious, but the "social heretics," the "critical Idealists," the "social programme-makers" and system-mongers "who would dissolve the traditional view of the sanctity of marriage under the belief that its fixity is a premium on hypocrisy." With these heretics Dr. Forsyth deals faithfully as one speaking from the seats of the mighty—or more accurately, in a manner always suggestive of what the arch-heretic calls "the respectability of the rented pew." It takes, however, "an angel to tell a man he's wrong in the right way," and the author is, happily, still included among things terrestrial. But his plain common-sense is salutary enough in a generation tending to lose its head in this direction, and to be unduly intoxicated by clever phrases. For that large majority of literal and amiable persons to whom modern revolts and clever phrases are a fond thing vainly invented and grounded upon no warranty of Scripture, this book will be extremely fortifying.

Dr. Forsyth speaks, of course, from the

religious, i.e., the Christian point of view. For him the verdict of the Church, i.e., "the company of the soul's experts, the experients of the Gospel and the Spirit," coincides, in the matter of marriage, with the line and tendency of evolution, of civilisation. Christian marriage is monogamous, and monogamy is the index of civilisation; it is indissoluble; it is ethical in object. The development of the moral personality, not merely a biological intention, is the end of Christian marriage. With regard to the subordination of the woman which seems to be involved in the Christian idea of marriage, Dr. Forsyth takes an analogy from the Holy Trinity, and the relation of the Son to the Father: "in his very obedience the Son was co-equal with the Father, for his yielding was no less divine than the Father's exigent will." Therefore, in the very nature of God, subordination implies no inferiority. There is a fine idea here; but to many, such reasoning may sound unreal and in the air.

The most useful part of the book is that dealing with "leasehold marriage." The author marshals the stern consequences that would follow, and follow particularly to the woman, if marriages became terminable at will. It is difficult to see how his arguments here can be met, granting that the stability of the family is desirable and necessary. For the rest, we find Dr. Forsyth unsatisfying. He touches neither the depths nor the heights; and the reader has a right to look for these in a book with this title, and treating of this great and crucial theme. It is true that he deliberately selects the pragmatic method, setting out to show what practical difference it will make if his convictions rather than the views he combats are in the right. But there is a nether world of marital disgust and perplexity, and even struggle against self, in which the best in this kind of books are but shadows, unless imagination mend them. As for the heights, we inevitably compare this book with "The Drama of Love and Death," widely divergent as are the writers' points of view. Though Edward Carpenter holds no brief for Christianity, nor even for religion in any explicit sense, the reader looks up from the perusal of his pages thrilled and penetrated by the idealistic possibilities, the mysteriously exalted implications of the true and perfect marriage. Dr. Forsyth says that marriage may be sacramental; Mr. Carpenter makes us realise vividly that the real union *is*. Dr. Forsyth, guiltless of sentimentality, gives us much excellent advice in plain pedestrian prose. We finish his book with an irresistible mental picture of a decorous middle-class wedding, including this volume among the wedding-presents. Mr. Carpenter suggests ultimate meanings in Love and Life and Death, which make us cease to wonder that when the great mystics would express the longing of the soul for union with God—that "tremendous Lover" following it "down the nights and down the days"—they are driven to use the symbolism of marriage. We are no longer in the region of utilities and settled respectabilities; we have had a glimpse of "the portals of that other land where the great Voices sound, and visions dwell." F. R.

THE ENGLISH STAGE. By D. E. Oliver. London: John Ouseley, Ltd. 1s. 6d. net.

WE owe a debt of gratitude to Mr. D. E. Oliver for his pleasantly written and instructive study of the origin of the English stage and the developments of modern dramatic art. Such a book is a distinct boon not only to the intelligent playgoer, who visits the theatre for something more than mere amusement, but to the earnest student of social tendencies who is anxious to discern what the public *needs* as well as what it *wants* in the way of public entertainment. We believe, with Mr. Oliver, that the auguries for the future are extremely favourable, and that there is an "increasing desire for serious, natural, and thoughtful plays, the purpose of which, according to Ibsen, should be to represent human beings and human destinies on a groundwork of modern social conditions and principles." To this desire the repertory theatres in particular are ministering with increasing success. We share his enthusiasm, too, for the scheme which has been so admirably set forth by the promoters of the National Memorial Theatre in London. The mere outline of their programme should make the British citizen ashamed of himself. We are far behind Germany even in the study and performance of the works of Shakespeare, but superhuman efforts are required, it would seem, to impress the public with the fact that a national theatre erected in his memory would only place the greatest city in the world on a level (at last) with almost every important capital in Europe.

A CHINESE ST. FRANCIS, OR THE LIFE OF BROTHER MAO. By C. Campbell Brown. London: Hodder & Stoughton. 2s. 6d. net.

CHENG MAO was the son of a shoemaker, who became converted to Christianity by foreign missionaries at the "Worship Hall" in his native city, and had to suffer grievous hardships as a result of his filial disobedience and heresy. From his earliest days he had been inured to poverty and privation, but he seems to have been endowed with such a singularly lovable and transparent nature that we can quite understand how difficult it was during the period of his initiation into the "strange doctrines" which had attracted him "to bring home a sense of guilt to one who had, so far as he knew, been always true to his convictions." The effort, we should have thought, was hardly necessary, but the fact that it was earnestly made indicates the particular attitude towards Christianity adopted by Mao's teachers, and apparently by the writer of the book. Their method of presenting the Gospel story seems rather lacking in breadth and insight, and the references to "heathen" beliefs and "heathen" types of character are somewhat prejudiced and misleading; but the literal way in which Cheng Mao, the "St. Francis" of the story, carries out the teaching of his Master, welcoming poverty, persecution, weariness, and insult in his consuming desire to save the souls of men, makes the comparison with St. Francis a suggestive one.

THE BOOK OF RUTH. By R. H. J. Steuart, S.J. London: David Nutt. 3s. 6d. net.

A FEW lines may suffice for notice of a book which, whatever its merits, is hardly of a kind to interest many readers of *THE INQUIRER*. It is simply a text-book for the use of those who are learning Hebrew. If the Hebrew text of the Book of Ruth had been printed the word for word translation which is given would have been more useful. So also would the laborious parsing of every Hebrew word, which follows each chapter. And, as the main purpose is to teach Hebrew, the preface might have been omitted. The writer disclaims all idea of dealing with critical questions, but does not refrain from offering some opinions as to the age of the book, which critics would certainly challenge. The author writes from Stonyhurst College, where, presumably, he holds the Hebrew chair. If he has found the method adopted in this book helpful in teaching his students, that is its best recommendation. We hope it may be helpful to others.

THE PSYCHOLOGY OF THE NEW TESTAMENT. By M. Scott Fletcher, M.A., B.Litt. With an Introduction by Hastings Rashdall, D.Litt. London: Hodder & Stoughton. 6s.

THIS dissertation is "the result of an attempt to interpret the psychological language and spiritual experiences of the New Testament in terms of modern thought." The task, by no means light, has been accomplished with considerable success. The essential connection in ideas of Old and New Testaments is clearly shown, whilst Pauline contributions to primitive Christian psychology are frankly acknowledged. Students of psychology as well as readers of Scripture will profit by an examination of Mr. Fletcher's linguistic discussions. In his interpretation of the spiritual experiences of the New Testament our author is less convincing. Of Paul it is said that he "literally saw Jesus," but "the manifestation of Christ need not have been in the actual human body." Since the visionary theory of conversion has been rejected, the terms employed in such a conclusion seem to involve some contradiction. A careful index adds to the value of the book, which should prove helpful and interesting to the student of the New Testament too frequently tempted to lose himself in historical and textual problems.

POLITICS AND RELIGION. By Gabriel Gillett. London: Edward Arnold. 3s. 6d. net.

AMIDST the clash of political parties, and face to face with grave social problems, the Christian, called on every side to speak out, would do well, before he make his voice heard, to study this highly suggestive book. With Mr. Gillett's conception of Christianity, Liberal Christians can have little sympathy, nor can Nonconformists generally be expected to acquiesce in some of his strictures upon their political partizanship. But the reader of "Politics and Religion," whether Conservative, Liberal, or Socialist, may learn much

from a singularly sober and profoundly Christian treatment of a topic as interesting as it is important to every member of the Church universal.

WE are informed by the publishers of the *Hibbert Journal* that the Rev. the Hon. Edward Lyttelton, Headmaster of Eton, has accepted the place on the Hibbert Editorial Board left vacant by the death of Dr. Stubbs, late Bishop of Truro.

DR. JAMES GAIRDNER, who died on Monday last at the age of 84, was probably best known to the general reader as the editor of the *Paston Letters*. Though he was an historical scholar of unusual distinction, his writing never brought him popular fame, and his attempts to use the materials which he had collected from the records of the past had little literary charm and were marred by an ecclesiastical prejudice which seemed often to warp his judgment. But his name will live in connection with his magnificent work at the Record Office. His life-long labours, which have set a standard of accuracy and based the history of England upon a secure foundation of documents, will be the praise and the despair of students for many generations.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—Autobiography and Life of George Tyrrell: M. D. Petre. 2 vols. 21s. net.

MESSRS. A. & C. BLACK:—Paul and his Interpreters, a Critical History: Albert Schweitzer. Translated by W. Montgomery, B.A., B.D. 7s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge History of English Literature: Edited by A. W. Ward, Litt.D., P.B.A., and A. R. Waller, M.A. Vol. ix. 9s. net.

MESSRS. T. & T. CLARK:—Eternal Life; a Study: Baron Friedrich von Hügel. 8s. net.

MESSRS. CONSTABLE & CO.:—The Poetical Works of George Meredith, with some Notes by G. M. Trevelyan. 7s. 6d. net.

MESSRS. DUCKWORTH & CO.:—God's Message through Modern Doubt: The Rev. E. Aldom French. 1s. 6d. net.

MR. A. C. FIELD:—Maeterlinck's Symbolism, The Blue Bird, and other Essays: Henry Rose. 1s. net. The Nature of Woman: J. Lionel Taylor, M.R.C.S., L.R.C.P. 3s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Secret of Love: J. R. Miller, D.D. 1s. net. Abiding Help for Changing Days: The Rev. G. H. Knight. 3s. 6d. net. The Word of the Cross, and other Sermons: A. B. Macaulay, M.A., Stirling. 6s. Great Ideas of Religion: J. G. Simpson, D.D. 6s.

THE LINDSEY PRESS:—Towards Religion. R. Brimley Johnson. 1s. net. Songs Devout W. G. Tarrant. 2s. net.

THE OXFORD UNIVERSITY PRESS:—The Poems of Samuel Taylor Coleridge: Ernest Hartley Coleridge, M.A. 2s. net.

MESSRS. PUTNAM'S SONS:—The Upas Tree: Florence L. Barclay. 3s. 6d. net. George Palmer Putnam, 1814-1872, a Memoir: G. H. Putnam, Litt.D. 10s. 6d. net.

FROM THE AUTHOR, 18, Rue Cuvier Ve, Paris:—Histoire du Modernisme Catholique: par Albert Houtin.

MISCELLANEOUS.

The Vineyard, The International Journal of Ethics.

FOR THE CHILDREN.

NEVER TOO LATE TO LEARN.

IT is the garden to Mrs. Gay's cottage, and the beeman has come over from Row Common to take the honey for her. She has but two hives, and one she will keep till next year, hoping to get a swarm from it in May, which, as you know, is "worth a load of hay." The granddame of the hamlet, now seventy-nine years of age, lost her husband twenty years ago. She has had a very large family, ten of whom are living, and of these all married but two, who share her home; good-tempered Sarah with the rosy cheek-bones, and Tom the carter on Giles's farm. "How many grandchildren, do you want to know? Well, I sits and counts them up sometimes," she remarks chuckling, and mother and daughter set to work for the hundredth time to calculate the size of the family. "Fred has seven," says Sarah. "And George seven," says her mother, "and Ted six." "And Ben five," adds the other. "And Will two, and David two, and John one." "That's thirty," says the beeman. "Now add their parents and the rest of your own family; that makes forty, and the wives and husbands of those who are married brings it up to forty-eight." "And one great-grandchild," cries the mother of all with proud glee. "Forty-nine," replies the teller, "and you count one, I suppose, which makes fifty. Bravo! the race of Englishmen is not going to die out yet—not in the country. And now for the bees who are also family-folk in a large way. Which hive shall we take?"

Down the slip of grass path that divides the potato patch on the one side from the cabbages and carrots and parsnips on the other go mother and daughter and beeman, consulting as to which hive shall be taken and which left. The old lady thinks it should be the older skep with the last swarm. "We'll try their weights," says the beeman, stepping behind the hives, and proceeding to lift one; but they are both firmly glued to the floorboards. The beeman takes out of his satchel his "smoker," an instrument consisting of a small pair of bellows, having a metal chamber with a conical nose in front. Then lighting a roll of corduroy paper, he shuts it up smouldering in the chamber of the bellows. Now he goes to the hives again, and pumps two or three puffs into the doorway of each. Ah! what a commotion inside. The aged woman presses forward to hear the hum; she has never seen that sort of engine at work before. "That's to make them silly, I suppose, isn't it?" "No," says the beeman, and explains that he does not want to make the bees silly, still less to stifle them, as people used to do, so destroying more than half their stock every year in order to get the honey. "No need to do that," says he, "and we never want to kill anything if we can help it, do we?"

"No, that we don't. I can't abear the thought of killing the poor little things that have made the honey for us," says she, "but I didn't know as how you could get it in any other way."

"Well, when we want a loaf of bread we don't usually go to the baker's shop with a crowbar in our hand, and knock the baker down flat and then take what loaves we like, do we?" said he.

"No, no," she replied, "we shouldn't have any bread next day if we did."

"That whiff of smoke," said the beeman, as he stooped and gave each hive another puff, which produced another fiz of excitement inside, "is a touch of witchcraft to make the bees think their house is on fire. Now what would you do if your house was on fire? You would gather up all the valuables you could carry, and take them to a place of safety, wouldn't you? Well, that's what the bees are doing. They think their house is on fire. They all rush to the stores and load themselves with their wealth, that is, honey, which they carry in a special bag, distinct from their stomach, and when we give them a chance to carry it into another safe place they'll do so. Don't be afraid; they are not going to carry off all the honey and leave you nothing but empty combs. They'll only take a very little, which you will not miss, and it's nothing but fair that they should have the first helping, isn't it?"

"Yes, indeed, I should think it is," said she. "So they fill their little crops with honey, ay?"

All this time the neighbour, a young woman, with a wee girl in her arms and an urchin in red overall at her side, was watching and listening from over the low fence which divided the two gardens.

"I must come over to see better," she exclaimed, and she came round, bringing the two little ones with her. "My husband talks of keeping bees," she added, "but there, he's that afraid of them."

Meanwhile the beeman had run his knife round the edge of the hives so as to separate them from the floor-boards, and was hafting them to judge the amount of honey within. The effective way in which the hive was glued to the board excited interest.

"Wax?"

"No, not wax, but a special cement made from the gum of fruit trees, chestnut buds and the like. Not only cement, but varnish too, to coat the inside of the skep to keep it dry."

"Who'd believe it now!" exclaimed the old lady.

Then the beeman lifted the hives in turn, feeling their weight and looking inside them; and having decided on taking the honey from the old skep with the last swarm, he carried it to an open space on the cabbage bed, and set it upside down in an empty bucket. Taking from his bag his "driving irons," consisting of a sharp iron spike and two rods with their ends bent in and sharpened, he used them in fixing to the upturned skep another empty straw hive, so that it would form a hood set half-way back. Into this the bees would now have to be driven, so that the honey comb might be taken without injuring them or exciting them to sting. How was that to be done?

The beeman squatted on his heels and began patting, rapidly and smartly, the sides of the upturned beehive. Most of the bees were out of sight, hidden between

the walls of the comb, but after a few minutes they began to hurry to the top, and run about excitedly. One ventured up into the empty skep, took a run round and returned, then came back with two or three more, then more followed, and the few became many, and an ever increasing throng was hurrying to the new refuge. Right up to the top they ran, and there stopped and held on till the skep roof was lined with bees, and newcomers had to hold on to their comrades and others on to them. Meanwhile the beeman continued to pat vigorously, growing warm with his task. It was on one of those perfect forenoons, early in October, when the air was crisp, but so full of clear sunshine, that the thermometer exposed to the rays rose to ninety-three degrees. The beeman felt the hot sunbeams beating down on his back. He broke off a cabbage leaf and laid it under his cap, a cool protector of his neck. The bees were flying about his head, settling on his bare arms and face, yet not one attempted to sting. Grandmother's curiosity was increasing, and she crept nearer and nearer.

"Aren't you afraid?" exclaimed the neighbour, seeing her press forward to within a foot or two of the teeming hive.

"I want to learn all about them," she replied,

"They'll not hurt you," said the beeman, "they are too busy carrying their honey from their smoky earthquake-shaken house to stop and quarrel with us. Besides, they've got their crops full, and when folk have their crops full of excellent food they have little inclination to be spiteful and angry."

Then a great dumbledore, dressed in black and yellow banded fur, flew down with hum of delight into the mine of sweetness, and disappeared between the combs to steal a rich sip from the brimming cells. As she came up again the beeman caught her and caged her, a booming prisoner, in the hollow of his two hands. He held her close to the wondering urchin, and let her squeeze out from between thumb and finger and escape; but only to return straightway to the honey mine.

The upturned hive had been so placed that the sun shone fully on to the edge over which the bees were still streaming upwards. Upon this spot the beeman kept his eyes fixed. He was searching for the queen, whom he wanted to capture. The reason for this was that the now homeless population would have to be united with another colony already possessing a queen. But two queen bees can no more live together in one hive than two queens could sit on the throne of Great Britain. In the case of the former there would be a royal duel ending in the death of one or both rivals. So one has to be caught and removed.

And now the cottager's wrinkled face is close beside the beeman's as they bend together in a mist of singing wings. "I must see the queen," she said, "I've never seen one before."

And as the two continue to watch the fervent stream of life, the master describes to his aged pupil what the queen is like, the attention and reverence with which she is treated, and the size of her enormous family. "Bigger even than yours," says he, "for if she lives out her full time,

until she is a veteran of five long summers, she may become the mother of more than a million children."

The stream of brownies was getting thinner now on the track, but from the roof of their new rereat they were hanging in a dense musical mass many layers thick. Nevertheless, hundreds were still filling their honey pouches, and still the queen had not appeared. At last, "There she is!" But in a trice she was gone again. She had burrowed under a cluster of bees. The beeman's fingers followed her, scattering them to right and left, and in another instant he was holding her majesty gently but firmly between finger and thumb, and showing her to his aged pupil.

The combs were soon cleared now, and the bees in their new home, set on the old stand. At the cottage door the beeman takes out the comb dripping with molten gold, and lays it in slabs on a dish, ramming a luscious block into the mouth of each of the children.

"I do be fond of bees," says grandmother. "I think they're God's little children very much as we are, and I never could abear to think of them having to be killed to get their honey, and they never shall be any more, not any of mine. We read in the Bible, don't we, that the disciples gave the blessed Saviour broiled fish and honeycomb to eat, so it must be good, though I must say I couldn't eat them together myself."

"No," said the beeman, "I don't think any of us could. I believe what is called 'honeycomb' in Luke's Gospel is a kind of bread which is made still in the East, and is called 'honeycomb' because it is so porous."

"Ah, now I understand," said she. "I always did think that was rather strange. But there, we live to learn, don't we? And I'm much obliged to you for telling me that, and I've learnt a deal to-day that I never knew before."

One thing only remained to be done. Later in the day the beeman rode over again, and tied the skep of driven bees in a cloth and took them home on his bicycle. Then he opened one of his own wooden hives, gave a few magic puffs of smoke, and lifting up the frames of comb one by one dusted the bees over with flour. Next he laid a sloping platform, using a large box lid, up to the hive door, and emptied out the driven bees like a basken of grain on to it, flouring them also till they were as white as millers. The heap of living atoms spread out towards the edge of the board. Some went forward and made inquiries at the door of the tenanted hive, and finding a friendly welcome, promptly carried back word to the host that here was a real good home and plenty of friends. Forthwith the floury multitude turned their faces thither, and presently there was a perfect stampede for the door. In half-an-hour they were all in but a scattering on the alighting board amid a melodious surge of welcome and contentment.

But why did the beeman flour them all? So that they should not be able to distinguish stranger from kinsman, friend from foe. All floured alike, all looked and smelt alike. But for this little trick there would have been a desperate

battle, hundreds would have been slain at the doorway, and the rest of the newcomers driven away. So trifling is the thing sometimes that separates enmity from friendship.

H. M. L.

MEETINGS AND GENERAL NEWS.

THE NATIONAL CONFERENCE.

STRIKING SUCCESS OF THE SUSTENTATION FUND.

OUR advertisement columns to-day bear witness to the striking success of the effort to raise a sum of £50,000 in order to increase the salaries of duly-accredited and underpaid ministers, whose names appear in the Essex Hall Year Book. The movement was started at the meeting of the National Conference of Unitarian and other Liberal Christian Congregations in Birmingham last April. A committee, with the Rev. J. Harwood as secretary, was formed, and private work carried on with admirable energy and enthusiasm enables it now to come before the world with a record of financial support of which it has every reason to be proud. The initial stages having been crowned with such splendid success, a general appeal for support is made to the public, and especially to all the members of congregations associated in the National Conference. It is hoped that those who can only give small gifts will come forward without delay. They will help to swell the total amount, and as an expression of generosity and goodwill the widow's mite has as high a value as the big cheques of the wealthy. We believe that steps are being taken to organise a large subscription list throughout the country, which will be thoroughly representative of all the interests concerned.

The following are the chief features of the scheme:—

To increase the capital of the Sustentation Fund so as to secure for every accredited Minister in England and Wales who is doing an adequate amount of work a minimum stipend on the following scale:—

	£	s.	d.
For agricultural districts in England	120	0	0
For towns and populous places in England	150	0	0
For cities and large towns in England	175	0	0
For agricultural districts in Wales	110	0	0
For towns and populous places in Wales	140	0	0

The conditions on which the Fund will be administered must tend towards raising the standard of the Ministry, and stimulating the efforts of assisted congregations. The following conditions are laid down:—

- The minister must be an accredited minister (not a "lay-worker") whose name appears in the Essex Hall Year Book.
- His work must be deemed efficient and his field of work deemed adequate.

(c) The local contribution (apart from endowments) must be considered satisfactory.

(d) The fact and amount of grants from the Sustentation Fund must be published.

Donations may be made payable in annual instalments extending over five years. Annual subscriptions towards the income of the Fund will also be gladly received.

The officers of the committee for raising the Fund are Hugh R. Rathbone, Chairman; H. Enfield Dowson, Vice-Chairman; F. W. Monks, Treasurer; James Harwood, Secretary.

It is requested that all communications, except cheques, be addressed to the Rev. James Harwood, B.A., 60, Howitt-road, Hampstead, London, N.W.

Cheques should be crossed, made payable and sent to the Treasurer, Mr. F. W. Monks, Stonecroft, Appleton, Warrington.

WILLASTON SCHOOL.

THE school concerts were duly given on October 30 and 31. An interesting programme had been arranged, and the performance was well up to the usual high standard of the school in matters musical. The orchestra, strengthened by the addition of the music teachers, had a good deal to do, and did it well, especially on the second day, when a really good performance was given of such a delicate piece as Schubert's "Rosamunde" ballet music. The Andante of Haydn's "Surprise" Symphony was another attractive number, the "surprise" in particular being completely successful. The choir happens to be weak at present, but was well balanced, and sang unaccompanied part songs very nicely indeed. Three of the music teachers gave a portion of one of Schubert's piano-forte trios—one of the best items in a strong programme. An unusual feature was some viola solos by Miss Dorothy Jones, sister of the headmaster, and of Mr. Darbishire Jones, the well-known cellist. These were beautifully rendered, and were very obviously appreciated, as was the singing of the headmaster and of S. K. Ruck. The latter is the possessor of a treble voice that any choir would be glad to secure.

The second part of the programme consisted entirely of compositions by the headmaster (Mr. H. Lang Jones). These comprised a march written to commemorate the completion of the school's tenth year, part songs, unison songs sung by the whole school, settings of two of Shakespeare's songs, for solo (with orchestra) and trio respectively, a descriptive piece for orchestra and vocal quartet, entitled "Christmas Eve," a setting of Henley's "England, my England," for full chorus and orchestra, a viola solo, and two songs sung by the composer. The rendering of these numbers was excellent, especially at the evening concert; and the appreciation of the audience was evident.

The attendance was good at the afternoon performance, and better still on the following day. After payment of certain necessary expenses—the hire of chairs and cost of printing—there will be a sum of seven or eight pounds to hand over to the treasurer of the Old Presbyterian Chapel

as a contribution to the Restoration Fund. As the experiment of giving a public concert at the school has proved a success, it is proposed to repeat it every year, if possible—there will be no difficulty in finding suitable objects on which to bestow any profit that may be made.

On Saturday, November 2, the Rev. W. H. Drummond visited the school and gave a finely illustrated lantern lecture on "A Roman Town in Africa." The subject was appropriate in view of the headmaster's special interest in Roman archæology. Mr. Drummond also took the school service on the following Sunday morning.

THE UNITARIAN VAN MISSION.

REPORT FOR THE SEASON OF 1912.

THE Van Mission has now completed its seventh year, and, happily, there seems to be no diminution of the interest which from the outset it occasioned. For those engaged in the actual field work, in addition to the interest which they share with others there is a still growing sense of the necessity for a mission with the wide outlook which has been preserved throughout. The season opened with a month's meetings which promised, if continued, to surpass the best year's record. Then came the break in the weather lasting through a dreary succession of weeks in which the high anticipations gradually fell away leaving in their place a feeling that under such conditions vanning was scarcely worth while. There were weeks and places in which for three and four succeeding nights no meetings could be held; places where the site was under water at the time announced for the meeting. Not until September did the summer make amends, and then the time was too short to overtake the leeway. The summer of 1912 will be remembered as that in which over a hundred meetings were lost. Bearing in mind these untoward conditions, the difficulties of carrying on Mission work in the London area in the midst of the strike district, and of industrial troubles elsewhere, it is gratifying to note that the season yet stands well with its predecessors, and that it has actually exceeded in its averages the record of 1911. The total counted attendances were within a few thousands of last season's and the number of meetings, whilst smaller, was as large as could have been expected.

Many of the visiting ministers have written that the work in some ways has been more successful than in previous years. These communications suggest that the Mission has in a new way generally felt itself to be the master of the situation. More organised opposition has been met with, and a good deal of bitterness has been shown in places; but usually even in such centres the Mission has got home to the sympathies of the majority in a helpful and permanent way. Frequently, too, there was a greater warmth in the welcome for the message than has been customary and expressions of gratification and gratitude from audiences have been numerous and outspoken. Stout opponents at the beginning of a week have become almost friends and advocates ere its close. Atheists have publicly testified; orthodox speakers have moved votes of thanks; ministers in a few instances have spoken,

and many times have been sympathetic if silent listeners; requests for return visits have been many; and in some places the interest has been sufficient to justify representations to the local Societies in favour of further work being attempted. For Bridlington the Yorkshire Union and the Missionary Conference have under consideration the possibility of winter lectures, a nucleus of men formerly connected with the Progressive League holding themselves responsible for local co-operation. In Plaistow a score of men formed a Unitarian Mission Band, and open air meetings were continued until well on into September, and will be resumed in the spring, the men meanwhile associating themselves with an Adult Class at the Stratford school. At Muswell Hill a correspondence was carried on in the local paper until October, and the London District Society is at present holding a course of week-evening lectures in a public hall there. At Maesteg a free society of men over a hundred strong was formed after the visit of the Van a few years ago. The Pioneer Preachers held a Mission there this summer, and a few weeks afterwards the Van was on the spot. There is now a probability that the Society will become affiliated with the South-East Wales Society which has also under consideration work in other places where successful meetings have been held. Other suggestions have been forwarded to the local authorities at the instance of individual ministers.

Missions were conducted in seventy-five towns, villages, and London districts. The lay missionaries were, for London, Mr. Arthur Barnes, of Stockport, who has taken part in the work during five seasons; for the Midlands, Councillor Cameron, of Accrington, who, in addition acted as full missionary for three weeks; for Yorkshire Mr. Charles Smith, of Bootle, who is now preparing for the work of the active ministry; and for Wales, Mr. John Crookall, of Preston. The duties of the lay missionaries call for constant carefulness and have never been more efficiently discharged. Large numbers of persons signed the Visitors' Book, and considerable use has again been made of the Free Lending Library. Over 200,000 tracts and leaflets were given away, and a quantity of books and pamphlets have been sold.

The appeal for subscriptions has usually to be made after the van work is over. There is little opportunity for looking after funds while the Mission is at its height. Now, however, the appeal is urgent, and the time is short. The work has been well done, the Mission has been successful, and the funds have been carefully administered. Last year a saving of over £100 was effected, and, though it was expected that this year the cost would largely exceed that of 1911, it is only some £10 higher—say £830, which covers salaries maintenance, haulage, travelling, and literature. The greater part of the money required has still to be collected—over £400. Before Christmas therefore it is hoped that the friends and well-wishers of the Mission will help their utmost, and enable the Committee to meet the whole of the expenditure without trenching upon the ordinary funds of the Association. All communications should be sent to the

Rev. T. P. Spedding, Essex Hall, Essex-street, Strand, London, W.C.

AN OPEN-AIR CAMPAIGN FOR LONDON.

A meeting was held at Essex Hall, on Wednesday evening, under the chairmanship of the Rev. Charles Roper, for the purpose of discussing proposals for a great open-air campaign in London next summer. The movement is an extension of the Van Mission, and an address was delivered by the Missionary Agent of the British and Foreign Unitarian Association, the Rev. T. P. Spedding, in which he outlined the plan and invited the assistance of young men and women as speakers and lieutenants. It is intended that a minimum of four hundred meetings shall be arranged, and during the winter months classes will be held at Essex Hall on Wednesday nights at 7.45 for speaking practice and study. There has been a very gratifying response to Mr. Spedding's invitation, and it is hoped that as the scheme becomes known other young men and women who are interested in out-door mission work will join. Mr. Bertram Talbot, who was associated with Mr. Spedding in the early years of the Van Mission movement, is to act as secretary, and inquiries as to membership of this new branch of the work should be addressed to him or to Mr. Spedding, marked "Open-Air" at Essex Hall, Essex-street, Strand.

SOUTHERN ADVISORY COMMITTEE.

THIS Committee has granted certificates of recognition to the following ministers:—

REV. ERNEST EDWARD COLEMAN, M.A.—Mr. Coleman was formerly a Baptist minister, and has latterly been tutor of the Pioneer Preachers, organised by the Rev. R. J. Campbell, and now associated with a committee of Unitarians, and recognised by the B. and F. U. Association.

REV. FRED WOOLLEY, who for the last four years has been in charge, as lay worker, of the Belfast Domestic Mission.

REV. FRANK COLEMAN, who for the last three years has been lay worker at Wareham, and has passed the examinations in the course of reading prepared by the National Conference.

WHITE SLAVE TRAFFIC.

A UNITED demonstration of men and women under the auspices of no less than 43 different societies, to urge the passing of the Criminal Law Amendment Bill in an effective form this session, will be held at the London Opera House, Kingsway, on Tuesday, November 12, at 8 o'clock. The Archbishop of Canterbury will preside, and the speakers will be the Bishop of Birmingham, Lady Barlow, Mrs. F. D. Acland, Mr. D. L. Alexander, K.C., Mrs. General Booth, the Rev. Dr. Scott Lidgett, Mr. Claude J. G. Montefiore, Dr. Mary Murdoch, Mrs. E. E. Nott-Bower, and Mr. Edward Smallwood, J.P., L.C.C. The doors will be open at 7.15, admission free. Tickets for reserved seats, of which there is a limited number, at 1s. and 2s. 6d., and further information can be obtained from the Secretary, Pass the Bill Committee, 19, Tothill-street, Westminster, S.W.

CARE OF THE FEEBLE-MINDED. THE INQUIRER FUND.

MISS DENDY, hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, acknowledges with thanks further contributions to our Fund as follows:—

Two Friends	£0 10 0
Mrs. Armstrong	1 1 0
Mrs. Thornely	2 2 0
An INQUIRER Reader	0 5 0
Already acknowledged	194 9 6

Donations may be sent to Miss Dendy, at 13, Clarence-road, Withington, Manchester.

THE SOCIAL MOVEMENT.

THE SOCIAL EVIL AND THE WHITE SLAVE TRAFFIC.

The recent discussions which have centred round the White Slave Traffic ought not to blind us to the fact that this detestable form of commerce is but one aspect of a wider problem, which, disagreeable as it is, must be faced. We may by drastic legislation banish from our shores the bully, the *souteneur*, and the professional trafficker in young womanhood, but we shall still have with us a number of native-born persons and influences seeking whom they may devour. Two of the most painful, because so judicial and so unanswerable, documents which throw light upon these dark places of our modern civilisation have come to us earlier this year from the United States. But the tale which they tell might, with the necessary alteration of names and places, be told of every big town in the British Islands and on the Continent of Europe.

"A NEW CONSCIENCE AND AN ANCIENT EVIL."

Miss Jane Addams, of Hall House, Chicago, whom everybody agrees to call the ablest and most useful woman in the States, found herself in the course of her settlement work brought into contact with special investigations into the dangers surrounding young girl life in large cities. In "A New Conscience and an Ancient Evil" she has set down the tabulated experiences of defenceless immigrant girls, and of female employees in great stores, offices, hotels, and restaurants, whom the tempter so often plies with his solicitations. The result of these impartial inquiries proves incontestably, what is also true for the British Islands, that the destroyer is only too often of native birth, and possibly, so far as the general public knows, of "respectable" position.

"THE SOCIAL EVIL."

Another aspect of this, the most shameful blot upon our modern life, is discussed in "The Social Evil," the report of the New York Committee of Fifteen, prepared in 1902, and re-issued with new material in the present year under the editorship of Professor E. R. A. Seligmann. The investigations which led up to this valuable work convinced the Committee that the social evil as we know it, is to a large

extent the product of modern social and industrial conditions. Two facts, in their view, clearly emerged as a result of their inquiries. A large number of those who lead the life of shame may, in a sense, be said to have been trained for it from their earliest childhood, as, for instance, foundlings, orphans, and those who, because they have grown up in overcrowded tenements, have been familiar with scenes of vice. The second fact is that large numbers of women add to their income in undesirable ways because their normal earnings are totally insufficient to meet urgent daily needs. Many of these belong to great concerns, which pay huge dividends and could well afford to pay a living wage, but do not.

Professor Seligmann and his collaborators are of opinion that if we are to deal with the social evil in all its ramifications, we must rely not so much on direct methods as on a more rational system of education, the reduction of overcrowding, and the improvement of the material conditions of wage-earning women and girls.

NEWS OF THE CHURCHES.

Bedfield.—On Sunday, October 27, services were held at the Unitarian Chapel in connection with the twentieth anniversary. The preacher in the afternoon was the Rev. W. R. Clark-Lewis, of Gainsborough, and in the evening the Rev. H. C. Hawkins, minister-in-charge. Special hymns were rendered by the scholars of the Sunday school. On Monday, October 28, the annual public meeting was held. Miss Tagart occupied the chair, and addresses were given by Miss F. Hill, the Revs. W. R. Clark-Lewis, H. C. Hawkins, and H. J. Easter, a neighbouring Baptist minister. The minister's annual report recorded much successful work during the past year. An entertainment followed.

Boys' Own Brigade: London Battalion.—A united religious service for boys was held at Essex Church on Sunday evening, November 3, when 116 boys and officers of the B.O.B. London companies, and nine boys, with two teachers, from the Hackney Sunday school, were present, in addition to the ordinary congregation. The service was conducted, and a special address was delivered, by the Rev. H. E. B. Speight.

Framlingham.—The 252nd anniversary was celebrated at the Old Meeting House on Sunday, October 27, when the sermon was preached in the morning by the minister, the Rev. H. C. Hawkins, and by the Rev. W. R. Clark-Lewis, of Gainsborough, in the evening. On Wednesday, October 30, a public meeting and entertainment took place. The minister presided, and addresses were given by Miss Tagart and the Rev. W. R. Clark-Lewis. The minister's report recorded the maintenance of a regular evening service started last November, the establishing of a Band of Hope of 65 members, and a girls' club, presided over by Mrs. Hawkins. The progress of the work had been satisfactory, considering the local difficulties. The need for help in promoting the work at Framlingham is very urgent, and Mr. Hawkins makes an appeal on behalf of the Band of Hope and library, and the Old Meeting Girls' Club. The latter, which was started twelve months ago, and has a good number of members who meet twice a week, specially requires a piano to provide music for physical drill. The library

contains only 50 books, but as the members of the Band of Hope number over 60 it is obvious that the stock has become exhausted. Books dealing with travel, adventure, biography, &c., as well as bound volumes of magazines for boys and girls, would be gratefully received.

London: Finchley.—The first anniversary of the opening of Granville Hall will be celebrated on Sunday, November 10, when the Rev. Joseph Wood (late of Birmingham) will preach both morning and evening. The members of the congregation will be "At Home" at Granville Hall to friends at 4 o'clock in the afternoon, when there will be a short musical programme.

New Zealand: Dunedin.—The Rev. W. F. Kennedy writes as follows:—"We have recently had the pleasure of a visit from the Rev. W. Jellie, of Wellington. This was arranged by the Unitarian Conference of New Zealand, and has been the means of still further strengthening our newly formed cause. Mr. Jellie preached on Sunday to a good congregation, and gave a lecture next evening on 'The Ring and the Book.' A social gathering followed, which enabled many friends to make the acquaintance of our visitor. Among the audience was an old farm hand, who walked in three and a half miles in bad weather to hear the lecture."

Nottage.—We regret to record the death, on October 28, of Mary, widow of Mr. Wm. Phillips, of Newton Nottage, near Bridgend, at the age of 86. She came of an old Unitarian family, which has contributed many valued members to the ministry. Her father was the Rev. Titus Lloyd, minister of Nottage and Wick, 1847-79, and the Rev. Evan Lloyd, minister of the same churches 1808-47, was her grandfather. She had three brothers in the ministry, Titus Lloyd, a lay minister, who did good work in his day in connection with Nottage; Evan William Lloyd, minister first at Blaengwrach, and later, for 30 years, at Cwmbach; and John Briggs Lloyd, of Knutsford. Her son, William John, has now been minister of Nottage for many years, and his son, Priestley, is at present a student at the Home Missionary College at Manchester, preparing to follow in their footsteps. Mrs. Phillips was a lifelong and devoted member of the church at Nottage, a constant attendant at the services, and a worker in the Sunday school as long as her strength lasted. On Friday, November 1, at the funeral, which was largely attended, a service was held at the house and in the parish churchyard, where the interment took place. The Revs. R. J. Jones, Simon Jones, and Park Davies officiated. Last Sunday the Rev. R. J. Jones conducted a memorial service at Nottage.

Yarmouth.—A successful bazaar, in aid of the improvements fund, was held on Thursday, October 31, in the school-room of the Old Meeting Church. The Rev. A. J. Walkden (United Methodist) presided, and the opening ceremony was performed by Mrs. Hare Paterson, wife of the minister.

NOTES AND JOTTINGS.

THE AGE OF THE MIND.

A good deal is being said about mental deficiency at the present time, and most of us have begun to realise that it is becoming more and more difficult to draw the line between people who are normal and those who are on the borderline of feeble-mindedness, if not actually

irresponsible. The great French psychologist, Binet, has, however, thrown a good deal of light on the subject, which ought to make the task of the social reformer considerably easier, by devising a method of measuring inherent native intelligence, irrespective of the results of training. Thus it is possible to find out exactly how much is to be expected from different types of mind. An interesting account is given in the *World's Work* of certain experiments carried on at the Training School for Backward and Feeble-Minded Children at Vineland, New Jersey, where what is known as the Binet-Simon test is habitually applied.

It would appear that not only are some minds undeveloped all through life, but many minds stop growing at a very early stage, although the body does not, the result being that numbers of men and women whom we treat as grown-up people have only twelve or eight-year-old brains. Here is the result of treating one hundred delinquents in one of the juvenile courts, who came to the detention home in a fair-sized city of the United States. "One, ten years old in body, was also ten years old in mind. He was the only normal child in the whole hundred. Also, though among the youngest of the group physically, he was among the oldest mentally. Six boys of thirteen years tested only ten. Twenty-six of fourteen tested also ten. Twenty of fourteen years tested nine. Eighteen of fifteen and sixteen years averaged under nine. One youth, fifteen in body, had only a seven-year-old brain. One brain, eight and two-tenths years of age, found itself in a seventeen-year-old body. . . . Fifty-six wayward young women from another institution tell the same story," and these were all apparently normal persons, "the sort one finds at work everywhere in factory, shop, and household." Some of the facts given in this instructive article are not a little startling. Obviously, if they are true, the burden of social injustice is increased, and numbers of people are being harshly punished for misdeeds which are only what one would expect in undeveloped and childish individuals.

THE STEAD MEMORIAL.

It was decided last week at a meeting over which Earl Grey presided that the memorial to Mr. W. T. Stead should take the form of hostels for women to be known as the Stead Hostels. The need for an increase in the number of places where women can find shelter and protection is constantly being pointed out, and many influential people have cordially endorsed the proposal which was strongly urged by Lord Grey. Although the scheme is to be international in scope, it is proposed to work in co-operation with the National Association for Women's Lodging Houses.

UNEMPLOYMENT IN ITALY.

A correspondent of the *Manchester Guardian* draws attention to the grave problem of unemployment in Italy—a problem which will increase in gravity as the winter advances. Over the vast alluvial and marshy plain that extends southward from the mouths of the Po, over the provinces of Ferrara and Romagna, un-

employment is rife, and mass meetings are emphasising the need for remedial legislation. The vast lowlands of Carpi are seething with unrest, and demonstrations of the unemployed have demanded the putting into execution of official schemes for reclaiming waste lands which have already been elaborated for half a century, and which five years ago were on the point of being begun, but have since been dropped. At Novantola the unemployed reach near 75 per cent.; recently immense crowds traversed the streets with banners and raised the usual cry of the Italian labourer, "Pane e lavoro" (bread and work).

A HENRY MARTYN MEMORIAL.

Bishop Stileman has written to the *Times* to enlist support for the Henry Martyn Memorial Fund of which the Rev. H. F. Stewart, Dean of St. John's College, Cambridge, is treasurer. Henry Martyn, "great as saint and notable as scholar," as Dr. George Smith has said, gave the Persians in their own tongue the New Testament and the Psalms, and performed a work of faith and love in India which will never be forgotten. The city of Shiraz, in which he lived and worked at his translation, says Bishop Stileman, has no resident Christian missionary at the present time. The Church Missionary Society has endeavoured during the past twelve years to establish a mission there, and much faithful work has been carried on. But the under-staffed condition of its mission in Persia, and the necessity of maintaining the work in Ispahan, Yezd, and Kerman, which had previously been occupied as mission stations, have led to temporary withdrawal from Shiraz.

THE WORLD PEACE FOUNDATION.

We have received a batch of pamphlets from the World Peace Foundation (formerly the International School of Peace) which includes a "Revised List of Arbitration Treaties," compiled by Denys D. Myers, "Concerning Sea Power," by Professor Starr Jordan; "International Good-will as a Substitute for Armies and Navies," by the Rev. William C. Gannett; "The Cosmic Roots of Love," by Henry M. Simmons; and an account of the World Scouts movement, organised by Sir Francis Vane, by Albert Jay Nock. The activities of the World Peace Foundation are being conducted on a large scale. Dr. David Starr Jordan, in addition to the innumerable lectures he has delivered in all parts of America, has lately rendered conspicuous service to the cause during a visit to Japan and Korea, when he delivered sixty-four addresses in the course of seven weeks, assisting in the organisation of branches of the Japan Peace Society at Asaka, Nagoya, Kobe and Okayama, as well as speaking at meetings under the direction of societies already existing in Tokyo and Kyoto. A chief part of the work of the society in China has been the translation and wide circulation of books communicating Western ideas to the Chinese, and over two hundred volumes, comprising history, politics, science, romance, travel and education have been given currency throughout the country.

THE WIRELESS ERA.

Some interesting predictions are made by Mr. Marconi in an interview which appears in *Science Siftings* as to the benefits which will be brought about by wireless operations within the next two generations. "We shall have not only wireless telegraphy and telephony," he says, "but also wireless transmission of all power for individual and corporate use, wireless heating and light, and wireless fertilising of fields. When all that has been accomplished, as it surely will be, mankind will be free from many of the burdens imposed by present economic conditions. In the wireless era the Government will necessarily be the owner of all the great sources of power. This will naturally bring railways, telegraph and telephone lines, great ocean-going vessels, and great mills and factories into public ownership. It will sweep away the present enormous corporations, and will bring about a semi-Socialistic state." "The coming of the wireless era," Mr. Marconi adds, "will make war impossible, because it will make war ridiculous."

INCREASED COST OF LIVING IN JAPAN.

The cost of living is increasing by leaps and bounds in many countries besides our own. In Japan, owing to the advance of prices brought about by heavy taxation, which affects commodities that are the necessities of life, a very serious state of things has been brought about in the Consular district of Kobé, of which a report has just been issued. Salt, for example, which cost 4s. 1d. to 4s. 8d. per koku (about 5 bushels) in 1894 has increased in price to 10s. 2d.; sugar has advanced from £1 0s. 5d. to £1 12s. 8d. per 100 kin (say 132.27 lbs.); brown sugar from 14s. 3d. to £1 2s. 5d.; kerosene oil from 5s. 3d. to 8s. 2d. per case; and soy from £1 6s. 6d. to £2 6s. 11d. per koku (40 gallons nearly). Even rice, which is the staple diet of the people, shows an increase of 20 to 30 per cent. in price, which is sometimes forced up to 50 to 60 per cent. in times of bad crops; ground rents and house rents have doubled during the last decade, and much distress ensue in consequence.

WHITE SLAVE TRAFFIC

GREAT UNITED

Demonstration

OF

MEN & WOMEN

(Under the auspices of over 40 Religious, Social, and Political Societies, to urge the passing of the Criminal Law Amendment Bill in an effective form this Session)

London Opera House, Kingsway,

On TUESDAY, NOVEMBER 12.

Chair to be taken at 8 p.m. by
HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Speakers—

The Right Rev. The Lord Bishop of Birmingham; The Hon. Lady Barlow; Mrs. F. D. Acland; D. L. Alexander, Esq., K.C.; Mrs. General Booth; Rev. J. Scott Lidgett, M.A., D.D.; Claude J. G. Montefiore, Esq., M.A.; Miss Mary Murdoch, M.D.; Mrs. E. E. Nott-Bower, P.L.G.; Edward Smallwood, Esq., J.P., L.C.C.

ADMISSION FREE.

COLLECTION. Doors open 7.15 p.m. A limited number of Reserved Seats at 1s. and 2s. 6d. TICKETS and further information from THE SECRETARY, PASS THE BILL COMMITTEE, 19, Tophill Street, Westminster, S.W.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

BOARD and RESIDENCE for Lady (not invalid) in Lady's house at Acton. Exchange references.—E. C., c/o H. G. Scarll, 404, Uxbridge-road, W.

TO LET.—One or two Rooms, unfurnished, in quiet house within easy access of London. Very moderate terms.—Y., INQUIRER Office, 3, Essex-street, Strand, W.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT, Miss CECIL GRADWELL, HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

SWITZERLAND.—A Party for the Upper Engadin, Dec. 14 to Jan. 11, is being organised. Inclusive fee, covering all necessary expenses, £20.—E. W. LUMMIS, M.A., 15, Green-street, Cambridge.

REMNANT BARGAIN!—Genuine White Art Irish Linen Remnants, suitable for making charming Teacloths, Traycloths, D'oyleys, etc. Bundle of big pieces, only 2/6. Postage 4d.—HUTTON'S, 5, Larne, Ireland.

GREAT FREE OFFER!—Over 200 Patterns of fashionable Winter Blouse material. Warm, light, ideal for Winter wear; scores of charming designs; looks smart for years.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

NATIONAL CONFERENCE.

SPECIAL APPEAL FOR SUSTENTATION FUND.

Chairman—
Mr. HUGH R. RATHBONE, M.A.

Vice-Chairman—
Rev. H. E. DOWSON, B.A.

Treasurer—
Mr. F. W. MONKS.

Secretary
Rev. JAMES HARWOOD, B.A.

A N earnest Appeal is made to all the Members and Friends of our Churches for **£50,000** to enlarge the present Sustentation Fund. The Appeal is endorsed by the National Conference, the British and Foreign Unitarian Assn., the Augmentation and Sustentation Funds.

The Objects are: (a) To secure for *accredited and efficient ministers* in England and Wales, whose congregations are doing all that may fairly be expected from them, a certain stipend; (b) to relieve the B. & F. U. A. of the support of many *established* congregations, and

set it free for its special missionary work at home and abroad. Cheques should be crossed, made payable and forwarded to the Treasurer, Mr. F. W. MONKS, Stonecroft, Appleton, nr. Warrington. All other communications should be addressed to the Secretary, Rev. JAMES HARWOOD, 60, Howitt Road, Hampstead, London, N.W., who will be glad to supply copies of the full Appeal.

Promises to the amount of **£37,098 11s.** have already been received, as follows:—

DONATIONS TO CAPITAL FUND.							
A Friend	£3,000	0	0	Mrs. Robinson, Salisbury	£100	0	0
Sir William B. Bowring, Bart.,				Mrs. Schunck, Leeds	100	0	0
Liverpool	1,000	0	0	Mr. William Spiller, London	100	0	0
Misses Fanny, Ethel and Lucy				Miss Editha Taylor, Bangor	100	0	0
Brooks, Wilmslow	1,000	0	0	Mr. and Mrs. A. S. Thew, Southport	100	0	0
Rt. Hon. Sir John T. Brunner, Bart.,				Mr. H. Woolcott Thompson, Sidcot	100	0	0
London	1,000	0	0	Mr. Harold Wade, London	100	0	0
Sir Edwin Durning Lawrence, Bart.,				Miss Warren, London	100	0	0
London	1,000	0	0	Mrs. Webb, London	100	0	0
Mr. Charles Eekersley, Chowbent	1,000	0	0	Mr. Hermann Woolley, Manchester	100	0	0
Mrs. George Holt, Liverpool	1,000	0	0	Mr. W. Arthur Sharpe, London	52	10	0
Miss Holt, Liverpool	1,000	0	0	Anonymous	50	0	0
Mr. Philip H. Holt, Liverpool	1,000	0	0	Anonymous	50	0	0
Mr. C. Sydney Jones, Liverpool	1,000	0	0	Mrs. Blake, Ilminster	50	0	0
Mr. Ronald P. Jones, London	1,000	0	0	Mr. Edward J. Blake, Crewkerne	50	0	0
Mr. W. Byng Kenrick, Birmingham	1,000	0	0	Mrs. Archb. Briggs, Wilmslow	50	0	0
Mr. Frederick Nettlefold, London	1,000	0	0	Mr. B. P. Burroughs, Liverpool	50	0	0
Mr. Hugh R. Rathbone, Liverpool	1,000	0	0	Miss Clephan, Leicester	50	0	0
Sir James W. Scott, Bart., Bolton	1,000	0	0	Mr. Howard Chatfield Clarke, London	50	0	0
Mr. Edwin Tate, London	1,000	0	0	Miss Colfox, Bridport	50	0	0
Sir William Henry Tate, Bart., Liver-				Miss S. S. Dowson, Beccles	50	0	0
pool	1,000	0	0	Rev. Dr. Drummond, Oxford	50	0	0
The Exors. of the late Rev. J. H.				Miss E. M. Gaskell, Manchester	50	0	0
Thom, Liverpool	1,000	0	0	Miss L. Gaskell, Prenton	50	0	0
Mr. Robert Blake, Ilminster	500	0	0	Mrs. H. R. Greg, Styal	50	0	0
Mr. Stephen Cliff, Leeds	500	0	0	Mr. J. Hall, Manchester	50	0	0
Mr. Walter Cliff, Leeds	500	0	0	Mr. C. W. Harrison, London	50	0	0
Mr. T. A. Colfox, Bridport	500	0	0	Mrs. James, Birmingham	50	0	0
Mr. Frank Gaskell, Codsall Wood	500	0	0	Mr. Archibald Kenrick, Bournemouth	50	0	0
Mr. Charles Hawksley, London	500	0	0	Mrs. Lake, Sutton	50	0	0
Do. 2nd Donation on the Raising				Mr. I. S. Lister, London	50	0	0
of £30,000	500	0	0	Miss Lister, London	50	0	0
Mr. Lawrence D. Holt, Liverpool	500	0	0	Mr. Robert H. Lunn, Altrincham	50	0	0
Mr. R. D. Holt, M.P., Liverpool	500	0	0	Mr. Arnold Lupton, London	50	0	0
Rt. Hon. William Kenrick, Birmingham	500	0	0	Mr. and Mrs. Nanson, Monton	50	0	0
Mr. T. Grosvenor Lee, nr. Stourbridge	500	0	0	Rev. Dr. and Mrs. Odgers, Oxford	50	0	0
Mr. G. H. Winterbottom, nr. North-				Mr. Stanton W. Preston, London	50	0	0
ampton	500	0	0	Mr. W. Raven, Leicester	50	0	0
Mr. Philip J. Worsley, Clifton	500	0	0	Dr. J. W. Russell, Birmingham	50	0	0
Miss Rathbone, Liverpool	300	0	0	Mrs. F. Ryland, Birmingham	50	0	0
Rev. Dr. Carpenter, Oxford	250	0	0	Lady Trevelyan, Morpeth	50	0	0
Rev. H. E. and Mrs. Dowson, Gee Cross	250	0	0	Miss Troup, Folkestone	50	0	0
Mr. John Harrison (the late), London	250	0	0	Mr. L. N. Williams, Aberdare	50	0	0
Mr. J. Percival Haslam, Bolton	250	0	0	Mr. Alfred Wilson, London	50	0	0
Mr. William Haslam, Bolton	250	0	0	Mr. Richard Worsley, London	50	0	0
Mr. F. Monks (the late), Southport	250	0	0	Mrs. J. Buckton, London	30	0	0
Mr. H. F. Osler, Bromsgrove	250	0	0	Mrs. A. H. Paget, Leicester	30	0	0
Sir Edward Partington, Bart., Glossop	250	0	0	Mr. Nathaniel Waterall, Croydon	26	5	0
Miss E. L. Swaine, Guildford	250	0	0	Anonymous	25	0	0
Mr. T. P. Warren, London	250	0	0	Mr. Arthur Bromiley, Bolton	25	0	0
Rev. C. C. Coe, Bournemouth	105	0	0	Mr. John Hall Brooks, Gee Cross	25	0	0
Anonymous	100	0	0	The Misses Bush, London	25	0	0
Mrs. L. M. Aspland, London	100	0	0	Mr. Alfred Caddick, West Bromwich	25	0	0
Mr. and Mrs. Walter Baily, London	100	0	0	Mr. George H. Cox, Birkenhead	25	0	0
Mr. Thomas B. Bowring, London	100	0	0	Mr. and Mrs. John Denny, Monton	25	0	0
Mr. G. W. Brown, London	100	0	0	Rev. F. K. and Mrs. Freeston, London	25	0	0
Mr. J. F. L. Brunner, M.P., London	100	0	0	A Friend, per Miss Wigley	25	0	0
Mr. G. W. Chitty, Dover	100	0	0	Mr. Alfred Güterbock, Altrincham	25	0	0
Mr. Frank B. Dunkerley, Hale	100	0	0	Dr. Harris, Southport	25	0	0
A Friend	100	0	0	Rev. James and Mrs. Harwood,			
Mr. H. P. Greg, Wilmslow	100	0	0	London	25	0	0
Mr. Thomas Hamer, Chowbent	100	0	0	Mrs. Heywood, Bolton	25	0	0
Mrs. Charles Harding, Birmingham	100	0	0	Mr. Jesse Hind, Nottingham	25	0	0
Mr. Robert Harrop, Hale	100	0	0	Do., 2nd Donation	25	0	0
Mrs. J. R. Holland, London	100	0	0	Rev. Dr. L. P. Jacks, Oxford	25	0	0
Mrs. Aspland Jones, London	100	0	0	Rev. F. H. and Mrs. Jones, London	25	0	0
Mr. and Mrs. S. R. Kearne, London	100	0	0	Mr. F. J. Kitson, Leeds	25	0	0
Mr. G. H. Leigh, Monton	100	0	0	Mr. E. H. Lee, Birmingham	25	0	0
Miss L. A. Leigh, Monton	100	0	0	Mr. & Mrs. Sydney Martineau, London	25	0	0
Mr. Percy H. Leigh, Monton	100	0	0	Mr. George J. Nottcutt, Ipswich	25	0	0
Mr. Joseph Lunn, Altrincham	100	0	0	Mr. Joseph Partington, Monton	25	0	0
Miss M. C. Martineau, London	100	0	0	Col. Pollitt, Ashton	25	0	0
Mrs. Russell Martineau, Brighton	100	0	0	Mr. and Mrs. Frank Preston, London	25	0	0
Mr. R. R. Meade-King, Liverpool	100	0	0	Mr. A. H. Punnett, London	25	0	0
Mr. F. W. Monks, Warrington	100	0	0	Miss J. Scott, Bognor	25	0	0
Mr. J. S. Nettlefold, Birmingham	100	0	0	Sir W. and Lady Talbot, Manchester	25	0	0
Miss Ruth Nettlefold, Birmingham	100	0	0	Mr. Gomer L. Thomas, Merthyr Tydfil	25	0	0
Dr. W. B. Odgers, K.C., London	100	0	0	Mrs. Tolmé, Southport	25	0	0
Mr. John R. Oliver, Altrincham	100	0	0	Mrs. Turner, Stockport	25	0	0
Mr. John T. Osler, London	100	0	0	Dr. A. D. Tyssen, London	25	0	0
Mr. C. F. Pearson, London	100	0	0	Mr. Percy J. Winsor, Knutsford	25	0	1
Mrs. R. Peyton, Birmingham	100	0	0	Mr. George S. Woolley, Manchester	25	0	0
Miss Philips, The Park, nr. Manchester	100	0	0	Mr. A. H. Worthington, Manchester	25	0	0
E. R., in Memory of Harry Rawson,				Mr. Edgar Worthington, London	25	0	0
Monton	100	0	0	Mr. S. B. Worthington, Altrincham	25	0	0
				Mr. W. B. Worthington, Duffield	25	0	0

Mrs. Wright, Leicester	£25	0	0
Anonymous	20	0	0
From the Bequests of the late Mrs. M. E. Taylor and Miss M. E. Martineau	20	0	0
Mrs. J. A. Gotch, Kettering	20	0	0
Mrs. D. Martineau, London	20	0	0
Miss Mathews, Birmingham	20	0	0
Miss Paget, Leicester	20	0	0
Mrs. J. M. Perry, Nottingham	20	0	0
Mrs. Thornely, Altrincham	20	0	0
Mr. T. F. Ward, Middlesbrough	20	0	0
A Well-Wisher, Sheffield	20	0	0
Mr. F. Withall, London	20	0	0
Mrs. Russell, Birmingham	15	15	0
Mr. A. T. Crook, Bolton	15	0	0
Mr. Ion Pritchard, London	15	0	0
Miss Spencer, Southampton	15	0	0
Rev. C. J. Street, Sheffield	15	0	0
Anonymous, Altrincham	10	10	0
Miss Bulmer, Leeds	10	10	0
Mr. Arthur G. Lupton, Leeds	10	10	0
Mr. Charles Lupton, Leeds	10	10	0
Mr. F. M. Lupton, Leeds	10	10	0
Mr. Stanley Bourne, Nottingham	10	0	0
Mrs. E. T. Crook, Bolton	10	0	0
Mrs. J. Forman, Nottingham	10	0	0
Mr. J. M. Gimson, Leicester	10	0	0
Rev. C. Hargrove, Harrogate	10	0	0
Mr. and Mrs. Wm. Holmes, Sheffield	10	0	0
Miss F. Jones, London	10	0	0
Miss L. Jones, London	10	0	0
Miss T. A. C. Lawrence, London	10	0	0
Mr. John Lunn, Altrincham	10	0	0
Mrs. Marriott, Wakefield	10	0	0
Mrs. J. Partington, Monton	10	0	0
Mr. J. T. Perry, Nottingham	10	0	0
Mr. C. Thompson, Cardiff	10	0	0
Miss White, Fowey	10	0	0
Mrs. J. R. Wilson, Hawkeshead	10	0	0
Rev. Joseph Wood, Jarvis Brook	10	0	0
Rev. A. R. and Mrs. Andraea, Southampton	6	0	0
Miss E. Russell, Birmingham	5	5	0
Mrs. Andraea, London	5	0	0
Miss S. E. Brooks, Ruthin	5	0	0
Mr. Tom Cook, Liverpool	5	0	0
Miss K. A. Greg, Styal	5	0	0
Mrs. Kirke, Sheffield	5	0	0
Miss L. Paget, Leicester	5	0	0
Miss Ridge, Tunbridge Wells	5	0	0
Miss L. A. Russell, Birmingham	5	0	0
Miss C. Scott, London	5	0	0
Miss Thornely, Altrincham	5	0	0
Mr. C. Wiberley, Kew	5	0	0
Mrs. Wood and Miss Tribe, Chatham	5	0	0
Miss G. Martineau, London	3	3	0
Mr. W. H. Scott, Bournemouth	3	0	0
Mr. Frank Harrison, London	2	2	0
A Friend	1	1	0
Miss Metcalf, Malton	1	0	0
Mrs. Hans Renold, Manchester	0	5	0

NEW AND INCREASED SUBSCRIPTIONS TO ANNUAL INCOME.

Mr. John Lawson, Bolton	20	0	0
Mr. G. W. Brown, London	10	0	0
Miss C. R. Holland, London	10	0	0
Mr. J. R. Beard, Knutsford (increased from £2 2s. to £10 10s.)	8	8	0
Mr. John R. Oliver, Altrincham	5	0	0
Sir Edward Partington, Bart., Glossop	5	0	0
Mrs. Jane Thorpe, Monton	5	0	0
Mr. Charles Wicksteed, Kettering	5	0	0
Mr. Frank Atkin, Sheffield	2	2	0
The Misses Brooks, Wilmslow (increased from £1 1s. to £3 3s.)	2	2	0
Miss S. E. Brooks, Ruthin	2	2	0
Mrs. James Thornely, Prenton	2	2	0
Mrs. Webb, London	2	2	0
Mrs. J. R. Wilson, Hawkeshead	2	0	0
Mr. Edward Chitty, Dover (increased from £2 2s. to £3 3s.)	1	1	0
Miss Rawson, Monton	1	1	0
Miss M. M. Todd, Hastings (increased from £3 3s. to £4 4s.)	1	1	0
Rev. P. H. Wicksteed, Wantage (increased from £1 1s. to £2 2s.)	1	1	0

The Inquirer

Library of the
PACIFIC UNITARIAN SCHOOL
in THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3673.
NEW SERIES, No. 777.]

LONDON, SATURDAY, NOVEMBER 16, 1912.

[ONE PENNY.]

The Sunday School Association NEW PUBLICATIONS.

The Bible Literature in the Light of Modern Knowledge. By E. SAYELL HICKS, M.A. Cloth, 2s. net. Postage 3d.

Stories for the Little Ones. Forty-One Stories Selected and Retold by GRACE SPEARS and DOROTHY TARRANT, M.A. Cloth, 1s. net. Postage 3d.

The Story of Isaac Hopper, a Hero of the Anti-Slavery Movement. By HENRY RAWLINGS, M.A. Cloth, with Portrait, 6d. net. Postage 1d.

Moral and Religious Lessons for Infants. By M. C. MARTINEAU. Sewed, 6d. net. Postage 1d.

Favourite Stories. Selected and Edited by E. PRITCHARD and J. J. WRIGHT. Cloth, 1s. net. Postage 3d.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

SONGS DEVOUT

by the

Rev. W. G. TARRANT, B.A.

(Author of "Bee Songs," &c.)

Attractively bound—a suitable Gift-book. Price 2s. net.

LINDSEY PRESS, 5, ESSEX-ST., STRAND, W.C.
(or of the Author, Wandsworth).

NOW READY.

Crown 8vo. 214 pages, bound in Cloth. Illustrated.

PRICE 2/6.

DICK & DANDY

and other Stories, viz.:

"Animals, Boys and a Girl," and
"Nellie and John Henry and Eliza."

By MISS DENDY.

Reprinted by kind permission of the Unitarian Sunday School Association.

SHERRATT & HUGHES, 33, Scho Square, W.,
34, Cross Street, Manchester.

SWITZERLAND.—A Party for the Upper Engadin, Dec. 14 to Jan. 11, is being organised. Inclusive fee, covering all necessary expenses, £20.—E. W. LUMMIS, M.A., 15, Green-street, Cambridge.

GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., Gresham Professor of Law, will deliver Four Lectures on Contracts at the City of London School, Victoria Embankment, E.C., on Nov. 19, 20, 21, 22, at 6.0 p.m. Admission free to men and women.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

President: CHARLES HAWKSLEY, Esq.

AUTUMNAL MEETINGS, SHEFFIELD.

WEDNESDAY, NOVEMBER 20.

Reception at 2.30; Conference at 3.10, "Women's Work"; Address at 4.20 by the Rev. H. E. Dowson, "The Churches and the Stipends of Ministers"; Paper at 4.40 by the Rev. W. G. Tarrant, "Unitarian Thought on Vital Questions of Religion," Discussion opened by the Rev. Dr. E. Thackray; Tea at 6 in Channing Hall; Religious Service, Upper Chapel, at 7.30, conducted by the Rev. H. E. Dowson, Sermon by the Rev. W. Copeland Bowie.

THURSDAY, NOVEMBER 21.

Devotional Service at 10, the Rev. W. L. Schroeder; Conference at 10.30, "The Religious Education of our Young People," introduced by the President and the Secretary of the Sunday School Association; Conference at 12, "The Mission of the Printed Word," introduced by the Rev. Charles Roper, Discussion opened by Mr. G. H. Leigh; Invitation Luncheon at 1.15; Conference at 3.15, "Our Missionary Work under Present-Day Conditions," introduced by the Rev. A. H. Dolphin and Mr. Percy Preston, Discussion opened by the Rev. Simon Jones and Mr. Grosvenor Talbot; Tea at 5.30; Organ Recital at 6.30; Public Meeting at 7.30, Chairman—Mr. A. J. Hobson (Ex-Lord Mayor), Speakers—the Rev. Neander Anderton, the Rev. C. J. Street, Mrs. Sydney Martineau, Mr. Grosvenor Talbot, the Rev. Alfred Hall.

DISTRICT MEETINGS.

Tuesday, November 19.—Mexborough at 8, Addresses by the President of British and Foreign Unitarian Association and the President of Sunday School Association; the Rev. W. Copeland Bowie, and the Rev. C. J. Street.

Wednesday, November 20.—Barnsley at 7.30, Religious Service, the Rev. J. A. Pearson; Bolton-on-Deane at 7, Addresses by the Rev. Chas. Roper and the Rev. T. P. Spedding; Doncaster at 8, Religious Service, the Rev. W. G. Tarrant; Stannington at 7.30, Religious Service, the Rev. Alfred Hall, M.A.

Members of our Churches within reach of Sheffield are cordially invited to be present. *Secretary of the Reception Committee:* Mr. Robert Stevenson, Eastbroom, Broomgrove-road, Sheffield.

SONG.

"Ireland, Ireland."

Words by HENRY NEWBOLT. Music by H. LANG JONES. Compass, D to D.—METZLER, Ltd., Great Marlborough-street, W. 1s. net.

MR. FRED MORGAN

Dramatic Reciter and Impersonator
of Dickens Characters.

Over twenty complete programmes can be given. Evenings with Shakespeare, Dickens, and American authors, &c. Has given recitals in almost every town in the Kingdom.—Address, 42, Richmond-grove, Manchester.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Chairman of the Governors:

REV. H. ENFIELD DOWSON, B.A.

Headmaster:

H. LANG JONES, M.A. Oxon.

Full prospectus on application to the HEADMASTER: or to the Clerk to the Governors, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

THE ROYAL SURGICAL AID SOCIETY

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING.

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

Jubilee Year, 1912.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

41,668 Appliances given in year ending
September, 1912.

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

	£	s.	d.
Annual Subscription of ...	0	10	6
Life Subscription of ...	5	5	0
Entitles to Two Recommendations per annum.			

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 17.

LONDON.

Acton, Creffield-road, 11, —; 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. T. E. M. EDWARDS; 7, Mr. H. G. CHANCELLOR, M.P.
 Child's Hill, All Souls', Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. E. E. COLEMAN, M.A.
 Forest Gate, Upton-lane, 11 and 6.30, Mr. J. KINSMAN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. A. C. HOLDEN; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. D. DELTA EVANS.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. H. N. CALEY; 6.30, Mr. E. R. FYSON,
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JOSEPH WOOD.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. RUDOLF DAVIS, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD-THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. R. H. MAISTER.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. L. TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. E. W. LUMMIS, M.A. (Association Sermon).
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45, and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. G. EVANS, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. K. H. BOND.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. PERCY W. JONES.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. MACLACHLAN, B.D.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Dr. GERARD SMITH (late of Tasmania).
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

THE PULPIT at PARK LANE CHAPEL is Vacant, Mr. Higham's Ministry terminating on October 31, 1912.

DEATH.

HALL.—On November 7, at 6, Canning-street, Liverpool, Elizabeth Mary, daughter of Lawrence and Mary Hall, aged 15 months.
 KINDER.—On November 14, at 44, Willow-road, Hampstead, N.W., Charles Kinder, aged 96.

The Inquirer.

Among recent articles are the following:—

"Father Tyrrell." By Rev. Canon LILLEY. Nov. 2.
 "Knowing the Gift of God." By Professor G. DAWES HICKS. Nov. 2.
 "Thirty Years after the Ejectment." By Rev. W. G. TARRANT. Oct. 26.
 "Great Days." By Rev. W. J. JUPP. Oct. 26.

To be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

WORKS BY THE LATE

Rev. JOHN PAGE HOPPS

Sermons of Life and Love. Price 1s.
 Pilgrim Songs. Price 3d.

Postage Extra.

Can be obtained from Mr. C. REYNOLDS, by letter addressed to University Hall, Gordon Square, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	771	BOOKS AND REVIEWS :—	MEETINGS AND GENERAL NEWS :—
VERSES : To the Women of England . .	772	Sidelights on Mr. Balfour	The Rev. Stopford A. Brooke
THE LIBERAL CHRISTIAN PULPIT :—		Unhistorical Criticism	Mr. Ed. Carpenter on "The Inner Self" .
Play the Man	772	Hellenism and Christianity	The White Slave Traffic
LIFE, RELIGION AND AFFAIRS :—		A Study in Ethnology	Lord Mayor's Sunday in Birmingham .
Dawn in Darkest Africa	774	The Classical Psychologists	Southern Advisory Committee
Mrs. Markinson's Holiday	775	The International Critical Commentary .	The National Peace Council
CORRESPONDENCE :—		The Church and Nonconformity	The Social Movement
Barbarous Forms of Punishment	776	Publications Received	NEWS OF THE CHURCHES
British and Foreign Unitarian Association	776	FOR THE CHILDREN	NOTES AND JOTTINGS

**** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

It is with strong and affectionate regard that we desire to associate ourselves with the congratulations which have been offered to the Rev. Stopford A. Brooke on his eightieth birthday. From the day when in the Life of Robertson of Brighton he produced one of the great biographies of modern times, he has been a distinctive force in the religious life of the country. No one has done more than he to forge links of sympathy between artists and writers and the exponents of a spiritual Christianity. His "Theology in the English Poets," delivered as Sunday afternoon lectures in 1872, initiated a new style in pulpit literature, and in spite of the riper criticism of his later years it is still the portal through which many ardent spirits enter into the shrine of Wordsworth's poetry.

* * *

If Mr. Brooke has been chiefly an interpreter of the great lovers of beauty, Blake, Wordsworth, Shelley, Turner, and chiefly perhaps of the noblest passages of the Bible, he has always added something of his own, and every word has borne the impress of his personality, "radiant with ardour divine." Dowered with the spirit of immortal youth, he has drawn from inexhaustible wells of pure emotion for the gladdening of the world. And with him, as with all who sway the hearts of men for spiritual ends, emotion has been tempered in the fires of a sensitive conscience. If to-day we think of him chiefly as the highly gifted poet among modern preachers and congratulate him on his glad success, it is also with gratitude for the confidence and strength which he won through sacrifice, when he left the

church of his fathers, and all the brilliant future it held for himself, and went forth like a pilgrim into a strange land. Perhaps we may assure him here that the dwellers in the wilderness have not been unmindful of the preciousness of the gift.

* * *

ARRANGEMENTS have been made for a prolonged and elaborate inquiry into the condition and prospects of the Evangelical Free Churches. The report, which it is hoped will contain recommendations for closer co-operation and a readjustment of doctrine and method in view of the needs of the modern world, will not be ready for at least two years. The re-statement of doctrine, which is to be considered under the chairmanship of Professor Peake, will probably give rise to the greatest difficulties, and it may be doubted whether thought is not still too chaotic for the task to be attempted in such a formal way. The departmental history and tradition of the various denominations will also give rise to problems in emotional prejudice, which must be acknowledged quite frankly with a view to their dismissal into relative insignificance, if there is to be real progress in co-operation. But probably one of the most serious difficulties has hardly loomed above the horizon. If evangelical Nonconformity is to grow in influence it must set itself to conquer its spiritual alienation from forms of Christianity which are not of its fashion, and claim its inheritance in the vast spaces of Christian history which, to the great impoverishment of its own life, it has too long ignored.

* * *

On the further consideration of the Criminal Law Amendment (White Slave Traffic) Bill in the House of Commons on Tuesday, an attempt to eliminate flogging was defeated by 288 to 74 votes. Subsequently, however, it was decided that flogging should not be inflicted for a

first offence by 188 votes to 164. The argument of the Home Secretary that it would not be wise to flog upon a first offence on account of the risk of a miscarriage of justice strikes us as very flimsy, especially in view of his plea that nothing else but flogging will act as a deterrent and protect society from a particularly odious form of crime. The vote, which was probably influenced only in a slight degree by this fear of mistakes, seems to us to reveal the better mind of the House of Commons and its real aversion to crippling the work of penal reform, though unfortunately in this matter it has been only too anxious to serve two masters.

* * *

If the pleas which we made against flogging last week need confirmation, they have received it in a most telling form in the speech which the Archbishop of Canterbury made at the great meeting held in the London Opera House last Tuesday. It is almost incredible that the spiritual head of the Church of England, which exists to preach the gospel of the love of God and to minister the redeeming grace of Christ to the sinful, should stand forth as the champion of the lash and seem almost to take a vindictive delight in its use. We can understand though we do not accept the position of those who feel that flogging is a hateful necessity, and that they must humble themselves to accept their full share of the shame and degradation. But the last thing that such people would do is to make flamboyant appeals to the violent instincts of a crowded meeting, or to pour contempt upon the serious and reasoned objections of those who see in this clamour for flogging a dangerous reaction into barbarism. When the Archbishop asked his great audience, "Degrade whom?" and the sorry pessimism of his question was punctuated with cheers, we wish there had been some one to reply, "Your brother and fellow-sinner, for whom Christ died."

THE Report of the Divorce Commission, issued this week, deals with a subject which is very distasteful to all high-minded people, but it is a distinct gain that it will not be treated with the squeamish reticence which would have been its fate a few years ago. The problem is one which men and women must solve together in the light of the experience of the past and of the highest ideal they can form of social welfare and Christian duty, remembering always that the crude and imperfect arrangements of human law are no substitute for the constraint of spiritual affections and the law of God in the heart. On several important points the Report of the Minority, signed by three of the Commissioners and representing the ecclesiastical point of view, agrees with that of the Majority. That the grounds for divorce should be the same for men and women, and that local courts should be provided in order to make the law more equal for rich and poor, are recommendations which will win at once a large measure of acceptance. Controversy will turn upon the extension of the grounds of divorce, and here it would be rash to draw *à priori* conclusions without a careful survey of the evidence and some comparative study of the working of the law of divorce in other countries.

* * *

MRS. RAMSAY MACDONALD'S mother wrote in her commonplace book as her last entry the words "to be strong and beautiful, and to go round making music all the time." The words can appropriately be used to describe the life-work of the daughter whose birth she only survived by a week or two, a Memoir of whom has just been published. Although people are accustomed to think that a great concern with blue books and wages boards, and sweated industries tends to a materialistic view of things, it may rather be the outcome of a soul profoundly in tune with the poetry and rhythm of life. Mrs. Macdonald was, indeed, the embodiment of that sympathy and love which seeks to make the crooked places smooth, and her faith finds simple and poignant expression in the following words:—

"If I had a brother or sister that I loved, degraded in the East End, I should not rest till I had done my utmost to save him, and others would think that that was only to be expected of me; but I have thousands of brothers and sisters there, and I calmly let them be . . . If these people who live there in squalor were hurt in some big accident or afflicted by some epidemic, every one would be all sympathy and generosity; cannot they see that to be born in such surroundings is worse than any big accident, and the sin and hopelessness to which they wake up every day is worse than the most malignant epidemic?"

TO THE WOMEN OF ENGLAND.

To you, ye pitiful women of my land,
To you the call has come—so clear and strong,

There is no answer but the helping hand
Now while the warring hosts their feud prolong,
And blood is shed to anneal an ancient wrong.

To you, ye pitiful women, brave of heart,
Gentle of soul, to whom life gives no choice

But to create; supremely set apart
For love's divinest work—the very voice
Of God has spoken: will ye not rejoice

To hear, while still the sounds of war increase—

To give your wealth, to serve with body and brain

As ministrants and harbingers of peace,
For whom the cry of men distraught with pain

And sorrowing sisters never comes in vain?

Will ye be jealous of the hourly joys
We purchase at the cost of such great woe;

Absorbed in pleasure, satisfied with toys,
Content on soft-shod feet through life to go

While love is slain and all this blood doth flow?

It will not and it must not be, else shame
Would seize the race, and darken every soul.

With you, the guardians of life's sacred flame,

It lies to make the sick world strong and whole,

And lead it onward still to its high goal.

Yours it must be to stem the furious tides
Of lust and hate, to succour every cause
That works for good—not hotly to take sides

In feuds that sunder men, but, without pause,

To foster love and keep the holier laws.

Yours, most of all, to build where those
hurl down

Who work destruction, children of fierce hate;

To bind the broken limb, to ease the crown
Of thorns o'er weary eyes, to recreate
Joy, and with beauty touch the lips of fate.

O women of my land—yea, of all lands—
To you the call has come: give ear this day!

The blood of guiltless men is on your hands
In that ye have not raised those hands to stay,

For love of Christ, them that go forth to slay.

And yours the fault, now all the furies break
In ruin on the world, if brave men lie
Speechless with pain, and none there are
that slake

Their thirst, or watch with them long
hours go by,

Filled with the roar of battle, till they die.

Yours is the blame if any go unfed,
Shelterless 'neath the sky, their couch
the sod,

Amidst that awful harvest of the dead
Gnawing the dust, supine, less than the clod,

Forgotten—ah, can it be?—of man and God.

LAURA ACKROYD.

THE LIBERAL CHRISTIAN PULPIT

PLAY THE MAN.*

BY THE REV. J. M. LLOYD THOMAS.

"Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good."
—2 Sam. x. 12.

THE first note of our text is "*Courage!*" The mere word is a fortifying call that strengthens the heart like the throb of a drum and thrills the soul like battle-music. It comes with the sound of many trumpets, with the thunder of the captains and the shouting. "*Courage!*" has been the word of life on the lips of commanders, bracing the unstrung nerves of cowards, turning the tide of battle, restoring the confidence of quivering armies and urging them on from disgrace to victory.

It is the heroic quality which redeems a poor cause from shame and makes a good one glorious. It enables us to turn from all failures and fears, and enter upon the future as a domain of epic and romance, full of golden and glorious possibilities. What is unknown, what is impending—this fills all existence with the spirit of enterprise and adventure, makes the universe radiant with expectancy and promise.

The essence of courage, it has been finely said, is to stake our life upon a possibility, and the essence of faith is to believe that the possibility exists. That is a sentence that should be engraven on the heart like a motto on a shield. "As it is of the essence of courage to stake one's life upon a possibility; so it is of the essence of faith to believe that the possibility exists."

There is, doubtless, a time for introspection, for self-examination, for looking inward and examining our motives and purposes. But there is also a time for the more healthy exercise of looking outward and onward, and (to repeat our city's watchword) "*Forward.*" Life comes to most of us as a challenge to a great campaign, and we are often like soldiers on

* Preached in the Old Meeting Church, Birmingham, on Sunday evening, November 10, 1912, before the Lord Mayor and Corporation of the city.

the point of charging. We see our difficulties and our perils, and we stand hesitating perhaps, if not trembling, until the Great Commander cries to our conscience the strengthening word "Courage," and then we throw ourselves bravely on the unseen and the unknown. We are ready to stake our life on a possibility—to risk our fortunes, our career, on the mere *may-be* that awaits us. We believe without scientific evidence that the *may-be* holds the prophecy of success and triumph. We commit ourselves with a splendid trust to the mere postulates of our optimism.

In the realm of religion I believe with the late Prof. Wm. James, that *may-be's* are often of the essence of the situation. "I confess that I do not see why the very existence not only of a life worth living, but of an invisible world, may not in part depend on the personal response which any one of us may make to the religious appeal. God himself may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life means, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals, from which one may withdraw at will. But it *feels* like a real fight—as if there is something really wild in the universe which we, with all our idealities and faithfulnesses are needed to redeem; and first of all to redeem our own hearts from atheisms and fears."

To be fellow-workers then with God in the redemption of the world, that is the sublimest privilege of man. To take up the burden, the privilege, the whole inheritance of our humanity with buoyancy and cheer—that is our moral duty and our divine trust. And for this we need this one thing, "*Courage!*"

II.

But the text goes on to strike another note. It commands us to "play the man"—that is another heartening word—a vital tonic which may strengthen even the faint with the stern virtue of a virile mind. When we are tempted by our baser passions to do some shabby or cowardly thing, has not a voice sometimes pealed through all our being this reinforcing cry—*Play the man*. Has it not lifted us up above our weaker nature, with all its insidious evasion and sophistries, to stand erect in our manhood. It is rarely, I think, that a sincere appeal to the native manliness of human nature fails. Seldom do we rely in vain on anyone who has really pledged himself to us on his honour as a man. There is something in the meanest that will respond to our trust and confidence. There is no one who has not left in him some elements of self-respect, some sense of personal dignity—some remnant of responsibility to maintain a standard of human integrity, and to bear the test of the ordinary loyalties of our nature. When other virtues have ceased to attract—when the finer graces of the Christian life seem weak or sentimental—this strong virtue of manliness remains admirable and praiseworthy. It is this manly quality far more than any magic of style which makes the writings of Robert Louis Steven-

son an inspired scripture to many readers. Indeed, these very words were often on his lips and in his heart. They symbolise for us his own great conquest over self. He fought against the odds of ill-health and the fretfulness of a frail body, and turned his very weakness into strength. I cannot forbear to quote from two of those simple prayers where his higher spirit most articulately utters itself—where his manliness victoriously dominates all the sickness and pain of the flesh.

"Bless to us our extraordinary mercies," he says; "if the day come when these must be taken, *brace us to play the man* under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when day returns, return to us, our Sun and Comforter, and call us up with morning faces and with morning hearts—eager to labour, eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow, strong to endure it." A simple prayer, great with the simplicity of a Christian manliness.

And the other well-known and familiar prayer repeats the same steadfast aspiration: "The day returns and brings us the petty round of irritating concerns and duties. *Help us to play the man*, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep."

These are the deep desires and resolves of a happy warrior—they utter for us in different phrase the spirit of our words, "*Be of good courage and let us play the man*." And did our text end there it would surely prove to us one of fruitful suggestion and quickening stimulus. But it does not end here. As if to warn us against a mistaken view of manliness; as if to assure us that it is not a self-centred virtue, not the hard integrity of a stoical calm; as if deliberately to forbid us the conceit of a mere self-conquest boasting in its own proper worth and exulting in a personal serenity whose lofty sufficiency might flatter our vanity, and yet prove useless to the world; as if to prohibit the pride of self-reliance and to insist on the social and human aspect of real manliness—it goes on to tell us that we are to do this, and to be this, not merely for our own sakes, not in an insular spirit of self-righteousness or of self-realisation, but we are to "*be of good courage and play the man for our people and for the cities of our God*."

III.

That is the third note of our text on which I wish to dwell. A true Christian must aim at something nobler than a private morality of personal distinction and dignity. A man may affect strength of character, being strong only with the strength of scorn for the vulgar democracy and of contempt for the crowd. A fine critic once said of Arthur Hugh Clough—intending to praise his high indifference to popular applause—"It was not till after he had left the scene that the world at large knew that there had been

a poet among them. Then there was much clapping of hands. Could he who . . . passed in behind the veil have returned at our summons to receive our plaudits, we feel persuaded that for such a purpose he would not have relifted the fallen curtain." That was intended to be, and rightly regarded it is, much to Clough's honour. It shows that in pursuit of his vocation he laboured not merely "as unto men." But, carelessly or captiously interpreted, it suggests a certain superior and ungenial disdain of the wishes of fickle men, an aloofness and unconcern which would detract from rather than add to our estimate of character. Such austerity would in its self-sufficiency be too closely akin to pride to be greatly and perfectly manly.

Again, an exquisite purity of personal life has a subtle charm, a rare beauty and appeal of its own. But it is delicate and frail with the loveliness of an exotic flower. Its holiness is allied to the sanctity of a cloistered monk. But true manliness has a certain Puritan quality, and is won "not without dust and heat" amid the bustle of the throng and along the main thoroughfares of our hot and eager life. It must justify itself at the bar of social utility. It must prove itself no mere personal ornament or private possession—no self-adornment, but a human function—a civic, a social, national, virtue that exists and labours for our people and for the cities of our God. It must look out on the objective practical world of secular institutions and temporal interests, and recognise the cause of the people as the cause of God. Christian manliness must not only lift up eyes of adoring worship and breathe its prayers of private consecration; it must also organise our active goodwill, inspire and proclaim our laws, build up our national and local institutions; it must legislate, administer, judge, educate, reform, destroy and fulfil. For it is a true saying that "the chivalry of modern life is the performance of public duty."

Social service is, therefore, one aspect of our Religion. It is faith expressing its vitality in and through good works; it is Christianity at the point of intense application—Christianity in action.

After all what matters supremely—other things matter, indeed—but what matters supremely is not our theories and doctrines, whether theological or political—but that what we believe and think should be held in a certain spirit and temper, and be a sincerely and passionately thought out conviction manifesting itself in life and character and conduct—that our respective loyalties should be the outcome of an ardent and prophetic zeal for justice and purity; the expression of a genuine love of the people—of *all* the people, not of this or that caste or class; the fruit of an invincible social enthusiasm, of an earnest desire to see our ideals, rather, to see the Christ of our hearts rule, honoured, revered, enthroned in the midst of men.

To make our religion in the best sense—political; to make our politics in the best sense, religious—that ought to be the effort of every British subject who aspires to be worthy of his fair and spacious heritage. That inspired social purpose has been the animating power, the burning

flame at the heart of every patriot, of every far-seeing high-principled statesman. High above our doctrinal differences and theoretical antagonisms God sits as King, and in Him we may find our reconciliation and unity. High above, I said, but also intimately within and in the midst of us, our Father worketh hitherto, and we work.

If we cannot bring all our social schemes and ambitions, and lay them down at the footstool of His throne, before His eternal scrutiny, and with the expectation of His blessing, then, whatever theory may be ours, our plans are worthless and vitiated through and through with insincerity. But if we can bring them thus honestly and unafraid into the very Holy of Holies, then, however mistaken our ideas and proposals may be, at least our motives will be pure, our intentions disinterested, our service unselfish. Though the letter of our project should be mistaken, yet the spirit of it will be right and sound, and our very temper and disposition will be a source of strength and moral sustenance to our fellow men.

In speaking as I have done of social service, I have in mind, of course, the duties of all citizens of whatever rank or station—not only those who are called to conspicuous offices of public trust as magistrates, councillors, guardians, and so forth, but beyond and other than all this, I have in mind the humble, yet extremely important civic service which everyone of us, however lowly our lot in life, may render, as ordinary individuals, in willing co-operation and voluntary association with others. The strength of a chain is in its weakest link. No civic authority, no social agency on earth, can be efficient without a supporting atmosphere of public opinion and goodwill, of personal integrity and private vigilance. Not only is it true that you cannot wisely legislate in advance of public opinion, but you cannot permanently administer with efficiency in advance of public opinion. And that public opinion is ultimately just you and I, and thousands of ordinary average people like ourselves. The civic atmosphere is created by our goodwill and intelligence, and knowledge and sympathy and trust. Without these even the bravest and most public-spirited of our leaders must languish and despair.

There are innumerable ways in which we may all engage in work for the public good—and every wise way will be a sacrament—a channel of divine grace to men. To the consideration of civic and national ways and means we ought all to devote some amount of time and thought and study. Someone may think that his or her contribution to the common stock of civic intelligence and enlightenment is so small as to be negligible. But no *soul*, no *mind* created by God is ever negligible. What we do with our conscience and intelligence counts; it counts here and in heaven; it goes to the heightening or to the reducing of the level of our common citizenship. The words are, therefore, applicable to all of us. Healthier bodies and purer minds; better homes and cleaner lives; nobler characters, worthier aims, deeper joys, higher ideals. Be of good courage, and let us play the man for these!

Brighter cities, more spaciouly and more beautifully planned, better government, honester commerce, gladder indus-

tries, juster conditions of life and labour, more joyous mirth, more dignified leisure, more wholesome recreation; gentler, fairer childhood, fuller of laughter and innocence and purity. Let us play the man for our people and for the cities of our God!

IV.

And, having done our best for these, and similar social and civic ends; ever vowing our best and utmost for the Highest; letting nothing blunt the edge of our enthusiasms—then we may leave the final issue, confidently, faithfully to God. *The Lord do that which seemeth Him good.*

What a grand note; rather, what a sonorous chord of trust is that! *The Lord do that seemeth Him good!* We cannot know the far off results of our conduct. We cannot forecast the future. We live in too small a corner of time, and even centuries cannot tell us finally of the trend of everlastingness. The results of our labours are in the control of a wiser than ourselves. The ultimate vision is left to our faith. We anticipate all the proofs and demonstrations. The best is ever left to our trust; and we wait wisely when we wait in confidence and in patience. Into God's hands we must commend our spirit and our work. To Him we may all now dedicate ourselves and whatever service it may be given to us to render for our brother men and for our fellow-citizens. We must stipulate for no immediate victories, and be content to receive the wages of going on, glad to serve in the campaign, and taking all its risks and hazards with a firm faith that for those who love all things work together for good.

My friends, I give you a great text. With it I give you the greeting which the knights of ancient chivalry gave to each other when they met in the forest or on the road: *God give you joy and good adventure!*

LIFE, RELIGION & AFFAIRS.

DAWN IN DARKEST AFRICA.*

THE "Congo Horrors," in the restricted sense of the phrase, are no more. Torture, mutilation, and outrage are no longer practised in the Congo as integral and normal features of an organised scheme of industry run for the profit of Europeans. They could never have arisen or been maintained but for the callousness of Europe, but they would probably have lasted a little longer than they did if that callousness had been complete. Public opinion, then, has done something, and when enlightened, consolidated and organised, it may do much more; but the public conscience will not have to trust to its unaided strength, for it is clear that so far from there being any natural antagonism between human sympathies and commercial interests, the missionary who takes himself as the friend and educator of the native, and the

* Dawn in Darkest Africa. By John H. Harris. With an Introduction by the Right Hon. the Earl of Cromer. With Illustrations and a Map. London: Smith, Elder & Co. 10s. 6d. net.

merchant who looks for steady and permanently growing rather than ruinously quick returns, are each other's natural allies. King Leopold's hideous system broke down commercially, for it has not only destroyed the rubber forests but has almost denuded the vast area which it polluted of the hands and brains without which the prodigality of nature is not wealth. As a commercial system, Leopold's methods rank with those of the highwayman. They may effect a rapid acquisition of wealth, but they can only ruin its production. Humane feeling, then, has an ally in enlightened commercial enterprise, but this latter will not do its work for it. Barbarous and short-sighted methods of industry, of legislation, and of education have a terrible vitality; and men who are deaf to the appeals of humanity are generally blind to their own permanent interests. Still, it is a great thing to have such an overwhelming body of evidence as is gradually accumulating (and Mr. Harris's new book "Dawn in Darkest Africa" very substantially augments it) to the effect that in pleading with our Colonial Office to make itself "the refuge of the oppressed and the moderator of lawless ambition," we are not asking it to set itself against the all-pervasive commercial instincts that prompt nine-tenths of our intercourse with the "backward civilisations," but are merely asking it to take its natural share in co-ordinating and guiding civilised enterprise. Had the Christian and humane professions with which the Congo Free State was launched upon its career, with the blessings of Europe upon it, been even approximately made good, we should in all human probability be able to point to the vast tract of Central Africa, at this moment, as a source of ever-growing wealth to the Western nations, and the seat of growing prosperity, rising ideals, and waning superstition and barbarism in itself. Such at least is the irresistible conclusion to which this remarkable book, written by a singularly competent, candid and large-minded observer, drives us step by step.

The great outstanding and luminous fact that remains upon the mind after reading Mr. Harris's book is that the "lazy nigger" who can understand nothing but the lash, and can understand that perfectly well and accept its discipline with respect verging upon affection, is at once the most stubborn of facts or the most groundless of myths. It all depends upon your pre-suppositions. If the black man is to work for the white man, in a semi-servile condition, accepted under some kind of direct or indirect compulsion, then the "lazy nigger" diagnosis roughly corresponds to the facts! But if the black man is working directly for himself, and only indirectly for the white man, in presence of the larger opportunities and more varied wants that association with him has stimulated, then the black man will develop an industry and a commercial sagacity and enterprise at least on a level with those of the average European stocks. Amongst other amusing stories that Mr. Harris tells in illustration of this is the following: A customer in Africa wanted an elephant tusk of a certain quality by a certain time. The European

traders found it difficult to undertake the order. They made inquiries up the rivers and wherever they could reach the interior, but could not hear of what was wanted. But a native dealer cheerfully undertook the order, and punctually to the promised time supplied the tusk—he had ordered it from Europe! That man ought to lecture at the School of Economics on the division of labour, and the organised production and distribution of wealth! But the really impressive lesson in this matter is the contrast between the rapidly expanding cocoa industry on the British Gold Coast, where the negroes own the plantations, and its rapid and inevitable decay on the Portuguese islands, where it is run on what is now admitted to be a system of scarcely so much as disguised slavery.

So much for the "dawn," but what of the "darkness"? It is dark enough. The chief officials of the Congo are men bred in the evil Leopoldian tradition, and they are initiating the younger men into its spirit. When the last illusions disappear and Belgium realises that Leopold had eviscerated his domain before he handed it over to his country, how will she face the heavy and continuous drain upon her resources, even with a prospect of an ultimate return, required to put Congo industries on a sound business basis? Will she be wise and patient enough to reverse her whole theory and practice? Or will she fall before the specious plea that ruin has followed "reform," and seek to restore as completely as she dare the old régime? She has always retained the legal (or rather the illegal) basis on which it was reared in her claim to ownership of the land and to enforced labour.

And again, if Portugal is sincere in her desire to put an end to slavery in her colonies but is unable to enforce her will upon them, will she invoke, or accept under diplomatic pressure, the assistance of friendly allies in the task? Or must the dreary tragedy wear itself out in sordid failure? These and many other such questions force themselves upon the reader of "Dawn in Darkest Africa," but he will also find much instruction and entertainment in it which does not make too cruel demands upon his sympathetic imagination. Mr. Harris loves Africa and her peoples with a deep and tried affection. His buoyant optimism has not been quenched by all his years of suffering with the sufferers. The African forest is still to him less a place of horror than a place of hope, of romance, and of inexhaustible and ineffable beauty. No one need shrink from reading his book for fear of having his feelings harrowed, and his mind permanently haunted by horrors that he can do nothing to assuage; and everyone should read it who cares to understand the main outlines of the problem of West Africa, and of England's direct and indirect responsibilities and opportunities in relation to it.

A word in conclusion as to the Government officials. The Belgians, as we have seen, have a bad tradition and are working a bad system; but there is no reason to think that both might not be reformed under new conditions. The English official alone has any spirit of self-sacrifice or sincere desire to look after the interests of the native, but his sense of the colour-

bar leads him practically to suppress all the higher hopes and ambitions of the subject races and goes far to sterilise his influence as an educator and civiliser; and his caste feeling degenerates into an intolerable snobbishness, and makes him ignore and neglect all opportunities of helping or obliging the commercial community. The German is thoroughly enlightened in his relations to all traders, whether of his own country or any other country. He is vigilant, courteous, resourceful, and thoroughly efficient. But he has no feeling whatever for the native, and may be relied on not to allow any "sentimental" considerations to interfere with the execution of any measures supposed to benefit the trading community. The Portuguese is a kindly lover of ease and beauty. Wherever he is there are flowers and gardens; and the colour-bar does not exist for him. But domestic and industrial slavery corrupt his administration.

A very able and sympathetic introduction by Lord Cromer will probably win access for Mr. Harris's book in many quarters to which it might not have won its way alone.

PHILIP H. WICKSTEED.

MRS. MARKINSON'S HOLIDAY.

In contrast to the melancholy accounts of frustrated hopes and of summer tours spoiled by weather, Mrs. Markinson's wonderful holiday stands out brightly. She is never tired of telling the story. The queer thing about it was—if you can single out one point as queer amid such extraordinary happenings—that it was not called a holiday at all. Mrs. Markinson was asked if she would go and make shirts at a small exhibition of women's sweated home-work at Newcastle. When her outing was over, they gave her 12s. 6d. for her two days' work. She felt at first as if she could not for very shame take the money, but they said she must.

Mrs. Markinson had seen shirts made from her earliest childhood, for her mother used to do them, and she used to help sometimes. She hated shirt-making above everything else, and when she was a child she made up her mind that she would sooner be anything in the world than a shirt-maker. So when she left school she went into a cotton-mill, and got a trade into her fingers. But then she married, and after the first baby came, her husband would not let her go back to the mill and leave it for the neighbours to mind, so then she turned to shirt-making at home, like her mother before her. She made them at 8d. and 9d. a dozen. There was the hire of the machine to take off, and there was, of course, the cost of the cotton—sometimes the machine would seem fairly to eat the cotton, it was used up so fast.

It was a fine thing to go off in the train. It made a person feel a bit frightened, but you enjoyed it all the same. Mrs. Markinson and her friend were met at Newcastle and taken to a beautiful house.

The Exhibition, at which workers were paid such improbable rates, did not open till three o'clock, so the lady that they

called the Secretary (and a real lady she was, and no mistake) said she would take them to see the sea. They all went by a sort of tram, and when they got near the sea before they could see it they smelled it, and Mrs. Markinson wondered if she were sea-sick. The Secretary-lady showed them all round the beach, and bought them cherries and fancy cakes, like the thorough lady she was; and then she took them into a cave. She told them to follow her, and not to look round till they got to a certain point. Then she told them to look back, and there, through the hole at the end, they saw the sea. At least they said it was the sea, but if they had not said so, Mrs. Markinson would have thought it was a big blue hill. All the time, whenever she looked at the sea, she could hardly believe that it was not a big blue hill stretching up before them. Then the Secretary-lady asked if they would like to go in a boat. It gave Mrs. Markinson a start to think of it, but the others said "Oh, come along," and she knew she would never have such a chance again, so she said she would go if she might sit between two of the other women on the seat. They got into a boat, and there she sat between the two, holding down her head over her knees, with her hands before her eyes, so that she should not see the sea. She was very much frightened, but she enjoyed going all the same. A few minutes after they started there was a great splash behind. She held her hands tighter than ever over her eyes, and she cried out "There's some poor soul gone down!" She thought of the *Titanic*, and she knew that she could not have borne to see the struggles of someone drowning, but she called to the others to look out and tell her. Then they all laughed and said it was all right, and they told her to look out for herself. At last she took away her hands from before her face, and what did she see but a man's feet, and then his head bobbing up; and it turned out that they were rowing past the gentlemen's bathing place, and it seemed this gentleman had jumped off the board, and was swimming and floating. There was a great laugh at her, and they did not forget it.

She had not been so very frightened at first, as you might say, but when they had been going on for a bit, the boat seemed to be going up and down a great deal more. There would be like a hole in the water near them, and a lot of water heaped up on the top, and she thought it wouldn't take much to make the boat turn over. Also the going up and down of the boat seemed to make everything go up and down, too. And then she thought that as they had gone so far she must be getting near the top of the blue hill of sea that they had seen from the beach, and that when they came right to the top the boat could do nothing but fall down on the other side, for there would be nothing to hold it up. She felt that she had been far enough, and that she could go no further, and she began to scream, and would not stop. They could not make her stop, so the Secretary-lady said they would go back, and so they did, but she screamed all the way. She felt sorry to have shortened the pleasure of the others, but she had gone as far as she could.

She had enjoyed the boat very much, although it had made her scream.

Everything at Newcastle had been beautiful. Everyone she saw seemed to be happy there. All the trouble seemed to be left at home, and at Newcastle people were all enjoying themselves. She had not had time even to worry about the children at home, until she went to bed. If ever she began to worry herself someone would say, "Come along, Mrs. Markinson!" or "Just look at this, Mrs. Markinson!" She had not had time to run up nearly as many shirts as she would have wished in the Exhibition, but when the people came round to the stalls they kept stopping her to ask questions. She felt ashamed that she had not done more. The holiday had been champion and had done her a lot of good. Even things at home had looked different since she got back. She had got into the way of thinking that there was not anything in the world—not for her—but now it seemed as if there might be something after all for her, too.

Mr. Markinson appeared less hopeful, but then he had not been away.

EMILY COX.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BARBAROUS FORMS OF PUNISHMENT.

SIR,—I have just read with pain and disappointment the article in to-day's (November 9) INQUIRER with regard to the White Slave Traffic Bill. You speak of "a deep and instinctive reverence for human nature inseparable from Christian civilisation" which should make a return to flogging abhorrent to us all. Is this "deep and instinctive reverence," &c., only to be thought of where the men and women engaged in the horrible traffic are concerned? What of our daughters who are carried off, most of them unconscious and ignorant, to a degradation compared with which flogging is a mere flea-bite? I do not know if Mr. Salt and Mr. C. Graham whom you quote have daughters of their own, but I feel sure that every true father and mother in England to-day has "a deep and instinctive reverence for human nature" in the first place where their own daughters are concerned. And these poor victims are all daughters of some father and mother.

You speak of the "true note of the Gospel." I find the true note of the Gospel in this case in Matt. xviii. 6-9, "Whoso shall offend one of these little ones, . . . it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The tenderness of Jesus was shown to the woman who had sinned and degraded herself, and not to those who had

been the cause of her degradation. On reading the report of the debate in the House last week, I am confident there are thousands of women who said, "Thank God, our men are at last rising to a sense of their responsibility in this matter." It is true that with the lowest class of criminal flogging may not have been a deterrent of crime, but the men we are now considering are men with a certain amount of education and bodily sensitiveness, to whom the physical pain would be a terror and the branding a lasting disgrace. I would even go further, and punish the men who create the demand, for without the demand there would be no supply.—Yours, &c.,

LILY M. TWEEDY.

Trillington Hall, Morpeth, Nov. 9, 1912.

SIR,—I wish to thank you for your timely protest against the adoption of the punishment of flogging, even for procurers. Its acceptance by the House is an instance of a psychic phenomenon which is only too common. The art of Jiu-jitsu depends on the skilful use of an opponent's strength and effort to his own overthrow, and in this art the Tempter of mankind is adept. He delights in tripping up moral indignation against one form of animalism so that it falls headlong into another. As the words "brutality" and "bestiality" reveal, cruelty and concupiscence are near akin; but since the second is never without some touch of the first, we must consider cruelty the master-vice. In order to cast out the lesser devil, the House of Commons has invoked the very Prince of devils. Such are the snares that beset an unbridled moral indignation!

Is there any chance of getting the clause thrown out in the House of Lords?—Yours, &c.,

E. W. LUMMIS.

Cambridge, November 13, 1912.

SIR,—May I thank you for your courage in your outspoken attack upon that type of panic-legislation, of which we have just had so grievous an example in the flogging amendment to the White Slave Traffic Bill? With almost the whole of your leading article everyone who gives serious thought to the matter must be in sincere agreement. There is, however, one point (your last) that seems scarcely as sound as those preceding. You speak of the unanimous feeling that the flogging of procurers shall not apply to women. Now, Sir, is there not a very grave danger that by this hurried piece of legislation against male criminals, all that will happen will be the use of women to do this horrible work, and not the ultimate reduction of the crime at all? I notice that the *Manchester Guardian* this morning mentions this point, so I am not alone in holding this view.

Again, do those who call so loudly for the flogging penalty understand what degradation they will inflict upon those who must administer the Act? It is easy for M.P.'s to show a hasty indignation with a crime, by passing into law a punishment which they will never be called upon to inflict. Out of sight only too often means out of

imagination. We place enough degrading work upon our prison officials, as it is, in such affairs as forcible feeding of political offenders, without adding this new horror. Finally, Sir, just how much responsibility lies with the supporters of any Government in power which pays, and is allowed to pay, its women workers on Army trousers the despicable pittance of 2½d. per pair, and refuses to raise that rate when attention is drawn to the matter?

It is not, as you remark, the victims of this unhappy profession who are really so much to blame, as all of us who support, in Parliament or out of it, any Government that creates conditions in which it is indeed hard for its women workers to live a decent and self-respecting life.—Yours, &c.

W. HARRIS CROOK.

25, Chalfont-road, Oxford,
November 11, 1912.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

APPEAL FOR ANNUAL COLLECTIONS.

SIR,—May I call the attention of your readers to the fact that Sunday next, the 17th instant, is the day on which the annual collections of our chapels take place on behalf of the funds of the British and Foreign Unitarian Association.

Nearly 250 congregations took collections last year, and over £600 was received from them.

I trust this year this amount will be exceeded, and I can assure any friend aiding us that his gift will go direct to missionary work, as our office expenses are covered by our income from investments.

If any friend is unable to attend one of the services, I shall be happy to receive and acknowledge his donation, if sent to me at Essex Hall, Essex-street.—Yours, &c.

HOWARD CHATEFIELD CLARKE.

6, Kensington Gardens-square, W.,
November 13, 1912.

BOOKS AND REVIEWS.

SIDELIGHTS ON MR. BALFOUR.

Mr. Balfour as Philosopher and Thinker. A Collection of More Important Passages in his New Political Writings, Speeches, and Addresses, Selected by Wilfrid Short. London: Longmans & Co.

THIS is a book *sui generis*. It is not a mere collection of elegant extracts from a great writer which aims at giving us the pith and substance of his teaching without the trouble of going through all his writings for ourselves. Nor, on the other hand, is it a complete edition of Mr. Balfour's works. The man who wants to study the Foundations of Belief will not be satisfied to read only what is given in this volume.

The aim of this book, as we understand it, is to throw light on the extremely complex and interesting character of Mr. Balfour himself. If he were nothing but a thinker and a literary critic we should be inclined to condemn this book altogether.

We should say, on the one hand, that a number of the short speeches on golf and hunting, and medicine and music, and novels and cycling and matrimony, are not worth publication, and, on the other hand, that important books like "A Defence of Philosophic Doubt" and "The Foundations of Belief," cannot be rightly understood or appreciated in the extracts which are presented to us here. We should say, let us have all of those, and nothing of the rest.

The justification of this book of snippets, so far as it can be justified, is that Mr. Balfour is known mainly to the world as a brilliant statesman. He has led a great party in the State, he has been Prime Minister, he has set his mark upon the legislation of his country. His life has been largely filled by public affairs. He is known and admired as one of the most ingenious of debaters, as a master of Parliamentary fence, as a courteous, honourable opponent, and as a most loyal and noble-hearted friend. Mr. Balfour has always been an essentially party man in his political life, but at the same time there has always been a curious element of detachment in him. He has never quite satisfied the party man, because even in the midst of his most brilliant attacks on the enemy—purely party in spirit and in method—there was just a suspicion in the minds of his followers that he thought the whole business very wearisome and rather absurd. He can play the party game as well as any, and better than most, but there is a little cherub in Mr. Balfour which sits up aloft and laughs at it all. The real party man, intent on fighting and caring for nothing else, occasionally sees that cherub grin, and he feels uncomfortable. He prefers a leader like Mr. Bonar Law, who, while far less attractive as a personality, and far less ingenious and brilliant, and effective as a debater, is saturated with the party ideal, and does not think or care for anything else.

The detachment of Mr. Balfour is very different from that of Mr. Gladstone, with his enthusiasm for Homer and Anglicanism and a hundred other things. Those interests were merely an opportunity for rest and change to an ardent, glowing mind intensely eager to see and understand everything. Mr. Gladstone's studies never made him think any less of politics. He came back to politics like a giant refreshed. He believed profoundly in politics, not from the point of view of party, but on their ideal side.

Mr. Balfour's detachment, on the other hand, is not the mere power to throw aside the worries of the State for a time and forget them in golf or reading or philosophic doubt. He comes back, as we conceive of him, not like a war horse delighting in the fray, but groaning in spirit, wondering why in the world he is foolish enough to go on. He conceals his feelings admirably; he pulverises his opponents, he plays the game with consummate skill, but nevertheless he cannot quite hide the fact that he is not with all his soul and mind a believer in the strife.

In saying all this we are not in the least censuring Mr. Balfour. It is a good thing to have in the House of Commons some men who would rather be some-

where else, and who, while loyal to their party, can see things with a certain humorous detachment. We should not place them so high as the few men who have a strong faith in Parliamentary institutions and a high ideal of the work which it is possible to do. But, on the other hand, Mr. Balfour is far above the great mass of merely party men. Without attacking party, while indeed participating actively in party work, his spirit and temperament and underlying beliefs are a corrective of the one-eyed limitations of the party man. He makes for culture and breadth of view and toleration even in the midst of his cleverest advocacy.

It is on the lines that we have sketched that the book before us may be justified. Mr. Balfour, as a statesman, is one of the most interesting, complex, and subtle personalities of modern times. Just because he plays the game so well, and dislikes it so much, we cannot possibly know him adequately through his political speeches. We therefore welcome the opportunity of seeing him, as it were, in undress uniform, on non-political occasions. Some of the speeches and papers here given are slight in texture, but they are all characteristic of a man who, without any strong passions, or any very confident faith, has a genial, kindly, and philosophic outlook upon life.

Mr. Balfour is essentially a philosopher; not, indeed, a great creative philosopher, but a thinker who gets below current conceptions, and who likes to see everything, even "golf" or "fashion," from a fresh, original point of view. His philosophy does not end in universal doubt, as is sometimes said. Neither, indeed, does it end like the best philosophy, with deep convictions, leading on to the "O Altitude" of St. Paul. But it makes for a large sympathy, a certain noble patience with men's follies, a reverence for the past, and a belief in a divine thought working through the ages for the redemption of mankind.

H. G.

UNHISTORICAL CRITICISM.

Ecce Deus. By W. B. Smith. London: Watts & Co. 6s. net.

WE learn from Mr. Smith, Professor of Mathematics of Tulane University, that the Gospels, from first to last, and the earliest more distinctly than the latest, are not historical in any sense, but symbolic pictures drawn by the devotees of a Jesus cult. The conception of a God-man, which orthodoxy finds in the New Testament, is rejected as a contradiction in terms, and it is against the humanitarian doctrine of the person of Christ that Mr. Smith directs his most scathing attacks. We take it as a tribute to Unitarianism that it should have drawn the fire of so accomplished a representative of the rationalist Press. The courage and consistency of our author are beyond praise. The second Gospel, once the stronghold of a Liberal interpretation of the life of Jesus, is now undermined by a subtle train of reasoning, and the work shown to be essentially symbolic from beginning to end. Schmiedel's "pillars," characterised as the bulwarks of Liberalism, are

shattered by the same explosive. This is how one such pillar falls. "Why callest thou me good? None is good, save God only." "Schmiedel reasons that a Jesus-worshipper could not have invented this disclaimer of goodness, hence he concludes that the report is absolutely trustworthy, that Jesus must have used these words, hence must have been a historic man." "In this form," we are told, "the argument crumbles instantly, for this famous incident is an elaborate symbolism, the Rich One being none other than the People of Israel, whom Jesus (the new Jehovah) 'loved,' according to the prophet, 'when Israel was young I loved him'" (Hos. ii. 1). After this, we are not surprised to hear of "the probability that the original form of the saying was 'One is the Good'—a catch-word of Greek ethical philosophy, correctly translated into Aramaic, then incorrectly translated back into Greek." Hitherto, it appears, scholars have all laboured under a delusion, and the movement of thought in the Gospels has been in the contrary direction to that which they had supposed. "As we go back to older and older representations, we find the human elements in the *Jesus-bild* fading visibly away, the divine coming more and more conspicuously to the front, until, in proto-Mark, we behold the manifest God." Presumably it is due to an oversight that "Ecce Deus" does not give parallels drawn from other religious movements. It would have been interesting to see how Gautama was first worshipped by his disciples as deity, and then gradually lost their reverence until today he is "nothing more than a mild-mannered rabbi or a benevolent dervish." If a plain man should object that the central figure of the Gospel story seems, for the most part, to talk and act like a member of the human race, Prof. Smith assures him that this is a fundamental error. The New Testament is a collection of esoteric writings, and one requires to borrow the mathematician's symbolic key to enter into their meaning. Then he may understand, perhaps with some astonishment, that the man with the withered hand is Jewish Humanity, the little children who came to Jesus are Jewish proselytes, Mary and Martha are secret names for the Gentile and the Jewish world, and, may be, "Paul is hinted at in the little child set in the midst of the disciples." As for the sayings of Jesus, they have been assembled from every point of the literary compass. Anything which remotely resembles what Jesus is reported to have said, and many things which do not, must now be reckoned the originals of words put into the mouth of a fictitious teacher by the worshippers of a Christian Jehovah. Moreover, "we may confidently maintain that, if we possessed the Greek ethic in its original form and entirety, we should find anticipated practically the whole ethics of the New Testament."

In view of Prof. Smith's startling discoveries, it is quite possible that he may yet recover what he requires from the Gnostics of the second century, for it is they who inspired the evangelists and Apostles. Again, the exposition of monotheism by the early Christian Apologists

in their discussions with Polytheists, almost to the exclusion of emphasis upon the historic existence of Jesus, is a sure sign that they had not heard of the man of Nazareth, and, unfortunately, when they do mention him, as Prof. Smith shows, they mean little or nothing by it. The allusions sometimes seen in pagan writers to Jesus are easily disposed of. "The chapter in Tacitus lies under the very gravest suspicions." "The sentences in Suetonius may be genuine, but they attest nothing strictly relevant. Like may be said of the Pliny-Trajan correspondence." Towards the close of the book, Prof. Smith turns philologist, and discusses words like Iscariot and Nazareth. In the *Hibbert Journal* he had announced that Judas stands for the Jewish people, and that the delivering up of Jesus to the Jews means the surrendering of the great idea of the Jesus cult by the Jews to the heathen. Here there is more material of the same kind, and equally valuable. Truly, if symbolism is another word for rationalism, and "Ecce Deus" represents its last and most serious attack upon Liberal Christianity, then it is matter for rejoicing, since Liberal Christianity does not seem destined to fall to the trumpet tones of William Benjamin Smith.

H. McL.

HELLENISM AND CHRISTIANITY.

Hellenism and Christianity. By Gerald Friedländer. London: P. Valentine & Sons.

THE author of this book adds, in a post-script, an explanation of its purpose which might with advantage have been given in the preface. He had, he says, two objects in view, (1) to popularise the study of Comparative Religion, and (2) to enable the reader to learn the truth as to the connection between Christianity and Judaism on the one hand, and the Hellenistic Oriental religions on the other. The second of these objects would have been quite sufficient to engage the undivided attention of the writer, as also of the reader.

Mr. Friedländer is mainly concerned to find parallels, in Hellenistic sources, for the leading concepts of the Pauline and Johannine theology, and he has certainly collected a good deal of very interesting matter. Whether there really was so much borrowing from sources, Hellenistic or otherwise, on the part of men like Paul and John, is a point on which some doubt is surely reasonable. Wherever Paul may have found the form for his ideas, the substance of them was his own; or else he was not the profound spiritual genius which he is usually supposed to have been.

One thing, however, Mr. Friedländer does show, which Christian scholars very much need to learn, viz., that what is characteristic in Paul's theology was not derived from Rabbinical Judaism. If Paul can be explained at all, by reference to any other source than his own religious nature, the explanation will not be found in anything that he learned from Gamaliel. It was from Paul, and not from Jesus, that the Rabbis took alarm at what they considered to be danger to pure monotheism. And, considering what has come of

Pauline theology, the Rabbis were not without warrant for their apprehensions.

Mr. Friedländer has no difficulty in showing that such ideas as those of a dying Saviour-God, of a God-man born of a virgin, of a Son of God who rises from the dead, do not belong to Rabbinism; and that if they can claim any Jewish support at all, it is only in the Judaism of the Dispersion. In other words, their real source is outside Judaism of any type.

As regards the relation between Hellenism and Christianity, which is the main subject of the book, the impression made upon the present writer is that the conclusions drawn will need a good deal of further evidence before they can be regarded as established. The parallels of phrase and fact are certainly striking; but one would like to know more of the context in which the phrases occur, and of the general substratum of religious thought and life from which the facts arose. Mr. Friedländer has read the works of Frazer, Pfeiderer, Deissmann, Cumont, Gunkel, Jeremias, and Brückner, by whose help, as he admits, it was alone possible for his book to be written. Whether he has been sufficiently cautious in following those brilliant pioneers of comparative religion time will show. Meanwhile, he has given the Christian reader a good deal to think about.

R. T. H.

A STUDY IN ETHNOLOGY.

Malta and the Mediterranean Race. By R. N. Bradley. With a Map and 54 Illustrations. London: T. Fisher Unwin. 8s. 6d. net.

THE African origin of the Mediterranean Race is a theory that is by no means accepted with unanimity in this country, but the suggestive work of Sergi and Mosso has greatly stimulated the efforts of the Italian school to solve the whole question by evidence of skulls as against the testimony of language. The author of the present work, a most readable book of unusual and absorbing interest, is a whole-hearted adherent of Sergi's theories and methods, and he has also availed himself of linguistic similarities to make out a very good case. His well-reasoned arguments are certainly calculated to carry conviction, but it is at the same time necessary not to overlook the other side of the case, which lays great stress upon the strong influence of environment in altering racial characteristics, and in particular asserts that roundness of skulls (brachycephaly) is simply due to physical surroundings, just as the horses of the Pampas, when brought up in the mountainous regions of Chile and Peru, rapidly change their physical type. On the other hand, the fact that brachycephaly is of comparatively recent origin (geologically speaking) is a point greatly in favour of Sergi's theory, for every known example of Glacial and early post-Glacial man is of the long-headed type. Indeed, a round-headed race is not known to occur in Western Europe until the latter part of the Palæolithic period, whilst Russia, as far back as history and tradition can take us, has been the home of the greatest and most homogeneous mass of brachycephalic humanity. In short, brachycephaly is essentially of

Slavonic origin. The long-heads, however, have continually re-asserted themselves, and still remain characteristic of the Mediterranean region in spite of repeated invasions of Huns, Vandals, or other round-heads from the Russian area. This persistence of the long-headed character in the Mediterranean countries, and its power of absorbing or eliminating alien traits, may probably be suitably interpreted in the light of Mendelism by long-headedness being the "recessive" and round-headedness the "dominant" character in the fusion of the two races.

Although the author has carried out valuable and important excavations on prehistoric sites in the Maltese Islands, his book is not a mere chronicle of his work, but it gives a general description of the remarkable neolithic monuments and underground sanctuaries, as well as of the antiquities that have been unearthed. In the author's own words, his chief intention is "to portray the psychological characteristics of the pre-Aryans in Europe, with a view to offer at least a partial solution to the problems how a people, so advanced as the Cretan discoveries show them to have been, came to fall into insignificance at the onslaught of the less cultured Aryans." He endeavours, also, to compare the characters of the two races and to indicate the physical reason for the difference. One of the most interesting portions of his work, and certainly the one on which there will be the most difference of opinion, is his attempt to establish the existence of a substratum of pre-Aryan speech in Europe in spite of the prevalence of the Aryan language, and to indicate traces not only of Hamitic but also of Semitic speech in the language of our own islands, extending the claims raised by Professor Morris Jones in establishing many remarkable similarities and relationships between the syntax of Welsh and that of the Hamitic language of early Egypt.

The migrations of the ancient Mediterranean race are usually assumed to be indicated by the presence of dolmens in North Africa and Western Europe. The author notes, but does not solve, the puzzling problem why dolmens should be absent from Egypt whilst occurring in abundance in Tripoli on the one hand and in Syria on the other. It is, however, even more surprising, although the author does not extend his survey so far East, to find a great series of dolmens, stone circles and Ristvaens in India, covering the hills and plateaux of the Deccan and the region to the south, but these stone monuments appear to belong not to the Bronze Age, but to the Iron Age. If the dolmens of India were built by an offshoot of the Mediterranean race, it is certainly remarkable to find none of these characteristic structures in the intervening countries between India and Syria, although there are traces of settlements of the long-headed Dravidians along the Makran coast of the Persian Gulf.

Mr. Bradley maintains that the evidence of skulls goes to show that the Maltese are a comparatively pure race, and not, as is too often supposed, a medley of various nations speaking a composite jargon. Malta shares with many other islands the general immunity from racial

change, and in the earliest days it lay off the main trade routes. Probably in the course of history it became at most a minor trading-station, or, as at the present time, a military station, whether under Roman, Arab, Norman or English rule. The author also explains that although the Maltese are a Hamitic race, their early adoption of a Semitic language arises from the advantages of Semitic over Hamitic in its "logical and easy inflexions and simple verb-forms." Such a change can take place quite peaceably, as in Central Africa at the present day, where many of the natives in Eastern Uganda are adopting of their own free will the simple language of the adjacent Kavirondo tribes.

F. O.

THE CLASSICAL PSYCHOLOGISTS. Selections illustrating Psychology from Anaxagoras to Wundt. Compiled by Benjamin Rand, Ph.D., Harvard University. London: Constable & Co. 10s. 6d. net.

A WORK of great value to the student of psychology, more especially of psychology from the historical point of view, has been produced by Dr. Rand in his "Classical Psychologists." By means of extracts from the chief works of the great writers on psychology, Dr. Rand has essayed to give us a history of the subject from the earliest times. As in the case of his companion volume on the "Classical Moralists," published two or three years ago, the extracts are long enough to admit of the reader gathering from them a clear idea of the author's point of view, and thanks to the judicious nature of the selection learning at the same time what is chiefly characteristic of the writer as a landmark in the progress of thought. Thus, to mention only modern names, James Mill is represented by a passage on the Association of Ideas, Fechner by his criticism and development of Weber's Law, Lotze by his theory of "local signs," James by his revolutionary view of Emotion and his brilliant analysis and description of the stream of consciousness. As is natural and desirable, by far the major portion of the book is devoted to modern writers, beginning with Thomas Hobbes. Some hundred pages are given over to ancient theories as presented by Plato, Aristotle, Zeno, Epicurus, Lucretius, and Plotinus. The patristic and mediæval period is represented by characteristic passages from Tertullian, Gregory of Nyssa, Saint Augustine, and Thomas Aquinas. Of living writers we find passages from Hering, Mach, Stumpf, and Wundt only. To every student of psychology other names will occur which he would like to have seen represented. In his introduction Dr. Rand says: "The study of psychology as pursued to-day in several important divisions might suggest the desirability of a work of recent material from these various domains." We hope very much that Dr. Rand will carry into execution the plan here mooted. In such a volume the work of Ward, Stout, Titchener, Baldwin, Münsterberg, Freud, and others would find the place it deserves.

THE INTERNATIONAL CRITICAL COMMENTARY: HAGGAI, ZECHARIAH, MALACHI, AND JONAH. Edinburgh: T. & T. Clark. 12s. net.

To review adequately a book of this kind is always difficult, because its excellence depends on the accuracy of an enormous mass of details, to say nothing of the methodical arrangement of them and the clear presentation of the critical conclusions founded upon them. The International Critical Commentary has made its reputation for sound scholarship, and a generous provision of all that the advanced student requires, and the present volume seems fully to come up to the standard of its predecessors. The three scholars, whose work is included in it, are all Americans; but the peculiarities of the American language are happily less conspicuous in this volume than in some others that have appeared. Where severe compression is necessary in order to find room for all that has to be said, it is vain to expect anything like fine writing. These commentaries are marked by a strict attention to business; the business, moreover, of the critical scholar rather than that of the preacher or of the general reader. These can find what they want elsewhere, *e.g.*, in such a series as that of Woods and Powell, on the Hebrew Prophets. But, for the scholar who can read his Hebrew Bible and Septuagint, the International Critical Commentary is well-nigh indispensable. By its help he can learn the present position of all the critical questions raised by the several books of the Old Testament; and its ample bibliography directs him to the sources of fuller information. In the present volume, where all appears good, so far as the present writer has been able to check it, perhaps the best is the commentary on the book of Jonah. How many readers of the Old Testament have ever realised the beauty and the lofty spirit of that book, and have not been content to throw it aside because of the incident of the whale? Very few, it is to be feared. The author of this commentary does only justice to the book when he says of it: "The Old Testament reaches here one of its highest points; for the doctrine of God receives in it one of its clearest and most beautiful expressions, and the spirit of prophetic religion is revealed at its truest and best." That is well said, and it shows that the work of exposition is in the right hands. May it meet with the approbation which it deserves.

THE CHURCH AND NONCONFORMITY. By the Venerable J. H. Greig. London: Edward Arnold. 3s. 6d. net.

ARCHDEACON GREIG has expanded a paper read before the Worcester Diocesan Conference, and produced a book which is a real contribution to the vexed question of the relations between Episcopalians and Nonconformists. The statement of the evils of the present situation, and the plea for a frank consideration of the differences which divide professing Christians in this country are alike admirable. The Archdeacon makes the most of concessions by Dissenters to Episcopal

forms and principles in their changed attitude towards Liturgical services, Church music, and architecture, and their more exalted view of the office of the ministry. At the same time, he marks the decline of strict Sabbatarianism amongst Nonconformists, and their almost general abandonment of the theory of verbal inspiration, and of the doctrines of Calvinism. These things are interpreted as signs that promise well for the movement towards reunion, which, it is thought, might commence with a general acknowledgment of belief in the doctrine of the Godhead and incarnation of Jesus Christ. Perhaps a more complete analysis of English religious thought to-day might reveal less doctrinal unanimity than is here assumed. It is not sufficient to fall back, as Archdeacon Greig does, upon the Prayer Book and the Free Church Catechism. There are many Anglicans who interpret the former in their own fashion, which is not that of our author, whilst the latter, as is well known, has no binding authority amongst Nonconformists. So far as it goes, however, "The Church and Nonconformity" does make plain the gradual approach towards a common ground in regard to worship, Biblical scholarship, and the like, on the part of both these great religious parties. And it is just here where they will meet Liberal Christians, whose freedom from doctrinal tests has enabled them to occupy, even from an early date, these same positions.

PUBLICATIONS RECEIVED.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Unitarian Christianity. Nine Essays. 2s. net.

MESSRS. CONSTABLE & CO.:—The Three Golden Apples: Nathaniel Hawthorne. 1s. net. The Paradise of Children: Nathaniel Hawthorne. 1s. net.

MESSRS. DENT & SONS:—Lettres Ecrites de la Montagne: J. J. Rousseau. 1s. net.

MESSRS. HARPER & BROS.:—Rough Stone Monuments and their Builders: T. Eric Peet. 2s. 6d. net. Elements and Electrons: Sir William Ramsay, K.C.B., F.R.S. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Good Ship "Safety": James Black, M.A. 3s. 6d. Three Dreams: Hugh Black. 1s. net.

MESSRS. LONGMANS, GREEN & CO.:—Science and the Human Mind: William Cecil Dampier Whetham. 5s. net.

MR. ELLIOT STOCK:—Pentateuchal Studies: Harold M. Wiener, M.A., LL.B. 6s. net.

MR. T. FISHER UNWIN:—Christmas: its Ritual and Tradition: C. A. Miles. 10s. 6d. net.

MESSRS. WELLS GARDNER, DARTON & CO., LTD.:—The Truth of Christianity: Compiled by Lieut.-Col. W. H. Turton, D.S.O. 2s. 6d. net.

MISCELLANEOUS.

Review of Theology and Philosophy.

FOR THE CHILDREN.

MUSIC AND STRENGTH.

So lovely was the voice of the girl, as she sang on the stage of the theatre of Messina, that the people made the place ring with their applause. She was eighteen years old. Her name was Albani, and she was a daughter of Canada. This

was the first time the girl had sung in an opera before the public.

The curtain had been lowered, and the Sicilian folk were leaving the theatre, talking of Albani's songs; but the singer was still chatting with friends on the stage.

A group of persons approached her, leading an aged Sicilian, nearly ninety years old. Bent was his frame, and his eyes had a strange, blank look. All the citizens of Messina loved him. In past days, when the patriots of Sicily suffered for claiming freedom for the people, this man had been arrested and flung into jail. His offence was speaking and rebelling for the liberties of Sicily. In prison he lost his sight for ever.

He had visited the theatre that night, and he longed to be presented to the singer whose voice had touched his heart—his old patriot heart. You may be sure Miss Albani was ever so ready to take his hand, and say how glad she was to see him.

Whenever, after that, she came to Messina to sing, the old man would bring to her, in a silk kerchief, some Paradise oranges as a gift of Old Age to Music. And once, he begged that he might pass his trembling hands over her young face that he might have an idea of what she was like.

Music was joyful at being able to charm Old Age.

In the year 1897, in a room at Westminster, a meeting of statesmen from the Over-sea Dominions and Colonies was held. These gentlemen had come long distances to confer with Mr. Joseph Chamberlain on the affairs of the British Empire.

One of the Premiers was Richard Seddon. He had been a Lancashire lad; his birthplace was near St. Helen's. His family had emigrated to the Long White Cloud, that is to say, New Zealand. Richard was an active and persevering fellow. He became at length a Member of the Parliament. In 1893 he rose to the rank of Prime Minister, and remained in that office till his death in 1906. At one time he had worked, as Premier, with the famous Governor Grey—I mean Sir George Grey. Much service for the Empire had Grey done. He had been Governor of South Australia, Governor of Cape Colony, Governor of New Zealand twice. Wherever he was Grey did his work well, whether he had dealings with South African natives, or Australian farmers, or the brown-skinned Maori people of the Long White Cloud.

Well, to come back to Mr. Seddon (he was afterwards Sir Richard). When he arrived in London for the conference with Mr. Chamberlain, he went to stay at the Hotel Cecil, a big place in the Strand, very handy for Westminster. He had only been at the hotel a few hours when a lady was announced.

She told Mr. Seddon she was secretary to Sir George Grey, his old chief in New Zealand. Sir George was now living in London. He had retired from the labours of public affairs. But his thoughts still travelled to and fro on the earth—to Africa, to Australia—ah! and to New Zealand. He hoped to call presently, and look once again on the face of his friend Seddon.

Presently, Sir George entered, leaning on the arm of a young New Zealander, Mr. W. Pember Reeves. A smile of friendship lit his face, and he held out his withered and thin hand to the comrade of long-past Parliament days and public tasks. They helped him to an arm-chair, and Seddon and Grey talked a long while of their work in the Long White Cloud, of the British Empire, of the high duties of the English in England and the children of England over-seas.

It was time to go. At that period, I suppose, there was no lift at the Hotel Cecil. At any rate, Seddon said:—

“Sir George, let me carry you downstairs. It will be easier for you than walking.”

Laughter
But Seddon meant it. He took the old Governor in his arms, and New Zealand bore England down the stairway to the hall. Strength carried Age.

At the entrance of the Hotel, the good-byes were said, and a carriage took Grey through the turmoil of the Strand to his quiet home.

Just before Richard Seddon sailed from England to New Zealand, a telegram came from Sir George Grey:—

“God take you in his keeping.”

As I tell you this tale of Seddon, I think of some Latin lines, which I will here set down. You will not see anything very pretty in them:—

*Hæc fatus, latos humeros subjectaque
colla
Veste super fulvique insternor pelle
leonis;
Succedoque oneri.*

But in those foreign words is hid a beautiful story of the siege of Troy City. The city was on fire, and crackling flames leaped from house-tops. Greek soldiers, with burnished shields and glittering helmets of brass, darted like wolves and tigers after the flying Trojans. The hero Æneas had run to his father's house:

“Father, come with me! Troy is in ruins.”

“My son, let me die. I am but a palsied old man; and my city is doomed.”

Long they argued. At length, the father gave way. He was willing to go with Æneas to the place of refuge in the mountains.

But how? Æneas had his son Iulus to lead by the hand: he had his wife Creusa to protect; and the old man could not walk.

“My lads,” cried the hero to his servants, “follow me close. We go to the temple on the mount. And, father, I want you to carry the holy images of the household: for we will take them with us, whether we fare near or far.”

Then, says Æneas in his tale (told in the Latin words just written):—

“When I had said this, I spread a coat and the brown skin of a lion on my broad back and my bent neck, and I leaned down to take the burden of my father.”

And through the smoke and the wreck Æneas bore his sire to safety.

Strength helped Age.

How beautiful is Music! How glorious is Strength! F. J. GOULD.

MEETINGS AND GENERAL NEWS.

THE REV. STOPFORD A. BROOKE.

LAST Thursday was the 80th birthday of the Rev. Stopford A. Brooke, who was born at Letterkenney, Co. Donegal, on November 14, 1832. His numerous friends have availed themselves of the welcome opportunity of expressing to him their feeling of affection and admiration and their sense of deep personal gratitude for the abiding influence of his life and thought in Religion, Literature, and Art. We give below the text of the address. There is no doubt that numerous other friends would have liked to sign it, but this has been impossible in view of the semi-privacy and the spontaneous simplicity with which the tribute has been arranged.

TO THE REV. STOPFORD A. BROOKE,
M.A., D.LITT.

DEAR MR. BROOKE,—We desire to express to you on your eightieth birthday our feelings of respect and affection, and to thank you for the work that you have done and the influence you have exerted through a long and noble life.

We recognise your eminence as a preacher and the sincerity and courage with which you have always acted and spoken. Your message has been inspired by love and by a longing for the good and the beautiful. You have appealed to the deepest needs of men and women; you have helped them to realise the things that belong unto their peace. We have felt in your teaching a great delight in beauty and a great confidence in the goodness of life and the greatness of death. Your writings have made for a high joy in living. You have condemned evil only to reveal the good. You have always tried to speak the truth in love. You have touched life at many points. We feel in you a wide, and sympathetic humanity and a noble imagination which has helped you to understand and interpret many various types of men and to find good in many different forms of activity.

We thank you for what you have done as an interpreter of Art and Poetry. In your teaching we have seen that the love of beauty and the love of truth and right are essentially one. It has helped the lover of beauty to love the right, and the lover of right to love the beautiful. You have shown the inner unity which binds the seekers after beauty, truth, and right together.

Above all, we reverence your life and the power of sympathy and friendship you possess. You have lived a long life of devotion to high ideals, always brave and cheerful in times of trial, always meeting your friends with encouragement and your troubles with a smile.

It is with sincere affection that we think of you and now offer you our heartfelt congratulations on the occasion of your eightieth birthday. We should like you to realise how much you are loved and honoured by your known and unknown friends, and we hope it may be a source of happiness for you to remember the respect and gratitude which your life and

work have called out towards you in many hearts.

Among the 250 signatures are those of the Dean of Norwich, Canons Barnett, Rashdall, Lilley, and Rawnsley, Dr. James Drummond, Principal Carpenter, Principal Selbie, Principal Forsyth, Dr. John Hunter, the Rev. Henry Gow, Mr. G. K. Chesterton, Sir Sidney Colvin, Mr. Walter Crane, Professor Dowden, Mrs. J. R. Green, Professor Percy Gardner, Mr. Israel Gollancz, Mr. George Henschel, Sir Charles Holroyd, Mr. Frederic Harrison, Dr. Douglas Hyde, Professor C. H. Herford, Sir Henry Jones, Mr. Henry James, Sir Oliver Lodge, Sir Sidney Lee, Professor Gilbert Murray, Mr. George Macmillan, Mr. C. G. Montefiore, Mr. J. W. Mackail, Mr. G. W. Prothero, Sir Horace Plunkett, Mr. W. M. Rossetti, Mr. Clement Shorter, Lord Sheffield, Mr. G. Bernard Shaw, Mr. William Strang, Mr. Robindranath Tagore, Lord Tennyson, Mrs. Humphry Ward, Mr. P. H. Wicksteed, and Mr. Frederick Wedmore.

MR. EDWARD CARPENTER ON "THE INNER SELF."

THE announcement that Mr. Edward Carpenter was to give a lecture on "The Inner Self" drew a large audience to the Institute connected with the King's Weigh House on Thursday, November 7, and it was found necessary to adjourn to the church. The Rev. E. W. Lewis, who introduced the lecturer in a delightful little speech, frankly and gratefully declared that he was one of his disciples, and that he could not name any book which had influenced him more than "Towards Democracy." Mr. Carpenter plunged at once into his subject by separating the different selves of which we are aware even in our ordinary lives, and described how the corporeal and local self is gradually extended to the larger self which takes thought for others, and not only for its own gratification, as in the activity of the mother on behalf of her children, the wider interests called forth in working for a church or society, and in the still greater response to the call of national affairs or the spread of a religious movement, as in the case of patriots and martyrs. We had to realise what a vast thing this greater self is, how deep it goes, and how far it extends. It was one of the blessings of great experiences, in times of religious illumination, love, battle, and so on, even though they might be tragic and distressing, that they threw men back into that deeper self, if only once in a lifetime. It was this which lay behind the bundle of qualities which we call ourselves—something more ethereal and subtle, which contemplated those qualities and passed judgment upon them.

The great religious teachers of Northern India, whose sayings had been gathered together by their disciples in the Upanishads, had an insight into these things, the lecturer continued, which very few have to-day, and they were practically at one in saying that the self in each man is continuous with, almost identical with the self of the universe and of every living thing. The Bhagavad Gita speaks of him "whose soul is purified,

whose self is the self of all creatures." Most people were not purified in this sense; we were always grasping, seeking to possess, judging and blaming others, and so putting veils between them and ourselves. But when the great experience came, the flash of insight into the heart of things, all that once seemed so important was swept away, and the soul saw with astonishment that it was in deep union with other souls, that it was indeed part of the great Soul. "He is the one God hidden in all creatures, all-pervading, the Self within all, watching over all works, shadowing all creatures, the witness, the perceiver, the only One free from qualities."

People bothered too much about their qualities, good and bad. Sometimes—especially in the case of the good people—those qualities really clouded and separated them from others. The thing to realise was that both the bad and good qualities of others were our own also, and then no way would be barred when we wanted to get into touch with our fellow creatures and understand them, however bad they might be. The consciousness of one universal life put an end to all separation, but men were only brought to it by continual experience. The ego goes through many phases, and is tormented by the sense of division and alienation until it realises its identity with the great forces of the universe, when happiness becomes a possibility, and the way of truth is open in every direction.

Mr. Carpenter, in conclusion, showed the close application of this philosophy of the inner self to our social problems, and to the whole conception of democracy. The foundations of society were false, the administration of justice was a mockery, the competition of the market-place a negation of right dealing just because of our failure to recognise the identity of each individual with all. The great fact of life was the eternal unity of life, and all sin meant separation and the denial of this fact. But the Kingdom of Heaven is within us all the time, and gradually it is coming to the surface—the kingdom of union and love and the common life which if we seek it *first* all things will be added unto us.

THE WHITE SLAVE TRAFFIC. UNITED DEMONSTRATION OF MEN AND WOMEN.

THE meeting which was held in the London Opera House on Tuesday, November 12, to urge the passing of the Criminal Law Amendment Bill in an effective form this session, was an impressive one by reason of the vast number present and the enthusiasm with which the audience responded to the appeal for immediate action and unsleeping vigilance in regard to the most terrible social evil of our time. Long before 8 o'clock such a large crowd had gathered in Kingsway that arrangements were made for an overflow meeting, at which it was announced later there were 1,000 people present. Many well-known faces were recognised on the platform, and the boxes were occupied by representatives of the various societies, religious, social and political, which had united in this great demonstration, for once sinking

all party interests or denominational distinctions in order to give support and strength to the Government for the passing of the Bill. The Archbishop of Canterbury, who was in the chair, said that they were all united in a cause that was simple and sacred. The facts were wholly beyond dispute, and it was not a matter in which any difference of opinion was possible among capable men and women who had given any consideration to the matter. They dared not have it on their consciences that they had left one stone unturned which could help once and for all to put an end to a hideous state of things. In speaking of the question of punishment the Archbishop seemed to have the sympathy of the entire audience when he advocated the use of the lash, but there was some applause later in the evening when Lady Barlow declared that she was not in favour of corporal punishment. Flogging was practically advocated by most of the speakers. The ovation of the evening was given to Lady Barlow when she said that what was more urgently needed than anything else in regard to the social evil was "an enfranchised and enlightened womanhood." The audience responded with prolonged applause. Mrs. General Booth spoke eloquently, and with all the weight of her exceptional experiences among the degraded and destitute, and Dr. Mary Murdoch, in dealing with the question from the medical point of view, unflinchingly laid before her hearers some of the appalling facts which had come to her knowledge in the course of her profession, and of which the world knows very little. Mr. Claude Montefiore gave an interesting account of the work of the Jewish Association for the Protection of Women and Girls, and Mrs. Nott-Bower explained the origin and motives of the Pass the Bill Committee, and pleaded for funds to carry on the work of enforcing the act when the Bill becomes law. The following resolution was moved in an earnest speech by the Bishop of Birmingham:—

This meeting of men and women, while profoundly regretting the limitation in Clause III. of the Criminal Law Amendment Bill, of the liability of "the person in charge" to persons in charge of brothels, as likely to diminish the utility of the law and to facilitate the White Slave Traffic,

records its thankfulness for the restitution of Clause I. to its original form, urges that Clause VI. shall be passed without weakening amendments, and trusts that the Bill will, without fail, be placed upon the Statute Book this session.

And this meeting emphatically assures Parliament that public opinion will require further and more effective legislation in the near future.

This was seconded by Mrs. F. D. Acland, the wife of the Under Secretary for War, who represented the Women's Liberal Federation, and passed unanimously. Mr. Edward Smallwood, L.C.C., Mr. D. L. Alexander, and the Rev. J. Scott Lidgett also spoke, the former laying special emphasis on the great necessity for strict personal morality on the part of the individuals who constitute society, and the

abolition of the "double standard" which has received further condemnation this week in the pages of the Report of the Royal Commission on Divorce.

LORD MAYOR'S SUNDAY IN BIRMINGHAM.

THE Nonconformists have played no small part in the history of Birmingham. The members of the Unitarian churches in the city have always regarded the performance of public work as one of the chief duties of a citizen; and since the incorporation of the town in 1838, the office of Chief Magistrate has been filled on no less than thirty-three occasions by Unitarians.

The City Council, on Saturday, November 9, elected Mr. Ernest Martineau as Lord Mayor. Following the usual custom and accompanied by the members of the Council and magistrates, he was present on Sunday morning at the service in the Parish Church of St. Martin's, and attended the evening service at the Old Meeting Church.

The family of Martineau have long been associated with the public life of Birmingham, and have been members of the Old Meeting Church for generations. Sir Thomas Martineau, the father of the present Lord Mayor, was mayor for three years from 1884 to 1886, and his grandfather occupied a similar position in 1846.

The service at the Old Meeting Church, the home of the oldest Nonconformist congregation in the city, was conducted by the Rev. J. M. Lloyd Thomas, who recently began his duties as minister of the congregation. The sermon appears in full in our present issue. The Lord Mayor and the other members of the Corporation were met at the door by the minister and choir, and walked in procession up the church. There was a crowded congregation.

SOUTHERN ADVISORY COMMITTEE.

REPORT FOR 1911-12.

THE business of the Advisory Committee naturally fluctuates considerably from year to year, and while last year was an unusually busy one, this one has been singularly quiet. Only one meeting has been necessary.

The Revs. Henry Chelley and T. F. M. Brockway, both of them formerly Congregationalist ministers, have received the certificate of Recognition. The former has become minister at Pendleton, and the latter at Woolwich.

The Rev. Edward Ernest Coleman, M.A., formerly a Baptist minister, and lately Tutor of the Pioneer Preachers organised by the Rev. R. J. Campbell, has also received the certificate of Recognition.

The Rev. Fred Woolley, who for the last four years has been in charge as Lay Worker of the Belfast Domestic Mission, has now received a certificate of Recognition as a minister.

The Rev. Frank Coleman, who has been a lay worker at Wareham for the last three

years, having satisfied the Examiners in the appointed course of Reading, has now received a certificate of Recognition as minister.

Of two probationers who were recognised as lay workers, on condition of their taking the prescribed course of Reading, your Committee has to report that one has decided not to proceed to examination, and the other, through ill-health, has so far been prevented from doing so.

It has been found necessary that the several Advisory Committees should be in touch with each other's proceedings with regard both to the ministers whom they consider suitable and to those whom they consider unsuitable for Recognition, and accordingly correspondence is carried on as occasion requires.

The Treasurer's accounts show in hand a small balance of 18s. 3½d.

THE NATIONAL PEACE COUNCIL.

At the last meeting of the Council the following resolution on War Loans was discussed and adopted: "The National Peace Council, having in view the fact that the sinews of war tend to become more and more a matter of the financial assistance available, and that such financial assistance given by the subjects of non-belligerent States is an obvious infringement of professed neutrality and tends to prolong war in the interests of speculators in war loans, calls upon public opinion generally to discourage any loan flotation in London on behalf of Turkey and the Balkan States now engaged in war.

"Further, it also urges upon the Government such action as will lead to an understanding between the Sovereign States represented at the Third Hague Conference which shall render such loans a direct infringement of neutrality."

Correction.—We regret that in the list of subscribers to the Sustentation Fund, which was published last week, the contribution of Mrs. Hans Renold appeared as 5s. instead of £5. We are requested to add that Mr. Renold, who has been abroad for some time, has just contributed £25.

ON Monday, November 25, at 5.30 p.m., at Prince Henry's Room, 17, Fleet-street, E.C., Mr. John Russell, M.A., will give a Demonstration Moral Lesson to a Class of Children on "Discipline." The meeting, which is under the auspices of the Moral Education League, will be open to the public. The quarterly meeting of members and friends of the Moral Education League will be held on Friday, November 27, at 8 p.m., when Dr. F. H. Hayward will deliver an address—"The Experimental Vindication of the Moral Education League." There will be a social meeting open to the public at 7 p.m.

THE SOCIAL MOVEMENT.

"MEDICAL BENEFIT IN GERMANY AND DENMARK."

THE appearance of Dr. I. G. Gibbon's study of the experience of Germany and Denmark in the matter of insurance against sickness is appropriate at a time when our Insurance Act is being so hotly discussed, not infrequently with more heat than light. These two countries have had insurance schemes in existence since 1884 and 1893 respectively, the German being compulsory, the Danish voluntary. Therefore, both from the point of view of time, and of system, the experience of the practical working of the two schemes cannot but be instructive. The same kind of practical difficulty seems to have arisen within them as have already appeared with us or are expected by some critics. For instance, the insurance societies at Leipsic and Cologne fell foul of the doctors, who demanded a higher capitation fee. Dr. Gibbon deals in detail with the methods prevailing in the two countries as to the choice and remuneration of medical practitioners, the control of the medical service, the provision of medical and surgical requirements, institutional benefit, and so on. In a series of valuable appendices he reprints also the agreements between insurance societies and medical practitioners in Cologne, Munich, Frankfurt, Stuttgart, Copenhagen, and other interesting documents. But most interesting and apposite of all are the conclusions which he draws as a result of a scientific study of the working of the German and Danish systems, and as these are set down in quotable form, some of the most striking may here be reproduced.

(1) Medical benefit should be provided by insurance societies in kind and without the interposition of an intermediate body.

(2) Agreements as regards medical service should be made between (a) societies or federations of societies, and (b) the doctors as an organised corporate body. Similarly remuneration should be in the form of capitation payments by societies to the organised association of doctors, to be distributed by the association among the several doctors according to services rendered.

(3) Insured persons should have free choice of doctor.

(4) Control of the medical service should be exercised chiefly through the organisation of the doctors.

(5) The provision of institutional treatment is essential for adequate medical benefit, but it is liable to abuse and must be kept within narrow limits.

(6) The provision of medical benefit is attended with grave dangers, especially of valetudinarianism, Germany in particular having suffered much from this difficulty.

Lastly, Dr. Gibbon suggests (1) that while the provision of all benefit on an insurance basis is the ideal, it would be a great advantage to make each insured person pay out of his own pocket for a small part of the cost of medical service and medical and surgical requirements, and (2) that systematic measures should be adopted for educating the insured public in matters touching health and treatment.

This volume is a most useful addendum to Dr. Gibbon's former study of "Unemployment Insurance," and both are indispensable to anyone who wishes to take a comprehensive view of the whole question of national insurance, but is unable to make the necessary detailed investigations for himself.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Chowbent.—The choir of the Chowbent Chapel won the challenge shield on Saturday, November 2, at a musical competition for church and chapel choirs within a radius of eight miles of Leigh (Lancs.), in which Parliamentary division Chowbent is included. Nine choirs competed. The piece appointed to be sung was "The Radiant Morn," and Messrs. Emylin Davies, F.R.C.O., and D. D. Parry, A.R.C.M., were the adjudicators, and in their award they say of the Chowbent choir's performance:—"The opening bars were very nicely sung. There was good expression. The unison was very good. The quality of the altos was excellent, in some places particularly so. There was also a roundness of tone and blend which was not so noticeable in the other choirs. The expression throughout was excellent. There was fine tone, and the words were always clear and distinct. It was undoubtedly a well-finished, devotional, and convincing rendering. The harmony throughout was very pure." The organist and choir master is Mr. Thomas Martin, F.R.C.O.

London: Acton.—A lecture on "George Crabbe" was delivered at the Creffield-road Church on November 12 by Mr. J. A. Fallows, M.A. Mr. F. J. Gould, of the Moral Education League, presided over an appreciative audience, who listened with much interest to the lecturer's crisp and clear account of Crabbe's poetry, and of the social conditions of rural life in the eighteenth century, of which it affords so vivid a picture. After a short discussion a vote of thanks was proposed by the Rev. A. C. Holden, seconded by Mr. Barnes, and carried unanimously.

London: Kilburn.—The Rev. Charles Roper makes an appeal on behalf of the Sunday school at Quex-road, which is greatly in need of a piano. The Sunday school, which is only two years old, numbers 180 scholars with an average attendance of nearly 140. All save the infants have now to be accommodated in the church. There is an American organ, but the teachers find it very inadequate for leading the singing, as many of the children come from the poorest homes and have to be taught the hymns and their tunes. They would be very much encouraged and helped if any reader of THE INQUIRER could spare them a piano not in use for this purpose, or give one in exchange for the American organ, and Mr. Roper will be glad to receive any communications on the subject at 16, Westbere-road, Cricklewood, N.W.

London Lay Preachers' Union.—On Friday, November 8, at Essex Hall, Dr. J. E. Odgers, of Manchester College, Oxford, delivered the first of a series of four lectures on "The History of the Unitarian Movement." The particular subject for the evening was "Controversy in the Early Church." Dr. Odgers explained how the controversy concerning the Trinity had arisen out of the earlier conception of the Divine "Economy"—the thought

of God as a "Household of Influences"; how the rigidity of the creeds was a gradual outcome of the necessity for a statement of common principles which should bind all who claimed to "accept Christ." In the strangely diverse communities in which the Christian Church had its foundations, the "acceptance of Christ" meant, in the beginning, many different things. Dr. Odgers showed how differing environment and traditions led to differing forms of Christianity, and how many of these came to be branded as "heresies." The lecture concluded with a short survey of the Arian controversy.

London: Mansford-street.—The forty-fifth annual meeting of past and present scholars, teachers and workers of Spicer-street and Mansford-street Mission was held on Wednesday, November 6. The Rev. Gordon Cooper welcomed the guests on behalf of the present members of the school. There was a good attendance.

Marple.—A bazaar was held on the 8th and 9th inst. in the Recreation Rooms in aid of the funds of the newly-established Unitarian Church. It was opened on Friday by Mr. Charles Hawksley, president of the B. & F.U.A., Lieut.-Col. Pollitt, of Ashton, in the chair. Mr. J. Hall Brooks, of Hyde, performed the opening ceremony on Saturday, the Rev. H. Enfield Dowson presiding. The effort was highly successful, the total receipts amounting to over £250. Donations to the building fund will be gratefully received and acknowledged by the secretary, Mr. Alfred Hirst, Holmleigh, Marple, and the minister, the Rev. Leonard Short, Glencairn, Willow-grove, Marple.

Mossley.—A successful Guild anniversary was held in the Lower Mossley-street Chapel on Monday, November 4. The service was conducted by the President, the Rev. H. Fisher Short. Mr. Harold Whitaker, the secretary, read an excellent report of the work of the society, and special addresses were given by the Rev. F. J. Wharton, United Methodist, on "Churchmanship: An Opportunity for Heroism"; the Rev. John Ellis on "Not What we Give, but What we Share"; the Rev. C. M. Wright, M.A., secretary of the Guilds' Union, on "Helping the Future."

Preston: Resignation.—The Rev. Charles Travers, after a ministry of over eight years at the Unitarian Chapel, Church-street, has resigned.

Scottish Unitarian Sunday School Union.—A conference of members of the Union was held at the Universalist Church, Stenhouse-muir, on Saturday, November 2. Representatives from all the Unitarian Sunday schools in Scotland were present. The chair was taken by the President of the Union, Miss C. S. Brown, Edinburgh, who extended a warm welcome to the delegates, and a paper was read on "The Religious Education of the Child" by the Rev. T. M. Falconer, B.Litt. Mr. Falconer pleaded that the child is not a machine to be stuffed with any food that is prepared for him, but a bundle of possibilities awaiting development, and that he must be led therefore to develop according to the laws of his own nature, every chance being given for his sympathies and tendencies to grow along the right lines. A second paper on "A Suggested Basis for a Scheme of Lessons" was given by Dr. Wood. A short discussion followed.

Southern Unitarian Association.—On Tuesday evening, November 12, a special service of recognition was held in the Hill-street Chapel, Poole, to welcome the Rev. Frank Coleman, of Wareham, as a fully accredited minister. Mr. Coleman has been in charge of the Wareham congregation as a lay-worker for the past three years, and as reported last week, has now passed the examinations in the course of reading prepared by the National Conference, and has received the Southern Advisory Committee's certificate of recognition. Members of the Wareham, Poole, and Bourne-

mouth congregations joined together in the service, the first part of which was conducted by the Rev. V. D. Davis. Addresses of welcome were given by the Rev. H. S. Solly, President of the Association, and the Rev. A. R. Andreae, of Southampton; and after Mr. Coleman had acknowledged the welcome, the Rev. W. B. Matthews, of Poole, concluded the service with prayer and benediction. The Rev. C. C. Coe was also present.

NOTES AND JOTTINGS.

"FOR LOVE OF BEASTS."

All humane people will be grateful to Mr. Galsworthy for writing the series of short articles "For Love of Beasts," which have just been reprinted from the *Pall Mall Gazette* and issued as a pamphlet by the Animals' Friend Society. They are in the form of dialogues which we are led to suppose took place between the writer, and an earnest friend who cannot repress his indignation when he sees larks and linnets in cages, goldfish in glass bowls, pigeons being shot at Monte Carlo, women buying "aigrettes," or hares being "coursed." The questions which he puts on these subjects are ironical, but searching, and every point in favour of the "beasts" is brought out in a way which leaves the reader much less comfortable than if he had never been asked in this cruel way to look facts in the face. Mr. Galsworthy knows that "there is no disservice one can do to all these helpless things so great as to ride past the hounds, to fly so far in front of public feeling as to cause nausea." On the other hand, he does not believe in shutting our eyes to what we think cannot be remedied, and pretending that it is not our business to roundly tell the truth even at the risk of being called "sentimental humanitarians." That seems to him like minding one's own business "because it is so jolly comfortable to do so," and we cannot but agree with him.

BREAM DOWN BIRD SANCTUARY.

"Shooting rights" over Bream Down, near Weston-super-Mare, have been secured, as we stated a few weeks ago, by the Royal Society for the Protection of Birds, in order that an efficiently guarded bird sanctuary may be maintained there. It is pointed out by the secretary, however, that this scheme cannot be carried out without money to pay rent and watchers, and subscriptions or donations are urgently needed. The place is peculiarly suited for the purpose of a sanctuary—a spur of the Mendip Hills, jutting out into the Atlantic, within easy reach of a popular watering-place yet practically cut off from easy approach by a tidal estuary, and guarded at its narrow neck by the house of the farmer who feeds his sheep on the hill. It is a ridge of limestone rock, with rough and precipitous sides, and with downland grass and a multitude of wild-flowers on its summit and in its crevices. This "Hill of Birds" is, indeed, the most important and romantic place of its kind that yet exists in these islands, and only the funds are needed to ensure it to the birds as a breeding and dwelling place in perpetuity. Contributions will

be gratefully received by the Society, and the autumn number of *Bird Notes and News* containing a further account of the Hill, and of the general work of the Watchers' Fund, will be sent to anyone interested on application to the Secretary at 23, Queen Anne's-gate, S.W.

MR. WILLIAM BLACKWOOD.

The publishing world has sustained a loss in the death of Mr. William Blackwood at the age of 76. He was the grandson of the founder of the celebrated publishing business, and was born in Lucknow. Mr. Blackwood entered the business in 1857, and on the death of his uncle, Mr. John Blackwood, in 1879, the entire control of it devolved upon him. He discharged his responsibility in a steady and judicious manner, and if his editorship of *Blackwood's Magazine* was marked by no striking innovations, he collected around him a band of capable writers, and managed the journal so successfully that it has survived a number of competitors. Mr. Blackwood was a man of simple and courteous manners, with a great sense of personal rectitude, and the type of mind which clings tenaciously to the old, and is rather afraid of going out to meet the new.

NURSERY BOOKS 100 YEARS AGO.

One of the features of the Children's Welfare Exhibition is to be a number of old books for children collected by Mr. C. T. Owen, which will, no doubt, be examined with curiosity by young and old. Moral tales are sure to abound, and it is said that there are a good many bogey-books published at a time when parents used to frighten their refractory children into obedience by threatening them with "Boney."

THE PEASANT ARTS FELLOWSHIP.

Several social evenings have been arranged in connection with the Peasant Arts Fellowship to be held at the Caxton Hall, Westminster, during the winter. Lectures are to be given by Mr. Godfrey Blount, the Rev. A. H. Baverstock, and Mr. Ernest Rhys, on November 20, December 18, and January 15 respectively. The Peasant Arts Society is now showing both at 17, Duke-street, Manchester-square, and High-street, Haslemere, in addition to hand-woven silks, linen, tapestry and pile rugs, Normandy brass milk-cans, excellent for hot water, home-made peasant pottery, and hand-spun, hand-woven, vegetable-dyed tweed. Such exhibitions are a revolt against the idea, as Mr. Granville Barker said the other day at the opening of the "English-woman" Exhibition, that you can turn out anything you want by the aid of machinery, and that the era of machinery necessarily marks a great advance in civilisation in the best sense of the word.

THE INDIAN NATIONAL CONGRESS.

Mr. R. N. Mudholkar is the president-elect of the Indian National Congress which will meet in December. He is a lawyer, belonging to a distinguished family, and a member of the Viceroy's Legislative Council. Mr. Mudholkar ardently supports industrial enterprises, and has for a long time been active in public affairs in the Central Provinces.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Nov. 17.—Rev. JOSEPH WOOD, late of Birmingham.

„ 24.—Rev. Dr. S. H. MELLONE, of Manchester.

Dec. 1.—Rev. NEANDER ANDERTON, of Monton.

„ 8.—Rev. G. HAMILTON VANCE, late of Stephen's Green Church, Dublin.

The Rev. Dr. MELLONE's subject in the evening, Nov. 24, will be—

“Christian Science.”

THE LINDSEY HALL LECTURES.

A COURSE OF

Theological Lectures

will be given at

LINDSEY HALL (Essex Church),

The Mall, Notting Hill Gate, W.,

On THURSDAYS, at 8.30 p.m.

Dec. 12.—Rev. CANON A. L. LILLEY.

“Modernism: Roman and Anglican.”

Jan. 16.—Rev. P. H. WICKSTEED.

“Philosophy and Theology.”

Feb. 13.—Rev. J. E. CARPENTER, Litt.D.

“Christianity and Comparative Religion.”

Mar. 13.—Rev. J. MOFFAT, D.D.

“The Higher Naturalist.”

Admission 1/-. Ticket for the Course (transferable), 4/-.

Tickets can be obtained from the Secretary at Lindsey Hall, or at the Book-room, Essex Hall, Strand.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

“A Masterpiece of Brevity and Clearness.”

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCOS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

TO LET.—One or two Rooms, unfurnished, in quiet house within easy access of London. Very moderate terms.—Y., INQUIRER Office, 3, Essex-street, Strand, W.C.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

LADIES' Fine Hemstitched all-Linen HANDKERCHIEFS, narrow hem, 1s. 6d. per half-dozen, postage 3d. Ladies' Lawn Handkerchiefs, 1s. half-dozen, postage 3d. Patterns and illustrated list free.—HUTTON'S, 5, Larne, Ireland.

HANDSOME SHILLING BREAKFAST CLOTH! Genuine Irish Linen Cream Damask; dainty shamrock centre design; borders to match; 42 in. square. Postage 3d. extra.—Write to-day, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, November 16, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3674.
NEW SERIES, No. 778.]

LONDON, SATURDAY, NOVEMBER 23, 1912.

[ONE PENNY.

The Sunday School Association NEW PUBLICATIONS.

The Bible Literature in the Light of Modern Knowledge. By E. SAYELL HICKS, M.A. Cloth, 2s. net. Postage 3d.

Stories for the Little Ones. Forty-One Stories Selected and Retold by GRACE SPEARS and DOROTHY TARRANT, M.A. Cloth, 1s. net. Postage 3d.

The Story of Isaac Hopper, a Hero of the Anti-Slavery Movement. By HENRY RAWLINGS, M.A. Cloth, with Portrait, 6d. net. Postage 1d.

Moral and Religious Lessons for Infants. By M. C. MARTINEAU. Sewed, 6d. net. Postage 1d.

Favourite Stories. Selected and Edited by E. PRITCHARD and J. J. WRIGHT. Cloth, 1s. net. Postage 3d.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

SONGS DEVOUT

by the

Rev. W. G. TARRANT, B.A.
(Author of "Bee Songs," &c.)

Attractively bound—a suitable Gift-book. Price 2s. net.

LINDSEY PRESS, 5, ESSEX-ST., STRAND, W.C.
(or of the Author, Wandsworth).

NOW READY.

Crown 8vo. 214 pages, bound in Cloth. Illustrated.

PRICE 2/6.

DICK & DANDY

and other Stories, viz.:-

"Animals, Boys and a Girl," and
"Nellie and John Henry and Eliza."

By MISS DENDY.

Reprinted by kind permission of the Unitarian Sunday School Association.

SHERATT & HUGHES, 33, SOHO SQUARE, W.,
34, CROSS STREET, MANCHESTER.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

A PUBLIC MEETING to press for the early introduction of the promised Licensing Bill will be held on Tuesday, November 26, 1912, in Unity Church School-room, Upper-street, Islington.

The Rev. W. TUDOR JONES, Ph.D., will take the Chair at 8 p.m.

Speakers: Mr. H. G. CHANCELLOR, M.P.; Mrs. BLAKE ODGERS; Rev. J. MORGAN WHITEMAN.

NEW PUBLICATIONS.

Cr. 8vo. 168 pages. Cloth, 2/- net.

How to Win, and other Addresses. By H. G. CHANCELLOR, M.P.

Cr. 8vo, 65 pp. Cloth, 1/6 net.
Paper Covers, 1/- net.

Towards Religion. By R. BRIMLEY JOHNSON. Contents:—Introduction; Goodness; Faith; Morals; Theology.

Feap. 8vo, 130 pp., with Portrait. 1/- net.

Man's Chief End, and other Sermons. By B. R. DRUMMOND, B.A., T.C.D.

Feap. 8vo, 128 pp. 1/- net.

How a Modern Atheist found God. By G. A. FERGUSON.

Cr. 8vo, 140 pp., with Portrait. 1/6 net.

Communings with the Father. Collects and Prayers. By JAMES C. STREET. Edited by CHRISTOPHER J. STREET, M.A.

THE LINDSEY PRESS,
5, Essex Street, Strand, W.C.

London District Unitarian Society.

THE

AUTUMN MEETING

will be held at the

UNITARIAN CHRISTIAN CHURCH,

358, High Street, LEWISHAM,

on

TUESDAY, NOVEMBER 26, 1912.

Speakers:

W. BLAKE ODGERS, Esq., K.C., President;
Rev. W. W. CHYNOWETH POPE, Rev. E. E. COLEMAN, M.A., Rev. DOUGLAS W. ROBSON, B.D., Mr. ATHELSTANE A. TAYLER, and others.

Tea and Coffee, 7.30 p.m. Chair to be taken at 8 p.m.

RONALD BARTRAM, Hon. Sec.

CULLOMPTON NEW CHAPEL.

THE FOUNDATION STONE will be laid by the Minister, on Thursday, November 28, at 4 p.m. Tea: 5 p.m. Meeting: 6 p.m. Donations to outlay, including provision of an Organ, will be most acceptable.

SWITZERLAND.—A Party for the Upper Engadin, Dec. 14 to Jan. 11, is being organised. Inclusive fee, covering all necessary expenses, £20.—E. W. LUMMIS, M.A., 15, Green-street, Cambridge.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a Preparatory Department. Inclusive Fee, 60 Guineas.

Headmaster: H. LANG JONES, M.A. Oxon.
Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL, AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS. —Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad. Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

TAN-Y-BRYN, LLANDUDNO.—PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

For Prospectus and information apply to C. J. MONTGOMERY, M.A. Oxon, Head Master.

CHANTRY MOUNT SCHOOL, BISHOP'S STORTFORD.

Head Mistress: Miss ESTHER CASE, M.A. Dublin (Classical Tripos, Cambridge).

Second Mistress: Miss ESTERBROOK HICKS, B.Sc. London.

A sound education for Girls from 7 to 18 years of age. The School Building has been enlarged and there is now accommodation for 20 Boarders.

SONG.

"Ireland, Ireland."

Words by HENRY NEWBOLT. Music by H. LANG JONES. Compass, D to D.—METZLER, Ltd., Great Marlborough-street, W. 1s. net.

MR. FRED MORGAN

Dramatic Reciter and Impersonator of Dickens Characters.

Over twenty complete programmes can be given. Evenings with Shakespeare, Dickens, and American authors, &c. Has given recitals in almost every town in the Kingdom.—Address, 42, Richmond-grove, Manchester.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 24.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.
 Child's Hill, All Souls', Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Mr. W. R. HOLLOWAY.
 Forest Gate, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. E. W. LUMMIS.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Iford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Mr. E. CAPLETON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH Pope.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. J. M. CONNELL.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. STANLEY MOSSOP (Pioneer Preacher).
 University Hall, Gordon-square, W.C., 11.15 and 7, Dr. S. H. MELLONE. Evening Subject: Christian Science.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. A. N. BLATCHFORD, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. H. GOW, B.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BEOKH.
 (DEAN Row, 10.45, and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. W. H. DRUMMOND.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. S. RUSSELL, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. T. P. SPEDDING.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. GORDON COOPER, B.A.
 LIVERPOOL, Ancient Chapel of Tooteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. JOSEPH WOOD.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45, Rev. JOSEPH WAIN; 6.30, Miss M. ROBERTSON, B.A.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TOBQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Rev. D. DELTA EVANS.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

CHANGE OF ADDRESS.

Rev. F. HEMING VAUGHAN, B.A., Bowlacre-lane, Gee Cross, Hyde.

DEATH.

TERRY.—On November 17, at Grove Mount, Pudsey, Mary Victoria, daughter of Alfred John and Ethel Terry, aged 6 years.

Situations

VACANT AND WANTED.

RECOMMENDED by Lady, young Girl for situation as Under-Nurse. Age 21.—S. B., 22, Avonmore-road, W.

WORKS BY THE LATE

Rev. JOHN PAGE HOPPS

Sermons of Life and Love. Price 1s

Pilgrim Songs. Price 3d

Postage Extra.

Can be obtained from Mr. C. REYNOLDS, by letter addressed to University Hall, Gordon Square, W.C.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	787	Sweated Industries	792	FOR THE CHILDREN	794
A DEFENDER OF THE FAITH	788	BOOKS AND REVIEWS :—		MEETINGS AND GENERAL NEWS :—	
THE HUMANITARIAN PLEA	789	The Decline of Aristocracy	792	The First Lindsey Hall Lecture	796
LIFE, RELIGION AND AFFAIRS :—		The Sacred Shrine	793	American Quakers and a Creed	797
Under the Southern Cross	789	Two Books by Canon Hensley Henson	793	Care of the Feeble-Minded	797
The Challenge of Suffering	790	Literary Notes	794	NEWS OF THE CHURCHES	79
CORRESPONDENCE :—		Publications Received	794	NOTES AND JOTTINGS	79
Barbarous Punishments	791				

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE conclusion of an armistice of six days between Turkey and Bulgaria raises lively hopes of peace. The Allies are in a position to dictate terms if they do not push matters to extremes and determine to enter Constantinople. It is difficult to believe that there can be a permanent settlement while Constantinople and a small strip of territory remain in the hands of the Turks as a forlorn symbol of their vanished dominion in Europe. But at the present moment a policy of restraint on the part of the Balkan States is probably the highest political wisdom. Looking at the matter entirely from their point of view, the process of healthy internal development would be frustrated, if any provocative opening were given to the Great Powers to impose terms from outside. With the exception of the opposition of Austria to a Servian port on the Adriatic, there is, fortunately, little disposition to make the attempt. Europe is too conscious of its failure to solve the Eastern Question and the discredit it has earned as the cautious patron of misgovernment, to indulge in anything but feelings of relief if this swift and dramatic war takes the whole matter out of its hands.

THE strike among the hollow-ware workers in the Black Country has come to an end with the concession to the work-people of better terms in wages and hours. The dispute has been a singularly difficult one, owing to the number of small em-

ployers, some of whom have been more willing than others to improve the conditions of labour. The special correspondent of the *Daily Citizen* points out that the settlement means an all-round advance for the men both on time and piece rates, in addition to the securing of 8½d. an hour for all Government contract work. The 10s. minimum won by the women means an increase in many cases of as much as 3s. 6d. and 4s. per week. In cases where more has been paid for any particular work no reduction will, of course, be allowed. The settlement includes the reinstatement of all union workers and the establishment of a uniform 54-hour week. It may justly be described as a notable victory in the long struggle against sweated industry.

It is impossible at the time of writing to forecast the result of the vote at Cambridge on Friday on the proposal to abolish the restrictions which at present confine degrees in Divinity to members of the Church of England. Every step in University reform is proverbially difficult, and even the unanimous approval of the divinity professors may have little effect upon the serried ranks of the country clergy. There is apparently some danger of weak compromise, conceding the right of Nonconformists to the degree provided that some test of Christian belief is still exacted. No true friend of the freedom of scholarship can entertain an idea of this kind for a moment. Apart from the difficulty of framing such a test, it would be in practice simply a new principle of exclusion, and continue to bar the way to the degree to many men of brilliant gifts and sensitive conscience. A degree may be a badge of ecclesiastical approval or of

intellectual attainments, but in the modern world it cannot be both at the same time.

ON this fatuous proposal, Professor Moulton has written the following illuminating comment in the *Manchester Guardian* :—" Personally, I confess I see no adequate reason for being afraid of the consequences of complete freedom. We have never been embarrassed in the least by the freedom which is fundamental in the Theological Faculty in Manchester University, to which the Bishop of Manchester has just given such generous testimony. In practice, 90 per cent. of the future candidates for B.D. and D.D. at Cambridge will be as orthodox as the Anglican clergy to whom the degrees are at present restricted. And if occasionally a distinguished scholar should send in work which, on its merits, claims the degree, while holding religious opinions differing widely from those for which the Divinity School of Cambridge has hitherto stood, after all the damage done to Christian belief is incon siderable enough. The faith, if it is worth anything, must be able to take care of itself, and I for one have no fear."

THE first of the Lindsey Hall Lectures was given last week by Dr. L. P. Jacks. His subject, the Need of Salvation, took him into some of the most fruitful fields of religious psychology. The other lecturers in the series will be Canon Lilley, Mr. Wicksteed, Principal Carpenter, and Dr. James Moffatt, the eminent New Testament scholar. That a common platform of this kind for the study and exposition of some of the deepest themes of religion no longer excites surprise or alarm is a welcome sign of progress in mutual understanding. Slowly, the public mind is

coming to the inevitable conclusion that the study of religion can derive no credit from sectional labels, and that all sectarian answers to the fundamental questions of life are in danger of being tainted at their source. But for many of us it is still one of the hardest lessons that we have to learn, that the victory of the Spirit does not mean victory for ourselves and the triumphant waving of our own flag, but a new era for the Church of God.

* * *

THE pulpit at Westminster Abbey is the pulpit of the nation in a sense which hardly applies to any other pulpit in the land. Canon Barnett made a noble use of its privileges last Sunday afternoon, when he dealt with the whole problem of "the woman who is a sinner," which is so prominently before the public mind at the present time. Following closely after Canon Henson's fearless denunciation of the Putumayo horrors, the sermon rouses the hope that some of our ancient foundations may make it their great business to instruct and inspire the national conscience with all plainness of speech, telling the modern Englishman in words which will burn in his ears the nature of his sin and its inevitable doom. In a place like Westminster Abbey a preacher can throw off the reserves which are often necessary in more private assemblies. He is speaking no longer to a small group of his friends and acquaintance, but to a whole people.

* * *

ARTIFEX devotes his weekly article in the *Manchester Guardian* to the subject of religious retreats for working-men. At first sight it may look like one of the unpractical idealisms of the clerical mind, but the writer is able to call attention to interesting movements in Germany, France and the United States. He has been specially impressed by the spread of definitely Christian propaganda among German and French working-men, and he comes to the conclusion that "the reign of anti-religious and materialistic views among the working-classes, both at home and abroad, is drawing to a close." Here, however, we think some questions may not be out of place. Has Artifex examined the forces which are behind some of these movements and found them void of offence? How far, for instance, are they guided by ecclesiastical authority in order to curb the power of a certain form of social propaganda, and to break the growing sense of solidarity among working-men? In so far as they lend themselves to the exploitation of religion for political purposes, they hardly deserve the approval which Artifex is inclined to bestow upon them.

A DEFENDER OF THE FAITH.

IT is one of the strangest of delusions that by proclaiming the bankruptcy of reason we can make men sure of God. It is simply a variant of the message, "Flee from the wrath to come," which seeks by appeals to fear or the more subtle depreciation of all our human powers to drive men like a crowd of frightened sheep into the fold of CHRIST. From this point of view Christianity has little to do with the quiet transformation of character, and the innate pieties of an honest and good heart, and the discipleship which consists in daily growth without any sense of inward convulsion in the knowledge and the love of God. This is, we are told, a weak and almost spurious kind of religion. For genuine faith everything must be swift, startling, theatrical, bizarre. It will run riot in the miraculous and despise what is merely natural; and for its language it will choose not the human speech of the Sermon on the Mount, but the highly seasoned periods of ecclesiastical rhetoric. There has been a strange revival lately of this kind of Christian apology, and it is enlisting many able men in its service. Among them Dr. FIGGIS is at the present moment *facile princeps*. He brings to his task a rich fund of historical knowledge, a comprehensive acquaintance with modern books and plays, and a luxuriant if rather metallic style. He mounts up with wings like an eagle on the strong wings of reaction. He leaves the mind dazzled and amazed, and he wins converts through their sheer inability to resist the tremendous onslaught of his dogmatism. But he cannot do these things without paying the price, and his earlier book, "The Gospel and Human Needs," strikes us as more religious than "Civilization at the Cross Roads,"* which is the subject of a good deal of comment at the present time.

We propose in this article to state very briefly why we regard this book, and the whole type of argument which it represents, as perverse and lacking in sound perception. We may confine ourselves to three lines of criticism.

Dr. FIGGIS' teaching is marked by the extraordinary vagueness of its theistic belief. He seems to proceed on the assumption that if he can banish God from the world altogether, Christianity in the form of a miraculous revelation will come in all the more easily to fill the vacuum. "The

doctrine of the Fatherhood of God," he says in one place, "to which some would fain reduce Christianity in the hope of making it easy and universal, is to me the profoundest of all stumbling-blocks." A saying like this is an illuminating commentary on the trend of his mind, and the fatal inadequacy of his position. We remember certain words in the New Testament about the inward witness. We remember the assumption of a natural response in his hearers which underlies all the teaching of CHRIST. We remember the noble theistic faith of psalmist and prophet, which Christianity took for its foundation. Any teacher who ignores these things in order to enhance the unique value of his own theory, or uses agnosticism as a plea for the necessity of miracles, is profoundly disloyal to the teaching and spirit of CHRIST. Christianity as an irruption of supernatural power into a world naturally alien from God has tremendous difficulties to face, and the chief of them is this, that it has no possible connection with the historical records in the Bible.

The position represented by Dr. FIGGIS is also guilty of a failure to appreciate the character of CHRIST. He is so concerned with a supernatural figure and a series of shattering events, that he is blind to the depth and beauty of the human appeal. The reason for this obliquity of vision is not far to seek. Dr. FIGGIS has discovered in Dr. SCHWEITZER and the other protagonists of the "apocalyptic" school useful allies in the task of discrediting what he calls the "liberal" view of Christianity. But violent reaction is no friend to the love of truth, and it is seldom a question of all or none between rival critical theories. No amount of invective will destroy the permanent acquisitions of the "liberal" school or the vastness of the benefit which they have conferred upon modern Christianity, chiefly by restoring the character of CHRIST as men can understand it and love it to its central position, and kindling once again the thought of an "Imitatio Christi" as the source of a robust Christian piety. In the ancient controversies men were guided by a true instinct when they clung, despite logical inconsistencies, to the true humanity of CHRIST; and all theories which tend to obscure the genuine human traits in their devotion to what is mysterious and inexplicable stand condemned at the bar of historical judgment and in the light of the deepest human needs.

* London: Longmans & Co. 5s. net.

Perhaps no man can be a good controversialist unless he has some innate lack of fairness or a strictly limited sympathy. Dr. FIGGIS is as much absorbed in the stormy progress of his message as if he were conducting an American Presidential Campaign. Some luridness of atmosphere and violence of language are inseparable from his method. Like all who mount the ecclesiastical hustings he must regard the world as divided into friends and foes, and be careful to show up the opinions of the opposite camp in the worst possible light. It is an exhilarating game as long as it lasts, but in the end he fails tragically to make any religious impression upon a multitude of people. In the swift sword play of his argument he hardly tries to understand them, and only succeeds in holding up to ridicule some foolish travesty of their opinions. He assumes, for instance, that disbelief in miracles is necessarily the sign of a crude materialism and a waning faith in God. He must know, we imagine, that for many people the exact reverse is the case. Their faith in God is inseparable from their confidence in ordered movement and an element of moral law-abidingness in the highest affection, and they dismiss the belief in miracles with a feeling of relief because God is more wonderful and his help more real without them. Elsewhere, Dr. FIGGIS describes the Liberal Christians, with whom he disagrees, as "a small circle of pedants, who were anxious to retain the name and prestige of Christians, while rejecting every element that gave the Faith its power. All they held was a mere morality, but they wanted to dignify it with the name of religion." Perhaps such language may be permissible if Dr. FIGGIS is simply out to win votes for his ecclesiastical theory; but anyone who aspires to be a Christian teacher has higher functions to fulfil. Will it help to establish the kingdom of the truth and to plant habits of truthfulness and just judgment in the hearts of men?

We have written as we have done with some unwillingness, because we have a sincere admiration for the earnestness which glows in many pages of this book and the high-hearted devotion of its author to the cause of religion. We desire always to see the best in every form of Christian teaching which is put forward for the helping of the world, even when we are most conscious of our points of disagreement with it. But we cannot in this case refrain from a word of grave

warning, for we view this violent reaction into a crude super-naturalism with deep concern for the future of religion. When this strange miracle play has run its course, in which the spirits of evil are represented by science and reason and every form of liberal thought, when the curtain is rung down and the lights extinguished, the darkness will settle with a heavier pall upon the souls of men. Brilliant spectacular effects are a poor substitute for the divine radiance of the common day.

THE HUMANITARIAN PLEA.

WE publish some further letters to-day on the subject of Flogging. We think it is not unfair to ask some of our correspondents to try to understand the reasons for our opposition—they have not been formed hastily, nor are they the result of an easy-going indifference—and to answer the arguments of penal reformers with something more convincing than an appeal to moral indignation.

It is assumed that flogging will act as a deterrent; but that is one of the questions in dispute. There is a great deal of evidence, which has been collected and studied, which suggests that it is likely to have a precisely opposite effect.

There is further a great deal of evidence, which ought not to be ignored, to the effect that barbarous forms of punishment tend to degrade the whole tone of society. Savage crimes, both in their frequency and intensity, bear some proportion to the savagery with which the law deals with them. For anybody with a gift of social imagination there is no such thing as an isolated crime with a specially drastic form of punishment which we can refuse to apply to anything else. In the very act of decreeing this particular penalty we are letting loose social forces of incalculable magnitude and adding strength to the demand, which already exists, for a reversion to scourging in many other cases which rouse us to righteous anger.

It is apparently necessary to insist once again that the humanitarian is not a weak sentimentalist, who has such a dislike of pain on its physical side that he is blind to the horror of moral evil and the apparently bottomless depths of human degradation. Exactly the opposite is the case. It is often the men who are despised as humanitarians who feel the appalling nature of the wrong that man commits against man so deeply, that it is seldom absent as a gnawing pain in the heart. If they are not roused by spasms of indignation it is because they are indignant all the time, and have studied these questions through the long years while the crowd

was careless or asleep, and formed convictions on the question of punishment in its relation to the welfare of society and the redemption of the criminal, which are not easily shaken. We have no claim to be of their company; but we think that at the present moment they are better guides for us through the bewildering thickets of moral indignation than some others, who fly to violence more as a satisfaction to their pent-up feeling than because they are convinced that it will do any permanent good.

LIFE, RELIGION & AFFAIRS.

UNDER THE SOUTHERN CROSS.

THE oldest of the Continents is under the Southern Cross. First of all present lands it reared itself above the enveloping sea, and stands to-day hoary and scarred with the turmoils of a thousand ages. Compared with the Alps, its mountain ranges are the worn-down teeth of some ancient centenarian, who looks with envy upon the smiling faces of the youngest generation at his feet. Its native life, both animal and vegetable, is said with truth to be a museum of antiquities. Owing to its strangely age-long isolation in the boundless Southern seas, forms and structures counted as prehistoric in other lands are here the dominant forms of life. Here is to be found the missing link between bird and animal, and in living flesh will be seen some of the earliest forms of mammalian development. Only in bird-life has the rest of the world outspanned within the lonely fence which divides it from its fellow Continents, and in gorgeous colouring it ranks first among the winged creation.

But it is little over a century since the vast and silent ocean barriers which kept this great Southern Continent from contact with the busy life of Earth, have been pierced. And this, strange to say, has been done by a nation whose homeland is almost at its antipodes on the Globe. An interesting and fateful experiment is being made in this Land of the Southern Cross. A white race from under the Great Bear, dwellers in the grey North, whose island homes are wrapped in cloud and fog for great portions of the year, have gone far overseas to a land of radiant light and cheerfulness. From a region where the sun shines feebly through the mist on to the bare earth, and the trees are naked to the cold wind for months at a time, where life has been so hard and the skies so gloomy that they have been bleached white, these pale-faced dwellers in the mists have gone to a land with a Mediterranean climate, whose deep blue sky forms a striking setting for its background of clear faint mountain ranges in the far distances. They have gone to where the trees are leafy all the year round, where the flowers never cease, while the singing birds practise their roundelays as in eternal springtime.

They have made the same experiment which the forefathers of the ancient Greeks made when they left the foggy Baltic and settled by the Ægean Sea. Already a new nation is being born, which bids fair to be a Southern development of the British race, with all the Southern gaiety and zest of life. But there is a vastness about their new homeland which is wanting to Greece and Italy. It is a very roomy cradle for an infant race. As an old land, it has a touch of sadness about it, such as seems inevitable in that which has been very long. This makes a curious blend with the buoyancy and lightheartedness of a youthful people. The trees send up their disordered arms towards heaven, as if in weariness at the fight with drought and flood. In the dazzling mid-day sunlight, there is a silence in the forest or on the wide plains which bespeaks a hitherto lonely land. The interminable plains of the interior are like the great sea-spaces, and the horizon has often nothing to break its perfectly level expanse. It is a very big country, and a sense of its bigness seems gradually to become a kind of second nature in its inhabitants.

The population is practically all concentrated on the eastern and south-eastern coast, at a distance from the sea of not much more than the width of England, but extending over a coast-line of a couple of thousand miles. Thus an England at its widest, reaching from the Shetlands to Gibraltar, is a fairly spacious territory for a young nation to grow up in. Its coastline has every variety of climate, from the tropical regions of the North to the almost English rigour of the winter in the mountain districts of the South.

But over it all pours the boundless, dazzling, decisive sunshine, bringing out every detail of the distant landscape, casting black shadows that silhouette their substantial causes with a clearness and delicacy unknown in these moister climes. Fleecy clouds float attendance in the bright blue sky, and the deep ocean swell rolls on unceasingly in waves that rear their huge sea-green fronts to the shore, then gradually curl in white foam along their edges, and at last fall with a roar on the long white stretches of beach, or break themselves into clouds of spray on the broken masses of rock at the feet of the jagged headlands. There is a stillness about the solemn sunlight only broken by the deep murmur of the breakers, and as one looks to the west with the setting sun, the great Continent seems to receive it like a ball of fire into its bosom. The fascination of the land creeps over the solitary watcher, its vastness, its hidden mystery, its promise of good, and yet its terribly potent power of ill. Far away into the dim West it stretches, almost hidden by the blinding glory of the setting sun, which fills the sky with its fiery glow, and paints the clouds in colours no human hands can fix.

Life is not made up of easy paths and gentle dalliances for those who follow that ardent guide. An angel with flaming sword keeps guard over this Paradise, and at times, in his fierce fury, reduces it to a desert. But the mountains are his gateway, and not till they are crossed does the settler feel his sword-thrusts.

These mountains are fit guardians of that strange interior. They are full of deep valleys, the sides of which are sheer precipices, hundreds of feet deep, and all is covered by a thin eucalyptus forest, which stretches out at one's feet far away into the blue distances. The ringing note of the bell-bird, wonderfully clear and sweet, sounds through the trees, and every now and then a chorus of giant kingfishers, or laughing jackasses, as they are popularly called, fills the bush with laughter as of lost souls. Then will be heard the exquisite music of the magpie, or pied crow, one of the winningest, cheekiest, and most engaging of bird companions.

"Over the mountains" is a call of mingled charm and terror to the coast-dweller. On the coast Nature is comparatively mild and gentle, and seldom does torrid heat scorch the land; but over the mountains—that is where the sheep dwell, and they are not partial to humankind. They demand the wide spaces of the earth, where land and sky seem to meet in the mid-day sun as a globe of fire, where the hot rays beat down on the cracked soil and send the air dancing into intoxicated mirage at their embrace. Nature is a hard and grimly grey mistress for the toiling farmer in England; but she is coy to a proverb with his brother under the Southern Cross. At one time she will kiss his feet with the glorious green grass, thick with yellow "everlasting" flowers or white with large daisies, and vivid are the splashes of colour, many acres wide, which these and other flowers make as her centrepieces on the wide table which she has set for her puny servants on the great plains. But then her mood will change, and why it changes is known only to her own sweet self. She seems at times to develop into some monstrous Gorgon, from whose pitiless glance the exhausted land can find no escape. Again and again does she strike down her feeble suitors, but with magnificent courage do they as often woo her, never losing heart, never giving up the fight, always filled with a strangely tenacious hope that yet they will gain her, that sooner or later they will win her graces in their fateful courtship. The weakest are pitilessly pushed to the wall. It needs a man with a stout, brave heart to face that great lone land which is "over the mountains," a veritable land of the Golden Fleece, with a dragon to guard its treasures.

Only those who have the blood of heroes in their veins can win the fight in this great back-country. What prodigies of valour must its earliest Argonauts have performed! What incredible labours by a mere handful of feeble folk, the population of some English village, to have brought under the sway of civilisation realms as large as European kingdoms! Nothing daunted them, nothing turned them back, not drought nor flood nor fire, not the grim loneliness of the pathless forest, nor the overwhelming silence and vastness of the open plains, where the sky seems to rear itself up from the far horizon and then to envelop itself around its human victim in an all-embracing grip that mocks his puny efforts to escape.

What a strange fascination does that

sunny southland cast over the sons of its soil and those whom she has beckoned from afar! Do what they will, they cannot escape the haunting spell of its weird music. Snatches of woodland notes, with a timbre all their own, come floating to the ears of the exile. He is continually catching a glimpse of sunlit hill and dale, of forest paths at mid-day, flecked with moving shadows, and again of lonely tracks over the plains when surprised by the quick darkness, with but the faint starlight as a guide. He sees once more the glistering Milky Way, shining on frosty winter nights with a heavenly brilliance that makes the sky a sea of glory. And enthroned among them, with more than regal magnificence, is the Southern Cross, keeping guard over the first of lands and the last of nations, looking down on scenes of human toil and endurance, of marvellous success and dogged failure, symbol itself of Earth's Greatest Tragedy, but harbinger of a more than earthly joy of victory over the forces that oppose.

J. H. M. NOLAN.

THE CHALLENGE OF SUFFERING.

THE personal confessions of a distinguished man of action, and of ample knowledge and culture, cannot fail to be of living interest, and Sir Francis Younghusband in his "Thoughts During Convalescence*" holds our attention to the end. We recognise, as we read, the voice of one who has seen much of the world, through experience both in the Army and in civil government, in India and South Africa, and as a traveller, notably through Central Asia and Tibet. Of all this we are reminded by incidental references in these pages, but the motive of the book is to face the ultimate question of the meaning of life. It is the record of convictions arrived at after severe trials of personal suffering and sorrow and a vivid realisation of the awful calamities of Nature, such as the Messina earthquake, and an Indian famine, through which, as an administrator, the author had passed. The ironies of fate were brought very painfully home to him when Major Bretherton, the finest officer of his expedition to Lhasa, was drowned through an accident to a raft in crossing a flooded river in Tibet within three days' march of their goal; and the meaning of personal suffering Sir Francis faced in a very acute form when two years ago he was knocked down by a motor car on a Belgian road and shockingly injured. This last experience is elaborately described in the opening pages of the book, and the resultant frame of mind furnishes the starting point for the subsequent questionings.

What can we say, the convalescent asked, in face of such experiences? What ground have we, amid such unaccountable vicissitudes, for faith in any Divine Providence? The answer given is, we confess, very far from satisfying. Fragments of true and noble spiritual conviction we find, but they

* Within. Thoughts during Convalescence. By Sir Francis Younghusband, K.C.I.E., LL.D., D.Sc. London: Williams & Norgate, 3s. 6d. net.

are not harmonised in the ultimate surrender which makes the surest strength of religion; and the arraignment of Providence is of the crudest. Because such things happen in the world, we may no longer believe in God as "an external omnipotent Being," "an outside Providence, who created us, who watches over us, and who guides our lives like a merciful Father"; but with this abandonment of earlier anthropomorphic ideas of the "God of our childhood," we look in vain for the deeper apprehension of the reality of God for which we hoped; what is offered is a substitute which misses just the one essential point of surrender and trust in the Eternal. The book bears, indeed, on its title-page the immortal words, "The Kingdom of God is within you," but their promise is not fulfilled. The God of the kingdom here contemplated is not the Eternal, but an unfinished "World Spirit," which has emanated from "vague primordial consciousness," and is "in process of perfecting itself." There is in the universe "a spirit ever urging us to fulfil its purpose," but so far "this impulse has pushed blindly forward, all unconscious what its purpose was. At last in man is arising a consciousness of what that Great Purpose animating all living things actually means" (p. 104). It seems a misuse of language to speak of this blind impulse as "the Holy Spirit," and to find the new position described as an abandonment of the idea of "God the Father," and a realising of "the idea of God the Holy Spirit"; for it is we ourselves who are the greatest thing the universe has yet disclosed, and our only trust, we are told, must be in ourselves and one another. That is where the secret of a true advance in religious thought is missed. Yet sometimes we seem nearer to a satisfying conclusion. The World Spirit is described as "a Holy Spirit radiating upward through all animate beings and finding its fullest expression, in man in love, and in the flowers in beauty" (p. 76), and while we are forbidden "any longer to place our faith in any Providence above ourselves and impotently strive to do its will," we can and must "strive with all our souls to obey the dictates of that impelling Spirit that is within us." Only through truth and virtue can we gain the end of perfect love, and the motive power we must find "in that Holy Spirit which impels us all, and gives us that sense of oneness with the universe from which all future Religion will spring" (p. 186). So that after all it may prove to be not merely self-sufficiency that is urged upon us, and the "human religion" set forth as the ideal after which to strive may find that it is not really without God, in a true and living sense. It is declared, indeed, that men must have "faith in themselves and their own inherent goodness," and be glad that they are "no longer oppressed by having to do the will of another"; but that false note may be resolved into a better harmony by a clearer apprehension of what is implied in our inward loyalty to truth and right and the impulse of pure unselfish love. The man of brave integrity, the prophet of righteousness, knows that the obligation of duty is no oppressive burden, but the very secret of his liberty and

joyous strength. Far from trusting in "his own inherent goodness," he has vision of a Goodness immeasurably above his own, and through the passion of his loyalty and aspiring love, in word and deed, becomes the channel of a strength immeasurably greater than his own. "Our sufficiency is from God." In the strength of the Eternal we are strong, the one eternal God, in all and over all, "Holy Spirit" indeed, and our Father.

No other interpretation of the "World Spirit" can permanently satisfy the needs of our deeper life, or account for the growing spiritual vision and capacity of mankind. The burden of the suffering and evil in the world we have simply to accept. The wisest and the most devout are silent before the mystery. What we know is that we are here to resist and to overcome the evil with good, and this we do most surely in that other Strength. In the thought that there is that Other, who understands and cares, who sees through the impenetrable cloud, and is with us in the strife, we find the stronghold of our trust and peace. V. D. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BARBAROUS PUNISHMENTS.

SIR,—May I thank you for your thoughtful and convincing article on the reversion to the barbarous punishment of flogging? During the past fortnight it has been my lot to read a very large number of press opinions on the recent debate in the House of Commons, and it is difficult to avoid the conclusion that a Flogging Bill calls forth an immense amount of latent savagery in the public mind. It is deeply to be regretted that so many men in high positions, including judges and bishops, should have directed attention not, as ought to be done, to the underlying causes of crime, and to those intelligent principles of penology which long experience has evolved, but to mere hatred of the criminal and a narrow estimate of what he "deserves."

There is much talk, for instance, of "fitting the punishment to the crime." The rack and the thumb-screw were once supposed to "fit" the crime; then hangings and floggings took the place of the earlier tortures; and now we are beginning to see that the "fit" is by no means a perfect one. The whole theory of retributive punishment is, indeed, untenable, and to attempt to adjust the penalty to what the offender "deserves" must be futile, because some crimes are so horrible that nothing short of equally horrible tortures could possibly repay them.

It is a great relief to turn from this passionate cry for vengeance to such wise, temperate, and humane utterances as that of THE INQUIRER, in which it is recognised that the object to be kept in

view is not merely the punishment of the criminal but the good of the community.—Yours, &c.,

HENRY S. SALT.

*Humanitarian League,
53, Chancery-lane, W.C.*

SIR,—If Mrs. Bramwell Booth's indictment of the White Slave traffic at the London Opera House was really, as Mr. Cunninghame Graham alleges, "a masterpiece of sentimentalism and false reasoning," one is almost tempted to ask, Why, then, talk of punishing anyone at all, apart from flogging? With one sentence only that was uttered at that great meeting does Mr. Graham express his entire concurrence, namely, the advice from the chair to "Keep our heads and be cool." Good counsel for the head at all times, but this is a matter that calls for burning hearts as well as cool heads, and it is no super-heat of sympathy and indignation that will lead us to wrong conclusions here. The peril lies in the cruel coldness of indifference and of abashed propriety to the saddest of all disasters, to the deepest of all forms of shame, and to the real consequences of the basest kind of crime that human society has brought to birth.

The plea that we must go to the fountain head of this terrible evil by abolishing the wrongs of overcrowding and underpaying is true enough, and cannot be reiterated too often or too urgently. But it does not affect the immediate question which society is called on to answer, How to deal judiciously with the criminal class of procurers?

The lash you condemn as "barbarous." What then?

I take it that these men ought to be punished in such a manner as to prevent them from repeating the offence, to bring their crime home to them, and so, if it may be, correct in some measure their perverted nature; and, lastly, to deter others from pursuing the same vile occupation. In your article of November 9, the assumption seems to be that these ends will be best and most humanely attained by resort to the ordinary routine of penal servitude, followed, in the case of foreigners, by expulsion from the country.

But is penal servitude as it exists in operation at the present day the humane and efficacious solvent of crime it is commonly taken to be? Better, I venture to say, for the procurer himself, and therefore better for society, that he should be scourged than that he should take his imprisonment or his banishment without scourging. Why? Because a period of penal servitude is the most morally devastating experience to which a human being can be subjected. In the days of Charles Reade the gaol was as ruinous to the body as the soul; but the unhuman provisions of the modern system by which our criminals are treated almost identically with the swine in the prison farm—a warmed and whitewashed sty for each to lie and feed and fatten in, an apology for work to keep up appetite, and a vast dull margin of gross indolence, with, for the most part, scrupulous defence against the chance of anything occurring to alarm the conscience or move the heart to tender-

ness or shame or even fear—all this is, to my mind, a very barbarous device and the worst kind of environment into which to bring a person of debased character.

He will sink lower, if it be possible, and it usually is. He will get harder and craftier, more bestial and more cruel, and will embrace every opportunity, of which he will find plenty within the high walls, to inject the virus of his own pernicious nature into his less guilty and less callous comrades. Prisoners and prison officials alike testify to the fact that our sanitary and orderly prisons are the nurseries of the worst kinds of vice, and that the majority of convicts go out at the end of their sentence with baser and more dangerous dispositions than when they entered. They may have had some wholesome touch of restraining fear before they knew from personal experience anything of the life and society of the gaol. But prison has been their specious friend. It has quenched fear and shame at the same time, and left them captains of their earthly destiny (and other they know none) by virtue of a fiendish cynicism. Sin, which cost little before, costs nothing now—nothing beyond a time of restraint which may be endured without serious vexation since it is unavoidable and not uncomfortable.

It were better for that man, far, that he should be scourged, if thereby the least flicker of sensibility to the anguish he has caused others could be roused in his hard heart, for until he knows some pain of fellowship his redemption is hopeless, and the modern prison system, if passable for persons of comparatively generous nature, to whom the swinish hygiene is an intolerable dishonour, is practically void of any agency to cope with the moral atrophy of such a soul as we have in view. It were better for that man—Mrs. Tweedy is right in her telling application of the stern words of Jesus—that he should be scourged. It is his only chance of redemption. Pain alone may break his unscrupulous selfishness. But the prison house, to-day, has no pain for him who has no shame. It gives punishment with an anodyne, and seeming so up-to-date and respectable, it is in reality a more barbarous machine than the lash.

I have referred only to male delinquents. As for women who pursue this awful traffic, I confess I know not how a woman, who proves herself such a traitress to her own sex, can be justly and fitly punished on this side the grave. One thing may be done, however. She may be deterred by a more effective segregation than is, I fear, at present the case, from extending her corrupt influence over other women. But this segregation would be no real punishment, no deterrent from crime, no instrument of reform to a woman of such nature.—Yours, &c.,

H. M. LIVENS.

November 20, 1912.

[We are very glad to print Mr. Livens' attack upon our present system of penal servitude, but we cannot see how he improves it by the addition of flogging to its other forms of degradation. Nor can we understand why he should imagine that we are in favour of it. We have pleaded, and shall continue to do so, that punish-

ment ought always to have some relation to the redemption of the criminal. We are opposed to the present outcry for flogging, for this among other reasons, that it is a terrible set-back to the slow and difficult work of penal reform.—Ed. of INQ.]

SIR,—It was a relief to me to read Mrs. Tweedy's letter in your issue of the 16th inst. In all this humanitarian storm raised by the idea of flogging procurers, the horror which they do seems likely to be forgotten. Of course, all vindictiveness in punishment must be absolutely avoided. It may be their misfortune that these wretches are without moral sense. Individually, I would, as with noxious animals, destroy them, as painlessly as may be, and this I have heard advocated by a man, I am glad to say. Why it should be allowable to hang one who has taken life, and not the often far worse criminal, who deliberately ruins body and soul of hundreds of the most helpless of our population, is incomprehensible to me.

As to the possible degradation of those who inflict the punishment—firstly, it seems not unjust to take some risk, if by so doing we can hope to prevent the degradation of innumerable innocent girls; secondly, why should the flogging be imposed upon prison officials? In our schools, it is not left to servants. As the headmaster undertakes this responsibility, why should not some of our educated and refined men be appointed to undertake the flogging of criminals? I have enough belief in my fellow countrymen to think there are those willing, from high motives, to undertake even such revolting work, for as long as it might be found necessary to use it, as a deterrent. Though panic legislation is bad, an evil which has grown to the frightful extent of the White Slavery cannot be treated with kid gloves. Is not Mr. H. Crook confusing two matters? The low pay of women's work brings them on to the streets. Before we can hope to deal with that far harder question, we may surely do the uttermost in our power to put down this form of slavery, which makes certainly every woman's blood boil to think of.—Yours, &c.

MARION GÜNTHER.

50, Park Hill-road, N.W.,

November 19, 1912.

SIR,—I have no word to add to the admirable letter in your last issue signed "Lily M. Tweedy," for the position could not be better stated. But I wish to thank her for expressing so cogently what many of us feel as to the desirability of corporal punishment for the men engaged in the White Slave Traffic. There is all the difference in the world between the infiction and carrying out of a judicial sentence of this kind, and the employment of "torture." The justification for the application of this form of punishment in these cases, as Mrs. Tweedy points out, lies in the well-known fact that this sort of criminal—the coward who uses his intelligence and education to enable him to prey on the unprotected and the in-

nocent—is influenced by the fear of physical pain as by nothing else. In gratitude to those who are thus seeking to protect our sex—while inevitably discriminating to the disadvantage of their own in the matter of punishment—I would have women remember that the "Flogging Clause" is the work of men alone.—Yours, &c.,

LOUISA PRIESTLEY SMITH.

52, Frederick-road, Edgbaston, Birmingham,
November 20, 1912.

SWEATED INDUSTRIES.

SIR,—Under the auspices of the Liverpool Anti-Sweating League, an exhibition of Sweated Industries is to be held on Friday, December 6. It will be of the greatest service to us if friends interested in the social welfare of our people will forward to me information regarding any kinds of sweated industry there may exist in their neighbourhood, giving details of the nature of the occupation, and the rates of pay. I think that any labour under the scale for card box making set up by the Trade Boards Act, viz., 13s. per week for women, may rightly be considered as not a living wage.—Yours, &c.

H. D. ROBERTS.

123, Bedford-street, Liverpool.

BOOKS AND REVIEWS.

THE DECLINE OF ARISTOCRACY.

The Decline of Aristocracy. By Arthur Ponsonby, M.P. London: T. Fisher Unwin. 7s. 6d. net.

THIS is a book which will make some people very mad and others very sad, and will be carefully avoided by all the comfortable fanatics of progress, who take for granted that the world is always getting better and that their luxurious way of living is the finest flower of civilisation. For many people the only social problem that concerns them is how to make the poor contented without changing any of the habits of the wealthy. Mr. Ponsonby is a bold man, especially with his antecedents of Eton and Oxford, when he comes forward with a social study of the class, to which he belongs, and treats the rich young swell in a motor car and no useful work to his credit as a disturbing symptom, almost like dock labourers who go on strike. The study has in it the touch of intimacy which many books written by the rich about the poor so often lack; and it is certainly justified in view of the fact that the growth of a parasitic rich class is only the other side of the problem of unemployment and the crude miseries of the slums. People who hug their comforts very close around them, and observe all the necessities of social punctilio, often imagine that they are the elect champions of religion and civilisation; but Mr. Ponsonby tears that delusion to shreds. He has evidently caught a vision of some others, innocent of the gentlemanliness of the public

school and the university, who have a sounder instinct for the true values of life.

Undoubtedly, this is a reforming book, but it is based upon a good foundation of history. The English aristocracy owe the tremendous authority which they still exercise to the conflict with absolute monarchy, in which they played a leading part. The reflected glory of that struggle, and the secure position in which groups of leading families with territorial influence entrenched themselves, have continued to our own day. But the pride of the old nobility has been so watered down by the power of industrial wealth to climb into positions of honour that it only affords a very thin covering to the false escutcheons of the *nouveaux riches*. The peerage, Mr. Ponsonby points out, contains only thirty-seven members who are descendants of peerages founded before the seventeenth century. The plutocracy is not merely a possible danger; it has arrived, and it is no longer at much trouble to conceal its pretensions. It can buy the land, the type of education, the social position, which were formerly the *cachet* of the gentleman, and it can set the pace in expensive living so fast as to drive all poorer competitors off the field. In a series of very instructive chapters, Mr. Ponsonby analyses the effect of this plutocratic power, and the way in which our exclusive system of education for the sons of rich men ministers to its pride and self-esteem. But meanwhile there has been a distinct decline in intellectual power. A plutocracy may imitate the habits of the old *régime* for a short time, but it has no inherent capacity for government, and it deteriorates rapidly into idleness and enervating luxury. The leaders in thought and politics and religion come from elsewhere; and the conflict is joined between intellect and high moral purpose and the comradeship of democratic ideals on one side, and the inertia of privilege expressed in terms of hard cash on the other. In such a struggle there can be little doubt on which side ultimate victory will lie; but can that victory be won without much painful wastage of the treasures of the past and some temporary defection from the honour due to real aristocracy of mind and spirit, which saves men from acquiescence in a low average of achievement? That fundamentally is the problem which Mr. Ponsonby sets before us in his book. No wise man will refuse to study it with all the dispassionate care and freedom from social prejudice which he can command.

THE SACRED SHRINE.

The Sacred Shrine, a Study of the Poetry and Art of the Catholic Church. By Yrjö Hirn. London: Macmillan & Co. 14s. net.

THIS learned book is very different from the thin and sentimental essays on mediæval art, adorned with pleasant pictures, to which we have grown accustomed. It is an instructive commentary upon our neglect of *Æsthetic* as a serious branch of study that one of the few important books on the subject in English should come to us from the University of Finland at Helsingfors. Professor Hirn

perceives that a great movement of art can only be understood in the light of the presuppositions and ideas of which it is the emotional expression. The Gothic church, like the Nicene creed, is the language of Christian faith, and has little meaning when it is regarded as a collocation of architectural lines and sumptuous ornament apart from the ritual which created it. In the same way, every important aspect of mediæval Catholic art, whatever subordinate value it may have for the modern mind in its slavery to spiritual impressionism, only becomes luminous with meaning in the light of the distinctively Catholic view of religion. At every point beauty was the handmaid of faith and fancy was disciplined by dogma. It is the thesis of this book that in spite of many alien intrusions, which suggest æsthetic problems of their own, there is such a thing as art which is Catholic in its origin and its aim.

Professor Hirn finds the guiding principle of this Catholic art in the conception of a shrine. The altar, in its earliest form as a tomb, is a shrine for the martyr or the saint. Later, as the mass-table with its ciborium, it is the shrine for something more sacred than relics, and all the splendour of its adornment, and of the ritual which surrounds it, is governed by this thought of a tabernacle which God has chosen for his dwelling. In a similar way the church itself is a shrine, skilfully planned and exquisitely wrought, for the guarding of the altar and other holy things. Professor Hirn applies the same idea with an extraordinary wealth of illustration to the cult of the Virgin Mary. She is the shrine of the Incarnation, and it is this fact which gives her a pre-eminent position in Christian art and creates the luxuriant growth of legendary lore in which the mediæval painters found some of their most gracious themes. It is the thought of what was suitable for the holy and beautiful shrine of the Godhead which lies behind the pious fancy that she was fed by the angels and lived as a girl in the Temple, and after her divine sorrows was taken up into heaven without the pains of death. This shrine symbolism is likewise responsible for the honour paid to St. Anne and the growth of her legend. "The holiest of all contents," Professor Hirn writes, "conveys its holiness to the body in which it has been enshrined, and accordingly Mary's body becomes in its turn a sacred content, which confers distinction upon its covering. In the doctrine of her relationship to Anna, the same thoughts are repeated which are associated with the relationship between the Saviour and His Mother. Thus, Anna becomes a kind of Madonna of the second order, to whom a number of the Holy Virgin's functions are transferred. Both in art and theology many curious results are to be found of this reduplication of the Madonna concept." We have given a very brief outline of the argument, which we have no space to criticise in detail. There are sections of the book which will provide theologians and mediævalists with abundant material for discussion; but there can be only one opinion upon the author's scholarship, the skill with which he has penetrated into forms of religious belief which he does not share, and the

reverence with which he has handled matters of delicacy, which it was impossible to avoid in any adequate treatment of the subject. His book is not only a monument of learning, fortified with a bibliography of unusual richness; it is also one of the best commentaries upon mediæval religion for those who wish really to understand its creative ardour, its logical consistency, and its inexhaustible credulity. For us things are not true simply because it seems fitting that they should have happened. History is no longer evolved out of the heart of dogma. That is the measure of the distance between the mediæval and the modern mind.

TWO BOOKS BY CANON HENSLEY HENSON.

Puritanism in England. London: Hodder & Stoughton. 5s. net.

The Creed in the Pulpit. London: Hodder & Stoughton. 6s.

THE two books which we have placed at the head of this notice illustrate the strength and versatility of Canon Henson's mind. He has made the pulpit at Westminster and St. Margaret's a centre not only for vigorous preaching, but also for sound and scholarly teaching upon the questions of history and criticism which are inseparable from the modern presentation of Christianity. The volume on Puritanism contains a course of six lectures delivered in Westminster Abbey on Friday afternoons. Based on wide reading and sound scholarship, they are clear and popular in style, and they are remarkably successful in avoiding the loss of life and colour which a just and equal view of an exciting period of history so frequently involves. This non-partisan attitude in Church history is very rare, especially when the embers of controversy are still glowing beneath our feet, and it is enough in itself to confer distinction on these pages. Canon Henson is capable of warm-hearted appreciation of the Puritans without blindness to their faults, and his belief that a Presbyterian ascendancy would have been a misfortune for English Christianity does not blunt his tribute to the heroism of the 2,000 ejected ministers. "The victims of the Act of Uniformity," he says, "were not ejected from the National Church for disobedience to the Prayer Book, but for refusing to lay guilt on their consciences by uttering an evident falsehood, and for refusing to acquiesce in a sacrilegious farce. None, therefore, could pretend that they were separatists for slight cause, or question the motives of their compulsory dissent. They went forth to poverty, privation, and suffering." It is no exaggeration to say that we have in these pages the best recent estimate of Puritanism from the spiritual side; at least we know of no other which equals it in fairness and discrimination. We hope that it is only a first sketch for a larger work.

The second volume consists of sermons dealing with the chief articles of the traditional creed in the light of modern knowledge. What it loses in contrast to an ordered treatise from some lack of continuity and sustained argument, it gains in a sense of freshness and actuality. The thought which a man commits to the

silent keeping of a book or an article in his study is a very different thing from the thought which is spoken from one of the most prominent pulpits in the land. This is a measure of the real significance of this volume of sermons, with its plea for re-statement and its fearless acceptance of the revolt of the modern intelligence against many of the pre-suppositions of an inherited theology. Here are two passages from the preface which may be taken as illustrations of Canon Henson's point of view and the candour with which it is presented. "Even in 'orthodox' circles there is a widely distributed tendency to admit what may be called non-miraculous interpretations of evangelical narratives. The unceasing polemic against various forms of popular infidelity has brought home to the Christian advocates the great tactical disadvantage in which they are placed by a literal acceptance of miraculous narratives, and there is a readiness to utilise whatever ways of escape the discoveries and theories of physical science may seem to offer." "If dissent from the formularies, though legitimate as fashioning the personal beliefs of the preacher, may only be admitted to his public teaching at the risk of his ejection from office, is it not obvious that sincerity of utterance in the pulpit will be discouraged, and a premium placed on an uncandid economy of speech which might too easily become demoralising? Are the two distinctions which are commonly drawn, on the one hand, between withdrawing a teacher's credentials and fettering free inquiry and research, and, on the other hand, between the position of an official and that of a private member of the Church, really sound? From the point of view of mere practical administration it may be necessary to allow them, but on a deeper view of religious issues, can they be justified? If, as the Apostle says, the Church is 'the pillar and ground of the truth,' then to teach in the Church's name must primarily mean to teach the truth sincerely."

"THE CAMBRIDGE MODERN HISTORY ATLAS" (Cambridge, at the University Press. 25s. net) is an admirable pictorial companion for all who read history for pleasure or take an intelligent interest in international politics. Such intricate questions as the rearrangement of Europe after the Treaty of Vienna or the distribution of population and railways in the United States become plain to the eye, thanks to its clear arrangement of colours. At the present moment maps 119 and 120 are of special interest, the one of the Ottoman Empire in Europe, 1870-8, and the other of the Balkan Peninsula, 1878-1910. The whole policy of Austria in regard to the Adriatic and her determination to exclude the Balkan States as far as possible from the sea assumes a sort of diagrammatic clearness. We have seldom studied maps which explained a diplomatic situation so eloquently. The atlas, which contains 141 maps, a scholarly introduction, and an elaborate index, is published in a uniform size with the other volumes of the Cambridge history. It is thus happily free from the besetting

difficulty of using maps, and makes it one of the most convenient historical atlases on the market.

"THE PHILOSOPHICAL WORKS OF DESCARTES," Vol. II. (Cambridge, at the University Press. 10s. 6d. net), completes the admirable edition which has been translated and edited by Miss E. S. Haldane and Dr. Ross. The first volume contained all the important works, the second being devoted to the "Objections and Replies," together with the Letter to Father Dinet. The "Objections and Replies" deal with the "Meditations" and form a commentary upon it. They are at the same time an interesting mirror of contemporary thought. With these two volumes and Miss Haldane's elaborate biography, the English student of Descartes has the fullest kind of equipment he can desire.

LITERARY NOTES.

THE Cambridge University Press will publish very shortly "Byzantine and Romanesque Architecture," in two volumes, by T. G. Jackson, R.A. This work will contain an account of the development in Eastern and Northern Europe of Post-Roman architecture from the fourth to the twelfth century, with more than 300 illustrations, mostly from the author's sketches. It is attempted, not merely to describe the architecture, but to explain it by the social and political history of the time. The description of the churches at Constantinople and Salonica, which will have a special interest at the present moment, is followed by an account of Italo-Byzantine work at Ravenna and in the Exarchate, and of the Romanesque styles of Germany, France, and England.

At the time of his death, Mr. Andrew Lang was preparing for the press a book entitled "Shakespeare, Bacon, and the Great Unknown." In this he combats the hypothesis that Bacon was the author of the poems and plays usually ascribed to Shakespeare, and also the other hypothesis that the writer was some distinguished person unknown. Mr. Lang believes he has been able to demonstrate "that neither Bacon nor Bungay, but William Shakespeare, of Stratford-on-Avon, was the unassisted author of the plays ascribed to him." Messrs. Longmans & Co. are the publishers.

"CARDINAL MANNING AND OTHER ESSAYS" is the title of a new book by Mr. J. E. C. Bodley, announced by Messrs. Longmans & Co. These essays are founded on the lectures delivered by Mr. Bodley at the Royal Institution in 1911. The subjects are Cardinal Manning, The Decay of Idealism in France, and the French Institute. The first essay will be illustrated by a reproduction of a portrait

of the Cardinal painted for Mr. Bodley just before the Cardinal's death, and quite unknown.

"THE OXFORD BOOK OF VICTORIAN VERSE," chosen and edited by Sir Arthur Quiller-Couch, will be published at the end of this month by the Oxford University Press. Poems which adorned "The Oxford Book of English Verse (1250-1900)" have not been excluded from the new anthology; otherwise the editor, as he says, would have condemned himself to anthologising the second-rate and clearing the ground for an "Oxford Book of the Worst Poetry." The forthcoming collection, which begins with Landor and ends with Abercrombie, will be uniform with the other volumes of the Oxford series.

ARRANGEMENTS have just been made for the *Oxford and Cambridge Review* to be published in future by Messrs. Williams & Norgate, who inform us that the December number will be ready on Tuesday next, the 26th inst.

LOVERS of animals will welcome the "Animal Lovers' Calendar," 1913. The cover has a design by a well-known artist, and is printed in colours, while the inside of the booklet, composed of 32 pages, contains many attractive pictures of animals and a calendar for each month of the year, with appropriate quotations. It is published at 4d. a copy, or 3s. per dozen post free, at the "Animals' Guardian" offices, 22a, Regent-street, London, S.W.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & Co., LTD.:—The Ethical and Religious Value of the Novel: Ramsden Balmforth. 5s. net.

MESSRS. DENT & SONS:—Immanence, a Book of Verses: Evelyn Underhill. 4s. 6d. net.

MESSRS. DUCKWORTH & Co.:—The Road Mender: Michael Fairless. 2s. 6d. net. New edition. The Grey Brethren: Michael Fairless. 2s. 6d. net. New edition. The Gathering of Brother Hilarias: Michael Fairless. 2s. 6d. net. New edition. The Praying Girl: Ceres Cutting. 3s. 6d. net.

MR. A. C. FIFIELD:—The Note-books of Samuel Butler, edited by Henry Festing Jones. 6s. net.

MESSRS. HODDER & STOUGHTON:—The Rule of Faith: The Rev. W. P. Paterson, D.D. 6s. net. The Weapons of Our Warfare: The Rev. John A. Hutton, M.A. The Andersens: S. Macnaughton. 7d. net. A Shepherd of Kensington: Margaret Baillie-Saunders. 7d. net.

MR. T. FISHER UNWIN:—Frances Willard, her Life and Work: Ray Strachey. 5s. net.

MESSRS. WILLIAMS & NORGATE:—Character and Life: Edited by Percy L. Parker. 3s. 6d. net. Protestantism and Progress: Ernst Troeltsch. Translated by W. Montgomery, B.D. 3s. 6d. net.

FOR THE CHILDREN.

KING PIPPIN.*

ST. LUKE's summer, indeed! And what a glorious morning he has brought us again. King Pippin has chosen well to hold his last court of the year in his

* The names and characters mentioned in this article are those of well-known apples.

orchard. This has been his practice ever since he ascended the throne on that memorable autumn day many years ago, when he was loyally acclaimed King of the Apples and Quinces.

'Tis a pretty scene. The grass is still moist with the heavy dew that has not yet ascended into the sky which has opened like one vast Speedwell. The creeper on the castle wall is a curtain of intensest red, so bright in the clear sunshine that it seems to burn. A touch of frost has struck terror into the dahlias and reduced the flowers to a border of Clarkia, still very happy in purple and pink and white, some lavender bushes whose colour and perfume are not yet washed out, and a line of tall hollyhocks and perennial sunflowers looking over the heads of the humbler plants. But if flowers are few leaves are still many, and every one of them has got out its brightest trappings for this festive occasion. Russet and green, crimson and gold are draped about every branch. It is King Pippin's ambition to make a grand show on this annual occasion, and never has he had a finer opportunity than this to attest his eye for splendour. The weavers of the glistening braid and fine cloth of the leafage have been busy from morn till night. The king has drawn into his service the greatest decorative artists in the world, whose masterpieces of carving and moulding and colouring are here exhibited; while the distillers of exquisite perfumes and flavours add the last refinements to the charms of the ensuing banquet.

On the green carpet of the orchard the Court is assembled. The fine ladies must not mind getting their shoes wet, for the diamond drops are still on the shaded patches of clover. His Majesty is seated on a spacious rustic throne appropriately festooned with leaves of many hues. He is wearing a silken vest of pale canary, over which is thrown a light lacey cloak of red material with ribbons of the same. His consort, a lady of truly queenly presence, is seated near him, tastefully attired in pale green and primrose, with rosy trimmings.

Amongst the dames present is the Princess Annie Elizabeth, a monstrous portly matron who is extremely sensitive to draughts, and therefore delighted to-day because the atmosphere is so calm. Her bright red gown is almost hidden by a dark ruby mantle. Here are two maids-of-honour, the winsome Beauty of Bath and her spry little rival from over the water, all white and rose pink, who is known at Court as the Irish Peach. The Duchess of Oldenburg affects gay stripes, an Oriental style that becomes her bold Russian figure, while Lady Sudeley smiles in her primrose gown and pink ribbons.

Prince Bismarck, who, since he retired from the service of the Fatherland has accepted office as Earl Marshal under King Pippin, in which function his manners have greatly improved, shines in a dazzling military costume which on his gigantic frame is exhibited to full advantage. Green or saffron are supposed to be the ground colours for Court dresses, and some of the company appear in plain garments of one or other of these. Thus Lord Grosvenor and Lord Suffield, two brother peers, descended from the ancient family

of the Codlins of Keswick, wear tightly fitting pale yellow suits without a particle of decoration of any kind. They look exceedingly neat. They are both most agreeable gentlemen, with none of that arrogance or aloofness which is supposed to characterise their class. Indeed, the delightful homeliness and simplicity of the Sovereign and his family has happily infected the whole Court, so that there is a childlike frankness about the most imposing ceremony. Old General Quarrenden of Devonshire, although he professes to wear green hose in honour of the Irish descent of his grandmother, will allow no colour to be visible about his person save dark maroon. Mr. Greening, a solid north-countryman, who is Minister of Education, dresses in a style in keeping with his reliable character, namely, in plain forester's green, with claret-coloured facings. Lord Chief Justice Gascoigne is present, of course, in the full glory of his scarlet robes. To look at him on such an occasion you would never dream what a tender-lipped and gentle-natured creature he is—"sweet as sugar," I heard someone say. Indeed, there are those who ridiculed the appointment of such a mild-spirited person to the chief seat on the Criminal Bench. Baron Pearmain, of Worcester, is enveloped in crimson. This handsome and egregiously popular person is somewhat superficial in character. He is fond of money and has amassed a large fortune, which was his principal title to a peerage.

It is a common custom in the Court of King Pippin to assume the name or title of some historic celebrity. Thus I was introduced to an affable little fellow who kept me laughing, who has the absurd fancy, not to say impertinence, to style himself "Mr. Gladstone." He has none of the profound and magnificent elements which belonged to that great statesman, and in one respect only can pretend to a likeness—he is a very early riser, and may be seen abroad and down in the market even before Dr. Ecklinville himself, Physician to His Majesty's Household, who invariably greets you with "Early to bed, early to rise," &c. None of King Pippin's subjects can sustain the reputation of an orator. The Sovereign himself is a man of few words and much laughter, and his example is followed throughout the Court.

That mellow old man on the fringe of the crowd, dressed in homespun russet, is the famous Ribston, the King's head gardener. Beside him is his Scotch assistant, Charles Ross, son-in-law to Chancellor Peasgood, that huge man standing to the left of the Queen. Conspicuous by their valour and other excellent qualities in the service of the Orchard State are Prince Albert, the Duke of Blenheim, a jolly old soul famous for good cheer at Christmas; the Prince of Orange, an energetic and deservedly popular officer; Captain Allington, D.S.O., and that sturdy bulldog Admiral Sturmer, O.M. (Order of Merit), who has never been known to budge either in battle or argument; while the jovial Irishman in shining brass breastplate and scarlet feathers sustains the hereditary title of the King o' Tompkin's Country. Just look at that tall Grenadier! He might be

made of painted wax. Big Tom Putt, with his red face, is the King's trumpeter, and that official yonder in pea-green is the Keeper of Stirling Castle. To name but one more in the splendid crowd, let it be the massive and rubicund Royal chef, Sir Bramley Seedling, "Knight of the Kitchen," as he is familiarly styled, for who knows the inside of a good apple tart better than he?

But hark! See big Tom Putt is blowing his bugle. Silence falls upon the Court, the King rises and addresses his people for the improvement of their minds in the following homely verses:—

'Tis said when Adam planted first
An orchard, ere the ground was cursed,
He told the crab-trees in the wood,
Which apples bore both sour and small
And very often none at all,
To yield him fruit both sound and good.
The crabs knew not their duty clear
Nor what it was they had to bear;
They sprang to leaf, and pink-tipp'd
flower
Spread o'er their branches like a shower.
All this was as the grasses grow
And as the whispering breezes blow;
It needs must be, nor otherwise
The rain may fall, the sap may rise;
But fruit as Adam sought was new,
And scarce the trees knew what to do.
Was't food he needed, juice for wine,
As meat and milk men get from kine?
But others made a finer guess,
They thought he wanted loveliness.
"Let's deck our boughs with stars and
bells,
Let's mould our fruit like hearts and
shells."

The controversy rose and fell,
Which way 'twould turn no one could
tell.

To end dispute they sought the sun
And asked him how it should be done.
Were they to make some dumpling food,
Or sought the man a vision good?
Quoth Sol: The riddle that you ask
For me is none too great a task.
To me each day the duty brings
To warm and light all living things.
It might be done with stoves and lamps,
Dispelling thus the darks and damp;
But dull and dreary were such work,
Scarce worthy of a barbarous Turk;
So, as I ravel out my story,
I do it with the utmost glory;
I fill the mouth, I cheer the heart,
Body and spirit prove my art;
You then shall find a type in me
The lord of man and flower and tree.
Before this night I seek my bed
And 'neath the earth lay down my head,
Turn and behold my fervent face
And see the image ye must trace.

That eve the trees turned to the West
And watched the sun sink to his rest;
Slowly descending to the hill,
His beams the boundless heavens fill;
His countenance so ruddy bright
A world of wonder and of might.
The trees immediate clapp'd their hands,
For every sapling understands,
They feel within from twig to root
The figure of the perfect fruit.
The thorny crab in Eden's waste
So hard and bitter to the taste.
Submissive to the lordly sun

Finds need and loveliness are one.
The apple grows in beauty still
Obedient to the industrious will,
To feast the child, to feed the man;
Yet higher trace the heavenly plan;
Its bounty glows an orb of light,
It laughs with joy, a vision bright.

King Pippin paused: The problem now
Is plain as day itself, I trow;
For use and beauty, as we see,
A perfect harmony should be.

H. M. L.

MEETINGS AND GENERAL NEWS.

THE FIRST LINDSEY HALL LECTURE.

DR. L. P. JACKS ON "RELIGION AS BASED ON THE NEED OF SALVATION."

DR. JACKS, Editor of the *Hibbert Journal*, delivered the first of the Lindsey Hall lectures at Lindsey Hall (Essex Church), The Mall, Notting-hill-gate, on November 14. The Rev. F. K. Freeston, presiding, briefly indicated the aim of the series of lectures. They are intended to deepen thought and to strengthen faith, to provide constructive contributions to theological discussion, and are offered, not in any controversial spirit, but in the spirit which has so acceptably characterised the *Hibbert Journal* from its inception; it was therefore appropriate that the first of the series should be delivered by Dr. Jacks.

Dr. Jacks, at the outset of his lecture, quoted the Ninth Article of the Church of England: "Man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into the world it deserveth God's wrath and damnation." He believed that the general dissent from this statement is connected rather with the precise form given to the idea than with the broad essence of the idea itself. There is something in human nature which makes the highest and best difficult of attainment; we are slow and very confused in our apprehension of the Good. Slow to see our highest good, we are still slower to close with it; and even when we have closed with it our continued loyalty remains in peril, so that the risk of non-attainment of the ideal is always formidable. However we define the ideal, we all agree that there is a danger of its non-attainment.

We must all of us candidly admit that the finding of our ideal was no easy matter; that it requires vigilance and prayer to maintain our loyalty to the chosen ideal. And those who try to implant ideals in the life of society share the lot of the prophets. The world is hard to convince. The work of Jesus, of Paul, of Socrates, of Gotama, to say nothing of those nearer our own time, was extremely arduous, and sometimes heartbreaking and tragic. Everywhere they found themselves in the presence of stiff-necked and stubborn men. It is here that we get behind the letter of the Ninth

Article, and there is a remarkable concurrence of testimony between the historical religions on the one hand and the modern spirit on the other. A broad view of what is involved in the most active idealism of our time shows us that the urgency with which our various ideals are preached only serves to reveal the desperate nature of the situation they are intended to retrieve. The human race, it is on all sides declared, needs saving from ruin. The alternatives are no longer those of a theological heaven and a theological hell, but they are still the alternatives of life and death; and the call to choose between them springs from a sense of danger not less vivid than, and certainly as well grounded as, that which inspired the preaching of St. Paul, or Savonarola, or John Wesley. It is doubtful if man's indictment of himself was ever so heavy, and yet so poignant, as it is to-day. The lecturer went on to show that the charges which Tolstoi, or Ruskin, or Ibsen, has brought up against the modern world make a blacker sheet than the theory of human nature involved in the Ninth Article. Who has set himself the heavier task—the evangelist who would redeem mankind from the primal curse by preaching the Atonement of the Cross, or the modern idealist who, with Ibsen's views of society, or with Carlyle's low opinion of human intelligence, undertakes our reformation by problem plays or by writing books on the Philosophy of Life? Mr. Bernard Shaw's condemnation of men as they now are amounts to something far more sweeping, more radical, more lurid than the worst construction put upon human nature by Luther, Calvin, or John Knox.

A fact which is very readily overlooked is that every form of religion presupposes the human race, or that portion of the human race to which it is addressed, to be in a highly critical condition. Whenever religion is truly alive you will find that a crisis is being faced and a desperate situation is being attacked. Nothing short of the contrast between utter defeat and crowning victory can measure the difference which religion, no matter what its form may be, proposes to effect in human life. Its aim is to save men from perishing, and for that reason it is not coterminous with social reform. No state of social improvement is so complete that men would not still stand in need of the salvation which religion tries to effect.

The appreciation of this fact brings us to a clearer conception of that sense of neediness in man to which all forms of religion bear witness. Assuming that there is some Highest Good which marks the true end of man, then every religion bears witness to this truth—that the natural man, left to himself, unhelped, undelivered, unredeemed by Saving Power of one kind or another, will undoubtedly fail in the attainment of that Good, and in that sense make shipwreck of his soul. This it is that makes the prophet's message "a burden of the Lord." Buddhism, in the form it took in Southern India, struck this note of urgency. Man's nature is a compact of desires, every one of which is leading him away from his goal. Salvation is to be won by ceasing to desire anything whatsoever. Christianity, while speaking

a different language, is also under no illusions as to the vast predominance in the natural man of the forces which threaten his soul. If we eliminate from St. Paul's view all that mankind may hope for from the saving help of God, there is not a doubt that man, so bereft, is, to his thinking, in an utterly lost and hopeless condition. The teaching of Jesus is more difficult to deal with, but, with all his trust in human nature, he was no less keenly alive than any of his followers have been to the extreme peril of the natural man. "Many are called, but few are chosen." "Strait is the gate, and narrow is the way that leadeth to life, and few there be that find it." It was not to avert a petty crisis that he gave his life as a ransom for many, and poured out his soul unto death. It was to cause a reduction in fundamental tendencies which had gone astray, and so avert a crushing catastrophe. No agony was too extreme as the price to be paid for retrieving the situation.

Turning to the times in which we live, Dr. Jacks reminded his audience that, whatever may be the ideal offered to the world, whatever its colour and form, the inevitable consequence of proposing it to man is that the idealist is confronted by a general inability of man to see that it is the ideal, by general reluctance to accept it, and by a great danger that even if accepted it may never be attained. Whether we speak of the ideals of individuals who have preached gospels to us, such as Carlyle, Ruskin, Tolstoi, Matthew Arnold, and Mr. Bernard Shaw, or of those of movements such as Socialism, Eugenism, or even Vegetarianism, we find that, differing as they do from the ideals of the historical religions, and differing even more widely among themselves, they all concur in regarding the mass of mankind as in a state of extreme neediness and peril. Nothing short of a total conversion of habit will save us from an impending catastrophe. All bid us flee from the wrath to come. They are preached under the same fundamental conditions as faced Jesus, Socrates, Paul, Buddha—on the one hand, a broad way crowded by a multitude rushing to death; and, on the other, a narrow way leading to life which is hard to find, and when found still harder to keep.

Dr. Jacks proceeded to consider several examples of these generalisations, referring to Carlyle's estimate of the "thirty million persons, mostly fools," who inhabit these islands, Matthew Arnold's broad way of Philistinism and narrow way of Culture; and Mr. Bernard Shaw's stern denunciation of our economic, eugenic, and conventional sins of insincerity, ignorance, and illusion. He indicated in each case that the evangel of each of these prophets needs the power of God, for, on the showing of Carlyle, Arnold, and Shaw alike, the great mass of people is so far sunk in perdition that those who hear their gospels can never be intelligent enough to learn the lessons they are trying to teach. His object, Dr. Jacks said, was not to criticise the teaching of these idealists, but to bring to light the formidable paradox that every such idealist, standing in the light of his own ideal, finds himself compelled, sooner or later, to pass judgment on the darkness of his fellow men. Each of them becomes involved in an indictment of society which,

if it were true, or wholly true, would condemn his own ideal to sterility. Each declares society to be under a curse, that of "chimeras," that of Philistinism, or that of insincerity. How is the curse to be removed? Those who are blinded by the curse are impotent. One said, "I am come to call not the righteous, but the sinners to repentance." But these modern preachers find the sinner in the outer darkness and leave him there.

Turning to the more intimate witness of our own self-knowledge, the lecturer declared his belief that there is within us all that which indicates not only the need of deliverance, but the mode by which we are delivered. This belief he expressed in the words of Professor Royce, and the concluding portion of the lecture was an exposition of what Royce has so finely stated:—"Without intense, intimate personal feeling you can never learn any valuable truths about life, about its ideals, about its problems; but on the other hand, what you know only through your feelings is unstable—like the passing hour, doomed to pass away. . . We are the creatures of transient feelings and wilful longings. But just because of this fact we get an insight, as intimate as it is fragmentary, into one absolutely valuable ideal. It is the ideal that the region of caprice ought to be ended, that the wounds of the spirit ought to be healed. In the midst of our caprices, yes, because of our caprices, we learn the value of spiritual unity and self-possession. And because this need is primary and this ideal far off from the natural man, we need salvation. Unless in moments of illumination you have seemed to feel the presence of your Deliverer, unless it has sometimes seemed to you that the way to the homeland of the spirit was opened to your sight, the way to a higher growth will be slow and uncertain to you." Royce, in these words, points out first that our self-knowledge seems to concur in that sentence of condemnation which historical religion and modern idealism have already concurred in passing on human nature. But, further, the other half of the truth is there too. We have had a depressing glimpse of something in our nature which baulks the spirit at every point; in one flash we seem to see our need of salvation and our inability to save ourselves. But is no importance to be attached to the fact that we have discovered all this? A mind utterly dark and ignorant could never be stung and ashamed by the knowledge of its darkness and ignorance. The gap is bridged. The ideal of which we are in search is in no distant heaven beyond the flight of our earth-bound spirits; it is living within us; it is the source of the condemnation we are passing upon ourselves. If folly, ignorance, falsehood are being dragged from their concealments and exposed to view with a freedom never known before, until it seems that there is no end to this ever-accumulating indictment against human nature, one reason and one reason only explains this most remarkable characteristic of our time. All this has become possible to our age because the light of the ideal, which alone can render evil visible, is burning in the world with a brighter light, casting its beams over a wider range of facts and penetrating more deeply into the meaning

of human life. Our profound sense of the world's need becomes a witness to the redeeming principle within us.

AMERICAN QUAKERS AND A CREED

THE American Society of Friends has recently arrived at an interesting and important decision. Every five years the American Friends hold a large Conference, and the 1912 meeting was held a short time ago in Indiana. In consequence of a strong wave of Evangelicalism in the sixties of last century, the Quakers in the Middle and Western States adopted what seems to English Quakers an attitude and a discipline opposed to Quakerism—strongly defined Evangelical doctrine and the pastoral system. There has sprung up in America (influenced by the similar movement in England) a reaction among the younger Friends towards the primitive position of Quakerism, influenced also by intellectual criticism. The great question at issue at this Conference was whether a Declaration of Faith, approved by the Conference of 1902, should be confirmed. The final decision was that this Declaration and the letter of George Fox to the Governor of Barbadoes (referred to in the Declaration) were "historic statements of belief approved by the Five Years Meeting in 1902, and approved again at this time, but they are not to be regarded as constituting a creed." Dr. Rufus Jones writes in *The American Friend*: "There were moments of great tension while the conclusion was being reached"—it is, of course, the custom for the clerk of the meeting to take the sense of the meeting, and no vote is taken—"but there was at no time any sign of rupture nor any tone of bitterness, and as soon as the minute was passed, and the matter was settled, a tide of thanksgiving spread over the meeting, and a new spirit of unity was born which steadily grew until the meeting ended."

CARE OF THE FEEBLE-MINDED. THE INQUIRER FUND.

MISS DENDY, hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded, acknowledges a contribution to our Fund of £10 from Miss M. C. Martineau. Amount already acknowledged, £198 7s. 6d.

Next Sunday (7.30 p.m.) will see an experiment in the way of Sacred Festivals at Crosby Hall, Beaufort-street, Chelsea, which is under the wardenship of Professor Patrick Geddes. A specially trained choir and a solo voice (Miss Evelyn Farman) will give chorales illustrating "The Harvest Seen and Unseen," commemorating not only the fruits of the earth, but also the harvest of pioneer work done in countless fields by those who have "gone before." The address will be given by Miss Alice M. Buckton. Children (both boys and girls) have their part in the

simple pageant, bringing with them symbols—milk and honey, bread, oil and wine. They collect also the gifts "in coin and kind" brought by the congregation for the brightening of the inmates of the Children's Hospitals, and the Infirmary in Chelsea. Beautiful needlework has been lent by Miss Dorothea Hollins for the adornment of the Table of Offering, and a fine piece of painting in Tempera—a Madonna and Child, larger than life—has been lent for the next few Sundays by the artist, Miss Eveleen Buckton.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ballymoney.—The Rev. David Matts, of the Presbyterian Church (Non-Subscribing), who has been for over forty-four years a familiar figure in Ballymoney, has retired from the active duties of the ministry and taken up his residence at West Bromwich. Mr. Matts has gone away leaving many happy memories behind him, and his resignation is greatly regretted by the members of his late congregation. The church to which he ministered for so long came into existence as the result of the fierce theological controversy between the orthodox party and the Remonstrants in the Presbyterian Church. When the actual split came in 1830 several influential men in the district who were adherents of Dr. Montgomery, one of the most renowned of the Remonstrants, formed themselves into a body and built the church in Charles-street. The first minister remained only a short time, and was succeeded by the Rev. George Hill, who was appointed subsequently librarian of Queen's College, Belfast, in 1850. His successor was the Rev. Joseph McFadden, who established almost the first Intermediate school in the town, and was a zealous worker in the cause of temperance. The next minister was the Rev. William Napier, who left after three years to become the minister at Clough, County Down, and the Rev. David Matts succeeded him.

Billingshurst.—On Saturday evening, November 16, a lecture on "Egypt," illustrated by magic lantern views, was given in the Free Christian Church by Mr. Ronald P. Jones, of London.

Bury St. Edmunds.—The Rev. E. W. Lummis, M.A., president of the Eastern Union, preached at the Presbyterian Chapel on Sunday, November 17. Later on a social gathering was held in the schoolroom, Mr. Geo. Ward presiding.

Derby.—Mr. W. G. Wilkins, the new Mayor of Derby, is a member of the Friar Gate Chapel congregation.

Hyde Chapel, Gee Cross.—On Sunday last the Mayor of Hyde (Councillor Hinchcliffe Brooke), with members of the Corporation, and a large number of the public, attended divine worship at Hyde Chapel. The Rev. H. Enfield Dowson, B.A., conducted the service.

Kingswood School, Hallywood.—A very successful and elaborate concert and fairy play was given by the Kingswood Band of Hope and Guild in the above schools on Thursday and Friday last, November 14 and 15. These plays, as they have been produced now for four years, have done much

to raise the purity of thought, artistic taste, and sense of beauty in the neighbourhood, and nothing could have exceeded the pleasure which ensued from this last venture.

Liscard.—A very successful sale of work, promoted by the Ladies' Work Society, in connection with the Memorial Church, was held on Saturday, November 9, in the church hall. Mr. John Fleetwood, the chairman of the church, presided, and introduced Lady Bowring, who opened the proceedings. The Rev. A. E. Parry and Sir William Bowring spoke.

London Lay Preachers' Union.—The second of Dr. J. E. Odgers' lectures on "The History of the Unitarian Movement" was given at Essex Hall on Friday, November 15. The particular subject was "Anti-Trinitarianism and the Reformation," Dr. Odgers pointing out that the former term was older than the word "Unitarianism." Indeed, many of those who were commonly claimed as Unitarian martyrs would be considerably astonished to hear themselves so described. The principal personality dealt with in the lecture was that of Servetus, whose wonderful versatility and ingenuity of mind were described in some detail. The lecture concluded with references to the work of Francis David in Transylvania, and of the Socini. The next lecture will deal with "Unitarianism in England."

London: Muswell Hill.—The London District Unitarian Society recently arranged for a course of three expository lectures to be delivered at the Muswell Hill Athenæum on Wednesdays, beginning October 30. The lecturers have been the Revs. W. W. C. Pope, Henry Gow, and J. Arthur Pearson. The attendances have been 38, 34, and 20. After the last lecture there was a good show of hands in favour of further effort at this growing suburb. The names and addresses of a number of friends interested in the work has been collected, and they will be visited before the next effort is made. Thanks to the British and Foreign Unitarian Association, a supply of valuable pamphlets and tracts have been circulated. The lectures have been definite and decided utterances on what Unitarians generally believe as to the Bible, God, and Salvation. After each lecture opportunity was offered and taken for questions upon the subject of the lectures, and upon other matters pertaining to Unitarianism. Ever since the Van Week at Muswell Hill there has been a spirited, but kindly, controversy in *The Record*. Muswell Hill offers a field for extension, and though the work will be hard, it should certainly be undertaken.

London: Stepney.—On November 17, Association Sunday, the Rev. G. Carter preached on the subject of "Definite Belief" at College Chapel. Mr. Carter has been out of active service for some months on account of eye trouble, and he received a warm welcome on his return to vigorous health.

London: Stratford.—An adult class has been formed in connection with the Unitarian Sunday school, which is open every Sunday at 3 p.m. to men and women. The object of the class is to afford unfettered discussion of topics relevant to religious and social matters, and to provide a centre for fellowship and the exchange of ideas. On Sunday, November 17, the speaker was the Rev. A. H. Biggs, of Ilford.

Manchester: Longsight.—The great undertaking which the Longsight congregation initiated some two years ago for the purpose of raising £1,250 was brought to a conclusion on Saturday, November 9, by a four days' bazaar, as advertised in these columns, and held in the Chorlton Town Hall. The total sum actually received from all sources, including donations from members of the church and Sunday school, former associates, and Unitarian friends throughout the country, together with proceeds from various efforts during that time, amounts to £1,220. To this

must be added a considerable sum yet to come in from other sources, including generous donations from the British and Foreign Unitarian Association and the Manchester District Association of Presbyterian and Unitarian Churches, and it is hoped that after deducting the necessary expenses the net amount of £1,250 will be available. To all who have so generously contributed in any shape or form towards the realisation of this happy result, the congregation desire to offer their cordial thanks and to express their sincerest gratitude.

Mossley.—The annual sale of work in connection with Stamford-road Church was held in the schoolroom on Saturday, November 16, and proved a very successful affair. A number of old scholars, sons and daughters of men who began their association with the church when it was founded 60 years ago, were the principal speakers at the opening ceremony, which was performed by Mr. Albert Park, of Miles Platting, son of the late Mr. John Park. Mr. John Heap, eldest son of the late Mr. Joseph Heap, presided, supported by the Mayor of Mossley (Mr. William Lees, J.P.), Councillors J. E. Rhodes, George Beattie and Joseph Dennis, the Rev. H. Fisher Short (minister), Mrs. W. R. Ogden, Mrs. J. W. Wadsworth (treasurer), Mrs. Higginbottom, and others. The Mayor, in moving a vote of thanks to Mr. Park, said it was the seventeenth annual sale of work he had attended, and his interest in the event had not diminished. During the afternoon there were many visitors representing the different denominations in the town. The result of the day's efforts was £192. On Sunday, November 17, the Mayor, accompanied by the Corporation, attended service at the church. An appropriate order of service had been arranged by the minister, the Rev. H. F. Short, who also preached the sermon. The church was crowded, every available seat being occupied. The collection, which was in aid of the local charities, amounted to £12 12s.

Provincial Assembly of Lancashire and Cheshire.—The Rev. John Hinkin, M.A., Congregationalist missionary, of 177, Lover's-lane, Atherton, Lancashire, has been granted a certificate of fitness to occupy a ministerial position in the Province by the Advisory Committee of the Provincial Assembly of Lancashire and Cheshire.

Sunday School Conferences.—On November 14 and 15, Sunday-school Conferences were held at Taunton and Bristol under the leadership of the Rev. J. J. Wright, of Chowbent. At the former a number of teachers from Ilminster, Bridgwater, and Cullompton were present. An organ recital was given to begin the proceedings in the re-decorated chapel by the organist, Mr. Short. When the conference was opened the Rev. John Birks gave a very hearty welcome to all friends. The Rev. T. Graham, Bristol, the newly appointed Sunday-school secretary for the Western Schools, followed with a brief address, in which he pointed out the difficulty of getting the teachers and helpers together at any one centre. An experiment was being made of holding district conferences, of which this was the first. Mr. Graham suggested that the four schools represented should form themselves into a local Union. The Rev. J. J. Wright, who brought the greetings of the Sunday School Association, introduced the subject of the conference, "The Difficulties and Possibilities of Sunday-school Work." Mr. Wright said that the work they were engaged in must be done hopefully. The noble band of teachers, unpaid and often unrecognised, almost equalled in number the combined forces of the army and the navy, for in England alone they were 700,000 strong. England was noted for its philanthropy, but the Sunday school was the biggest philanthropic and religious institution in the land. There were now seven and a half millions of

Sunday-school scholars. There was something inspiring and helpful in this young life. Only one in four were said to attend the churches and chapels, but three out of four of the young people attended the Sunday schools. In the denomination which they represented there were 35,500 scholars, and more than 10,000 of these were over sixteen years of age, while the teachers numbered 3,500. The Revs. W. Holmshaw, T. Graham, J. Worthington, Mr. S. Goodland, Mr. Baggs, and others took part in the conference. At Bristol on the following evening the proceedings were very similar. The minister of Lewins Mead, the Rev. A. N. Blatchford, briefly welcomed Mr. Wright, and the conference, in which Messrs. W. A. T. Price, C. Price, T. Gaylard, W. G. Fry, T. Graham, Miss Price, and Mrs. James took part, was of a helpful and encouraging character.

Wigan.—On Saturday, November 16, a farewell meeting was held in the Village Club, Bryn, when a presentation was made to the Rev. J. Bellamy Higham, late minister of Park-lane Chapel, and Mrs. Higham, the gifts including a case of mathematical instruments and a reading stand. The chair was taken by Mr. Blundell, supported by Mr. Forshaw, of the Labour Council, Newton, and many friends from Park-lane, Ashton, and St. Helens, including Mr. E. S. Deakin, secretary. Mr. Higham, who is now minister of the Unitarian Church, St. Helens, was formerly a clergyman of the Church of England, and in responding to the kind expressions of affection and goodwill expressed by Mr. Blundell on behalf of the congregation, he gave a brief account of his experiences, first in Plymouth, then in country parishes in Lincolnshire and Bedfordshire, as chaplain to the Birmingham Corporation Waterworks, in Rhayader in Radnor, where he worked for six years among navvies, and at Wolverhampton. Seven years ago he began his ministry at Park-lane Chapel. The work proved too much for his strength, and he now proposes, while continuing his ministry at St. Helens, to devote his attention chiefly to mathematical studies.

NOTES AND JOTTINGS.

THE AMERICAN UNITARIAN ASSOCIATION.

The annual report of the American Unitarian Association just received records a year of satisfactory work, and the acknowledgment of the largest receipts that it has ever received in a single year. Every pledge has been promptly met, every bill paid, and at a time when all institutions and societies that depend upon the liberality of public-spirited people are experiencing great difficulty in meeting their expenses, the Association is able to carry on its work without any curtailment and unburdened by debt. There are, however, discouraging elements which cause some anxiety in America as in England, and they may be traced, it would appear, largely to the same causes. Social conditions, the vulgarising tendencies of the age, and the incessant pursuit of pleasure present insuperable obstacles to the progress of religious work, and there is the further difficulty that although the opportunities for church extension are practically limitless, there is a great dearth of men and women with the pioneering spirit who are able, willing, and free to take charge of new churches. If there are no leaders the people cannot be led, and it is not easy to see how this

crying need of our time is to be met. The report of the Department of Social and Public Service contains some interesting facts, and there are many indications that the churches are seeking to emerge from the narrow groove of local and denominational interests in which they were formerly content to work. "One after another the churches are accepting the burden of social obligation, and are studying how they can best discharge these unaccustomed duties." There is not at present enough community of action, but suggestions have been made for the purpose of preventing the new movement from expending itself aimlessly, and the Department is anxious to give all the help it can in organising the churches for social service work, which is the outward and visible expression of the religious spirit.

SARAH GRAND AND MODERN NOVELS.

Madame Sarah Grand has some sad things to say about the reading public in an article in the *Daily Citizen* on "The Influence of Books." Hundreds of thousands of people, she reminds us, come under no other influence so continuously as that of the sensational writer of fiction, and she deplores the way in which books, though well written, that have some good purpose or aim are effectively "damned with faint praise" by many of the critics who act as guides in these matters. Most of us know how useless it is to seek in the majority of modern novels—the novels, that is to say, which form two-thirds of those in high favour at the subscription libraries—for nourishing and stimulating food for the mind. Madame Grand says she recently read twenty-nine of these books running, and in none of them did she find a thought or a phrase worth remembering, "nothing but the bald and more or less mystifying story. There was never a suggestion in the conversations that the characters cared for anything abstract or world-wide. All their interests were parochial, and their own little concerns absorbed them. They were just as boring as they would have been in everyday life. In not one of these novels was there a word of comfort, or anything to expand the heart, but there was a great deal to corrupt in the way that unprincipled conduct was endorsed." We believe that in spite of all this the taste for good literature is steadily increasing, but the process of educating the public mind must needs be slow in an age characterised by an inordinate craving for vapid pleasures, and more or less sensational accounts of the doings of vapid people.

SCHOOL PLAYGROUNDS.

The report recently published of a Departmental Committee which has been inquiring into the subject of play and playgrounds for elementary school children deals in a very sympathetic way with the disadvantages from which teachers and scholars alike suffer owing to the need for larger and better-equipped playgrounds. In the congested districts of our great towns especially, it is most desirable that the children should have all the benefits of the physical and ethical

training which games can give, and in this respect the elementary schools are obviously much worse off than the secondary schools. If, however, large playing-fields are not available, bigger and better playgrounds should be provided in the case of new schools, giving twenty square feet for each older child and sixteen feet for each infant, and it is recommended that existing playgrounds of less than ten square feet for each child shall, after a certain number of years, be closed as "insufficient." It is further suggested that a roof playground should be accepted for the children of one floor if it covers the whole of the building.

MASQUES OF LEARNING.

Professor Patrick Geddes thinks that the pageant which has become so popular in recent years, although admirable in its way, too often presents only the conventional side of history as a record of the doings of exalted persons. For this reason he is introducing the "masque of learning," which is to deal with every branch of human culture, invention and discovery—in short, with whatever is human. The two masques performed by the Edinburgh Masquers on Thursday illustrated his new method, and were divided into scenes representing ancient, mediæval, and modern learning. The idea is an excellent one, and if it is extensively adopted it ought to do much to foster a feeling of pride in the achievements of mankind, and give colour and vitality to the ideal of citizenship.

THE AUSTRALIAN POPULATION.

From statistics recently published in regard to the population of Australia, it appears that during last year the increase was the largest for any year yet recorded, the number of births over deaths totalling 74,321, and an excess of arrivals over departures amounting to 69,300. The rate of infantile mortality for the same period was the lowest on record, the deaths under one year of age representing 68.49 per 1,000 births as against 74.81 per 1,000 in 1910. The Commonwealth is not likely to be troubled with a superfluity of women yet awhile, as there is a preponderance of men (the population comprised 108 males for every 100 females on a certain date in 1911), and the marriage registrations for last year constitute another record, numbering 39,482.

THE GROWTH OF BOSTON.

"Romantic Old Boston" is rapidly becoming a memory and a tradition, for although the narrow streets still remain which have given it the reputation of being like an English town, the erection of huge stores, hotels, and warehouses have robbed the city of the Three Peaks of the old-world air which characterised it in the time of Garrison, Longfellow, and Oliver Wendell Holmes. From a consular report compiled by Mr. Leay, the British Consul-General for the district, we learn that the population rose in ten years (1900-1910) from 560,892 to 670,588. Metropolitan Boston has now a population of 1,423,429, and is the fourth city in the United States.

GREAT SLUMP IN STOCKS.

THE TURKISH-BALKAN TROUBLE AND HOW IT AFFECTS YOUR INCOME.

The now familiar newspaper headline, "Slump in Stocks," is giving great concern to investors and stockholders throughout the country. Capital values are becoming so depreciated that the matter is one almost of life and death to those who are dependent for their living on investments.

The Turkish-Balkan trouble, therefore, provides another reason why an annuity in the Sun Life Assurance Company of Canada, with its profitable and guaranteed return, should be substituted for the uncertain dividends and fluctuating values possessed nowadays by ordinary securities.

CERTAINTY OF AN ANNUITY.

If you have never considered an annuity, consider it now. A Sun Life of Canada annuity often accomplishes objects unattainable otherwise.

The person in receipt of a Sun Life of Canada annuity enjoys a regular income which cannot possibly be disturbed by war, and rumours of war, or any other cause.

Of equal importance to the absolute security of a Sun Life of Canada annuity is the fact that it provides a return two to five times greater than can be obtained through any so-called gilt-edged investment.

THE FOLLOWING EXAMPLES

of annuities now being paid by the Sun Life Assurance Company of Canada demonstrate the advantage of this form of investment over the ordinary methods.

A gentleman of 54, with a delicate wife, aged 49, and no children, buys an annuity of £800 a year, costing £10,100. This annuity is paid him as long as he lives, and, moreover, the Company guarantees that even if he should die to-morrow the payments will be continued for ten years. In order that the wife shall absolutely be provided for if she is still alive at the end of ten years, she has the privilege of paying another £1,500, and having the £800 yearly continued throughout the remainder of life.

Three sisters, aged 62, 69, and 72, deposit £1,500, and receive a joint annuity of £135, payable half-yearly, until the death of the last survivor.

A retired solicitor with impaired health, aged 74, deposits £6,000, and receives an annuity of £1,000, payable for life, thus increasing his income fourfold.

INVALIDS.

Very few companies grant better terms to an invalid than to a healthy person of the same age. The Sun Life of Canada grants a larger annuity according to the degree of impairment. For example, a lady, 59, was for £2,500 given an annuity of £750 (30 per cent.). The ordinary rate for a healthy female of that age is a little over 12 per cent.

PERFECT SECURITY.

Assets of over nine million pounds (£9,000,000), invested under Government supervision, and an undivided surplus of over one million pounds (£1,000,000) are sufficient proof of the absolute safety and strength of the Sun Life Assurance of Canada. In fact, no Assurance concern in the world is in a stronger and better position than this Company. Why not investigate its annuity propositions for yourself? It will give you little trouble and no expense to find out how a Sun Life of Canada Annuity will benefit your particular case. And there is a Sun Life of Canada Annuity for every contingency—yourself, your wife and yourself, your son, your daughter.

Write to-day, giving age, amount to be invested, and the form of provision you wish to make, and we will send you full details. Address: J. F. Junkin, Manager, SUN LIFE ASSURANCE COMPANY OF CANADA, 131, Canada House, Norfolk-street, Strand, W.C.

The Inquirer.

Among recent articles are the following :—

- “Play the Man.” By Rev. J. M. LLOYD THOMAS. Nov. 16.
- “Dawn in Darkest Africa.” By PHILIP H. WICKSTEED. Nov. 16.
- “To the Women of England.” A Poem. By LAURA ACKROYD. Nov. 16.
- “Father Tyrrell.” By Rev. Canon LILLEY. Nov. 2.
- “Knowing the Gift of God.” By Professor G. DAWES HICKS. Nov. 2.
- “Thirty Years after the Ejectment.” By Rev. W. G. TARRANT. Oct. 26.
- “Great Days.” By Rev. W. J. JUPP. Oct. 26.

To be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

EUSTACE GORDON

(Manager for the Ulster Unitarian Christian Association),

**BOOKSELLER, BOOKBINDER,
:: :: STATIONER, etc. :: ::**

My SAMPLE BOOKS OF PRIVATE CHRISTMAS CARDS are now ready and will be sent post free on application.

Kindly mention THE INQUIRER.

35, ROSEMARY STREET, BELFAST.

THE ROYAL SURGICAL AID SOCIETY

Chief Office :

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING.

President : THE RIGHT HON. THE EARL OF ABERDEEN, P.C., G.C.M.G., K.T.

Jubilee Year, 1912.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

41,668 Appliances given in year ending
September, 1912.

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

Annual Subscription of	£	s.	d.
Life Subscription of	0	10	6
	5	5	0

Entitles to Two Recommendations per annum.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Nov. 24.—Rev. Dr. S. H. MELLONE, of Manchester.

Dec. 1.—Rev. NEANDER ANDERTON, of Monton.

„ 8.—Rev. G. HAMILTON VANCE, late of Stephen's Green Church, Dublin.

The Rev. Dr. MELLONE's subject in the evening, Nov. 24, will be—
“Christian Science.”

THE LINDSEY HALL LECTURES.

A COURSE OF

Theological Lectures

will be given at

LINDSEY HALL (Essex Church),

The Mall, Notting Hill Gate, W.,

On THURSDAYS, at 8.30 p.m.

Dec. 12.—Rev. CANON A. L. LILLEY.

“Modernism: Roman and Anglican.”

Jan. 16.—Rev. P. H. WICKSTEED.

“Philosophy and Theology.”

Feb. 13.—Rev. J. E. CARPENTER, Litt.D.

“Christianity and Comparative Religion.”

Mar. 13.—Rev. J. MOFFAT, D.D.

“The Higher Naturalist.”

Admission 1/-. Ticket for the Course (transferable), 4/-.
Tickets can be obtained from the Secretary at Lindsey Hall, or at the Book-room, Essex Hall, Strand.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

WHAT ARE WE ?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

“A Masterpiece of Brevity and Clearness.”

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 135, Charing Cross Rd., London, W.C.

Board and Residence, &c.

ST. LEONARDS-ON-SEA. — “Crantock,” 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

WANTED, permanently, by Gentleman, quiet comfortable Bed-Sitting room, near London (preferably Metropolitan line). Simple requirements, moderate terms.—X, Homecot, Chorleywood West, Herts. (No postcards, please.)

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

LADIES' Fine Hemstitched all-Linen HANDKERCHIEFS, narrow hem, 1s. 6d. per half-dozen, postage 3d. Ladies' Lawn Handkerchiefs, 1s. half-dozen, postage 3d. Patterns and illustrated list free.—HUTTON'S, 5, Larne, Ireland.

SMART WINTER BLOUSES can be made from Hutton's unshrinkable Woollen Blouse Material; warm, light, charming designs; newest shades. 200 Patterns sent absolutely free.—Write, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH. — We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, November 23, 1912.
* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3675.
NEW SERIES, No. 779.]

LONDON, SATURDAY, NOVEMBER 30, 1912.

[ONE PENNY.

NOW READY.

Roan, gilt edges, 1s. 3d. net, by post, 1s. 4d.

UNITARIAN POCKET BOOK AND DIARY FOR 1913.

With List of Ministers and Congregations.

Paper covers, 3d. net, by post, 3½d.

DIRECTORY OF MINISTERS AND CONGREGATIONS, 1913.

READY, JANUARY 1st.

Paper covers, 1s. net, by post, 1s. 2d.

ESSEX HALL YEAR BOOK, 1913.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

SONGS DEVOUT

by the

Rev. W. G. TARRANT, B.A.

(Author of "Bee Songs," &c.)

Attractively bound—a suitable Gift-
book. Price 2s. net.

LINDSEY PRESS, 5, ESSEX-ST., STRAND, W.C.
(or of the Author, Wandsworth).

NOW READY.

Crown 8vo. 214 pages, bound in Cloth. Illustrated.

PRICE 2/6.

DICK & DANDY

and other Stories, viz.:-

"Animals, Boys and a Girl," and
"Nellie and John Henry and Eliza."

By MISS DENDY.

Reprinted by kind permission of the Unitarian Sunday
School Association.

SHERRATT & HUGHES, 33, SOHO SQUARE, W.,
34, CROSS STREET, MANCHESTER.

Rev. J. T. Sunderland's Latest Books.

Origin and Character of the Bible.
New Edition, Revised and Enlarged, 5s.

Religion and Evolution, 4s.

Wealth, Beauty and Youth for All, 4s.

Order from Essex Hall.

BOOKS

On Literary, Educational, Scientific, Technical, Medical,
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices,

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 138, CHARING CROSS RD., LONDON, W.C.

The Sunday School Association NEW PUBLICATIONS.

**The Bible Literature in the Light
of Modern Knowledge.** By E.
SAVELL HICKS, M.A. Cloth, 2s. net. Post-
age 3d.

Stories for the Little Ones. Forty-One
Stories Selected and Retold by GRACE
SPEARS and DOROTHY TARRANT, M.A.
Cloth, 1s. net. Postage 3d.

The Story of Isaac Hopper, a Hero
of the Anti-Slavery Movement. By HENRY
RAWLINGS, M.A. Cloth, with Portrait,
6d. net. Postage 1d.

**Moral and Religious Lessons for
Infants.** By M. C. MARTINEAU. Sewed,
6d. net. Postage 1d.

Favourite Stories. Selected and Edited
by E. PRITCHARD and J. J. WRIGHT.
Cloth, 1s. net. Postage 3d.

London: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex-street, Strand, W.C.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Dec. 1.—Rev. NEANDER ANDERTON, of
Monton.

" 8.—Rev. G. HAMILTON VANCE, late of
Stephen's Green Church, Dublin.

" 15.—Mr. Lawrence Redfern.

" 22.—Rev. Joseph Wood, late of Birming-
ham.

MR. FRED MORGAN

Dramatic Reciter and Impersonator
of Dickens Characters.

Over twenty complete programmes can be
given. Evenings with Shakespeare, Dickens,
and American authors, &c. Has given recitals
in almost every town in the Kingdom.—
Address, 42, Richmond-grove, Manchester.

SWITZERLAND.—A Party for the
Upper Engadin, Dec. 14 to Jan. 11, is
being organised. Inclusive fee, covering all
necessary expenses, £20.—E. W. LUMMIS,
M.A., 15, Green-street, Cambridge.

Schools.

WILLASTON SCHOOL,

NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a
Preparatory Department. Inclusive Fee, 60
Guineas.

Headmaster: H. LANG JONES, M.A. Oxon.
Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of
health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A. Oxon, Head Master.

CHANTRY MOUNT SCHOOL, BISHOP'S STORTFORD.

Head Mistress: Miss ESTHER CASE, M.A.
Dublin (Classical Tripos, Cambridge).

Second Mistress: Miss ESTERBROOK HICKS,
B.Sc. London.

A sound education for Girls from 7 to 18
years of age. The School Building has been
enlarged and there is now accommodation for
20 Boarders.

"THE BEACON," Sevenoaks, Kent.

HIGH-CLASS PREPARATORY SCHOOL FOR
BOYS.—The Sons of Gentlemen prepared for
the Public Schools and the Royal Naval Col-
lege. Special attention is paid to giving the
boys a thorough educational grounding. Airy
class rooms and dormitories, high bracing
situation. Fees 30 guineas a term.—Applica-
tions to the Headmaster, Mr. A. F. GARRETT,
M.A., "The Beacon," Sevenoaks, Kent.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 1.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Rev. W. H. DRUMMOND.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.
 Child's Hill, All Souls', Weech Road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SREIGHT, M.A.; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Mr. W. R. HOLLOWAY.
 Forest Gate, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. VICTOR FOX.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Iford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. D. DELTA EVANS; 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. VICTOR FOX; 6.30, Mr. F. MADDISON.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. NEANDER ANDERTON, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. HENRY CHELLEW, F.C.S.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. RUDDLE.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHAS. PEACH.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. A. THORNHILL, M.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Totteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Dr. A. D. TYSSSEN.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. V. D. DAVIS.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN; 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Dr. GERARD SMITH: "The Price of Progress."
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

PULPIT SUPPLY.

Rev. S. S. BRETTELL, M.A., is open to Supply.—Yew Tree House, Quarry-bank, Staffs.

DEATHS.

PEEK.—On November 22, at 17, Kingsley-road, Wimbledon, Marie Louise, the dearly loved wife of Christopher Arthur Peek, aged 52.

STARLING.—On November 22, at Finchley, N., Charles Grey Starling, in his 81st year.

Situations

VACANT AND WANTED.

WANTED, by a young Luxemburg Lady, a situation in a nice family or school to teach French and German; after Christmas. Small salary.—ETTINGER, 45, Highgate-hill, N.

UNITARIAN PUBLICATIONS FREE.

The Triumph of Faith.

STOPFORD A. BROOKE, M.A., LL.D.

Five Points of Christian Faith.

JAMES MARTINEAU, D.D., LL.D.

These publications sent free, also information on Unitarianism. Apply by letter to—Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	—	1 8
PER HALF-YEAR	—	3 4
PER YEAR	—	6 6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	803	CORRESPONDENCE :—		MEETINGS AND GENERAL NEWS :—	
THE LIBERAL CHRISTIAN PULPIT :—		Barbarous Forms of Punishment	807	The Mission Services at Manchester	810
“In the Midst of Them”	804	Future of Little Portland-street Chapel	808	The British and Foreign Unitarian Assoc.	810
LIFE, RELIGION AND AFFAIRS :—		“Thirty Years after the Ejection”	809	London District Unitarian Society	813
The Nature of Woman	805	Workers' Aid Society	809	NEWS OF THE CHURCHES	813
The Repertory Theatre in Liverpool	806	FOR THE CHILDREN	809	NOTES AND JOTTINGS	815

** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE past week has been the most uneventful since the beginning of the war in the Balkans. There has been constant talk of tension in the newspapers and a fair crop of alarmist paragraphs ; but these may probably be discounted as concessions to the public demand for news and the rooted dislike of the publicist to acknowledge his ignorance. Perhaps the wisest comment on the situation is contained in the following remarks of an Ambassador in London to *Reuter's* representative :—

“ The removal, in a period of five weeks, of a situation that has existed for five centuries must necessarily involve the discussion of an immense number of questions between the Powers.

“ One hears much of the Austro-Servian affair, but this is only one of many, and will no doubt be settled in due course, but it should not occasion surprise if the discussion of all these questions occupies a long time, and even causes periods of tension. It would, indeed, be curious if it were not so.

“ But, notwithstanding all that is said to the contrary, the Powers are working together for peace. All of them would look upon war as insane and criminal ; nobody wants it.”

* * *

THE spelter (zinc smelting) workers at Swansea are able to appeal to organised religious sentiment as well as to the less articulate demand for social justice in their strike against Sunday labour. It is stated that at present these men work

seven days a week and an average of ten hours every day. This would be an outrageous state of things even in a healthy form of employment like agriculture, but it is notorious that this particular kind of work is fraught with grave physical risk. An industry which has blasted a fair country-side cannot kill vegetation and leave men untouched. The whole situation supplies a strong argument for the scheduling of dangerous trades and their control by a regular system of inspection. With the lives of men at stake and their inalienable right to a share in the privileges and happiness of a civilised community, the abstract plea of the economist for non-interference is of no avail and simply reveals his bankruptcy in the science of right living.

* * *

THE following opinion of a Swansea doctor, quoted in the *Daily Citizen*, puts the physical and moral issues of the struggle in a nutshell :—

“ Disregarding the religious side of the question altogether,” he says, “ there is not the slightest doubt that if the men get what they are asking for, they will be greatly benefited. Being able to get some fresh air once a week, their lives will be lengthened. I can assure you that speltermen are more often in the doctor's hands than other workers. The system of every one of them is more or less affected by lead-poisoning, and with a periodical rest they would be better able to fight against this great evil. It must not be forgotten that there is a secondary evil which affects the wives and children as well as the men. Constant toil in the spelter works creates an unnatural craving for strong drink. If the men give way to this they are more easily knocked over by the lead. Experience has proved this, and although the average spelterman is remarkably steady, it is a wonder they are not all confirmed

drunkards, as many men would be if they worked in the same atmosphere.”

* * *

THE proposal to abolish the restrictions which confine the Divinity degrees at Cambridge to members of the Church of England was carried last week by the substantial majority of 109—435 votes to 326. The decision marks another step forward in the slow process of removing theological tests from the path of learning. It will probably be more difficult to open the Divinity professorships in the same way as they are associated very closely with a venerable ecclesiastical tradition, but it is a change which is involved logically in the present decision and cannot be delayed much longer.

* * *

THE discussion on the subject revealed a good many cross-currents of opinion. Dr. Neville Figgis, for instance, advocated the change on the ground that it would help to remove the false impression that a doctorate in divinity is a guarantee of theological wisdom.

“ If the change be made,” he writes in a letter to the *Times*, “ the doctorate will be without any presuppositions at all, and a recognition for learning on the topic of religion considered as a human phenomenon. This being so, there can be no ground for confining it to Christianity, and the degree ought to be equally obtainable for an exercise on Confucius or Buddha, without any reference at all to the Christian Church.

“ Once this change is accomplished we shall cease to be in a false position in the matter, and I am willing to accept its obvious corollaries. Possibly, though not probably, it may have some slight effect in inducing the leaders of the theological school to devote more attention to the fundamental problems of belief instead of their existing immersion in critical and linguistic studies, which are only by courtesy to be called theology.”

THE complimentary dinner, which was given to Canon Lilley last week by a large group of his friends in London, was carefully guarded from the intrusion of reporters. It was a wise provision in the interest of the intimacies of friendship. Here we may say that the speaking was of a high order and had in it a personal note, which is often chilled into silence in a more public atmosphere. It was a very remarkable gathering, and will long remain with those who were present as a gracious memory. The tribute of affection was also a debt of honour to one who has had the rare gift of drawing all sorts and conditions of men and women to himself and interpreting them to one another, and through the affectionate magnanimity of his own nature has made them conscious at all points of the deeper unities of the Spirit.

* * *

By the feeble expedient of "the previous question" the Lower House of the Convocation of Canterbury has once again revealed the inability of the clerical mind to face the realities of the modern world with courage. Last week the Dean of Westminster submitted a proposal to modify the implied belief in the verbal inspiration of the Bible in the service for the ordering of deacons. At present the question runs:—

Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer: I do believe them.

The proposal submitted through the Dean of Westminster was as follows:—

Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testament contain all things necessary to eternal salvation through faith in Jesus Christ?

Answer: I do so believe.

In the discussion the Dean of Norwich pointed out the serious difficulties which the present form of words creates for many earnest and conscientious minds, and Bishop Mitchinson went so far as to confess that he could not himself answer the question in the affirmative, and that he was glad that his age now prevented him from preparing candidates for Holy Orders.

* * *

MR. H. P. GREG gave a remarkably interesting address on the relations of employers and employed last Monday to a meeting of the Manchester Textile Society. His chief contention was that the one thing which more than any other was responsible for the industrial unrest of to-day was the substitution of limited liability companies for private ownerships and partnerships. In the old state the employer and employed often lived in close proximity, and there was a personal bond of human sympathy which was

absent to-day, when the worker and his ultimate employer, the shareholder, knew and cared nothing about one another. The directors and managers, instead of forming a link between, acted too often as a buffer. A further effect of the system was to disclose the profits to the workers, who often viewed with envy the large sums divided amongst people who cared nothing for their welfare.

* * *

STRIKES Mr. Greg dismissed as bad for both sides and therefore as no remedy for misunderstanding, though he would never advise the employed under any conditions to give up their right to strike. He also put aside schemes of co-partnership and probably of profit-sharing, as being excellent ideals but not likely to be realised in this generation. In his view the best thing that could be done to-day was to remove misunderstandings by bringing employer and employed once again into closer personal touch. It was doubtful, he thought, whether the employers had given enough care to the training of overlookers. That training must be practical, but it must be in the good management of men as well as of machinery. Mr. Greg concluded with the suggestion that in the opportunity of forming a works' society to be approved under the National Insurance Act, the employer had a new chance of coming into personal touch with the employed.

* * *

WE wrote a little doubtfully last week about the spiritual significance which "Artifex," of the *Manchester Guardian*, is inclined to attribute to religious associations of working-men in France and Germany. With his article this week, which deals with the value of "retreats" in the fussy and over-organized religious life of our own country, we are in the heartiest sympathy. The word "retreat" has an aroma of Catholic devotion about it which makes it distasteful to the Puritan mind. But it is the thing not the word which matters. The prayer-meeting of evangelical Nonconformity does not take its place or meet the same need, for the atmosphere of the prayer-meeting is often charged with self-consciousness or morbid excitement instead of the spirit of quietness and meditation. The real need is for spaces of quiet in suitable surroundings and under wise direction, where the ignoble strife of ordinary days and the endless discussions of the religious platform are forgotten, and thoughts of God and Christ, of holiness and peace, become the soul's natural habitude. There would be a strange access of confidence and power and ministering grace in the activities of religion, if we could only recover some of the deep primal wisdom of the words "Study to be quiet."

THE LIBERAL CHRISTIAN PULPIT

"IN THE MIDST OF THEM."

BY THE LATE REV. E. P. BARROW, M.A.

"Where two or three are gathered together in my name, there am I in the midst of them."—MATT. xviii. 20.

A THOUGHTFUL writer has pointed out in a very striking way, that the present falling off in attendance at public worship, whatever other causes there may be, is chiefly due to this, that many men have lost their belief in the living Christ—the living Christ, as near, as accessible, as actually present in the congregation, as He was in the midst of His disciples in the scenes of His earthly ministry. This I take to be the root of the matter. The Christian Church, as a whole, has never abandoned the thought that Christ's abiding presence is still continued on earth. It is true that the thought has branched into two separate conceptions. The Catholic believes that his Lord is "truly, really, and substantially, though not perceptibly, present in the Holy Eucharist." Members of reformed churches believe that Christ is personally, though spiritually, present, and does impart real, though spiritual, gifts to His disciples. I believe myself that indifferent laymen are only trifling with the subject when they give this reason and that for their indifference—the monotony of the prayers, the dulness of the sermon, the pooriness of the music, the meanness of the architecture, and so on. The soul that is in earnest takes little note of externals. Let these same men be once absorbed in one thing, and they will at once forget everything else. It may be the price of cotton, it may be a political question, it may be a new scientific discovery, it may be the financial report of a public company. Are they so fastidiously critical, so sensitive, then? Do they stop to consider little points of order, the appearance of the speakers, their voice, their style, the details of the building in which they are assembled—Exchange, or Public Hall, or Lecture-room? Their minds are so carried away by the subject of interest—whatever it may be—that all these things are of little account, and are hardly observed. So would it be with worship; if the engrossing interest were there, they would overlook details. Why do they not say plainly that for them the power of the risen Christ simply does not exist, that they have never believed and never intend to believe, that, where two or three are gathered together in His name, there He is really and truly present in their midst. "To believe this is to believe a miracle." Undoubtedly. That is what the orthodox Christian believer does believe, and it makes all the difference. Spiritual communion with the Son, and with the Father through the Son, that, and nothing less, has been the central thought in Christian worship from the beginning until now. Do you suppose that if men believed seriously in such a possibility in such an opportunity, they would excuse themselves from acting upon them on such silly pretences as those which are now given? And do you not see what a vast distance there must be between the

devoted and constant worshipper to whom worship is a self-presentation, a standing in a divine presence, an act of spiritual communion, and the casual church-goer, to whom church-going is a matter of formal observance, of little consequence, one way or another? This surely can hardly be the right construction, if there is any meaning in those words: "Where two or three are gathered together in my name, there am I in the midst of them."

At the same time the meaning is not easily defined, and it is quite possible that the common notion of the meaning may not be altogether right. Let us examine the verse more closely. "Where two or three are gathered together." "Two or three." This is the church, the assembly, the congregation, in its smallest and narrowest form. An individual cannot form a society, a communion; three, or even two, individuals can. And the spiritual presence does not depend on the extent of the congregation. The condition is not one of time, or place, or numbers. The time may be any time, the where anywhere, the numbers may be two thousand or three thousand, or twenty or thirty, or two or three. The real condition is a spiritual condition. "In" or "into," "my name." "Name" here, as elsewhere, means very much more than name, or title. It comes nearer to our word "character," that part of person, or being, which we know. To be gathered in the name of Christ is not simply to be called Christian, but to be drawn together to a point of union—that point of union being His character, His spiritual likeness, Himself so far as we are able to know Him. So then they who would have Christ with them must first have come under the power of His spirit. To be gathered under a denominational name—even His own—is nothing, for there is nothing in a name. There remains now the manifestation—"there am I in the midst of them." How are we to understand this? "In the midst." Three times it is said that Jesus after His resurrection "stood in the midst" of His disciples. What was the effect? They were "terrified and affrighted"; they were "troubled," and reasonings arose in their hearts. Suppose a local appearance like that were granted to us. If we were not terrified and affrighted, we should be troubled, and reasonings would certainly arise in our hearts. And what blessing, what spiritual benefit would come to us from such external presence? In what way would there be closer communion than before? Even that Presence of God in the House of Prayer, of which we sometimes speak—if it were only a presence "in our midst," what would it profit us? It is as a spiritual presence in the heart that God reveals Himself. "Blessed are the pure in heart for they shall see God"; and there is no other way of seeing God. We see Him only in so far as we are like Him, and are fitted and prepared by that likeness to enter into communion with Him. Similarly with the presence spoken of in our text, "There am I in the midst of them." A local presence would avail nothing. A spiritual presence must be

spiritually received, and so perceived. This would mean that the spirit of Christ is never present in any congregation, great or small, unless, and except in so far as, His spirit reigns in the hearts and lives of the separate members. It is in His character in us, in His likeness in us, that He is in the midst of us—not as a group, or circle, but in the midst of us individually, in each separately, as a separate unit. If this be so, what a new idea is given to Christian worship! It is not an assembling of ourselves together to discharge a duty, to observe a custom, to hear good words (provided they be sufficiently striking) and to carry away good thoughts (provided they be not too disturbing), but a gathering together into an act of communion with God in the spirit, likeness, character of Jesus Christ. What a number of questions immediately suggest themselves! What is the end and aim of a congregation? To add to its numbers? To spread opinions? To cultivate tastes? To make social opportunities? To promote social intercourse? Is it even to offer up prayer and praise and thanksgiving? Or is it to deepen character, to strengthen habit, to form a likeness, to be possessed by a spirit? And may we not interpret our text in this simple way: Where men and women are Christ-like, there Christ is, and where they are not Christ-like, there Christ is not? Stone walls do not make a church, nor attractive services, but—to use an old phrase—the putting on of the new man, the amending of our private life, of our tempers and ways, of our action one towards another. Just as it is possible for one, so it is possible for two or three together, to be transformed by the Christ-life. Where the Christ-life is, there Christ is present. It is in this way that He desired to be present. "Touch me not," is His warning to those who would make His presence a corporal presence. He is satisfied to be present in spirit, not before the eyes, but in the inner lives of those who spiritually, and in the love of God and man, are one with Him. Just as a kindness done to one of His little ones was, He said, a kindness done to Him, so to look upon one another with His eyes is, in one another, to see Him. Let us bear this in mind. How often have we wished for some open manifestation of that beloved form! And yet what would come of it, even if He stood in our midst? Should we be near Him, unless in nature and character we approached Him?

When the two disciples journeyed to Emmaus, and Jesus, unknown to them, joined Himself to them, their hearts burned within them; presently He was known of them in the breaking of the bread, but when they tried to see Him of whom their hearts were full, He vanished out of their sight. So is it still. There is no open vision. Only by His spirit dominating us within, and bringing us into fellowship one with another, is Christ present with us. Something of this thought Keble expresses in the closing words of his lines for Easter-day:—

So is it still: to holy tears,
In lonely hours, Christ risen appears:
In social hours, who Christ would see,
Must turn all tasks to Charity.

LIFE, RELIGION & AFFAIRS.

THE NATURE OF WOMAN.

A VALUABLE and illuminating study of "The Nature of Woman" has just been published which will, we hope, be read by everyone who is interested in the Woman's Movement, more especially—and we say this advisedly—because the suffrage is not directly referred to throughout its pages.* It is beginning to dawn on the more thoughtful exponents of feminism that the whole subject of the relations of men and women and the value of their life and work in the world is much more complicated, and requires much more patient study than some of our light-hearted platform orators will admit. Its ramifications can be traced through all social forms, its roots go down to the foundations of the world, and, try as we may to evade them, the commands of nature laid upon women are so imperious and fundamental that the denial of them is fraught with peril both for the individual and the race. This is the point of view which Dr. Tayler, the author of the book, brings before us, and the impartial reader can have nothing but praise for the wise and sympathetic way in which he has treated a difficult and controversial subject to the discussion of which few people bring the scientific temper and knowledge that it requires. His conclusions may not be convincing to all; he himself does not regard them as absolutely final; but this makes us all the more anxious to follow the development of his ideas through the further volumes which we are promised on the life and nature of woman. They are the result of careful research by a trained mind, and we have had too much passionate rhetoric up to the present time, too many illogical demands for justice—as if justice were a sort of sugar-plum that Governments can bestow or withhold as they please. And it is plain to all who have eyes to see that in the vociferous agitation of recent years, Truth, that elusive and austere goddess in whose name so many curious rites are still performed, has been gradually withdrawing from the field of conflict where her counsels are often so recklessly ignored.

"The Nature of Woman" will not be liked by ardent supporters of the gynæcentric theory; it is quite possible that it will not be liked even by some who have never heard the name of Professor Lester F. Ward. A man cannot expect to be very popular in progressive circles to-day who lays stress on the fact of sex-differentiation, which nature is nevertheless favouring more and more; who arraigns the whole system of education, including co-education, from a standpoint which it is customary to consider old-

* The Nature of Woman. By J. Lionel Tayler, M.R.C.S., L.R.C.P. London: A. C. Fifield. 3s. 6d. net.

fashioned; who holds that strenuous athletics are harmful and unsuitable for girls; who believes in the ideal of marriage and the home for all, and who is undoubtedly prepared to plead while he has breath in his body for the retention by women of all those essentially womanly qualities which really increase her dependence upon man, and make her most lovable in his eyes. But Dr. Tayler differs from certain aggressive anti-suffragists who share his sentiments but often express them crudely, in his profound respect for women, and his deep sense of the high calling to which they are destined as mothers of men. His reasoning is biological, but his argument takes us into a region beyond that of scientific logic where the higher intuitions that belong to woman, and which she should never seek to deny, are paramount. Those intuitions justify and reinforce the instinct for sacrifice and renunciation which is supremely characteristic of her, and must find its satisfaction, when she does not attain to wifehood and motherhood, in art, literature, and all forms of social service and unselfish activity for the uplifting of the human race if she is to retain her true individuality and act as a dynamic force in the world.

We are in absolute agreement with Dr. Tayler as to the true function of womanhood, and the lamentable results of sterilising the woman's sensitive nature in order that she may become a merely rational human being, fit to grapple with the problems and share in the work of the world, as we know it to-day, "like a man." But there are one or two considerations which always claim attention in discussing the adjustment of the feminine mind and temperament to modern conditions of life which we do not feel he has dealt with quite adequately and fairly. It is true that a deep and brooding discontent is characteristic of the Woman's Movement, but we scarcely think it is "without a satisfactory explanation" if it is taken in conjunction with man's discontent, the labour discontent—the world's discontent, in fact, of which it is merely a part. We believe it will ultimately be realised by all thoughtful people that there is no woman's movement distinct from man's, and that if one section of the community suffers any injustice this is the result of the chaotic ideas of government and the conduct of life which prevail throughout the community as a whole. And if we admit that the driving of women into offices and factories and commercial enterprises tends to physical deterioration, the suppression of the intuitional faculty and the hardening and coarsening of the whole nature in proportion as the combative instincts, so much more characteristic of man, are fostered in them, what practical remedy is to be found for these evils so long as hundreds of thousands of women in our country alone, many of them married and with children to support, have to wring a livelihood from a flinty-hearted world? "It is the study of what is consonant with the life of a true man and what with a true woman that will one day decide precisely what should be a man's field and what a woman's," says Dr. Tayler, adding, "It is not a matter for guess-work, not

for the industrial employer to discover after he has ruined thousands and thousands of lives, but for the scientist who shall take up such an investigation in a large-spirited and high-minded manner." But is this possible until we have got over the initial difficulty of providing the great army of workers, who cannot wait for these investigations, with daily bread? One of the obvious reasons why many women are unmarried is because, owing to competition, the greater cost of living, and the increasing strain of the struggle for existence all round men nowadays marry much later in life—and this, in its turn, is not without its relation to the unhappy fact that thousands of women (30,000 in London alone, it is estimated) are permanently denied wifehood, motherhood, and an honourable position in society for the worst of all possible reasons. Dr. Tayler points out that the excess of women with which we are also confronted would not be as great as it is if we were wiser. "Boy babies are born in greater numbers than girl babies, and were women better mothers and men better fathers, the boy baby, more delicate than the girl baby, would not die to the same extent, and the proportion of the sexes would be equalised at maturity." But even then the balance would scarcely be redressed while the male population is so frequently decimated by dangerous occupations, colliery disasters, war, and the like. It is stated, for instance, that in the war between the Turks and the Balkan States nearly 150,000 men have fallen during three brief weeks' fighting *on the side of the Allies alone*, and nobody has yet estimated the Turkish losses. There is also another fact to be reckoned with which is just touched upon in this book—the growing disposition of women to apply a mental as well as a physical standard in choosing a husband, and to remain unwedded if they cannot find in marriage a realisation of their full individuality—a tendency all to the good both for their own advancement and that of the race. Finally we have to realise that women can no more be run all into one mould than men, and that civilisation seems to be tending in the direction of increasing differentiation between types as well as between sexes—between habits, tastes, ambitions and modes of self-expression which are not absolutely at the mercy of the physical organism and cannot always be satisfied in the quiet ways of domesticity.

"There are in the human mind a whole bundle of faculties," says Dr. Tayler, "not yet investigated or even faintly understood," and it may be that until we have learnt to study these more carefully, together with the absorbing and bewildering social problems of our time, we shall be unable to prophesy with any certainty what fruits the Woman's Movement will bring forth in days to come. We hope, however, earnestly and sincerely, that this book will stimulate fruitful discussion, that the noble ideals advocated in its pages will receive more support as time goes on, and that the conditions of society will permit women to return, before it is too late, "on a higher plane, with wider knowledge, to the old thought that is healthy and sane."

THE REPERTORY THEATRE IN LIVERPOOL.

THE Repertory Theatre in Liverpool is now an established fact. A meagre response from the monied public, a qualified enthusiasm from the artistic public (if there is one), pessimistic prophecy from the business circles which persist in regarding a repertory theatre as a commercial investment, rather puzzled and not too ecstatic interest from miscellaneous ranks of playgoers, uninformed and puerile criticism from numerous irresponsible amateur actors, have not prevented Liverpool from entering boldly into the new dramatic movement, and even holding its own in it. The Repertory Theatre is unfortunately being worked at a disadvantage in the matter of money. A man advances little in the idealistic direction when he is continually anxious about his daily bread; and the Repertory cannot yet, as it should, exist to live greatly, but is constantly pulled back into the necessity of living merely to exist. A strong plea lately made by Mr. Granville Barker for its endowment, if not municipal then private, seems ineffectual. "There might be a grant for the production of a Greek tragedy every year," said Mr. Barker, soaring into a dream-world beyond Liverpool commercialism, "or of a Shakespearean play; or a grant for the best new and original play of Lancashire life. Why should not there be endowed Fellowships of the theatre?" To that echo makes no reply, and the Repertory continues to try not to lose sight of the horizons in its enforced contemplation of financial facts.

With all its difficulties, however, it is slowly educating an audience appreciative of its changed atmosphere and ideals. Week after week the same faces are to be seen in it, roused to the interest of their own day and generation in this matter of the drama—in this art which of all the arts to-day can be truly declared *renascent and alive*. Already the older *régime* begins to seem very old. Even so recent a play as Pinero's "Iris," revived at the Repertory, had lost what grip of reality it once possessed. The luxurious viciousness of a contracted aristocratic world, the shams and conventions of fools' paradises, even the charming fantasies of Barrie are being brought to the bar of a new demand—a demand for reality—and found wanting. The point of view from which the drama was a mere titivation and ornament lightening the dull realism of life is of yesterday. It exists, of course, but it is of the things that have been rather than of the things that are becoming. "What a hideous play," said Clement Scott, when the new revolt voiced itself in "Hedda Gabler," "wherewith to lighten the sorrows and agonies of human life!" "Is that indeed *life*?" says the new playwright and the new critic, intolerant of old values and merciless to conventions—"Then it is a fitting subject for the drama. If it is real, if it is true, if it is human, it is fitting for the drama. It is fascinating, interesting, amusing, wonderful, astonishing—like all life. There are unseen forces behind it; let the drama suggest them. Life, all life, is crying to be understood through Art. It is striving for self-expression. Let the

drama take its place as the great faculty of self-expression of this new age. The drama is not merely an escape from life; it is the habitation of the creative spirit inspired by life—the intense, immense, significant, multitudinous life of this very day.” Says Hauptmann as long ago as 1889 in his “Lonely Lives,” “I dedicate this drama to those who have lived it.” The quality, the mystery, the dignity, the ignobleness, the misery, the irony, the joy, the grotesqueness, the new rhythms of modern existence, all unlimited, unprecise, unfinished as they are, clamour to express themselves in this medium which daily assumes more importance; and the significant pens of the new corps are racing to give them utterance. They may do it realistically, like Galsworthy or Stanley Houghton; symbolically, like Maeterlinck; idealistically, like Gilbert Cannan—that fine mind among the younger men, who in showing us life shows us also something large and imaginative in the background of life; but all alike they are dedicating the new drama to those who are living it.

Whether any of these thoughts passed through the minds of those who sat watching “Hindle Wakes” at the Liverpool Repertory or not, the interest of it was as usual absorbing. The cry of “immoral” has not been heard, it seems, there. Two earnest playgoers sitting near the writer were exercised as to what the play was “meant to teach,” and what people were “meant to think” at the end. The modern drama is like that. It gives one “furiously” to think, but it does not tell one *what* to think. Consequently, many naïve and docile souls are left helplessly facing life and its problems as expressed there with no one to give them a helping hand towards correct opinions. That is like life too—puzzling, dangerous, tangled, mutinous, unfinished—but salutary.

F. R.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the sender.

BARBAROUS FORMS OF PUNISHMENT.

SIR,—Is not much of the righteous indignation which burns so fiercely at present directed upon the wrong people? Will not the rich men whose vice is the source of the whole infamous trade be strutting in high society in London, while their dupes are being flogged? No one proposes to touch their delicate aristocratic skins; and yet, so far as I can see, they are far worse than the men for whom they find employment. In the story of Copperfield, Littimer is a contemptible wretch; but he is not half as bad as the magnificent Steerforth. Till society comes to a Christian view of the whole question no ferocity will stop the trade, though it may lead to greater cunning. However, we

must hope that the present outburst of wrath will tend to awaken a purer public opinion.—Yours, &c.,

JAMES DRUMMOND.

18, Rawlinson-road, Oxford.

November 25, 1912:

SIR,—I am far from wishing to express an opinion as to the form of punishment most likely to intimidate the vile miscreants who seek to decoy young girls to their destruction, for I feel strongly, with your correspondent H. S. Salt, that public attention should be directed from that side of the question to the more vital one, viz., the cause of the evil.

The procurers, male and female, whom the Criminal Law Amendment Act will punish, are merely paid agents. One asks, where does the money come from? We read of 5,000 girls being wanted in one town. Who wants them? They must be wealthy people. One shudders to think of the abyss of corruption underlying society in the most *highly civilised* cities of Europe and America! These villains escape all punishment; they hide behind their hired accomplices. No village, railway station, town, is safe from them; fifty-two girls are missing from London this year!

The difficulty of safeguarding young women and girls lies in their profound ignorance of the dangers in their path, and their mothers are equally ignorant. They are easily won over by promises of high salaries and easy circumstances in far distant towns. The parents let the girls go, in many cases never to hear of them again.

In Switzerland no girl is allowed to enter a situation in a foreign town unless a satisfactory character of the employer has been obtained by the officer of the Information Bureau. The State takes more care of its girls in Switzerland than we do in England.

I have a growing hope that the virtuous men of England will arouse themselves, and that not one, but many St. Georges will arise determined to slay the Dragon, and make our country once more “A Merrie England,” where girls are safe, since men are pure.—Yours, &c.,

MARY L. BRUCE.

2, Talbot-square, Sussex-gardens, W.

November 26, 1912.

SIR,—I regret that my assumption was not warranted that you, in common with others who denounce flogging for the male procurer, are thrown back on penal servitude as the only available punishment. That being so, the situation of those who hold such a position seems to be you are averse to a sentence of penal servitude not only with, but even without, the addition of flogging. If this is the case, may I not still inquire: What, then, do you propose to do with the criminal in question?

In my letter last week I endeavoured to indicate how obtusely ineffective as either a remedial or a deterrent process is the existing system of imprisonment, as its liberal creation of recidivists sufficiently asserts. Flogging is seriously advocated as a necessary amendment to this im-

potent machinery in such an instance as that under review; but, at the same time, no more out of “mere hatred of the criminal,” as Mr. Salt declares, than the “humane” proposal arises out of connivance with the crime. Indeed, the introduction of the terms “barbarous” and “humanitarian” into the discussion is to be regretted. They are as inapt as in any brand of surgery. The lash, some penologists are of opinion, may, in certain moral exigencies, be as opportunely applied as, in other circumstances, the scalpel, and it is in this sense that the scourge is advocated here. It is dangerous to make a dogma even of the non-shedding of blood, since such a dogma confounds the mind in discriminating between the beneficence or cruelty of different actions in which it may be involved.

I agree with you, sir, that “punishment ought always to have some relation to the redemption of the criminal”; but I am not less firmly convinced that both wrath and pain are needed in the Divine economy to play their parts through us in the emancipation of the soul from sin; and to this end are the capacities to experience and to provoke both planted deeply and ineradicably within our hearts. At the same time, we are glad to recognise that growing wisdom and sympathy require that we should be increasingly exacting in the adjustment of the scope of their action. He who has awoke to the need of “celestial surgery” will say with R. L. Stevenson—

Lord, if too obdurate I,
Choose Thou, before that spirit die,
A piercing pain, a killing sin,
And to that dead heart run them in.

Yours, &c.,

Lyndhurst, Hants., H. M. LIVENS.

November 25, 1912.

SIR,—I should like, as a woman, to express my hearty concurrence in the views you have put forward on the subject of flogging. At a time when in our schools and families wise teachers and parents are relying less and less on the rod, as an instrument of discipline, it is disquieting to find society acclaiming its necessity in the case of grown men. The calculated resort to physical violence is one of the most serious dangers of our time, and if the community as a whole has nothing better to oppose to it than similar violence, then we are drifting into a backwater of civilisation from which it will take the strong pull of generations to come to rescue us. The equality of the sexes, too, which we have been thankful to feel was drawing nearer, is gravely compromised by this differentiation of punishment, and the assumption that a man can only be made to feel the hideousness of his wrongdoing by the lash. At the back of the whole miserable business of the White Slave Traffic are, of course, the twin evils of the selfishness of men and the poverty of women. The latter is now being realised by the conscience of the nation, and must be dealt with before long; the former is a matter of education, and men and women alike must see to it that boys, as well as girls, are brought up to think less of themselves and more of others, and to

have the "self-reverence," "self-knowledge," and "self-control" which will "alone lead life to sovereign power."—Yours, &c.,

CATHERINE GITTINS.

Leicester, Nov. 25, 1912.

SIR,—I fear your correspondent, Mrs. Günther, has seriously misinterpreted my letter in your issue of November 16. I must indeed have expressed my meaning badly for anyone to credit me with belief in "kid-glove" methods, in this or in any other social problem. My whole contention is that advocates of flogging, for the offence of procuring, do not really go to the root of the trouble. I doubt very much indeed if we can "put down this form of slavery" unless and until we have effectively stopped the supply of victims at its source: viz., criminally insufficient wages to women workers in all but the highest professions. I would earnestly suggest, to all who question this view, that the actual facts of the working woman's life such as are portrayed in so terribly vivid a manner in Reginald Kauffmann's book, the "Daughters of Ishmael," support my contention to the fullest extent. In the second place, we are entitled to inquire if your correspondent would be willing to volunteer for the horrible task of administering the flogging penalty to offenders of her own sex, were the Parliament Bill only logically equal in its treatment of men and women criminals? One feels most strongly that until, on the one hand, we are prepared (men and women alike) absolutely to boycott those men for whom the procurers ultimately work, who are as a matter of fact the *real* criminals, and without whose demand there would be no such evil means of making a living; and until, on the other hand, the women of to-day are allowed to know fully the dangers they will meet in the world; till both these things are more common the shameful trade will continue to sweep into its clutches its unhappy victims, flogging or no flogging. I was not aware that *flogging* was a custom in our Public Schools to-day, even on the part of the headmasters only. Is it not possible that your correspondent is confusing caning or birching with flogging? Finally, I would again thank you for permitting your columns to be used for the discussion of this grave matter and for your own attitude on this question.—Yours, &c.,

W. HARRIS CROOK.

25, Chalfont-road, Oxford.

November 24, 1912.

SIR,—In your article of November 9, and some of the subsequent correspondence on this subject, appeal is made to the Christian ideal as being opposed to all forms of corporal punishment; and it appears to be assumed that those who feel that such punishment should be meted out to those who are guilty of what all must admit is the foulest crime against humanity, are relapsing into barbarism. Your correspondent, Mr. E. W. Lummis, goes so far as to say, "In order to cast out the lesser devil" (*i.e.*, the sin of procuration) "the House of Commons

has invoked the very Prince of devils" (*i.e.*, flogging). "Such are the snares that beset an unbridled moral indignation!" The plain man, however, feels impelled to ask, How does this fit in with the Christian ideal? We are told that in the entry of Jesus into Jerusalem he made a scourge of small cords and drove out those that bought and sold in the Temple, and overthrew the tables of the money-changers. Will Mr. Lummis say that Jesus was possessed with the Prince of devils? I think not. I think he will be more likely to say that the inner law of conscience stirred up in Jesus a flood of moral indignation against those who were polluting his Father's house with their traffic and merchandise—that the principles of Jesus led him into violence, and that being so led, he did not shrink or shrink from its exercise. How much more, then, are we justified in using violence to those who defile the very "image of God in a woman."

The danger at the present day seems to me to lie rather in a general tendency of tolerance towards those who seek to further their ends by violence, than in the possibility of any general relapse into barbarism by the use of violence against those who are sapping the very foundations of civilisation and morality by their inhuman practices.—Yours, &c.,

A. SAVAGE COOPER.

North Finchley, Nov. 23, 1912.

SIR,—To one who at the dictates of radical thought has been called upon to re-cast both theological and political belief, much of the correspondence appearing in your recent issues relating to "White Slavery" is interesting even where it fails to carry conviction. To purge society from sin by taking the life of sinners, imaginary or real, painlessly or otherwise, stands related to a barbarous past. Mr. Livens is prepared to hazard a present time expedient in the case of male offenders in the shape of the lash, but he is unable to cope with the female and refers her to Eternity. As a Christian and a Rationalist I suggest that the remedy equally true for male or female offenders would be that of imprisonment until there existed reasonable ground to believe that the offence would not be repeated, and that the whole object and conditions of all imprisonment should be absolutely subservient to the idea of the reclamation and restoration of the wrongdoer. Such an attitude to criminals knows no sex difficulty, and is more worthy of Christian pretensions. But the saddest feature of the correspondence is that while several correspondents are not without a consciousness of the fact that the real and truer slavery lies deeper down in our commercial and competitive system, the thought of its proper consideration is lightly brushed aside as being too hard for present attack. It is true of Society to-day that "They have sold a girl for wine that they might drink," and the effective voice of the Christian Church ought to be heard in unmistakeable protest.—Yours, &c.,

JOHN G. KAY.

Sunderland, November 25, 1912.

SIR,—Since "The greater contains the less," and since the crime under discussion is not only never free from cruelty, but holds within itself all other crimes, it is, therefore, the greatest of all evils; and, milder methods having failed, it seems unnecessary, as well as unjust, to conclude that the punishment of flogging is to be adopted merely as an act of retaliation, or as a vent to pent-up feeling rather than as a deterrent.—Yours, &c.,

G. PARSONS.

November 24, 1912.

[This correspondence is now closed.—Ed. of INQ.]

THE FUTURE OF LITTLE PORTLAND STREET CHAPEL.

SIR,—May I be allowed to write a postscript to Mr. Tarrant's letter in your issue of November 9, which followed on to one written by Mr. Ronald Jones on November 2? Mr. Tarrant mentions the scheme which Mr. John Harrison hoped to work so as to obtain a better meeting place for Unitarians than Essex Hall. While that scheme was still only in its infancy there occurred an offer to purchase Little Portland-street Chapel at an advantageous figure, which nearly everyone felt was one that should not be refused.

The idea was to build another chapel in the central part of London, but while there continued uncertainty as to the future of what I may call Mr. Harrison's scheme we were advised not to form any plans for a chapel. After more than two years we were told that the original scheme for parting with Essex Hall had fallen through. The congregation therefore felt free to again discuss the possibility of obtaining a site and asking for assistance to build another chapel to carry on the traditions of Little Portland-street Chapel. The sub-committee were instructed to continue the search for a freehold site, and amongst others they found two, one perhaps rather larger than necessary for a chapel only, but suitable for rooms to be built adjoining for class-rooms and social work; the other in its vicinity an island plot which must be purchased entire, but which in skilful business hands could have been in part re-sold, leaving ample room not only for a chapel, but for a building worthy to be the home and central meeting place for all our various Associations. Those of us who conceived the idea felt that the scheme would be worthy of all the support which could be asked for from Unitarians in every part of the United Kingdom, as one of our great needs seems to be some central rallying place where ideas and schemes can be talked over amongst the various Associations so that there may be combined action amongst them. The scheme was roughly outlined in an interview with some of those specially interested in some of these Associations, but the idea was not cordially received, and the main reason urged against it was the situation of the site. This was not an *essential* part of the scheme, though the sub-committee have been actively at work inquiring for possible freehold sites for some years, and are aware of the extreme difficulty of obtaining a suitable freehold plot.

As there now seems a desire abroad to obtain a better central home for our work, is it not possible to amalgamate the two schemes? To obtain support not only for a glorified Essex Hall, but also for a small chapel adjoining or near it to carry on the free services such as were held in Little Portland-street Chapel, and also the social work at present done in the Little Titchfield Schools, the lease of which also soon terminates. There is the nucleus of a congregation, the nucleus of social work, and the nucleus of a fund wherewith to erect the chapel and classrooms—about £5,300. This work, it is proposed, should be carried on by an independent congregation as heretofore, and would not be attached to any of the Associations which it is hoped would find their homes in the adjoining building. It seems to have been accepted that the idea for the chapel is on too large a scale and too expensive. The Little Portland-street congregation have, however, never contemplated erecting a larger building than one to accommodate about 600 people, which was the size of Little Portland-street Chapel. Opinions differed, and probably still differ, as to the amount that should be spent on making it "beautiful," and the reality would depend on the amount of support gained for it. I may add that I have so far only mentioned matters that are known to all the members of our congregation who have interested themselves about schemes for our future, but that I am alone responsible for this letter to you, and have written it in the hope of interesting others in what I may call "the larger scheme."—Yours, &c.,

HENRIETTA BUSK.

1, Gordon-square, W.C., Nov. 26, 1912.

"THIRTY YEARS AFTER THE EJECTMENT."

SIR,—You and your readers, I feel sure, will be glad to hear that the interesting and valuable document, to which I had the pleasure of drawing attention some weeks ago in your columns is to be published. The MS. proves to be of first-rate importance in the early history of the English Presbyterians and Congregationalists, and students of that period will rejoice with me that the Rev. Alexander Gordon is to supply an introduction and editorial notes. The matter is so rich in reference to persons and congregations that some little time is needed in the editing, but it is hoped that this valuable work will be issued early in next year.—Yours, &c.,

W. G. TARRANT.

Wandsworth, S.W., Nov. 27, 1912.

WORKERS' AID SOCIETY.

SIR,—May I, through your columns, remind the members of the above Society that their contributions of garments for Winifred House, and for the London Missions, should be sent to me, if possible, during next week?—Yours, &c.,

(Miss) MABEL BARMBY.

Mount Pleasant, Sidmouth,
November 26, 1912.

PUBLICATIONS RECEIVED.

AMERICAN UNITARIAN ASSOCIATION:—The Open Secret: J. Thompson Bixby, Ph.D. \$1.25 net.

MR. WILLIAM HEINEMANN:—Under the Yoke, a Romance of Bulgarian Liberty: Ivan Vasoff. 6s.

MESSRS. HODDER & STOUGHTON:—Corporal Cameron: Ralph Connor. 6s.

MESSRS. LONGMANS, GREEN & Co.:—Environment and Efficiency: Mary Horner Thomson. 2s. net. The Social Policy of Bismarck: Annie Ashley. 2s. net. Unseen Friends: Mrs. William O'Brien. 6s. 6d. net.

MESSRS. MACMILLAN & Co.:—Foundations: A Statement of Christian Belief in Terms of Modern Thought, by Seven Oxford Men: Edited by B. H. Streeter. 10s. 6d. net.

MESSRS. JOHN OUSELY, LTD.:—The Philosophy of Nietzsche, an Exposition and an Appreciation: George Chatterton-Hill. 7s. 6d. net.

MESSRS. WILLIAM RIDER & SON:—The Inferno: August Strindberg. Translated by Claud Field. 2s. 6d. net. Science and the Infinite, or Through a Window in the Blank Wall: Sydney F. Klein. 2s. 6d. net.

MR. T. FISHER UNWIN:—The Day Before Yesterday: Richard Middleton. 5s. net. Poems and Songs, Second series: Richard Middleton. 5s. net.

MESSRS. WILLIAMS & NORGATE:—An Interpretation of Rudolph Eucken's Philosophy: W. Tudor Jones, Ph.D. 5s. net. Bible Reading in the Early Church: Adolph Harnack. Translated by the Rev. J. R. Wilkinson, M.A. 5s. net.

MISCELLANEOUS.

Cornhill Magazine.

FOR THE CHILDREN.

A NOVEMBER PRIMROSE.

POOR old Mother Earth was very sad. She had clothed herself with a dull grey mantle, and every now and again shed bitter tears of sorrow because she felt so deserted and forlorn.

"Woe is me," she said, "All my gay friends have forsaken me, my sunshade has been blown to pieces, and only the ribs are left. The tiny coloured flowers have all died and gone to their long home; the leaves have been scattered broadcast, and lie on my bosom withered and destroyed, dead and unlovely. The birds have ceased to sing their pretty songs in the ribs of my umbrella, and I am left alone in my sadness."

"Why are you so sad?" said the Wind, as it raced over the green fields.

"Because at the time I need them most my friends have died, or gone away to other parts and left me."

"You have not looked around sufficiently," said the Wind, "for I have seen many of your friends as I came along."

"Oh, you always see something wonderful," said Mother Earth, in a sarcastic tone. "What friends of mine have you seen this time?"

"A tiny little primrose, in the front garden of a cottage, trying his very best to make the garden look pleasant."

"What good can one little primrose do in such a desolate time as this? Why doesn't he die like others, and keep his

face out of the way until it is wanted," grumbled Mother Earth again.

"If you can't be more cheerful than that, I shall leave you," said the Wind, and he rushed away across the wood, rustling through the bare branches on his way to another place.

I walked along very sorrowful at heart, for my little girl was lying in her bedroom seriously ill. During the morning she had cried bitterly because all the primroses and daisies and buttercups had died. "Daddy," she said, "can't you find me one little daisy or primrose?"

"No, my darling, they have all died this year, and will not come out until next spring."

She turned her face away, and I heard her saying softly, "No more daisies, no more buttercups."

Presently she dropped off to sleep, and I went out for a walk into the country lanes to find a flower of some kind, that I might take it to her.

Growing by itself in a tiny cottage garden I saw a little primrose. I could hardly believe my eyes, because it was November 17. I opened the gate and walked up the path, and stood looking at the flower. As I stood lost in thought I heard the primrose talking to himself.

"What a desolate place it seems," he said, "my mother told me that when I grew up I should find a lot of other primroses and daisies and violets; but they all seem to have gone. She said the world would be nice and sunshiny and pleasant, but it is very sad and dull and I wonder why I have come. It is so lonely all by myself. There must be something wrong. Never mind, I will be strong, and as beautiful as I can, even though nobody takes any notice of me. I have been born to do and be my best, and I will do my duty."

"Brave little primrose," I thought, "I would like to take you home to my little girl."

As I stood watching the primrose I felt a light touch on my arm, and turned round. A young woman had come out of the cottage, and was watching me with sympathetic eyes.

"Are you in trouble?" she said.

"Yes," I answered, and then told her all about my little girl lying ill.

"Would you like to take the primrose for her?" she asked.

"If you could spare it," I said, "it will please her so much."

She plucked it from the root, and gave it to me saying, "Give it to her with my love."

I thanked her, and hurried home as fast as I could, and found my little one was awake.

"See what I have found for you, darling," I said, and gave her the primrose.

Her tiny face lighted up with a beautiful smile as she kissed me, and said, "Good Daddy," then kissing the primrose also she laid it beside her on the pillow.

The flower began to talk again, and as I listened I heard it say, "I am so happy. I thought I should die without doing anything or pleasing anybody. How glad I am that I have given someone pleasure. It was worth living alone for

a little while. I can now die contented"; and I fancied it smiled.

Old Father Sun woke up, and smiled a smile that lighted up the whole world.

"Why are you so happy when everybody else is miserable?" said poor old Mother Earth in a nasty tone.

"Happy? Why shouldn't I be?" he said. "Haven't I just seen a November primrose bring happiness to a little girl who is ill? It has made me very happy, and I want others to see it. Can't you hear the birds singing in their joy?"

"I can hear a lot of chatter going on in the ribs of my umbrella," she said. "But where is this little girl and the primrose?"

"Over there," said Father Sun, pointing to a house by the roadside near a large beech tree.

Mother Earth turned her face to the house, and, looking through the window, saw a little girl asleep with a very happy expression on her face, and on the pillow by her side lay a primrose smiling to himself, and looking happy, too. As she gazed, the face of poor old Mother Earth softened, and she also began to feel joyous and contented.

"There," said the Wind, as he rushed along, "didn't I tell you I saw a little primrose down the road? He has given up his life to make somebody happy"; and he laughed so heartily in his delight that he made all the trees laugh, too, until their sides shook.

"Yes," said Mother Earth, "I was wrong. I won't grumble any more. You have all conspired to make me happy, and you have succeeded. I wish you all good-night"; and she went peacefully to sleep, and so did the Sun, and the birds, and the primrose; but the Wind rushed along like a madman because, as he said, "I am so happy." R. H.

MEETINGS AND GENERAL NEWS.

THE MISSION SERVICES AT MANCHESTER.

WHAT would a "Mission" be like, transplanted from the customary atmosphere of Revivalism, or stripped of the ecclesiastical accessories which accompany "Missions" in the Church of England, and brought into the unfamiliar environment of Unitarian churches? No one could have said *a priori* what the character and worth of such an attempt would be. And even now, when the Simultaneous Mission held in the churches of the Manchester District has come and gone, it is too soon to register results, or, indeed, to make any general estimate beyond the obvious fact that it has been a very real and signal experience. Looked forward to and prepared for through the many months which have elapsed since we held our conferences—so instinct with a painful sense of gravity and even

foreboding—earlier in the year, when we met to consider the present state of our churches, the Mission has been for our people a much-needed opportunity to concentrate, if only for one brief week, upon the spiritual issues with which we are concerned, with which, in fact, we are supremely concerned, but which, in the practical conduct of our church life, are actually made to take a very inconspicuous position among a crowd of bustling interests. This opportunity for concentration has been given, and there are signs that it has been seized upon with eagerness and delight. That, at any rate, is so much to the good. For, from the first, it was decided that the Mission must be primarily to ourselves. A time for united prayer on certain special and vital needs, the sense of being for several appointed days in a fellowship of intense longings and definite aims, the bending of wayward individualisms (for once in a way!) to a settled and collectively ordered plan of meetings, the linking up of the various congregations by the partial exchange of pulpits, and the innovation of the week-night service—all this has made its impression, and if the impression is largely a conviction that we have much to learn in the matter of Missions, so much the better.

The Central Mission Committee, which had the duty of drawing up a scheme of meetings and services to be recommended to the individual congregations, was careful to leave plenty of room for choice and initiative, and, of course, each church went its own way. In one or two churches the week evenings were partly used for emphasising special departments of institutional work rather than for a series of religious services in the ordinary sense, one evening being given to Women's work, another to the Guild, and so forth. The general plan was as follows:—First, on Saturday evening, a "Congregational Revival Meeting," which was addressed by chosen members of the particular congregation (one of these a lady wherever possible), and by a visitor from outside the district (so as to keep all the ministers and members at their own churches for that evening). The special subject for this evening was Congregational Loyalty. For the Sunday, it was suggested that the burden of the services and sermons should be Our Spiritual Message. At one only of the Sunday Services a change of pulpits was suggested. It was also suggested that the young people should have a Mission Service arranged specially for them in the afternoon. The week-night service, or services, might be taken either by the minister of the church or by another minister of the district. Then the whole Mission was to be fitly wound up by a United Gathering at Cross-street Chapel (service) and at the Memorial Hall (public meeting) on the following Saturday.

This detailed plan was carried out by the churches with great loyalty and devotion, and we shall soon have to revise some of our notions as to the anarchic tendencies of our free and non-subscribing congregations. Perhaps the most direct and striking impression of all was made upon the collected congregations on Saturday, when a great gathering filled the body of Cross-street Chapel and

overflowed into the galleries. Rarely could the grand old building have seen a more earnestly intent and obviously rapt company of worshippers, for the feeling permeated all, that, great as had been the history symbolised by those venerable walls, we were now reaching after a new manifestation of the Divine Life—no longer sufficiently embodied for us in the heroic struggles for freedom and emancipation from dogmas of dead ages, but demanding a living voice and one speaking to our present need. As we listened to the powerful pleading of the preacher, the Rev. J. M. Lloyd Thomas, there grew up the vision of the days that are soon coming when a definite, positive, irresistible loyalty of faith and devotion shall drive the old barren nebulosities into oblivion. Already this higher note had been struck in two papers by the Rev. N. Anderton and Mr. Hugh Herford, which had been circulated widely in preparation for the Mission. Nothing could be of more hopeful augury than the way in which these utterances have been welcomed as "the very thing" that has too long been lacking in our preaching and our outlook. It is the day of a new spiritual envisagement of the things men really live by. What wonder if at such a time we are startled into a new sense of the strangeness and power of the faith we hold. That, and a new discovery of the centrality (for religion) of *experience*—personal, individual, *felt* realisation of the inward work of God—have been the notes of the Manchester Mission, for which many will long thank God.

W. WHITAKER.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMN MEETINGS AT SHEFFIELD.

THE Autumnal Meetings of the British and Foreign Unitarian Association were held at Sheffield on Wednesday and Thursday, November 20 and 21. A considerable number of delegates attended in addition to members of the churches in the neighbourhood, and admirable arrangements had been made by the local committee for the comfort of their visitors. Excellent reports of the proceedings appeared in the Sheffield newspapers, the *Daily Independent* and the *Daily Telegraph*.

WEDNESDAY'S PROCEEDINGS.

The proceedings began on Wednesday afternoon with a reception at which Mr. W. Laycock presided.

The Rev. C. J. Street, in the course of a welcome to their visitors, said that sometimes the question was raised as to how far they were a missionary body, and what justification they had for taking that title. "We realise," he said, "that our own religion is to us the best, and we love it deeply, and are prepared to make sacrifices for it, but at the same time we understand, or think we understand, that other people who have not been brought up in such ways as we have love their religion, too, and we find many points of contact between others and ourselves. Under all the differences there are great fundamental resemblances. And it does

not even matter whether they call themselves Christians—outside the Christian body as well as among the various Christian denominations there are great fundamental principles of religion upon which we can all unite." They felt, for instance, that their business was not to go to India to Christianise India, but to go to help the Indian people in working out—through their own Brahma Samaj (Theistic Church of India)—their own salvation in their own way with their own religious traditions behind them, "and who in the course of time," he added, "have come to pretty much the same position as we have, though they don't call themselves Christians." God had taught people not to call any man common or unclean; He had enabled them to see that all religions were themselves good; and the question was as to what form of religion was best fitted to a particular country or a particular individual.

The Rev. Thomas Anderson, speaking on behalf of the Barnsley, Mexborough, and Bolton-on-Dearne churches, said he should like it to be realised what it meant to take a stand for freedom in small places like these. The churches were making great progress in these three towns.

The President of the Association (Mr. Charles Hawksley, of London), who acknowledged the welcome, also declared that he was not in favour of proselytising in the usual sense of the word; and their Association did not seek to disturb other people in their respective religions where those religions satisfied them. "I don't care much what they call themselves," said the President; "but we do care for religious freedom—that each person should be able to think as he pleases and to worship in the manner he pleases. And I do not presume to say that any form is right and that all other forms are wrong."

The Rev. W. Copeland Bowie also replied, and paid a tribute to the press in Sheffield for its intelligent and broad-minded interest in religion.

A Conference followed on "Women's Work in our Churches," when papers were given by Miss E. Rosalind Lee (Stourbridge) and Mrs. Sydney Martineau (London). Mrs. W. R. Stevenson (Sheffield), who presided, and gave a brief address on the subject, caused some amusement by remarking that "some of our clerical friends seem to think that the world is going to be saved by committee meetings."

The Rev. H. Enfield Dowson (Gee Cross) delivered an address on "The call of the churches to sustain the stipends of their ministers." He made a striking appeal for contributions to the Sustentation Fund. An appeal, he said, had been made for £50,000, and towards this £38,000 had already been raised.

The Rev. W. G. Tarrant, who opened a conference on "Unitarian Thought on Vital Problems of Religion," which was presided over by the President of the Association (Mr. Charles Hawksley), said that Unitarians repudiated the claims of those who claimed a monopoly, thinking themselves the only custodians of truth, the only wardens of the Kingdom of Heaven. Most of all, they deplored the bigotries and evil thoughts which had for so long divided and embittered Christianity, and had for

so long kept up the consequent belief in an everlasting hell.

In the evening a service was held in the Upper Chapel conducted by the Rev. H. E. Dowson. The sermon was preached by the Rev. W. Copeland Bowie. Mr. W. R. Stevenson presided at the organ.

THURSDAY'S PROCEEDINGS.

"The Religious Education of the Young" was the principal subject of the morning conference, at which Mr. G. H. Hunt presided.

The Rev. T. P. Spedding (President of the Sunday School Association), regarded as one of the most necessary works of the Association the watching of the course of public events in regard to Sunday-school life, because the time had not yet come when they could be satisfied with the character of the teaching dispensed among young people in the elementary schools of the country. They could understand, of course, those that had a distinctly Anglican complexion, despite all the laws of the land, teaching doctrines which were characteristic of orthodoxy, but it was a fact that in the non-provided schools there was still taught the miraculous birth and miracles and all kinds of things distasteful to Unitarians. They believed that the children of the Unitarian parents should be trained to ideals of citizenship which he believed were in many respects infinitely higher than those prevalent among other bodies.

Mr. Ion Pritchard regarded as "a criminal mistake" the teaching of what the child should not do rather than what it ought to do.

The Rev. J. A. Pearson hoped that, as a result of the "forward movement" in Unitarian schools, the instruction would be more truly religious, and that in a year or two there would be no reason to ask what the Sunday schools were for.

The Rev. J. W. Cock urged that rather than counteract the influence of the day school, they should make their own teaching so strong and vital that it would touch the inner spirit of the child, and thus make it involuntarily recognise the truth.

The Rev. W. L. Schroeder made a protest against the reflection upon the teaching profession implied in the suggestion that distinctively denominational instruction was given in the elementary schools. Sunday schools were not, in his opinion, an integral part of the universe, and might pass out of existence, but the religious education of the young must always remain a problem. A good deal of the teaching in Sunday schools was inefficient, and he feared the methods resorted to for filling them were far from realising the real purpose for which they existed. Rather than have an inadequate Sunday school and incompetent teachers he would close the school and have a children's church. He doubted if all the talk about schemes of visitation and organisation would effect the needed reform.

A conference on "The Mission of the Printed Word," which followed, under the chairmanship of Mr. Charles Hawksley, was addressed by the Rev. Charles Roper, B.A., Mr. G. H. Leigh (President of the Manchester District Association), the Rev. Alfred Hall, and others.

THE LUNCHEON.

The delegates were entertained to luncheon at the Grand Hotel by Mr. M. J. Hunter, in whose absence Mr. A. J. Hobson (ex-Lord Mayor) presided.

In proposing "The British and Foreign Unitarian Association," Mr. Hobson paid a tribute to the "widest possible liberty" that characterised the Unitarian churches—carrying the idea to the extreme of imposing upon their members no creed, while the voluntary nature of their government was evidenced in the title of the body meeting in Sheffield that day—Association.

Mr. Charles Hawksley (President of the Association), in responding, expressed the pleasure the delegates had in meeting the members of an old congregation like that at Sheffield, which had been in active existence since 1700, and which was established nearly fifty years earlier. They were delighted to find the old church so full of life still.

The Rev. W. R. Shanks proposed "The Sunday School Association," and said the urgent problem of the present day was the retention of the scholars, and especially the young men—because they could be sure of the women. They were finding in the schools of the industrial, vigorous north greater difficulty in getting teachers who could handle the lads. It was urgently necessary to devote attention to the lively, irresponsible boy who did not see much in the Sunday school or chapel. In the Boy Scouts' movement he believed they had a possible line, and one that he had found very fruitful. There was also, he thought, need for getting at the scholar through his or her emotion and feeling more than had been done hitherto, instead of concerning themselves simply with the mind. They wanted something more distinctively religious and devotional.

Mr. Ion Pritchard, in reply, appealed for a more sympathetic and helpful appreciation of the difficulties of the teacher in the problem of interesting the scholars.

The Rev. A. H. Dolphin proposed "The National Conference," and, in reply, its President, Mr. Hugh Rathbone, spoke of a growing sympathy towards the Unitarian position in the Church of England, some of whose members felt they were missing something that the Unitarians possessed. He concluded with an appeal on behalf of the £50,000 fund with which the Sustentation Fund hoped to improve the status of their ministers.

Mrs. Sinclair (Sheffield) proposed the British League of Unitarian Women. Miss Lee responded.

"The District Associations" was proposed by the Rev. T. J. Jenkins, and responded to by the Rev. Simon Jones.

AFTERNOON CONFERENCE.

"Our Missionary Work Under Present-Day Conditions" was the subject of the afternoon conference.

Mr. W. G. Turner, who presided, urged the need for interesting the scholars, whom they hoped to retain in church membership, not only on Sundays, but in their week-day life.

The Rev. A. H. Dolphin, in discussing the conditions and history of local churches drew from his investigations the conclusion that a free theological position could

engender an enthusiasm, while denominationalism failed to satisfy. He admitted a prejudice against the name Unitarianism, but after all it had accomplished he would feel ashamed if he was anything else. They were, however, willing to enlarge the title and taken in Free Christians and Free Congregationalists, because Unitarians had been all that those terms implied all along.

Mr. Percy Preston dealt with national opportunities, and in the discussion which followed Mr. Grosvenor Talbot pointed to a need for a more highly trained and erudite type of missionary to combat the claims of orthodoxy and the denials of the unbeliever. The Rev. Simon Jones sought to stir up Unitarians from their self-satisfied and exclusive intellectualism to a policy of pushfulness, and to fire their members with a passion for missionary enterprise.

THE EVENING MEETING.

In the evening a large public meeting was held in Upper Chapel.

Mr. A. J. Hobson, who presided, said that he rejoiced in the liberty of thought and conscience for which Unitarians stood, and pointed to the danger of the absence of so strong a central body as a more definite form of government might provide. There was all the more need for a loyal and generous support of that central body, and he appealed to Sheffield Unitarians to make a more liberal response to its needs.

The Rev. Neander Anderton, speaking on "Heroisms of the Past," said the Christian Church had great reason to be proud of its heroes. At the head they placed the Master, because Unitarians were not prepared to allow orthodoxy an exclusive reverence for Christ. His was one of the grandest heroisms of history, a typical example of the heroism of the Church, the triumph over the body for the liberation of the soul.

The Rev. C. J. Street, speaking on "The Hopes of the Future," said: "I gaze into the future, and what do I see? I see, amongst other things, creeds and theologies and ordinances, good in their way, taking the quite secondary place which they merit, and yielding sway to the fervent reality of religion which is sempiternal, always rejuvenating itself, always universally adapting itself to the special needs of races and individuals; I see worship no longer content with self-depreciation and fawning adulation and selfish petitions, but marking the soul's consciousness of its kinship with God, eagerly demanding its own. I see not one comprehensive Church, as some people dream of, but which I believe to be as undesirable as it is impossible, but a multitude of worshipping assemblies regulating their own method and shape of faith according to their own light and conscience, each respecting the other and co-operating as far as they possibly can in all things essential. I see the nation conscientiously training its young people to make the best use of their facilities, fitting each of them first and foremost for his and her own life's work, cultivating the graces of character, and leaving to parents and churches to develop their religion. I see society no longer given over to cut-throat competition, sharply divided between extremes of luxury and destitution, but

welded together in fraternal solidarity, giving everyone his fair opportunity, each for all and all for each. Is the dream too good? Is it too much to hope for? No, because God is, but God does His work through human instruments."

Mrs. Sydney Martineau followed with an address on "The Duties of the Present."

Mr. Grosvenor Talbot, speaking on "Religion and Life," confessed himself an optimist, despite the existing conditions, which seemed to point to so great a divergence between religion and the everyday life of the world; he believed the golden age of Christianity was dawning.

The Rev. Alfred Hall gave the last address on "The Call of Truth."

SOME IMPRESSIONS OF THE MEETINGS.

BY ONE WHO WAS THERE.

THERE was no mistaking what was going on at the Upper Chapel and Channing Hall during last week, and he who ran might read, on a streamer the length of Channing Hall "National Unitarian Autumn Meetings." It was a new name, but it served; and it was well to have a distinctive name, for the Sheffield Church Convention was in session, while several other missionary organisations held meetings too. Our meetings grew in interest as the time slipped away. There were present representatives of societies and churches in the country, members of the old-established congregations in the neighbourhood, and new friends from the enterprising districts of Mexborough, Bolton-on-Deane, Doncaster, and Barnsley.

It was good to hear the Rev. T. Anderson, the enthusiastic district minister, and it would have been good to hear the Rev. Percy Jones, under whom the old Unitarian congregation, and those who came out with him from the Congregational Church in Doncaster have united, and formed a vigorous free church. Mr. Anderson invited his hearers to imagine what it meant to make a stand for liberal religion with a minimum of equipment and a maximum of sincerity as at Barnsley where services are carried on with courage in an upper room which is reached by two flights of steep steps; with pluck and endurance which gave an average week-night congregation of thirty at Bolton-on-Deane; and at Mexborough where he had experienced his larger birth, and had learned a greater peace of mind than he had known before.

The Women's Meeting, now a feature at most of our assemblies, led the way in spirit and vigour. It produced three speakers who should prove a valuable addition to the list of women speakers in the country. The meeting began late because the men had taken so long over the welcome, but it ended five minutes before time—crisp, bright, spirited and cheerful. It is gratifying to feel that the number of capable women speakers in our ranks is, thanks to the League's work, being steadily increased.

Mr. Dowson had a session to himself, as he deserved. He never gave a brighter address in his life; it was all new, and everybody was delighted at his vigour, and the enthusiasm with which he is setting

about completing the raising of the fund of £50,000 for the sustentation of ministers' salaries. There are certain individuals in the denomination who can do anything they set their hands to: Mr. Dowson is one of them, and everybody will delight to see him reach this goal, and help him on the way. What an asset it is to have such men, and to find them always on the side of the big things!

The address by the Rev. W. G. Tarrant on "Unitarian Thought on Vital Questions of Religion" was one worthy of publication as a tract for wide distribution. It was in touch with the problems of life and religion which beset the business man and the worker. Its point was "Individual Responsibility," and it dealt with sin, the place of Scripture, God as a companion, and salvation. We hope to have this telling address in our hands for distribution; it will be a valuable missionary aid.

It was an unusual experience to find well-known ministers preparing to leave before the great service in the Upper Chapel, but there was reason for their departure. Following the plan adopted some time ago when the autumn meeting was held in Belfast, services and meetings had been arranged at various outlying churches, and these ministers were going on duty. Their experiences differed, the assemblies they addressed were not all large, but the same spirit was present in all, and the utterances were governed by that frankness and directness which is always helpful. The only one of the addresses to be reported was Mr. Bowie's, and it was delivered in the presence of a large congregation, which, however, did not strain the accommodation of Upper Chapel.

Thursday morning saw a growing congregation assemble for worship, led by the Rev. W. L. Schroeder. Immediately following there was the meeting of the Sunday School Association, Mr. Hunt presiding. The general topic was "The Religious Education of Our Young People: What is the Sunday School Association doing to Promote it?"

The Luncheon is always an attractive feature at our big meetings. At Sheffield the speaking was of a high order, the only thing wanting being the presence of the kindly host whose hospitality we were obliged to enjoy in his absence. All felt deep sympathy with Mr. Hunter and regretted the bereavement which had caused his absence. Mr. Hobson (ex-Lord Mayor) presided. It has seldom been our privilege to hear the claims of the British and Foreign Unitarian Association to the support of all sorts and conditions of Unitarians more forcefully put than by Mr. Hobson. Indeed we can only think of one occasion, and that was at the public meeting in the Upper Chapel the same evening, by Mr. Hobson himself. While everybody else takes the opportunity offered by the meetings of the Association to plead the cause in which he is especially interested, the claims of the Association fail to get that clear treatment which they deserve. There was a welcome change at Sheffield, and we cordially hope that Mr. Hobson's desire that Sheffield should send more subscriptions will become an accomplished fact, and that Sheffield's example will be improved upon elsewhere—if there is a place with more enthusiasm

than Sheffield. We cannot single out the speeches for special reference; they were all happy and bright, pointed and effective.

We missed the afternoon meeting because of the valuable hints and counsel of a friend, whom we always find stimulating and suggestive, and in whose company we too seldom found ourselves. But we heard of one speech that followed Mr. Dolphin's paper, which led to the remark, "It would pay to get that man to go round and tell the story of this missionary movement, just as he told it this afternoon." This observation was reported with obvious glee, and we are accordingly sorry to have missed one of the telling, homely addresses to which the dialect can lend force.

The public meeting was something like a public meeting. The floor of the chapel was filled. The singing was good, led by an organist who delights in his instrument, and at the same time believes in congregational singing. There is no fear of him doing anything but resign if ever it is put to the Upper Chapel congregation that they should "Join in the worship silently." It was good to hear Yorkshire singing; it made one anything but content to listen; everybody had to join in. We can say little of the meeting. The chairman discharged his duties with conspicuous success, and the speakers followed him with admirable spirit and judgment. Sheffield is to be congratulated upon its reception of the British and Foreign Unitarian Association and the Sunday School Association, and the two presidents with their indefatigable secretaries may rightly feel that all who were fortunate enough to be able to attend will have gone back to their own churches determined to make them, with God's help, count for more than they have ever done in the past.

LONDON DISTRICT UNITARIAN SOCIETY.

AUTUMN MEETING.

THE autumn meeting of the London District Unitarian Society was held at the Unitarian Christian Church, Lewisham, on Tuesday evening last, the 26th inst. The President of the Society, Dr. W. Blake Odgers, K.C., occupied the chair, and he was supported by Mr. Athelstane A. Tayler (Chairman of the Society), the Rev. W. W. Chynoweth Pope, the Rev. E. E. Coleman, the Rev. Douglas W. Robson, Mr. Ronald P. Jones (Treasurer), and the Rev. J. Arthur Pearson (District Minister).

The Chairman said that he was sometimes appalled at the conditions obtaining in London, with its wealth and luxury on the one hand and dire poverty on the other, and he was glad when he thought that Unitarians, though at times in small detachments, were bound together in a great spirit and enterprise to do what good they could amongst their brothers and sisters. He felt that they were doing what they could to help others to a right way of living and thinking, and, above all, in appealing to the souls of men. Wealth was not the test of courage and purity of life, but the test was in the soul of man. Old creeds were becoming discredited and men were turning away from such; many going over to unbelief, and it was their

duty to call them back to the belief in the Fatherhood of God and the Brotherhood of Man.

The Rev. W. W. Chynoweth Pope gave a hearty welcome to the London District Unitarian Society to Lewisham, and said that they were faced with a curious position to-day when liberal thinkers were considering the discredited creeds of orthodoxy; that whilst those with such creeds seemed to have a lot of enthusiasm and full churches, those who had a free and simple religion and were intellectually certain of their religion, having advanced beyond the others, did not have the full churches. The new note that was needed in the congregational life of the liberal thinkers was that although their members had come to feel that they could go alone in their faith, sure of their steps, they ought not to desert but to stay and help others to get on to their feet.

The Treasurer, Mr. Ronald P. Jones, put in a plea for a wider circle of subscribers to the Society's finances in view of the good work that was being done in and around London. Speaking about discredited creeds, Mr. Jones said that there was still an enormous amount of steady-going, narrow orthodoxy existing. A large number of religious people were still wrapped up in what was, to them, an old-fashioned orthodoxy. The Unitarian function was and still is to lead intelligent opinion in a free and liberal direction, but the Unitarian ought not to expect, always, that those who were led in that way would of necessity join him.

The Rev. E. E. Coleman said his impression was that in the Church of England there were a few distinguished scholars who did not see fit to dogmatise after the fashion of their ancestors, but with regard to the bulk, the clergy were pitifully ignorant of the lines along which men were thinking to-day. That was not quite true in the same degree of representatives of Nonconformity, and the speaker thought that some of his Unitarian friends would be astonished if they knew how much sympathy there was for a liberal religion in churches commonly called orthodox. In them there was a considerable leavening of progressive thought, though usually the official element was against a movement in that direction. He believed in the significance of small communities. Many who were compelled to give up the doctrine of eternal punishment, as they had to give it up, did not realise that they were undermining the very structure of their theology. Whilst this was not prophetic that Unitarian churches were going to carry everything before them, it was prophetic of the fact that in the religious life of the country the great principles for which Unitarian churches stood would remain in the future. The gospel of a progressive Christianity appealed to the needs and aspiration of the time.

The Rev. Douglas W. Robson spoke of "Liberal Theology and Modern Missions." Mr. A. A. Tayler and the Rev. J. A. Pearson also addressed the meeting.

CHRISTMAS APPEAL.

THE Rev. Gordon Cooper writes from the Parsonage, Mansford-street, Bethnal Green, E. :—"I wish to make an earnest

appeal to your readers for contributions to the Poor's Purse at the Mansford-street Mission. I had a smaller balance than usual to bring forward at the beginning of this year, and with many claims upon the funds, this was soon exhausted. But there have been many cases since then which I could not refuse to help; consequently the account is now largely overdrawn. I appeal to your readers to help me pay off this deficit and to give me a good balance to begin the New Year with. We have also a Christmas Fund, towards which I shall be glad to receive contributions."

It is announced that the Jowett Lecture will be delivered on Wednesday, December 11, at 8.30 p.m., in the Library of the Passmore Edwards Settlement, Tavistock-place, W.C., by the Rev. Canon Rashdall, Litt.D. Subject: "The Idea of the Church." Chairman, the Very Rev. W. R. Inge, D.D. (Dean of St. Paul's). Admission will be free to the public. On account of the revival of the Hibbert Lectures, there will be this year, and in future, a single Jowett Lecture instead of a course of lectures as hitherto.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackburn.—The local branch of the Women's League is actively pursuing its way. In the nature of things, energy has to be mainly directed to increasing the building fund, and with this in view the ladies held an "At Home" on November 14. The church room was tastefully decorated, and about 100 guests assembled to enjoy a musical programme which had been arranged by Miss Almond, L.R.A.M. On November 23 a League Rally was held. Contingents came from neighbouring branches. Greetings were brought by the various representatives, and an address was delivered by Miss Helen Brooke Herford. Miss Gardner, M.A., presided.

Dudley.—Mr. E. Glyn Evans, who is at present completing his studies at the Victoria University, and the Unitarian College, Manchester, has been unanimously elected pastor of the Old Meeting House Church, Wolverhampton-street, and chaplain of Baylis's Schools. He has accepted the appointments and will commence his duties at the close of his college session.

Great Yarmouth.—Temperance Sunday was observed on Sunday, November 24, when Mr. Geo. Ward (Bury St. Edmunds) gave an address on "The Way to a Sober England." There was a large congregation. On Monday evening (under the auspices of the Suffolk Temperance Federation) Mr. Ward gave a lecture in the Town Hall on "Alcohol and Race Culture." Mr. J. Williment, J.P., presided.

Halifax: The late Mr. A. Wadsworth.—The Northgate End Chapel has sustained a severe loss by the death of Mr. Arnold H. Wadsworth, which took place on November 17, at the early age of 38. He had been connected with the congregation and Sunday school all his life. For many years he had been a teacher, and

at the time of his death was superintendent in the Sunday school. He was a member of the Chapel Committee, and also a trustee of the chapel. Amongst other offices which he held in connection with the place were that of treasurer of the Mutual Improvement Society and president of the Band of Hope. The Band of Hope movement ever had his warm support, and at various periods he had been treasurer and president of the Halifax and District Band of Hope Union. He had also been president of the Yorkshire Unitarian Club. Politically Mr. Wadsworth was a staunch Liberal, and had been an active worker in connection with the Central Ward Liberal Club and Council. The British Commercial Temperance Association received his warm support, and in many other ways he had been a useful citizen. He was a well-known Freemason, being a member of St. John's Lodge. Mr. Wadsworth had an extensive business, and his amiable disposition had won him a host of friends both in and out of town. He leaves a widow and three sons to mourn his loss. The funeral took place at Northgate End Chapel, and afterwards at Stoney-road Cemetery on November 20, and was very largely attended. The Rev. W. L. Schroeder, who conducted the memorial service, at the close gave a brief address. There were some men, he said, who attracted by their brilliant gifts, or by their intellectual achievements; there were others who claimed our hearts by virtue of their good nature, generosity of disposition, and the tender pity for all who were in trouble or sorrow. Mr. Wadsworth was among the latter. A man of modest disposition, shy even in the estimate of his own worth, he was always generous with his time and with his mind, laying claim to our affections by virtue of the goodness of his life. When he (Mr. Schroeder) thought of him in any characteristic position, he recalled his figure as he stood at the desk in the Sunday school, giving out the hymns in a shy, almost reluctant way, at times as if he felt the honour of his office to be too great. He (the speaker) thought of the hymns he read all the way through, dwelling on phrases that seemed to touch his heart. Most of all he associated him with the hymn just sung, a verse of which might be a fitting motto and characteristic of his life:

"To duty firm, to conscience true,
However tried and pressed,
In God's clear sight, high work we do
If we but do our best."

Hyde Chapel: Welcome to the Rev. F. H. Vaughan.—The annual soiree of Hyde Chapel congregation this year, which was held on Tuesday, November 19, in the schoolroom, was of more than ordinary interest, on account of the advent of the new minister, the Rev. F. H. Vaughan, and a reception was held in his honour. Amongst those present were the Rev. H. E. and Mrs. Dowson, the Rev. F. H. and Miss Vaughan, the Rev. H. E. and Mrs. Perry, Mrs. A. T. Hibbert, Miss Dowson, Councillor Percy Hibbert, Councillor and Mrs. Jos. Hibbert, Mrs. A. Aspland, the Misses Aspland, Councillor W. Robinson, Mr. John Rowcroft, Mr. and Mrs. Albert Slater, Mr. John Hall Brooks, Mr. W. Woolley, and other members of the congregation. Mr. W. Hudson occupied the chair, and supporting him on the platform were the new minister, Mr. Vaughan, the Rev. H. E. Dowson, the Rev. J. M. Lloyd Thomas (of Birmingham), Mr. Birch (of Mansfield), and Councillor P. Hibbert. The chairman expressed the pleasure he had in being their chairman that night, for they were about to put the finishing touch upon the momentous decision arrived at at their annual meeting, when they resolved to invite Mr. Vaughan to come and be a minister at their chapel. That was Mr. Vaughan's welcome soiree. They were not only giving a welcome to him, but also to his sister, Miss Vaughan. Mr. Vaughan came to them not as an untried man. He had had long experience

in ministerial work. Not only did he bear a record for able ministerial work, but he had made himself felt wherever he had been in the public offices of the town. Wherever he had been he had gained the respect, esteem, and affection, not only of his own congregation, but of the whole community in which he lived. He thought they might consider themselves most fortunate that he had accepted their invitation; but while they congratulated themselves somewhat on that score, they must not be unmindful of their obligations to him. Mr. Percy Hibbert, in giving a welcome on behalf of the congregation, said that he was sure Mr. Vaughan felt a responsibility in coming to assist in the work with Mr. Dowson, who had carried it on all those years, and he was quite sure the congregation felt a deep responsibility in inviting Mr. Vaughan to fill that onerous and responsible position. They had heard of the great place Mr. Vaughan filled in the life of the Mansfield congregation and in the life of Mansfield, and the people there were sorry he was leaving to come to Gee Cross. He was sure there was in their mind, as well as in his, a sense of responsibility in inviting him to come there to take up the work, and there was a sense of responsibility in themselves to assist Mr. Vaughan to carry out that work. Mr. Birch, of the Mansfield congregation, added a few cordial words. The Rev. J. M. Lloyd Thomas next spoke, congratulating them upon securing such a man as his friend Mr. Vaughan as their minister. He believed he had done wisely and well—in spite of the great position he had made for himself in Mansfield—in coming to Gee Cross, where he would have a larger opportunity for work, and a larger congregation to minister to. In his concluding remarks the speaker made a strong appeal to them to attend the Sunday services, and co-operate with Mr. Vaughan in his work. When he rose to respond Mr. Vaughan was accorded a very hearty welcome. He felt, he said, he was coming home, and although he had not come to Gee Cross previously, he had lived four years in Manchester as a student, and once they had lived in the north they always felt they wanted to be in the north. He thanked them for the good things that had been said. He hoped they would deal leniently with him, and allow him a little time to get to know them. To get to know their faces would be a piece of work, and to get to know all their names would take perhaps as much time as it did to learn a new language. He asked for freedom—that they would not expect him to preach what they believed, but that they would expect him to preach and work out every truth that God, in His great abundance and mercy, might reveal to them. Mr. Dowson, being next called upon, said Mr. Vaughan was coming to a congregation generously full of fellowship to their minister. If any minister was grateful to his people he was grateful to them, and those who offered him a free pulpit. A free pulpit was the very heart of heaven—freedom to speak without hindrance, to go to political meetings, and he had once or twice been to political meetings—would they believe it! He assured Mr. Vaughan that a minister at Hyde Chapel was not to be a cleric, but just a man among men, a fellow citizen with all those around the chapel as well as those within it. He was happy to think of the church he loved in the hands of Mr. Vaughan. He had been very anxious about the coming time when the congregation would be without him, when he was gone, and he was almost ready; he had such faith in that church with Mr. Vaughan. Might God bless the people he had lived for, and God bless Mr. Vaughan, the minister they had chosen.

London: Lay Preachers' Union.—The subject of Dr. J. E. Odgers' lecture, delivered at Essex Hall on Friday, November 22, was "Unitarianism in England." After referring to the martyrdom of Legate and Whiteman in 1612, Dr. Odgers proceeded to show that the Socinian

divines in England were important by reason of the ethical standpoint from which they approached the problems of theology, and of their toleration and modesty, rather than because of the value of their intellectual contribution, towards the development of religious thought. The views and work of John Bidle, Thomas Firmin, John Taylor of Norwich, Belsham, Priestley and Lindsey, among others, were passed under review; and in dealing with the growth amongst the Presbyterians of the feeling against compulsory subscription to articles of faith, the lecturer spoke of a book published about the year 1736 by James Strong, of Ilminster, and bearing some such title as "The Shorter Catechism Revised for the Use of the Young." He had tried in vain to obtain a copy of this work, although he had read a large amount of literature directed against it on account of its broad and tolerant character. If any reader of this column has seen or heard of any copy of the book, mentioned, he is requested to kindly communicate with Dr. Odgers. The changes of thought concerning the doctrines of the Atonement and of Original Sin were briefly indicated, and the differences between the Unitarianism of Lindsey and the broader Presbyterian were illustrated. The subject of the concluding lecture will be "Unitarianism in America."

London Sunday School Society.—A very successful social evening for teachers and elder scholars was held at Essex Hall on Saturday, November 23, when fully 350 guests were welcomed by Mr. Herbert Gimson, the President of the Society, on behalf of the Committee. After an hour spent in social intercourse, an excellent programme of music and recitations was given. The arrangements had been made by the Women's Social Club, the entertainment committee of which, and Mrs. Freeston in particular, are warmly to be thanked for their efforts. During the course of the evening Mrs. Gimson presented to the Rhyl-street School the Cricket Shield of the Laymen's Club, which had been won by that School's XI.

London: Wood Green.—Mrs. Sydney Martineau opened the annual sale of work, held in the large hall attached to Unity Church, on Saturday, November 23. A sum of about £100 was realised towards church expenses.

Manchester: Longsight.—The Sunday-school anniversary services were held on Sunday, November 17, when the sermons were preached by the Rev. S. H. Mellone, M.A., D.Sc., Principal of the Unitarian Home Missionary College. A sacred cantata, entitled, "Christian Graces," was given in the afternoon by the scholars and teachers, assisted by members of the choir. The minister, the Rev. B. C. Constable, conducted the devotional part of the service.

Manchester.—Miss M. Wolff, of Hale, in the course of some criticism of the music at the united service held at Cross-street Chapel last Saturday, and especially of the singing of Matheson's hymn "O Love that will not let me go" to a strange tune, writes as follows:—"I suppose it is a 'counsel of perfection' to wish that one day we might have one hymn book with tunes attached, and use it in all our chapels. But I do think we lose a great deal in not having universal tunes anyway to all the best known and most frequently sung hymns. We should all resent it if 'Christians Awake' or 'Come, ye thankful people,' were taken to new tunes (however beautiful). There is a charm in words and music intermingling in one's mind, and, I think, even though probably all would not agree as to the best tunes, if once we got accustomed to them (care being taken in the first instance to find out what tune was used by the majority to certain words) it would be better than leaving the choice entirely in the hands of one man—the organist—as is now most often done. If anyone should not know where Dr. Peace's tune to Matheson's hymn is to be found, it is in

the musical edition of the "New Hymnal" and in the Congregational "Worship Song."

Pontypridd.—An excellent concert was given at the New Town Hall on Thursday, November 21, organised by the committee of the Unitarian Church, which it is acknowledged on all hands contributes much to the musical education of the town. Madame Goodwin, Mr. Louis Pecscai, and Madame Janet Garnett, were the artistes, and one of the items on the programme which was most appreciated was Beethoven's "Kreutzer Sonata," beautifully rendered by Madame Goodwin and Mr. Pecscai.

Scottish Unitarian Association: Annual Meeting.—The fifty-second annual meeting of the Scottish Unitarian Association was held in St. Vincent-street Unitarian Church, Glasgow, on Saturday, November 23, Dr. J. K. Wood presiding. Prior to the meeting the delegates, who represented all the Unitarian Churches of Scotland and also the Universalist Church at Stenhousemuir, were entertained to tea, provided by the friends of St. Vincent-street Church. The annual reports, submitted by the secretary, showed that the Committee had done a great deal of active work during the past year in promoting the cause of Unitarianism in Scotland. With the help of the various Scottish ministers and a number of laymen, they had been able to assist in carrying on regular Sunday services at Stenhousemuir and Kirkcaldy. They had also continued publishing the little monthly periodical called the "Scottish Unitarian," and had sent supplies to each Church for free distribution to their members. A successful Unitarian Conference had also been held at Dundee during the visit to that city of the British Association for the Advancement of Science. It was stated that during the past two years the Association had reduced the bonds of £600 on the Kilmarnock Church property by £133. The membership of the Association had increased slightly during the year. The following office bearers were re-elected:—President, Dr. J. K. Wood, Dundee; vice-president, William Kirkhope, Edinburgh; secretary, A. MacLaren, Glasgow; and treasurer, V. G. Jennings, Glasgow. The usual vote of thanks concluded a very successful meeting.

Stratford: Welcome to the Pioneer Preachers.

—On Saturday evening, November 16, the congregations of the Unitarian Churches at Stratford, Forest Gate, and Walthamstow assembled in the schoolroom of the church at Stratford to welcome the Pioneer Preachers. The Hostel is now under the Wardenship of Dr. Tudor Jones, and the five preachers will, for the present, supply the pulpits of the three churches which united to welcome them. Letters of regret for absence and good wishes for the success of the new experiment were read from Dr. Blake Odgers, the Rev. W. Copeland Bowie, the Rev. T. P. Spedding, and Mr. Moseley, of the Forest Gate Church. Dr. Tudor Jones, who occupied the chair, expressed the feelings of those present in a cordial speech, and recalled some incidents of his own life relating to the change of his religious beliefs, which had created more difficulties for him as a Calvinistic Methodist than the young preachers whom they were welcoming had to face. He believed that they had a great work before them, and he rejoiced in their courage, and in the fact that they stood for something other than the intellectual life. The Rev. J. Arthur Pearson, minister of the London District Unitarian Society; Mr. W. J. Noel, the secretary of the church at Stratford; Mr. Alfred Wilson, the Rev. A. H. Biggs (Ilford), Mr. W. H. Morris (Walthamstow), Mr. Stables (Forest Gate), Mr. Causebrooke, who welcomed the preachers on behalf of the local branch of the Liberal Christian League, Mr. E. Fyson, on behalf of the London Unitarian Lay Preachers' Union, and Mr. Macpherson (Plaistow) also spoke. The three Pioneer Preachers who were present, Mr. Fred Cottier,

Mr. F. G. Barrett-Ayers, and Mr. Stanley Mossop, responded, expressing their appreciation of the warm welcome they had received, and the hopeful spirit in which they were about to begin their new work.

NOTES AND JOTTINGS.

THE OTHER SIDE OF WAR.

Sir Adam Block has sent an urgent appeal to the *Times* from Constantinople begging for assistance on behalf of the Turkish refugees. The fierce fighting of the last few weeks has resulted in grief and misery to thousands of families, whether Moslem or Christians, in all parts of the Near East. In addition to these there are the wounded soldiers themselves, numbering many thousands, "whose state of suffering and sickness is beyond description." We grow accustomed all too soon to the sensational accounts of actual war which appear in the press, and people who would be greatly distressed if they saw an accident involving human suffering to a single person in the street can read almost without a pang that 50,000 casualties were reported after a five days' engagement. But Sir Adam Block's letter makes us realise more poignantly the terrible sufferings of the Turkish refugees, which can only be mitigated if a generous response is made to the demands upon our sympathy and charity.

* * *

A description is given of the long strings of rude four-wheel carts carrying whole families to Asia Minor. For these people there is no return. "Their villages are pillaged and burned. In many cases they were fired upon as they left in carts or in boats, and so great was their panic, and the hurry of their exodus, that there are cases where women have come away without their children and where children have escaped in the general rush without their parents," who have no means of finding them. Many of these wanderers have dropped by the wayside and will never be heard of again; all of them are in a wretched plight, and have little to cover them, and scarcely anything to eat. Their patience is the most wonderful thing about them. They blame no one, and make no outcry. "They say little at all, only wondering what the next misfortune is to be." Cholera is now making ravages in their ranks, and the severities of winter must shortly overtake them, with what harrowing results can be easily imagined. Shall we do nothing, in the name of our common humanity, to help these suffering people?

MENTALLY DEFECTIVE CHILDREN.

It was reported at a meeting of the Education Committee of the London County Council a week ago that in the last two years the number of mentally defective children for whom accommodation in the schools is required had increased by 795. This was probably due to a large extent to the development of the medical inspection of elementary school-children. It was recommended that additional accommodation should be provided

for these children by means of 40 places in a new school in Hammersmith; 65 places in a new school in North Paddington; 115 places in a new school in Hoxton; 65 places in a new school in Bethnal-green; 50 places in a new school in Lewisham; 150 places in Deptford; and 25 places in Wandsworth.

THE PEACE SOCIETY.

The secretary of the Peace Society, Dr. W. Evans Darby, writes to us to explain that the state of the funds, owing to multiplied appeals in all directions, does not permit the Society to send the usual personal invitation to observe Peace Sunday, which falls on December 22, direct to all ministers as in former years. We therefore desire to call attention to the observance, which will have a special significance this year in view of the unsettled state of Europe and the responsibility which is laid upon Great Britain to maintain peaceable relations with other countries. Literature for personal use and information will be sent free on application to the Secretary of the Peace Society, 47, New Broad-street, E.C.

SIR L. ALMA-TADEMA'S HOUSE.

The idea of acquiring for the nation Sir Lawrence Alma-Tadema's house in St. John's Wood, which has been described as the most beautiful house in London, has been revived, and as it is now in the market we hope that a real effort will be made to secure it. The bronze frame of the entrance hall is cast from that of the house of Eumachia in Pompeii, and the private library and writing room is built as the Atrium of a Roman house, with Impluvium, marble fountain, alabaster walls, and a ceiling copied from one at Pompeii. The white panel screens in the hall were painted by Leighton, Poynter, Broughton, East, Rivière, MacWhirter, John Collier, and Val Prinsep. Lady Alma-Tadema's studio, in contrast to the rest of the house, was in seventeenth century Dutch style.

LAND-SEALING.

Attention has been drawn to the new regulation with regard to the catching-of seals in the open sea. We are glad to learn from the *Animal's Friend* that land-sealing on the Pribyloff Islands, as it has been carried on by the Government of the United States, is also to be discontinued. Congress has passed a Bill (by a unanimous vote of the Senate) providing a close season of five years for the fur seals on the Pribyloffs, where the methods of driving and clubbing have long been a disgrace to civilisation. Those of our readers who are not acquainted with the facts should read Mr. Collinson's pamphlet "How Sealskins are Obtained."

THE RABBIT'S NEW NAIL.

A very curious instance of the way in which species are modified in accordance with their needs is furnished by W. G. Jordan in "The Kingship of Self-Control," to which the *Animals' Friend* draws attention. "About forty-five years ago three pairs of enterprising rabbits were introduced into Australia. To-day, the

increase of these six immigrants may be counted by millions. They became a pest to the country. Fortunes have been spent to exterminate them. Wire fences many feet high and thousands of miles long have been built to keep out the invaders. The rabbits had to fight awful odds to live, but they have now outwitted man. They have developed a new nail—a long nail by which they can retain their hold on the fence while climbing. With this same nail they can burrow six or eight inches under the netting, and thus enter the fields that mean food and life to them. They are now laughing at man. Reserve power has vitalised for these rabbits latent possibilities, because they did not tamely accept their conditions, but in their struggle to live, learned *how* to live."

TEMPERANCE IN THE ARMY.

The Royal Army Temperance Association, which is carrying on such a useful work in every military station throughout the Empire, sends us some interesting figures which indicate the remarkable change that has taken place in the morale of the Army during the last thirty years. Surgeon-General Gubbins, Director-General A.M.S., states:—"Enormous reductions have taken place in regard to invaliding and sickness. In 1889, 688 men were admitted to hospital with delirium tremens, and in 1910 they numbered only 37!" General Sir John French, Inspector-General of the Forces, speaking at Aldershot, said: "Eighteen years ago drunkenness was a very common crime, now heavy drinking in the canteen is a thing of the past, and crime has immensely decreased." The reduction in crime of all kinds has been no less remarkable, the numbers having fallen from 15,000 in 1902 to 640 in 1910. During 1909 no less than twelve prisons were closed because the numbers in prisons had fallen from 1,542 to 600! The Association numbers 60,000 members, and with its fifty years' record at home and abroad justly claims a share in helping to bring about this general improvement.

KILBURN UNITARIAN CHURCH, Quex Road, N.W.

ANNUAL SALE OF WORK by the Ladies' Congregational Working Party (for the benefit of the Church Funds). Dec. 5, 3.15 p.m. to 10 p.m.; Dec. 6, 3.15 p.m. to 7 p.m.

To be opened Thursday, Dec. 5, by
Miss EDITH PRESTON.
Chairman: MOWBRAY MARRAS, Esq.

STAND UNITARIAN CHAPEL & SCHOOL.

Preliminary Notice.

A SALE OF WORK will be held on April 17 & 19, 1913, in aid of repairs to the Organ, a new school Piano, &c. Full particulars announced later.

TURKEYS! TURKEYS!

**Fat Geese, Ducks, and Fowls,
New Laid and Cooking Eggs.
CHRISTMAS ORDERS NOW TAKEN,**
Miss GRUNDY, Royston, Herts.

Aberdeen Unitarian Church. AN APPEAL.

THE Aberdeen Church Committee desires to reduce the debt remaining on the new church. It cost £7,000 in 1906, and £1,200 is still owing and hampering the work. For the loan of this sum £56 per year interest has to be paid. This is a great drain upon the income, seeing there is no endowment, and the members consist almost entirely of the working class. While in every other respect the church flourishes, the finances are a great worry owing to this interest.

The church members are always working for this reduction, and they are now making a special effort, by organising a Bazaar, to be held on December 20 and 21. They appeal to the sympathisers at a distance to help them in their effort.

The McQuaker Trustees have promised £65 on our ability to reduce the debt to £1,000.

The following amounts have been received towards the present effort.

	£	s.	d.
The Misses Riddel ..	10	0	0
Lt.-Col. Colfox ..	5	0	0
G. W. Chitty, Esq. ..	5	0	0
Ion Pritchard, Esq. ..	5	0	0
Mrs. Aspland ..	2	2	0
Max Schultze, Esq. ..	2	2	0
J. Henderson, Esq. ..	2	0	0
W. Haslam, Esq. ..	2	0	0
"H., Aberdeen ..	2	0	0
Ed. Chitty, Esq. ..	1	1	0
Miss Paget ..	1	0	0
Chas. Carter, Esq. ..	1	0	0
Smaller amounts ..	1	15	0

Donations and articles for the Bazaar will be gladly received and acknowledged by

LUCKING TAVENER, Minister.
109, Whinhill-road, Aberdeen.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

TYPEWRITING.

SERMONS, ARTICLES, and MS.
of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class **BOARD and RESIDENCE and FLATS**; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives **Paying Guests** at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying **Guests received.**—Particulars from Miss SMITH

EAST GRINSTEAD.—Furnished Cottage to Let. Pleasantly situated, good garden and lawn. Two sitting-rooms, three bedrooms. Twenty minutes' walk from Station.—A. C., INQUIRER Office, 3, Essex-street, Strand, W.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT, Miss CECIL GRADWELL, HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

LADIES' Fine Hemstitched all-Linen HANDKERCHIEFS, narrow hem, 1s. 6d. per half-dozen, postage 3d. Ladies' Lawn Handkerchiefs, 1s. half-dozen, postage 3d. Patterns and illustrated list free.—HUTTON'S, 5, Larne, Ireland.

HANDSOME SHILLING BREAK-FAST CLOTH! Genuine Irish Linen Cream Damask; dainty shamrock centre design; borders to match; 42 in. square. Postage 3d. extra.—Write to-day, HUTTON'S, 5, Larne, Ireland.

OLD FALSE TEETH.—We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C.4. and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C.2. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, November 30, 1912.
• Regarding Advertisement Rates see inside Front Cover.

The Inquirer

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3676.
NEW SERIES, No. 780.]

LONDON, SATURDAY, DECEMBER 7, 1912.

[ONE PENNY.]

“M.A.B.”

(Mainly About Books.)

An Illustrated Magazine for Book Lovers.

The December issue contains a fine poem by RICHARD MIDDLETON entitled “The Carol of the Poor Children”; an article on “The Christmas Tree and its History,” by C. A. MILES, &c., &c.

A specimen copy will be sent gratis and post free to any reader of THE INQUIRER on receipt of a post-card.

Write to-day to

“M.A.B.” 1, Adelphi Terrace, London.

THE PUTUMAYO: THE DEVIL'S PARADISE.

Travels in the Peruvian Amazon Region and an account of the Atrocities committed upon the Indians therein. By W. E. HARDENBURG, C.E. Edited and with an Introduction by C. REGINALD ENOCK, F.R.G.S. With a Map and many Illustrations. Demy 8vo, cloth, 10/6 net. (Inland postage 5d.)

An account of the travels of Mr. Hardenburg on the Putumayo River, the great tributary of the Amazon, in territory disputed by Peru and Columbia, which brought to notice the terrible atrocities inflicted upon the Indians of the region by the rubber-gatherers. Apart from its value as an account of the incidents leading up to the exposure of the occurrences, the book forms an interesting description of life and travel in one of the least-known parts of the world, in the heart of South America. Essential portions of the Foreign Office Report by Consul Sir Roger Casement are included, the whole forming a valuable, if terrible, record of one of the most remarkable occurrences in the history of commerce.

T. FISHER UNWIN.

THE LIFE OF BENJAMIN WAUGH

By ROSA WAUGH.

With an Introduction by LORD ALVERSTONE and 8 Illustrations. Cloth, 5/- net. (Inland postage 4d.)

The authoritative biography of the founder of the National Society for the Prevention of Cruelty to Children.

At all Booksellers.

T. FISHER UNWIN,
1, ADELPHI TERRACE, LONDON.

Robert Collyer's Books.

Crown 8vo, 330+xxiv, pp. Cloth, gilt top, 3s. 6d. net; French morocco, full gilt, 5s. net; postage 4d.

Where the Light Dwelleth.

Twenty Sermons. With a Photogravure Portrait. Biographical Sketch by CHARLES HARGROVE, M.A.

Crown 8vo, 248 pp., 3s. net, postage 4d.

Some Memories.

With Photogravure Portrait of the Author. Delightful reminiscences, rich in experiences, with quiet but irrepressible veins of humour and tenderness.

Crown 8vo, 174 pp., 2s. 6d. net, postage 4d.

Thoughts for Daily Living.

From the Spoken and Written Words of ROBERT COLLYER. Edited & arranged by IMOGEN CLARK.

Crown 8vo, 208 pages, 2s. 6d. net, postage 3d.

Things New and Old. Fourteen Sermons.

Paper covers, 3d. net, postage 1d.

Two Sermons, with Prayers.

Crown 8vo, 58 pp., 2s. net, postage 3d.

Father Taylor.

Book Room, Essex Hall, Essex St., Strand, W.C.

CHRISTMAS AND NEW YEAR BOOKLETS.

Legends of Samoa,

Just Out, and

Buddha the Enlightened.

Second Thousand. By

GEORGE BURNETT STALLWORTHY.

“Interesting, beautiful . . . rhythmical and expressive poetry.”—DR. ALFRED RUSSEL WALLACE.

“This charming ‘Buddha.’”—JOHN A. HAMILTON.

“Delighted with it.”—F. J. PAYNE, Hon. Gen. Sec. Buddhist Soc. Great Britain.

“I want ten copies of ‘Legends of Samoa.’ Just the thing to send to friends.”—KAYNER STORE.

Price Sixpence net. 40 pp.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

The Lindsey Hall Theological Lectures.

The Second Lecture of the Course will be given at

LINDSEY HALL,

The Mall, Notting Hill Gate, W.

(Close to Underground Stations).

On Thursday, Dec. 12, at 8.30 p.m.,

BY THE

Rev. Canon LILLEY, Vicar of St. Mary's, Paddington.

Subject:

“MODERNISM, ROMAN AND ANGLICAN.”

Admission 1s.

LITERARY MECCAS.

16 Drawings in Portfolio by LUCKING TAVENER.

Homes and Haunts of Milton, Wordsworth, Fitzgerald, J. M. Barrie, &c.

PRICE 5s. POST FREE.

Proceeds for Aberdeen Church Debt Extinction Fund. To be had of Rev. LUCKING TAVENER, 109, Whinhill-road, Aberdeen.

“Three Black Stones,” and other Stories.

WRITTEN FOR GIRLS. PRICE 2s. 6d. NET.

By K. E. COGSWELL.

Orders, 197, Willesden Lane, London, N.W.

Schools.

WILLASTON SCHOOL. NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a Preparatory Department. Inclusive Fee, 60 Guineas.

Headmaster: H. LANG JONES, M.A. Oxon.

Full Prospectus on application.

Entrance Examination, Friday, Dec. 13.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.—
PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A. Oxon, Head Master.

CHANNY MOUNT SCHOOL,
BISHOP'S STORTFORD.
Head Mistress: Miss ESTHER CASE, M.A.
Dublin (Classical Tripos, Cambridge).
Second Mistress: Miss ESTERBROOK HICKS,
B.Sc. London.

A sound education for Girls from 7 to 18 years of age. The School Building has been enlarged and there is now accommodation for 20 Boarders.

“THE BEACON,” Sevenoaks, Kent.
HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., “The Beacon,” Sevenoaks, Kent.

CROWBOROUGH BEACON, SUSSEX.
—Mr. J. V. LISTER, M.A. Cambridge, receives a few Pupils requiring care and individual preparation for University and other exams. Special advantages for delicate pupils.—Apply, The Mount.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 8.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. A. C. HOLDEN, M.A.
 Berrondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A. December 12, Lindsey Hall, Lecture by Canon LILLEY, 8.30.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. ARTHUR PEARSON; 6.30.
 Forest Gate, Upton-lane, 11, Mr. F. COTTIER; 6.30, Mr. FRANCIS B. AYRES.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. W. H. DRUMMOND, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. STANLEY MOSSOP; 6.30, Mr. FRED. COTTIER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. G. HAMILTON VANCE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3, and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11.30 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. K. FREESTON.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. ROBERT STUART REDFERN.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

PULPIT SUPPLY.

Rev. S. S. BRETTELL, M.A., is open to Supply.—Yew Tree House, Quarry-bank, Staffs.

DEATH.

HINCKS.—On December 1, Mabel, only surviving daughter of the late Rev. Thomas Hincks, F.R.S., formerly of Leeds, and of Mrs. Hincks, Stokeleigh, Leigh Woods, Bristol.

Situations

VACANT AND WANTED.

WANTED, by a young Luxemburg Lady, a situation in a nice family or school to teach French and German; after Christmas. Small salary.—ETTINGER, 45, Highgate-hill, N.

USEFUL MAID wanted, for young Lady partially crippled; age from 25 to 35. A little housework and some needlework required. Good references.—Write full particulars to Mrs. SCHWANN, Oakfield, Wimbledon.

UNITARIAN PUBLICATIONS FREE.

The Triumph of Faith.

STOPFORD A. BROOKE, M.A., LL.D.

Five Points of Christian Faith.

JAMES MARTINEAU, D.D., LL.D.

These publications sent free, also information on Unitarianism. Apply by letter to—Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER ...	—	1 8
PER HALF-YEAR ...	—	3 4
PER YEAR ...	—	6 6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE ...	6	0	0
HALF PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	8	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	819	Coleridge Memorial at Shrewsbury	823	Surgeon-Colonel H. Martineau Greenhow	827
ROBERT COLLYER—1823-1912	820	BOOKS AND REVIEWS :—		MEETINGS AND GENERAL NEWS :—	
LIFE, RELIGION AND AFFAIRS :—		Royal Roads to Philosophy	823	German Notes	827
Thistledown	821	George Palmer Putnam: A Memoir.	825	The Deansgate Lectures	828
The English Village	821	Publications Received	825	"Eager Heart"	828
CORRESPONDENCE :—		FOR THE CHILDREN	825	The Social Movement	829
Unhistorical Criticism	822	MEMORIAL NOTICES :—		Christmas Appeals	829
"The Nature of Woman"	823	Robert Collyer	826	NEWS OF THE CHURCHES	830
From the other Side of the World	823	Miss Clara C. Philpot	826	NOTES AND JOTTINGS	531

** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

In the interval of fighting, during the arrangement of the preliminaries of peace, the curtain has been raised a little upon one of the brighter sides of the Balkan war. Pestilence has stalked over the stricken fields, but the simple deeds of heroism and love have followed in its train. The worst horrors of the cholera camp at San Stefano are things of the past.

"In the past two or three days," the correspondent of the *Manchester Guardian* writes, "the dead have been got rid of; the refuse which made the air foul beyond words has been burned; many of the sick have been decently housed in the Greek school; hundreds of lives that would have been wasted are being saved. Into the concentration camp by the station something like order has been brought. The tents where the sick lie are now decent and comfortable. A large wooden building is being quickly run up. In a day or two another camp will be opened, and San Stefano will be able to cope satisfactorily with the stream of cholera victims which is pouring in from the front. Luckily the weather has become colder, and that circumstance is greatly in favour of those who are doing this noble work of saving the victims of disease."

THE heroine of this work of mercy, carried through in face of overwhelming

difficulties, amid scenes of inconceivable foulness, where men were dying at the rate of 600 a day, is Miss Alt, a Swiss lady, nearly 70 years old. "She is the Florence Nightingale of this little place," says the writer whom we have quoted already, "and the poor invalids speak of her with low-voiced reverence. She is modest—may I say almost to abruptness?—about the magnificent work which she is doing. . . . But when one sees her busy, almost from dawn to dawn, one can only think that talk about it is useless. It is the highest heroism—and that will always speak for itself." Miss Alt's partner in this crusade of mercy is Mr. Frew, a Presbyterian minister and chaplain to the Dutch Legation in Constantinople. "Fearlessly he labours from morning till night, adding bit by bit to the effectiveness of the arrangements and the comfort of the sick. Simply and modestly, he, too, talks of his work. He has been holding the fort till those with medical skill and knowledge come to relieve him, and right gallantly he has done this difficult and dangerous work." The correspondent adds these closing words, which should not be forgotten as the Feast of Peace and Good-will draws near: "There is yet a great deal of work to be done, need still for funds."

THE Lower House of the Convocation of York has passed a resolution in favour of prohibiting the exhibition of pictures of sacred subjects at cinematograph shows. In doing so, we think that it was expressing a sound judgment, however difficult it may be to enforce it. The Picture Palace at the present moment is a booming commercial speculation, and it is eager to appeal to any sentiment, sacred or profane, which

has money in it. But the New Testament cannot be protected from exploitation by vulgar advertisement and successful finance simply by administrative action. It is the people themselves who must guard their most sacred treasure from ignoble and dishonouring associations, and forbid the traffickers to return to the Temple. At present we believe the instincts of popular reverence are sound on this matter, but clever business enterprise is threatening to set the fashion in a contrary direction, and the loss of high regard for the holiest things in life may be of incalculable gravity.

AN important report of the Departmental Committee on the Night Employment of Boys in Factories and Workshops has been issued this week. The Committee are strongly of opinion that the employment of boys under eighteen years of age at night in factories is undesirable, and ought not to be allowed to any greater extent, or at an earlier age, than is absolutely necessary. This applies specially to boys between fourteen and sixteen years of age, when the rate of growth is most rapid, and when the conditions of life ought to be rendered as favourable as possible for mental and physical development. Their recommendations are in the direction of the minimising of the evil without any severe dislocation of trade, but the members of the Committee wish it to be understood that in adopting this course they do not in the least modify their opinion that the only true remedy is to abolish night labour altogether.

THE Rev. H. D. Roberts has just issued an important pamphlet on the Tragedy of the Woman Worker through the Liverpool Anti-Sweating League. He bases his argu-

ment for a Minimum Wage on the results of a long course of investigation in the Liverpool area. Here are a few of his figures:—The manageress of a shop gets 9s. a week; her assistant, aged 25, is granted 5s. Another woman “manages” a bread shop and keeps the books for 8s. a week. Riveters at a tin canister factory average from 5s. to 6s. a week. In a soap factory the average is 9s. In the confectionery business the average is from 8s. to 9s. Bottle washers get 6s. 6d. per week of 9½ hours a day.

* * *

On the moral perils which accompany this economic slavery Mr. Roberts writes as follows:—“What is possible for women and girls who earn, say, 9s. per week in a city with multitudinous manifestations of luxury and wealth? Have they not eyes, ears, yearnings, desires just like their more fortunate sisters? What does life offer to them on 9s. a week? Monotonous drudgery without beauty, without books, without ideas, without any pretty vanities such as a young girl loves, without amusement, without change, without anticipation, without opportunity, without the dreams of youth. They look out of their own dull lives, and they see all the beautiful things denied to them showered in excess upon others. Is it to be expected that they shall possess the moral strength to acquiesce quietly in the cruel inequality of fortune? They are only flesh and blood like the rest of us; flesh and blood, moreover, unused to moral discipline, or moral suggestion, or affectionate training. Can we wonder that such a young girl offers for a taste of the tantalising visions she sees everywhere around her, the one thing she possesses which will obtain it? The wonder rather is that so many put by the temptation, and continue to live decent lives of self-restraint and modesty on a starvation wage.”

* * *

THE Oxford Committee for Promoting International Understanding and Friendship has forwarded to a large number of universities in Europe (outside the war area) and in the United States the text (in English, Latin, and Esperanto) of the resolution adopted at a meeting held in Oxford a few weeks ago. The resolution, which was moved by Dr. Gilbert Murray and seconded by Canon Scott Holland, was in the following terms:—

“That this meeting recognises in the international character of university learning, and in freedom of access for students of all races to university teaching, important aids for the promotion of international friendship; and instructs the honorary secretary to forward its fraternal greetings to the universities of foreign countries, and the various federations of university students.”

ROBERT COLLYER.

1823-1912.

MANY tender and gracious memories will be awakened by the news of the death of ROBERT COLLYER, a man of whom England and America had an equal right to be proud. Baptized in the Church of England, reared in Methodism, and passing over in mature manhood to Unitarianism, it was impossible to think of him except as belonging to the company of CHRIST'S disciples to whom the bonds of love and the soul's need of GOD must always be something deeper than the doctrines which divide. “I never cared for what we call dogma,” he wrote. Why should he, seeing he was never trained in any theological school and drew most of his spiritual lore from the Bible and the open book of human life and the deep well in his own heart. The first thing which brought any conscious loosening from the old moorings was friendship with LUCRETIA MOTT and the tidal wave of the anti-slavery campaign. But nothing ever spoilt the virginal freshness of his conversion, when in early life his first wife was taken from him and his stricken heart found rest and joy in God; and he retained the soul of Methodism to the end.

A great deal of the sunshine of his spirit is imprisoned in his books. His sermons with their flashing humour and tender humanity were himself, and even in the printed page they still throb and quiver like some living thing. But those who never saw that massive head in the pulpit, and heard the Yorkshire burr in his voice, and watched him while he played like some rapt musician on the keys of human emotion, may find it hard to understand the secret of his influence and the spell which his name cast over many hearts. There was never any effort to get into touch with the vital interests of men, as though they needed to be persuaded to listen to the good news from GOD. Almost before a word was spoken, with the first glance of his strong kindly face, he had passed into the souls before him and for a season he could do with them as he would. His humour, quaint and racy of the soil, was irresistible, and without a trace of speaking for effect he could use it to enrich his message. Some preachers have been known to make jokes in the pulpit, and their thin conceits were like the crackling of thorns. When ROBERT COLLYER preached a ripple of laughter might pass over the congregation like the summer wind on a

field of ripened corn, but the next moment men would be holding back their tears.

The preacher's gift is one of the most difficult to analyse, especially when it owes little to conscious art or definite training. At its best it is one of the noblest expressions of human power, and voice and words are only the medium by which the hidden fires of genius are given to the world. All we can do is to watch the favouring influence of temperament and outward fortune upon an original gift which they do little to explain. In the case of ROBERT COLLYER we have his own candid and beautiful statement of a debt quite beyond his power to repay. He was born into a poor, simple and most loving home, perhaps the best nursery of all for heroes and preachers. “In the hardest times,” he writes in his book of Memories, “the dear mother looked after me and the whole brood. The home was bright always when the day's work was done, and replete with all the good cheer her heart could compass for us. There was quite the minimum of ‘Thou shalt nots’ in her tables of the law. She gave us our heads and held on to our hearts, and all was well. Dr. BELLINGS was introduced to her on his last visit to England. She was then far on in years, and the first time I met him after his return he said to me, ‘I know where you got your outfit. I saw your mother in Leeds.’” This home was set in surroundings which drew out all the latent poetry of his heart. He roamed over the moors in his boyhood. He belonged to the

Yorkshire dales, where low and warm the hamlets lie,

Each with its little plot of sky and little lot of stars.

And to match these sturdy surroundings he had the gift of splendid health. Physical vigour ran in his veins. “We children grew up healthy and strong, living to a good old age; while I myself have never been one day sick in my bed in these fourscore years or as far as I can remember had my breakfast there”—such is his startling confession. In its suggestion of a close relation between healthy physical contact with the world and clearness of spiritual vision it recalls some pregnant words in one of R. L. NETTLESHIP'S letters: “How everything may be summed up as ‘health’! Did it ever strike you that CHRIST was never ‘ill,’ and that he could go to sleep in a storm, as SKOBELEFF could do in a battle?”

Many men have had these gifts of an austere but kindly fortune, who have

lived to be criminals, but by the grace of God—no other phrase expresses the luminous mystery of it all so well—they became in the hands of ROBERT COLLYER an essential part of his equipment as a preacher, and with their aid he turned many to righteousness. In no direction is their influence so clear as in his deeply human handling of the New Testament. At his bidding, all its motley array of characters, so sadly trimmed and depressed to suit the theological proprieties, became instinct with the inexhaustible humours of life, and the central Figure of all rose again in the eternal freshness of his humanity, a Saviour who really saves by giving gladness and health to men, and a deep sense of Divine loving-kindness to dwell always in their hearts.

The anvil, where for so many years he plied his trade, and the pulpit are the twin symbols of ROBERT COLLYER'S life. It means much for modern Christianity, often so scholastic in its thinking and so limited by inert traditions in its work, that the heralds of the kingdom are still summoned from the carpenter's shop and the blacksmith's forge and from mending their nets upon the shore. For these men the world itself is a university and life the best teacher of wisdom. But we do them little honour, when we try to leap at a bound to the place where they stand and refuse the slow discipline of mind and spirit, because one in ten thousand is a chosen vessel of the Lord. The great comrades are given to us that we may practise their virtues and follow their example, but chiefly to encourage and inspire; and their bequest to us at their departure is not a method which we can never copy but a spirit in which we can always live.

"Then said he, I am going to my fathers, and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles who now will be my Rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, *Death, where is thy sting?* And as he went down deeper he said, *Grave, where is thy victory?* So he passed over, and all the trumpets sounded for him on the other side."

LIFE, RELIGION & AFFAIRS.

THISTLEDOWN.

Acts of grace are wrought by the God of Nature as well as by the God of Theology. Only the former are much more general in their operation. Father Tyrrell disliked the idea of grace because it savoured of favouritism. But his objection holds good only to the fact of exclusive individual recipience. Nature's bounty is more widely and impartially distributed. A severe winter is being loudly and repeatedly prophesied. If such is our fate, it is a fate announced by a benign harbinger. For the warm, genial sunny weather which lasted a fortnight in mid-November, preceding the anticipated period of severity, was a veritable act of grace. The bees have buzzed in the white betony and belated scabious and knapweed. Lizards have disturbed their hibernating sleep to bask in the unexpected sunshine. Squirrels have stolen hasty romps on the leafless oaks. Long-tailed tits were actually pairing, and had the fine spell continued one would be finding the first foundations of their cosy-roofed nests. Pinks and roses and violas have persisted in prolonging into the forecourt of winter the charm of summer. I did not, however, expect to see the stitchwort in bloom, but there it starred the hedgerows as though it were early April. A few wasps were about, and that may account for the blooms of the new figwort plants bending over the canal banks, of which blooms they are the sole fertilisers. The periwinkle, true to the habits of its Italian home (if tradition be correct that its advent formed part of the Roman invasion) was more in season, as it glanced with mauve eyes, timidly eyeing the passer-by like angels hiding till the storm swept by. In a single country walk, thirty-five species of wild flowers were counted, from the linaria festooning the old walls to the scorpion grass at the foot of the hedgerows.

My steps lingered awhile at Hoskin's cottage, where he sat at the door over which the winter jessamine was beginning to make a golden archway. Very sweet was the smile lighting up the face of the blind old peasant. He knew how the auriculas and primroses were unseasonably blooming around his feet. He could hear the buzzing insects in the laurustinus bushes. He could feel the sun, he could hear the twitter of wrens in the hawthorn hedge, the renewed sweetness of robin song, the haunting melodies of thrush and blackbird. He could smell the wall-flowers now making fragrant his sheltered garden. Last time we met he had said sadly: "The winter is terrible to them that's old, 'specially if the light of the eyes be also gone." But to-day he was smiling and his word was one of good-cheer. "Ah! this will shorten the winter." For though old and blind he is tenacious of life. He wants to remain in this world. Hades has no terrors, and Heaven no allurements for him. Through him still pours the red ichor of healthy vitality. But I fancy he has his hours of acquiescence in the inevitable loosening of the moorings. As we chatted, the soft breeze wafted to our faces those marvels of slender aerial

craft, the parachutes of thistledown. One of these airy, fairy things touched the rugged features of the old peasant and rose up into the light like an unspoken prayer. As it moved up, spinning, it seemed to symbolise the soft influence that kisses for a moment the hardness of human life, and lifts the heart up to the blue expanses of happiness. After the feathery caress, the sightless orbs of the old man were lifted as though to watch the flight, and one thought of that other tragic figure cursed with too much vision as this with too little, who said:

For double the vision my eyes do see,
And a double vision is always with me.
With my inward eyes, 'tis an old man
grey,
With my outward, a thistle across the
way.

To one with the inward vision, what is thistledown? Is it a little fancy of a dreaming god? Is it a silken caress escaped from the touch of some angel of mercy? Is it an unformed wish of a spirit of the land where love is king? How does its touch on the skin make vital resurrection of the eternal child sleeping in the heart of all of us with folded wings? How does it release the hidden springs of gladness in the subconscious life? How stir the faculty known to the lad who said: "I never dream because I see it all awake"? Strange that the almost imperceptible touch of the silken pappus of a common seed should awake deeps that lie so long asleep. So slightly made that a few strands of a spider's web can break the impetus of its floating soundless motion. Yet it relates us to the unexplored fields of voiceless spiritual energies we have not yet made our own—the invincible gentleness that is to overcome all wrong, the forgiveness that is to blot out even the memory of every sin.

Soft fingers of unborn children of light tugging at our heartstrings in the gardens of God; repressed hopes, impossible ideals, dreams of our youth unrealised. The wee shimmering argosy bearing its yellow cage was once embedded in the structure of the flower, held tight within the shaggy, prickly involucre, but is now released. So, perhaps, the imprisoned good which is denied opportunity, the gleam of beauty that is denied expression, the love that misses its end and purpose may win liberation and float out free into the domain of sunny weather, the vast blue expanses, where the gracious silence broods.

Is the summer ended, the harvest passed and yet we are not saved? Lo, before the winter arrives, come the soft days wherein He hath mercy on the old and the blind, and touches them to such fancies as fill the dimples in the laughing faces of the folk of fairy land.

J. T. D.

THE ENGLISH VILLAGE.

Not long ago the suggestion was made by the Rev. P. H. Ditchfield that the National Trust or some such body should acquire a typical English village for preservation in its entirety. Already the National Trust has taken under its care

some noteworthy houses and some characteristic bits of English scenery. But, so far, there has been no attempt to protect that charming collection of buildings, with their gardens and trees, which makes up the characteristic village, and year by year partly by the demolition of old buildings, partly by the intrusion of new ones, the number of perfectly picturesque villages is reduced. For, despite our modern science and skill, we seem unable to make new villages which *belong* to the landscape as the old ones seem to do. It is part of the penalty we pay for progress. When communication between distant parts of the country was difficult, village builders, perforce, had to rely on local resources. Where there was clay, bricks and tiles were used; in the wooded parts, timber framing was the natural type of building; and where stone was abundant, there stone buildings were put up. But now all is changed, and you may find houses built of imported bricks nestling under the shadow of excellent building stone; and cottages in a southern county where tile-making has flourished are covered with blue slates from Wales. The harmony of the old picture is destroyed. A stately volume has just appeared from Messrs. Dent's publishing house in which Mr. Ditchfield describes the cottages of some of our beautiful English villages. Mr. A. R. Quinton has provided illustrations in a long series of excellently reproduced colour sketches.* Mr. Ditchfield shows how these cottages bear the stamp of skilled craftsmen, and points out that the pleasure we find in looking at these houses is due to the beautiful forms and colours given them by the workmen who built them. The kindly hand of time has, doubtless, helped to arrange the picture, but it is on craft-work that time's softening touch really tells.

It seems to us that Mr. Ditchfield and sundry other writers, to whom we owe an equal debt for the zeal with which they have noted the beauties of the country side, go wrong when they bewail the modern spirit which finds expression in Public Health Acts and the like. True, the district sanitary inspector will condemn a damp cottage regardless of the fact that it was built while Queen Bess was on the throne, or that it is the best example of timber framing to be found in a day's march. But houses were made for people to live in, and they do not serve their purpose unless they help to a healthy life. Even though, as Mr. Ditchfield avers, the rural labourers dislike the new sanitary dwellings to which they are forced, and complain that they are not homelike, the fault does not lie with the Government responsible for public health legislation, nor with the radical councillors who see that the laws are enforced. The fault lies with those who enclosed the commons, those who filched from the labourer the holding which gave him a kind of independence, who pay him a miserable wage for a long week of arduous toil. These things Mr. Ditchfield mentions but briefly, yet there lies not only the cause of the depopulation of the country side, but, what is more to the point at the moment, the cause of the deterioration in building crafts in the villages.

The old cottage was small and of simple plan, but it was well built or it would not be standing to-day after two or three hundred years have passed. And, as Mr. Ditchfield shows, it is often decorated, now with carving of door posts or barge boards, now with herring-boned brickwork, in a way which tells us that the craftsman who built it gave time and thought to his work. But the craftsmen of those days had to live by their labour, and it therefore follows that those for whom they built the cottages were able to pay for the work done. The field labourer of to-day, with a money wage much the same as that of his great-grandfather in spite of increased cost of living, with no land of his own, and often without any share in common rights, is patently unable to employ skilled craftsmen to build for him. We cannot but believe, then, that it is the poor economic position of the agricultural worker which is really responsible for the decay of the village, and we welcome the growing interest in the social conditions of rural districts as the first step towards improvement. Not that we expect to see an immediate building of houses suited to modern needs, yet exhibiting the qualities of fine craftsmanship, following an improvement of the economic condition of the labourer. The village craftsman, unemployed at home, has gone elsewhere, usually to join the ranks of those whose task it is to tend machines in town factories and workshops. But we believe that when there is again on the countryside a population who can employ the craftsman, that craftsmanship will again revive in the villages, with increased power, too, through the new resources available. That time is not yet, and we, therefore, although differing from Mr. Ditchfield's outlook on social politics, agree with him that it would be well to take steps to preserve one or more of our beautiful English villages. He would keep them, unless we mistake, mainly as monuments of a glorious past; we, that there might be always at hand, not merely a memorial of what has been, but an inspiration to those workers, perhaps as yet unborn, who will "build Jerusalem in England's green and happy land." And, as we have said, their coming depends on the labourer being given the power to provide for his own needs, fully and completely, without dependence on the bounty of parson or squire.

T. R. MARR.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the sender.

UNHISTORICAL CRITICISM.

SIR,—Permit the entry of a protest against the airy way in which your reviewer dismisses the book, "Ecce Deus," by Prof. W. B. Smith, of Tulane University. It shows scant respect for the genius of one of America's foremost scholars, and moreover is altogether too brief a notice for a work which eminent scholars affirm to be

destined to become a classic in its particular field of research. Such a thesis is not to be looked upon as the work of a critical mystagogue, and the fact that Prof. Smith wrote it is not by any stretch of the imagination to be taken as a tribute to Unitarianism or any other "ism." As a matter of fact, Prof. Smith looks beyond those ever shifting frontiers, and has a much wider vision of his great theme.

We admit that "The New Testament is a collection of esoteric writings," and we shall look in vain for aid to the rusty keys hanging from the belt of the professional theologian. Possibly the obvious prejudice in the mind of your reviewer is on account of the fact that the writer he assails was once a Professor of Mathematics, and now is a Professor of Philosophy. Your reviewer states that "Presumably it is due to an oversight that 'Ecce Deus' does not give parallels from other religious movements." It was quite unnecessary to quote such parallels in such a book as it naturally presupposes acquaintance with the subject, and readers would, or should, know something of Drews, Schweitzer, Robertson, and others. Again your reviewer states, "In view of Prof. Smith's startling discoveries, it is quite possible that he may yet recover what he requires from the Gnostics of the second century, for it is they who inspired the evangelists and Apostles." Now, sir, we leave your readers to assess the value of a phrase of that kind. Further your reviewer adds, "As for the sayings of Jesus, they have been assembled from every point of the literary compass," &c. He would indeed be a brave man who would dare to collect all the alleged sayings of Jesus and publish them over his own signature, with the title, "The Original, Authentic, and Unquestioned Sayings of Jesus."

Prof. Smith sets out to sustain his thesis in the following manner:—

(1) That the primitive Christian preaching proclaimed the Saviour-God, Jesus.

(2) That Protochristianity was an aggressive Monotheism, the "Eternal Gospel" of Rev. xiv. 7: "Fear God and give Him glory."

(3) That this Gospel was "veiled" in symbols, which represented the heathen gods as "demons," pagandom as a "sinful woman," or as a "prodigal son," &c.

(4) That its slogan "Repent!" means "Turn!"—from the Sin (Idolatry) to the true worship of the true God.

These are its cardinal contentions, and your readers should know them. Your reviewer dismisses the book, and leaves the corpse of its unfortunate author beneath a mountain of ridicule as his only deserving monument, and says as he passes out of sight, "Truly, if symbolism is another word for rationalism, and 'Ecce Deus' represents its last and most serious attack upon Liberal Christianity, then it is matter for rejoicing, since Liberal Christianity does not seem destined to fall to the trumpet tones of William Benjamin Smith."

May we crave from your reviewer a statement of the value of that nebulous phrase, "Liberal Christianity," ere we bury the body of the Tulane Professor, for it may serve as a fitting epitaph.

"Trumpet tones" indeed! Those who

* The Cottages and the Village Life of Rural England, by P. H. Ditchfield. London: Dent & Sons. 21s. net.

have the honour of knowing the learned Professor know him to be one of the most modest of men, and one of the most retiring.—Yours, &c.,

HENRY CHELLEW.

*Pendleton, Manchester,
November 26, 1912.*

[Our reviewer writes:—The review of "Ecce Deus" consisted mainly of an exposition of Professor Smith's theory in his own words. It is surprising, therefore, that a disciple of his should find his doctrine so hard to digest. The denial by Drews and Robertson of the historical existence of Jesus may be the last word in New Testament scholarship for your correspondent, but it is not so for students not less honest or critical. For Mr. Chellew's information, it may be said that a parallel to the Jesus, first God, then man, of Professor Smith's imagination, is not found in Gautama by the most eminent authorities on Buddhism. Again, in order to vindicate belief in Jesus, the Teacher, as he was most commonly called, it is not necessary that "all his alleged sayings should be declared original, authentic, and unquestioned," but it is necessary to apply to them a sober, historical criticism, and not to force them, at all hazards, into a preconceived theory of symbolism.]

"THE NATURE OF WOMAN."

SIR,—Books like that of Dr. Lionel Taylor will be appraised at their relative value if one bears in mind, first, that no man can fully know, and diagnose "The Nature of Woman"; secondly, that only a woman can know what womanhood is; thirdly, that even a woman can only know the womanhood of herself, and not of any other woman; fourthly, that no one knows what womanhood is as God intended it, since women have never had free development. The highest motive of the Woman's Movement is the timely, and divinely inspired desire of women to be trusted under God with the freedom to find themselves, first as individual human beings with common human qualifications, functions and responsibilities, and secondly as members of the female portion of the human race with qualifications, functions and responsibilities peculiar to their sex. The sooner and better they realise themselves as human individuals the better wives, mothers or unmarried women they will be. Who can even dimly apprehend the "Nature of Woman" (yes, and of Man, too) which our Creator is evolving, as each member of the human race attains more and more that self-realisation which is the necessary preliminary of true self-giving, and wins that equal freedom which is the needful condition of free-will sacrifice and mutual service in God's great human family?—Yours, &c.,

EMILY H. SMITH.

63, Birchfields-road, Rusholme, Manchester,
December 2, 1912.

FROM THE OTHER SIDE OF THE WORLD.

SIR,—Having just read my INQUIRER of September 14, I feel moved to send some

thoughts from one of the men at the outposts. The fact that our heads point in different directions from those of our English brethren may serve as an excuse if our glance at life and its problems be somewhat dissimilar.

My first "word," however, must be one of thanks and appreciation to my old friend, Harold Rylett, for his very sensible defence of Australians generally from certain misconceptions or misrepresentations. Were I fond of indulging in strong terms, I might well say that it is perfectly idiotic for travellers (whether journalists, lecturers, politicians, or mere globe-trotters) to rush round the few great cities of this vast country and then pronounce a verdict upon matters which they have hardly begun to comprehend. While claiming to be fairly observant, after having spent nearly thirty years in Australia, I should hesitate to criticise in the "cock-sure" and bumptious manner which is characteristic of most of our hasty visitors. Our Unitarian churches may occasionally suffer from this kind of thing at merciful intervals of time. Mr. Rylett is correct in his suggestion that Australians generally are Britons removed to a different climate and to surroundings which tend to a certain freedom not inharmonious with the development of a stronger personality.

My second "word" has to do with a very different topic, viz., "Death and Survival." It seems that Mr. E. J. Hunt has been moving the minds and spirits of several of our teachers by throwing doubt (to put it mildly) upon the belief in personal immortality. With an eagerness which I cannot admire, they seem to make haste to agree with their opponent that there is not, and cannot be, any direct evidence of the conscious survival of the change called "death." Forthwith, they tangle themselves up in a net of mere "words, words, words," neither convincing themselves nor anyone else. Can we wonder that the great faith in immortality is under a dismal cloud when even liberal or advanced religious teachers persist in their refusal to add to their faith—*knowledge*?

Unless I am much mistaken, that earnest and vehement soul, John Page Hopps, had to run the gauntlet of many half-patronising sneers because he took the trouble to get "direct evidence" of the persistence of conscious life beyond the physical change of death; because he *knew*, and said he knew, that which others were vaguely, if not idly, speculating about. For my own humble part, it has been a source of strength to be able to preach "immortality," not as a shadowy possibility, not as a philosophic dream, but as a reality of which any sane man may become convinced—if he will!—Yours, &c.,

GEORGE WALTERS.

Sydney, N.S.W., October 22, 1912.

COLERIDGE MEMORIAL AT SHREWSBURY.

SIR,—May I again be allowed to trespass on your columns to say that the unveiling of the memorial to Samuel Taylor Coleridge in the High-street Church, Shrewsbury, will take place on Tuesday, January 7, at 3 p.m., and that Mr. W. Byng Kenrick (President of the Midland Christian Union)

will preside, the Rev. Philip H. Wicksteed, M.A., will give an address on the philosophical and poetical side of Coleridge's character, and Mr. Ernest Hartley Coleridge will formally unveil the memorial, and speak of the episode of "S. T. C.'s" visit to Shrewsbury. Also, that Lord Coleridge hopes to be present and take some part in the proceedings, and that we anticipate a most interesting gathering on the occasion. Lastly, that a very cordial invitation is extended to all friends who would like to come to Shrewsbury and associate themselves with our meeting on January 7.—Yours, &c.,

W. VICKERY.

December 2, 1912.

BOOKS AND REVIEWS.

ROYAL ROADS TO PHILOSOPHY.

Initiation into Philosophy. By Emile Faguet: Williams & Norgate. 2s. 6d.

History of Modern Philosophy. By A. W. Benn: Watts & Co. 1s.

Pragmatism. By D. L. Murray: Constable & Co. 1s. net.

Rationalism. By the Rt. Hon. J. M. Robertson, M.P.: Constable & Co. 1s. net.

OUR fathers were so convinced that "a little knowledge is a dangerous thing" that they were content that access to it should be difficult, and reserved for the few. But the growth of democracy in our time has made men realise that dangerous as a little knowledge may be, blank ignorance is more dangerous still, and that it has become necessary to "educate our masters." The publication in 1880 of the fascinating science primers, edited by Huxley, Roscoe and Balfour Stewart, made an epoch in the education of the people. Eminent men of science gave the public a sketch of the principal sciences and proved that it is possible to communicate in simple language a little knowledge of scientific facts and theories, which, though far from complete, furnishes a reliable outline which further knowledge may fill out, but will not discredit. In the generation which has passed since that time other series of cheap and helpful primers have been published, and in the last year or two quite a flood of valuable introductions to all branches of human knowledge have poured forth from the press.

Most of these later series comprise introductions to philosophy, a subject long believed to be "caviare to the general," but which is now, to some extent, popularised and elucidated so that the layman can at least get some notion of the problems it deals with, even if he fails to grasp fully the solutions which are offered. The writers of a batch of books just published seem to believe with Dr. Schiller that "intrinsically it should be as easy to make philosophy intelligible as any other subject. The exposition of a truth is difficult only to those who have not understood it, or do not desire to reveal it."

If this can be done by anyone it can surely be done by so clear a writer as the eminent French academician M. Emile

Faguet, who, in his brief "Initiation into Philosophy," in the lucid manner which characterises the best French writers, gives us a sketch of the history of Philosophy from Thales to Renan. To accomplish such a task within the limits of so small a book necessitated a rapid glance at the teaching of most philosophers with a very concise statement of the most essential doctrines of the more important thinkers. For criticism of any kind there is little room. M. Faguet has striven, as he says, "to show the way to the beginner . . . and more especially to excite his initial curiosity." If the beginner has any taste or capacity for philosophic study, he will find M. Faguet's sketch both valuable as a "frame in which can conveniently be inscribed . . . new conceptions more detailed and more thoroughly examined," and so suggestive of further problems that he will hasten to consult the writings of the philosophers themselves.

If, with his curiosity stimulated by M. Faguet's moving-pictures of the course of philosophic thought down the ages, the student opens Mr. A. W. Benn's "History of Modern Philosophy," he will be made more thoroughly acquainted with all the chief modern philosophers beginning with Giordano Bruno, who, one is surprised to find, hardly receives his due at Mr. Benn's hands. Here he will find not only a fuller treatment of the views of leading philosophers, but slight sketches of their lives—illustrated in some cases by their portraits—a judgment of their personal character and a criticism of their theories. Mr. Benn's exposition is clear and interesting and his criticisms incisive, and though his rationalistic bias hardly allows him to do justice to the great idealists, except Spinoza, his criticism of Bacon, Hobbes, and Spencer is as trenchant as it is just, as when he says of Bacon: "The desperate attempts of some apologists to whitewash Bacon are apparently due to a very exaggerated estimate of his services to mankind. . . . Macaulay rests his claim for the highest place among philosophers for Bacon . . . on the new purpose and direction that the search for knowledge is assumed to have received from his teaching. On this view the whole of modern science has been created by the desire to convert nature into an instrument for the satisfaction of human wants—an ambition dating from the publication of the *Novum Organum*. The claim will not stand, for two reasons. The first is that the great movement of modern science began at least half a century before Bacon's birth. . . . The second reason . . . is that in modern Europe no less than in ancient Greece the great advances in science have only been made by those who love knowledge for its own sake. . . . And in our own day the greatest of scientific triumphs, which is the theory of evolution, was neither worked out with any hope of material benefits to mankind, nor has it offered any prospect of them as yet. The same may be said of modern sidereal astronomy. From the humanist point of view it would not be easy to justify the enormous expenditure of energy, money and time that this science has absorbed."

Such science should be sternly condemned by Mr. D. L. Murray, who, in the short space of 77 small pages, has given

an extraordinarily clear and brilliant exposition of Pragmatism. Dr. Schiller truly says in his introduction that "Mr. Murray's little book may claim to be (within its limits) a complete survey of the field, simply worded, and yet not unmindful of due technicality. It is also up to date." The writer sets out by asking three questions: Whether the possibility of knowledge can be maintained against the scepticism of Hume? What is the place of the will in cognition? And what is the criterion of truth? To the first question he answers that James's Psychology proved that experience was not "a mosaic of which the stones were the detached sensations, and their washed-out copies, the ideas," but a continuum, which it is possible to analyse into sensations and the relations in which they are given. Concepts are ideal dissections of the perceptual flux, and "are discontinuous terms which have to be related by an act of thought, because they were made for this very purpose of distinction." Thus Hume's problems are unreal and the "whole conception of philosophy as aiming at uniting disjointed data in a higher synthesis runs counter to the real movement which aims at the analysis of a given whole." The contention of Pragmatism is, that we do not passively accept the perceptual flow, but furnished by our needs and desires with "first principles" which originate from within we analyse it and arrange the results of our analyses into what we call "truths," the value of which is that they are aids to survival and progressive life. Difficulties and perplexities force us to think, and the judgments we then form are "truth-claims," but these are merely formal and must be validated by experience or must "work" if we are ultimately to accept them. Truth, then, is not guaranteed by subjective certainty, nor founded on intuition. It is not the copy of external realities, nor an absolute system proved by its coherence. It depends upon the personality of the asserter, and is just those useful ideas which make for his survival and well-being. And not only is *truth* from the Pragmatist point of view constituted by the purpose of the thinker, but *reality* itself is what it is, to us, by virtue of a selective process, by which we attend to some parts of the perceptual flux and neglect other parts. "A selection conceived after the likeness of the heart's desire, the product of a human purpose"; and so, finally, "our world is plastic, it is most 'really' what we can make of it, and the process of our making is not ended."

It is a pity that Mr. J. M. Robertson's little book on "Rationalism" is devoted, for the most part, to a defence of Rationalism against the attacks of orthodoxy rather than against the far more subtle and dangerous attacks of Pragmatism. Yet in a few powerful words he vigorously defends the supremacy of reason. "Every act of reasoning," he says, "is a concession to the rationalist position to begin with. . . . Reasoning against the validity of reason is recognised as suicidal by all who can reason coherently. If reason be untrustworthy what is the value of reasoning to that effect?" And he maintains against the Pragmatist that "truth . . . means not merely 'that which is trowed,'

but (a) that which we have adequate 'reason' to trow, and (b) that of which our acceptance is consistent with our way of testing credences of any or all . . . kinds. The ultimate criterion of our beliefs, in short, is the consistency with which we hold them."

MAURICE ADAMS.

SONGS DEVOUT. By W. G. Tarrant, Author of "Bee Songs." London: The Lindsey Press, 5, Essex-street. 2s. net.

SEVEN years ago we welcomed Mr. Tarrant's "Bee Songs," with that little gem "The Sweet Maid Spring" among them, and we are glad now to have this further collection of his verse. There are here over a hundred hymns and other verse belonging to the quiet places of religious trust and aspiration in a mind earnestly set to face life as it is in the world to-day. Some of the hymns have already found wide acceptance in the use of the Churches both in this country and in America, and future editors will find it worth their while to grow familiar with this book, and so to test the quality of some other of the hymns, which may well justify their adoption for congregational use. We note with pleasure the inclusion in this collection of Mr. Tarrant's recent contributions to the Boys' Own Brigade book of Hymns and Songs, and to the "Fellowship Hymn Book," and such hymns as "The Singers go before," "The Hymn of the City," and "The Master's Men." The verses which are the fruit of a visit to the Holy Land some years ago, "Galilee," "Capernaum," "Jerusalem," are also welcome, with their vivid realising of the actual scenes of the Master's life.

The first sections of the book are devoted to "Morning and Quiet Hours," and "Worship and Communion," another to "Revelation and Discipline," a fourth to "Comradeship." There are others of a like kind, but in these we have found some of the most helpful of the verses, especially for quiet companionship in times of private meditation and devotion, and it is in such use that we think this little book will meet with its warmest appreciation. Here, for instance, are the first and last verses of the meditation on "The Lord of Lowly Things":

When my heart misgives to see
All its little best can be,
Still that little best it brings
To the Lord of lowly things.

* * *

Common mercies, oft renewed,
Tell us daily he is good—
Blessings all familiar, still
Tokens of a great Goodwill.

So I bring my little best
When I know 'tis lowliest,
For my Lord, the King of kings,
Is the Lord of lowly things.

In the same section are the verses "As the Heavens are higher," and there are others we would gladly quote. But these must suffice as a token of what sympathetic readers will find in the book. If it is taken up in quiet comradeship with desire after the things that make life beautiful, with simple trust and the deeper vision of the Spirit, its true worth will be understood.

GEORGE PALMER PUTNAM: A MEMOIR.
By George Haven Putnam, Litt.D.
New York and London: G. P.
Putnam's Sons. 10s. 6d. net.

THIS is both the Memoir of a remarkable man and a record of the early fortunes of the great American publishing house which is connected with his name. In the latter aspect it forms an interesting chapter in the literary history of the United States, and may take its place side by side with the recent life of Alexander Macmillan among the notable records of the makers of books. Many interesting names flit through these pages, Carlyle, Emerson, Frederika Bremer, Margaret Fuller, Horace Greeley, Fenimore Cooper, Nathaniel Hawthorne, Prescott, and Edgar Allan Poe, to mention only a few at random. G. P. Putnam belonged to the old-fashioned type of publisher who combined a shrewd eye for business with a gift for literary friendships. He will be remembered chiefly for his services in connection with international copyright. He conducted a long campaign against pirated editions of English and other Transatlantic authors, and succeeded in impressing the public mind with the need of proper copyright agreements in the interest alike of writers and readers. But his ideal of a world-wide recognition of literary property has been only imperfectly realised, and there are still many vexatious restrictions conceived solely in the spirit of a protective nationalism without regard to the true interests of the commonwealth of letters. This biography, apart from its many-sided human interest, will have permanent value as the record of a long struggle and its partial success.

THE *Animal's Friend*, edited by Mr. Ernest Bell, has been in existence for eighteen years, and the bound volume for 1912 which we have just received shows no falling off in the variety and interest of its contents. The illustrations are as delightful as ever, and will be much appreciated by the children. Much of the reading matter is more suitable for the grown-ups, who will find the volume a mine of information on all matters relating to the ethical questions raised by our treatment of animals, and the legislative measures proposed for their protection. The chief events of the year in this connection are dealt with, namely, the passing of the regulations with regard to horses and ponies in mines, and the issue of the report of the Vivisection Commission. There are several Bills before Parliament at the present time, including the Spurious Sports Bill of the Humitarian League, and the Bill to regulate the plumage trade, which it is hoped will also become law, in some form, before long. Mr. Bell deserves the gratitude of all animal lovers for the part he has played in educating public opinion on these matters.

PUBLICATIONS RECEIVED.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Unitarian Pocket Book and Diary for 1913. 1s. 3d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—The

Concept of Sin: F. R. Tennant, D.D., B.Sc. 4s. 6d. net.

MESSRS. T. & T. CLARK:—Primitive Christianity and its Non-Jewish Sources: Carl Clemen, Ph.D., D.D. 9s. net. The Gospel of Gladness, and its meaning for us: John Clifford, D.D. 4s. 6d. net. Jesus, The Christ: Historical or Mythical?: Thomas James Thorburn, D.D., LL.D. 6. net.

MESSRS. DUCKWORTH & Co.:—The Theology of the Gospels: James Moffatt, D.D. 2s. 6d. net.

MR. RICHARD JACKSON (Leeds):—The Parson in Socialism: James Adderley. 1s. net.

MESSRS. HODDER & STOUGHTON:—St. Paul, A Study in Social and Religious History: Prof. Adolf Deissmann, D.D., translated by Lionel R. M. Strachan, M.A. 10s. 6d. net. The Principle of Authority, in Relation to Certainty, Sanctity and Society: P. T. Forsyth, D.D. 10s. 6d. net. Words of Witness, In Defence of the Faith: G. S. Streatfield, M.A. 5s. net.

MESSRS. HUNTER & LONGHURST:—Behold the Days Come: James Adderley. Cheap edition, 1s. net. A Piece of New Cloth: James Adderley. 1s. net.

THE LIBERATION SOCIETY:—Church and State in Wales: David Caird. 6d. net.

OXFORD UNIVERSITY PRESS:—The Oxford Book of Victorian Verse: Edited by Sir A. Quiller Couch. 6s. net.

MR. T. FISHER UNWIN:—The Life of Benjamin Waugh: Rosa Waugh: Introduction by Lord Alverstone. Illustrated. 5s. net. Everybody's St. Francis: Maurice F. Egan. With pictures by M. Boutet de Monvel. 8s. 6d. net.

MISCELLANEOUS.

The Contemporary Review, The Nineteenth Century, Coenobium.

FOR THE CHILDREN.

THE GOLDEN TILES.

As I walked down the streets of the City of Birds I bethought me how unlike were these beautiful mansions on either hand to those in the cities of men. Along these forest avenues are no ugly rows of houses built as like to one another as so many sugar boxes, which makes many of our streets so dull and miserable. Here, lordly palaces and lowly cots o' branches, all are different. Look at this huge tree rising erect and towering as the Eddystone lighthouse, while on the slope the gnarled roots of a neighbour coil themselves about the earth like the arms of an octopus. Here two fond lovers lean toward each other and embrace. There the British lion stands upon his hind legs ramping in vain endeavour to reach the unicorn, while between them rests the crown of jewelled berries on the hollybush.

One venerable patriarch bends his back low beneath a weary load of years, and next to him a stalwart youth of two hundred summers stands up in jaunty strength without a wrinkle of time upon his brow or a mark of toil upon his limbs. Yon stately tree is nothing less than a full-rigged ship upon the high seas. There the Archbishop of the Woods, clad not in white lawn but in sumptuous green velvet, extends his far-reaching arms in blessing over his flock. Look at this ancient grey tower of strength! As the pillar that sustained the Temple of Dagon, which Samson, laying his blind

hands upon, dragged all to the ground, so does this single column bear up all the house. Houses like men, ships, lions—wonderful! And within these strange fantastic dwellings, once roofed with green tiles, but now uncovered by winter to our sight, what grand stairways, landings, massy beams and balustrades! Curved, sculptured, and coloured are they in choice, ingenious fashions so that all kinds and classes of the bird-people may discover cottages and castles to their minds wherein to dwell, wherein to place the restful cradles of their tender babes.

Every autumn a marvellous conjurer turns up in the forest. He is known as "Alchemist O." "O" stands for "oxygen," the name the chemists have given him, and he is for ever turning one thing into another. He professes to be able to convert them all into gold. At any rate he has a rare eye to beauty, and sometimes, if we are not on the lookout, he will play his fascinating tricks on many a useful thing which from our point of view does not always improve it. How carefully we have to hide our needles and scissors and razors (if we shave) from his keen eyes, for, like a mischievous magpie, there is nothing he loves better to experiment with than bright steel trinkets. Only he likes to turn them, as he says, into gold, making them, as we consider, rusty. Why, if it were not for Alchemist O we should not want half the drawers and boxes and wrappings we now require to hide up our valuables, nor should we need to paint our fences and furniture, our houses and our ships. The rogue, he is at them one and all, if we give him half a chance by leaving a bit uncovered. A touch of his magic, and there's the red gold.

Well, Alchemist O is not content with playing tricks on us, and leaving his smears of gold on our bright cutlery. He gilds to better purpose and on a grander scale out of doors. He changes the earth, he stains the rocks, he even colours the trees. With them he is especially active as winter comes on when there is plenty of water to mix his pigments in. He is a great friend of the trees. They give him notice when he may come and begin operations. Then he sets to work. He needs no brush. He does it by his alchemy. Heigh, presto! the little green roof-tiles are all turned rust-red and gold yellow, and then, as though they were really transformed into the precious metal and too heavy to hold on, down they come helter-skelter to the earth like the tiles from an old barn roof in a tempest.

If they were really flying flakes of metal, "patines of bright gold," they would not be left long lying on the ground, would they? Not while boys and girls have hands and eyes and pockets.

But look! Surely there is something in it after all. This must be Tom Tidler's ground, for there are the people picking up gold and copper. Here comes a man and a boy with a cart. They reach an open glade in the wood, and set to work raking the leaves up and filling the cart. They have fixed wattled hurdles to the sides and ends of the cart so as to make a high framework round it, and in this way they can pile up the leaves until they are as high as a load of hay. They

must be precious or the man and the boy crazy.

But there, a little further on, are some boys with a barrow and bags. They also are busy with hand and rake collecting the fallen leaves and stuffing them as hard as they can into the bags, as though they did not want to leave one behind that they can carry. They tie up the mouths of the bags with pieces of string they have brought for the purpose, and laying them on the barrow rope them on, and wheel them home. Here, too, comes an elderly woman with her daughter and grandchild. They also are eager for a share of the golden tiles, and set to work as if they were determined not to be too late. They rake round about the trees until they have a number of heaps, and as they rake they chatter in merry vein. This is a very good thing they have come after. They have brought two large chaff sacks with them. Now they have raked enough together, so the grandmother stands holding the mouth of one sack wide open by a heap, while her big-handed daughter fills it and the little grandchild adds small handfuls too. When the two sacks are quite full they tie them up and loop a piece of rope round the middle of each of them. The younger woman lifts one of them on to the shoulders of her mother, who grasps the rope-end and holds it tight. Then she lifts her own sack up, and the two trudge slowly home through the wood, bending beneath their bulky, though not too heavy, burdens, while the urchin follows with a bit of stick in his hand with which he hits every tree he passes, running now and again a few steps off the path to strike one more. At home they empty their sacks into a shed and straightway start out again for more. Every fine hour they can spare they return to the woods, and no Liverpool broker or Manchester merchant could rake in his thousands with greater zeal than the two women, and the man with the cart, and the boys with their barrow gather up the fallen leaves.

What are they all for, these dry, rusty leaves, which are almost as carefully stored in the shed as coins are stored in a bank? They are not money, but they have meaning in life, which money also should have. There is no softer and warmer bedding for the cattle than these dry oak and beech leaves. Warmth, sleep, long sleep for the gentle kine and even for the serviceable swine during the long nights of winter.

And when the beds of the animals have become soiled and worn and they need renewing with fresh leaves, dry and clean, the old are not wasted but taken with care out on to the land, and dug into the soil, carrying with them still, yea, more than ever before, the wonderful power of feeding life—life, which having gone from them they can still give to other things.

It is night now. The animals are resting, heavily breathing. Quietly lift the latch and put your head in at the cowshed door. The air within is warm and soft with the comfortable vapour of sweet breath. On these dark November nights that begin so early, men, women and children are mostly indoors after milking and feeding. The glow of lamp and fire

shines through the blinds of the small cottage windows. One by one these go out, and lesser lights appear in the bedroom windows above, about the time the great folk in London are having their dinner or going to the play. Then these are extinguished, and all is dark. No, the candles of heaven are lit in the vast, dark sky, which stretches over our heads like the branches of a colossal tree with leaves not of bronze or gold but of burnished silver.

H. M. L.

MEMORIAL NOTICES.

ROBERT COLLYER.

It is with gratitude and praise rather than with the note of sorrow that we would record the close of the earthly life of Robert Collyer. He was a noble gift lent to this earth for nearly 90 years. It is not fitting to lament when he passes home to God. Some reference is made to his special characteristics as man and preacher in another article; here we need only attempt a short and plain record of his career. He was born in 1823 at Keighley in Yorkshire. His father was a blacksmith, in steady work at a modest wage, and all the boy's early memories, to which he clung with passionate attachment through life, were of the simple dignity of toil, the tender affection of his parents, and the keen edge which is added to the smallest pleasures when it is hard to make both ends meet. His short school days were followed in 1831 by child-labour in the factory, "thirteen hours a day, five days in the week, and eleven on the Saturday—rung in at six in the morning and out at eight in the evening, with an hour for dinner and a rest." The Factory Act of 1834 mitigated the severity of these conditions. Many years afterwards the factory bell which used to waken him in the morning was presented to him as a memorial of the old days, and was given by him to Cornell University. But the factory was only a stop-gap till he was old enough to be apprenticed to his father's trade, and he went to serve his time at a forge at Ilkley. The years which followed, till he went to America in 1850, were filled with the work of a labouring man, seasoned by a passion for reading—he was always of the elect race of book-lovers—and a sense of growing influence and dignity as a Methodist local preacher. When he crossed the Atlantic it was to practise his trade under the more favourable conditions of a new country. He found work at Philadelphia, and entered once again into close association with the local Methodists. But something uncompromisingly broad in his human sympathies and a feeling of moral repulsion against the doctrine of an eternal hell gradually sapped this relationship. In 1859 his official connection with Methodism ceased, and under the influence of Dr. Furness he entered into fellowship with Unitarians, not, it would appear, on account of any very definite doctrinal change, but chiefly from the desire to find "a large place."

In 1859 Robert Collyer entered the regular ministry, first as a missionary to the poor in Chicago, and then as minister of

a new Unitarian church on the north side of the city. He remained in Chicago for 20 years. The chief events of this period were the terrible struggle between North and South, the building of the new church opened in 1869, its destruction in the great fire, when he lost his home and his beloved books, and its rebuilding. All this he has told in the beautiful pages of his book of Memories. In 1878 he was invited to the Church of the Messiah in New York, where he remained, exercising a ministry of broad humanity and splendid power over all sorts and conditions of men and women, till old age came gently on and made him willing to rest.

Robert Collyer never lost his close and affectionate relations with the land of his birth. His visits were looked forward to eagerly, and in later years might be likened to triumphal progresses of honour and affection. In 1871 he preached at the annual meeting of the British and Foreign Unitarian Association in Essex-street Chapel, and won a secure place in English hearts by his sermons in London and elsewhere. In 1907, on the occasion of his last visit, he received the honorary degree of Litt.D. from the University of Leeds. His recreations have been described in words which must have come from his own pen as "reading, returning to his motherland, or resting in the mountains of New Hampshire in vacations when he does not cross the sea."

A PERSONAL MEMORY.

Surely the dear friend of so many multitudes of English-speaking people who has just passed away, must indeed have been of those whom the gods love, for though old in years and frail in body, to the last he kept the eternal spirit of youth. The most essentially human of men, Robert Collyer was one of the most spiritually minded also. His outward man, with his fine rugged face, glowing with loving-kindness and the joy of life, was the very index of his soul. With the heart of a child and the mind of a poet, what struck one most was his wonderful simplicity and the absolute sincerity of his bearing. To numbers over here he was known, and by all much loved, but to have known him at his best is to have known him as some of us were privileged to do in Chicago in the seventies. Twenty years before that Mr. Collyer had come to the city to take up the duties of a minister at large. He had only lately left the Methodists, and he was still unknown. Chicago was only in the making in those early days. There are many still alive who could remember it as simply a trading fort, and some who could even point out the spot where the Indian Massacre of 1814 had taken place.

Robert Collyer grew with the growth of the city, and before long a large congregation had gathered about him, and presently Unity Church was built. To this church came all that was finest and best in the intellectual and social life of the city, and round it grew up many a noble institution. Physically and mentally overtopping most of his neighbours, he came to hold a unique place in the city of his adoption, and in the heart of his fellow citizens and all the country round. As a preacher he had probably no rivals; at

that time, as a lecturer few. A sincere and outspoken Unitarian, his finest work and widest sphere of influence lay among people who heard him most gladly, and who were absolutely indifferent as to what particular denomination he belonged.

To his brother ministers and fellow-countrymen he was a loyal friend and neighbour, and to us all the ever welcome and delightful guest, whose figure stands out most clearly of any in the memories of those bygone years. Of nothing in his career was Robert Collyer so proud as of his working-man days, and nothing pleased him so much as to be able to turn them to good account. When his church in Chicago was burnt down in the great fire, the students of Cornell offered him one thousand dollars towards its rebuilding if he would make them a horse shoe. Mr. Collyer's hand had not lost its cunning, and the horse shoe was duly made, and stamped with his name, and became the precious possession of Cornell University.

H. B. H.

MISS CLARA C. PHILPOT.

THOSE of our readers who frequented the Book Room of the British and Foreign Unitarian Association in Norfolk-street, and in the earlier years at Essex Hall, will regret to learn that Miss Philpot died suddenly on Sunday morning, December 1, at her residence in Hampstead Way, at the age of 68. Clara Clark Philpot lost both father and mother comparatively early in life. She possessed the gift of making friends, and visitors to the Book Room received from her the most considerate and kindly welcome. She was herself a lover of books, and she had the power of interesting others in what she had read. Never very robust, she found the strain of business hours and work too much for her strength. For several years she lived quietly at Tunbridge Wells, latterly along with her close friend, Miss Dodd, at the Hampstead Garden Suburb. Miss Philpot was an earnest and convinced Unitarian, and she always took a deep interest in the Sunday services. She had recently become attached to the new church at Finchley, and loved to be there. In earlier years she was a devoted Sunday school teacher at Stamford-street, during the ministry of the Rev. Thomas Dunkerley, and afterwards of the Rev. W. Copeland Bowie, to whose family she was warmly attached. Always gentle and affectionate, she was never lacking in courage, and could give a good account of her political or religious principles and beliefs.

A memorial service was held in the Chapel, Golders Green Crematorium, on Wednesday, December 4, conducted by the Rev. Copeland Bowie, who in words of appreciation and sympathy spoke of Miss Philpot's gentle, helpful, and trustful life, and its influence on those who knew and loved her. There were present at the service representatives of the congregations at Stamford-street, Tunbridge Wells, and Finchley, along with personal friends, including Dr. and Mrs. Lawson Dodd, Miss Dodd, Dr. Blake Odgers, the Rev. J. A. Pearson, the Rev. G. B. Stallworthy, Mrs.

Copeland Bowie, Mrs. H. B. Lawford, Miss Spears, Mr. A. A. Tayler, and Mr. W. S. Taylor.

SURGEON-COLONEL H. MARTINEAU GREENHOW.

THE death is announced, in *The Times*, of Surgeon-Colonel Henry Martineau Greenhow, which took place at Esher on Tuesday, November 26, in his 84th year.

He was the elder son of the late T. M. Greenhow, M.D., F.R.C.S., for many years senior surgeon of the Newcastle-on-Tyne Infirmary, and only brother of Judge Greenhow, of the County Courts of Leeds and Wakefield. His mother was Miss Elizabeth Martineau, eldest sister of the late Harriet Martineau, the authoress, and Dr. Martineau. He formed one of the original garrison in the siege of Lucknow during the Indian Mutiny, and on the night of Havelock's relief he rode out and brought safely into the garrison several soldiers of the relieving force who, badly wounded and unable to move, were lying completely exposed to the enemy's fire; for this act he was strongly recommended for the V.C., which was only withheld in consequence of technical difficulties. He was twice mentioned in despatches, and for his services received the medal and two clasps and the year's service, being one of four assistant surgeons, including Sir Joseph Fayrer, who were promoted to be brevet-surgeons "in consideration of their services during the siege of Lucknow." This was the first occasion on which the honour was awarded. In 1871 he married Jessie, youngest daughter of Mr. T. Lombe Taylor, of Starston-place, Norfolk, and leaves one son and one daughter.

MEETINGS AND GENERAL NEWS.

GERMAN NOTES.

THE CASE OF PASTOR TRAUB.—INDIGNATION IN LIBERAL CIRCLES.—HARNACK'S PAMPHLET—A PETITION TO THE EMPEROR.

THE following particulars relating to the affairs of Pfarrer Traub may be of interest to liberal religious thinkers in England. On September 14 the Presbytery of the Reinoldigemeinde in Dortmund sent a petition to the Prussian Secretary of State, asking for a revision of the case. The reply came early in October, declaring that the matter does not come within the province of the Ministry. On September 16 the Bund Deutscher Protestanten was proclaimed at Dortmund with Herr Schrader as President and Gottfried Traub as Director. This Union is to join into one organisation all the Liberal Church Associations of Germany. Herr Schrader appeals in stirring words for contributions to a Protestantenfund which is to help to win new adherents and to assist those who suffer on account of their labours for a free Protestantism.

* *

The meetings of Dortmund in honour of Traub were of the most enthusiastic nature.

Four different halls had to be taken and Traub had to speak in each. He said: "They have taken away from me the title of Pfarrer—they cannot take away the vocation. The time has come to show that there is a vocation which is independent of the appointment by the Prussian Oberkirchenrat. This vocation no one shall take from me. My dear friends! Let us walk together as true comrades—let us keep a keen outlook here in our day and far into other worlds, but let us hold together. Thus we shall fight together, bear together, and win together." An enthusiastic resolution of confidence in Traub, of admiration for his character and indignation against the sentence, was carried with acclamation.

* *

The recent Church elections in Berlin have been, with one exception, in favour of the liberal movement. Twelve new congregations were won over, either wholly or at least in part. These elections determine the composition of the Church Synods, but, unfortunately, not of the highest court, the Oberkirchenrat. Nevertheless, the result shows that there is a strong forward movement in the Prussian State Church, due largely to the sentences against such men as Jatho and Traub. A petition drawn up by a number of liberal ministers, belonging in the first instance to Berlin, and addressed to the Oberkirchenrat of Prussia, the highest ecclesiastical court, received 337 signatures. It protests against the unbalanced sentence of the court.

* *

Herr Ferdinand Jacob Schmidt writes in the *Protestantenblatt* on Professor Harnack's pamphlet "Die Dienstentlassung des Pfarrer Traub." He says: "Harnack's declaration is an important document, which helps one to form a true estimate of present-day ecclesiastical policy. In reading this burning speech, written with indignation held back with difficulty, one gets the following impression: 'It is difficult to understand that the Oberkirchenrat could condemn one of the ablest ministers on account of mistakes due to temperament—greater still and more fatal is the harm done to the Evangelical State Church and to the Oberkirchenrat itself. Many waters will have to run into the sea before the confidence of thinking men, shaken by repeated blows, can be restored.' Harnack goes on to say: 'The court unhesitatingly hurled at Traub the accusation of 'considerable moral mistakes,' basing it on material which, together with the situation which gave rise to it, may be definitely pronounced as entirely unsuitable to substantiate and establish such a charge. The severest punishment must not be inflicted without the surest proof. This proof was not given. . . . One can no longer be sure that it is possible to remain truthful in becoming a theologian, because the ordinances, and the management of religious and ecclesiastical matters no longer afford protection to truthfulness, but have instead become its peril.'"

* *

Herr Schmidt continues his trenchant criticism in the following terms: "In the growing disinclination which prevents the

best and clearest heads among our youth entering the ministerial ranks, we reap the crop which has been sown. Our Church loses the heaven which leavens the heavy masses of the theological lecture-rooms with new spiritual powers. Is it a wonder if one trembles for the future of the national Church? Is one not bound to be troubled by the thought that the Church alone remains behind in the progress of intellectual culture? And do we not feel oppressed by the fear that our people's Church is becoming by degrees a conventicle Church, that she is becoming the prey of those conventicles whose religious culture remains where it was in the seventeenth century? Surely the Oberkirchenrat does not wish for that; therefore, it behoves it to consider in all important cases, not seven times, but seventy times seven, whether the result of its decisions is not such that it furthers indirectly and against its will those baleful efforts which seek to separate State and Church and the Church and the Search after Truth. How is this entangled situation to be unravelled? Not an inconsiderable number of men—men that have to be reckoned with—openly declare that a Court which has embarked on such a course must be fought with all available resources. This is surely justified so far as it concerns the energetic condemnation of what has taken place. But to go further seems inadmissible. A fight for the sake of fighting will only be grist to the mill of the opponents of a truly liberal Christianity. The great task of true religious liberalism is to prove unmistakably that its highest aim, not yet sufficiently understood, is the realisation of a strong national Church of the people. . . . The great renewal and deepening of the moral fellowship which springs from the divine power inherent in our evangelical faith, receives its perfect expression only in the creation of a national Church of the people. To bring this about is the task of religious Liberalism."

* *

On October 21 the Reinoldi Presbytery sent a petition to the Emperor and King, praying for his intervention as Protector of the Evangelical State Church and as the chief guardian of the law in the Prussian State. They emphasised that "the sentence is one which commonly would only be pronounced in cases of moral depravity, not, as in the case of Traub, on account of overstepping in his journalistic and literary activity the limits within which he ought to have kept as a Church official." The petition, a long one, is a noble testimony to Traub and a moving appeal for justice. The Emperor's reply came through the President of the Oberkirchenrat, Voigt, the man who is held largely responsible for the sentence. It was to the effect that the Emperor empowers him to state to the Presbytery that his Imperial Majesty sees no reason why he should grant their request.

* *

The Presbytery and other representatives of the Reinoldigemeinde communicated this decision to Traub in a letter which must fill him with gratitude and highest satisfaction. His telegraphic reply from St. Moritzburg, where he is recruiting

his health, contains the following sentences:—"Law is against us, justice remains at our side. That which Sorrow and Joy, Labour and Struggle has bound together during years of experience and testing, cannot be sundered by force. God's blessing remain with Reinoldi for ever and ever." Gottfried Traub has been elected a member of the Presbytery of Reinoldi.

THE DEANSGATE LECTURES. SIR HENRY JONES ON REASON AND BELIEF.

SIR HENRY JONES, Professor of Moral Philosophy in the University of Glasgow, delivered the sixth of the Deansgate series of lectures on "Modern Religion and Thought" at the Milton Hall, Manchester, on Tuesday evening. The title of his lecture was, "Are Moral and Religious Beliefs Capable of Proof?" Mr. Rankine Finlayson was the chairman.

Sir Henry Jones gave his reasons in the first part of the lecture for thinking that religious absolutism, in succession to political absolutism, is coming under the appeal to reason, and that the people would demand that the elements of their religious faith should be submitted to their judgment, and should satisfy their reason, even as the affairs of citizenship. Mankind, he said, could not be free in spots, and it was the best test of truth and goodness on the one hand and error and evil on the other that truth and goodness could be universalised, while evil and error could not. It had been said that the religious spirit had another and better resource than reason. He did not deny that in trust and secure faith lay the very essence of religion, but he asked—How could that faith and trust be maintained? Were they against reason? Were they without regard to reason? Could reason give them no support? He was persuaded that men yielded the opponents of religion far too much; they yielded the central fortress of religion if they allowed to their opponents, and denied to themselves, the help of the formidable forces of reason. When would the Church of Christ rise to the same height of faith as Philip and call to those who doubted, "Come and see!"? He believed that it was because the Christian Church still denied the competence of men's reason to deal with matters of faith that it created distrust in the very principles that it would maintain. It was time that the Church should take a stronger stand. The laws which men would obey, the principles that they could accept, must approve themselves to their judgments, for the spirit of the times was setting on one side the fetters which had bound them in the past. It was necessary that the churches should take towards religion the same attitude as towards all the other great interests of experience, that they should give to authority, tradition, and feeling on the one hand and to understanding and reason on the other the same place.

Such was his faith in the truth of religion that he believed it to be a fundamental fact, and capable of proof, and the same kind of proof, as was practised in natural science. In the last resort there

was only one way of thinking, one way of knowing, and one way of proving.

In the second part of his lecture, Professor Jones outlined more shortly the method of the application of reason to religious beliefs. After dealing with the views of some authors, he said that men were revising their idea of God, were feeling their way towards a conception of God as immanent in Nature, were taking the testimony of Nature to strengthen the testimony of the Bible, and were once more saying that "the heavens declare His glory, and the firmament His handiwork." In doing that the most recent theology was rising to the demands that the religious spirit had always made; and when theology rose to its task it, too, would find God everywhere.

Was it not possible also that men had not only been misrepresenting the nature of God but misunderstanding the nature of proof? In natural science and in philosophy men had been long seeking a final foundation for belief and had not found it. Were they not refusing to credit reason for refusing to do an impossibility? It was possible that it could not be found, for the very simple reason that it is not there. "The metaphor of a foundation," he said, "like many another metaphor in the region of thought, may have been leading us by the nose. May not truth be a system of mutually sustaining elements, and the more practical the system the less discrete, the less sporadic, the less disconnected it is? Truth is a system of interrelated elements in which every part sustains every other part."

"EAGER HEART."

60TH PERFORMANCE IN LONDON.

THE Christmas mystery play, "Eager Heart," makes its annual appearance this year on a larger scale than heretofore, in the fine Gothic hall of the Church House, Westminster, granted for the purpose by the Archbishop and the Council. This dignified setting will recall the first performances, nine years ago, in Lincoln's Inn Hall.

The play this year will be under the personal supervision of the author, Miss Alice M. Buckton, who has been absent for the last two winters producing the play in New York and Boston. Besides the independent productions of "Eager Heart" last season in some twenty-five provincial towns, the play was also given in New Zealand and in the Bengal Provinces, the latter by Hindus, who applied for permission to translate. Even more interesting were the performances given in the Greek Church, Boston, U.S.A., by the emigrant population of one of the poorest districts, the parts being entirely taken by Syrian youths with the exception of the Madonna's, which was represented by a beautiful young girl from Jerusalem. The dresses were their own costumes, rich with embroideries from Damascus. The performances created quite a sensation in Boston, one of the Harvard Professors undertaking an Arabic translation of the play for the enthusiastic Syrians, who wish to take it back to Palestine to act to their own people.

The dates of the London performances this Christmas are the afternoons of Wednesday, December 18, Friday, December 20, and Saturday, December 21, and the evenings of Thursday, December 19, and Monday, December 23; the last-mentioned, specially planned to fall within the holidays, will be given only if a widespread desire be expressed to the secretary.

All particulars may be had of Messrs. Chappell & Co., Ltd., 50, New Bond-street, W.

THE SOCIAL MOVEMENT.

THE COST OF LIVING IN NEW ZEALAND.

"The little heaven down under," like other places where material prosperity is less widely diffused, has had to record an increase in the cost of living during recent years, an increase so marked that a Government Commission was appointed to inquire into it. After investigation the Commission reported that the cost of living had increased by at least 16 per cent. between the quinquennial period 1894-8 and 1911. Assuming a fixed standard of requirements in the matter of food, rent, clothing, fuel and lighting, household necessities, domestic service and education, they estimated that the relative importance of these items is as follows:—Rent, 20-31 per cent.; food, 34-13 per cent.; clothing, 13-89 per cent.; fuel and lighting, 5-22 per cent.; other items, 26-45. The variation in prices for these different items over the period investigated is instructive and interesting. Rent increased by about 20 per cent. during the last fifteen years for houses of the same style and quality, the wholesale prices of food 21 per cent., clothing 20 per cent. (the cheaper qualities of boots having risen as much as 66 per cent., partly, the Commission stated, owing to the raising of the Customs tariff in 1907), and fuel 5 per cent. The cost of lighting decreased by about 27 per cent., while the cost of domestic service has at least doubled during the last twenty years.

CAUSES OF THE INCREASE.

The following are the principal causes, in the order of their importance, to which the Commission attribute the rise in prices:—

- (1) Increased supply of money, both gold and credit, and the increased velocity of the circulation of each.
- (2) Increased cost of production and increased demand for food-stuffs.
- (3) Rural depopulation abroad and slackened rate of production of food-stuffs.
- (4) Local combinations, monopolies, and trusts.

Other causes (less important in the view of the Commission) are, on the one hand, extravagant living, wasteful domestic methods, and deficient education; on the other, the operation of protective tariffs, the increased cost of distribution, and the rise in taxation, both local and national.

Among other ways of meeting the difficulty, the Commission recommended (a) improvement of education in all departments: general, technical, domestic,

and agricultural; (b) increased stringency of legislation regarding commercial trusts; (c) the establishment of a permanent Board of Industrial and Social Investigation; (d) the abolition of Customs duties on all foodstuffs and the most important commodities used by the primary producers; (e) improved transport, including the abolition of differential rates on railways, and the introduction of motor trains, for the purpose of encouraging city workers to live in rural and suburban districts, and thereby reduce the rentals paid in cities.

Another factor in the situation, however, which we do not expect to find emphasised in a purely official document, is mentioned in a paper in the current issue of *Les Documents du Progrès*, entitled, "Has Compulsory Arbitration Failed?" by Mr. E. Tregear, ex-Secretary for Labour for the New Zealand Government. He maintains that the success of the compulsory arbitration experiment, so far imperfect, can only be made complete and permanent "when an education in moral culture and a general uplifting of the ideals of citizenship, have raised the spiritual tone of all society." In this higher and purer atmosphere, we doubt not, the problem of the rise of the cost of living would be easily and satisfactorily solved.

CHRISTMAS APPEALS.

THE Rev. F. Summers writes:—"Will you please allow me to appeal to those kind friends who at this season of the year are good enough to send me special help for the poor? I am in need of donations for the Poor's Purse and for Christmas gifts. I shall also be grateful for new or cast-off clothing, boots, books, toys, &c. Please send parcels to the Domestic Mission, Dingley-place (late George's-row), St. Luke's, E.C., and letters to 4, Durley-road, Stamford Hill, N."

THE Rev. W. H. Rose writes:—"Will you kindly allow me to make my annual Christmas appeal on behalf of the Poor's Purse and Christmas Funds of the Rhyl-street Mission? As we have lost several subscribers by death during the past year, I shall be very pleased to receive the help of all the old friends of the Mission, and I trust new friends will be induced to subscribe to our work. Parcels of new or cast-off clothing will also be very acceptable. Parcels should be sent to the Mission, 4, Rhyl-street, Kentish Town, N.W., and letters to my private address, 32, Highbury-place, London, N."

THE Rev. R. P. Farley writes from the London Domestic Mission, 46, Bell-street, Edgware-road, N.W.:—

"I should be glad if through your columns I might again appeal to those who from year to year assist our Winter Funds to send in their contributions to me at above address. Contributions in money

will be devoted to the Poor's Purse, the expenses of Christmas parties, and various classes which are held throughout the winter. Gifts of clothing and hospital and dispensary letters are also most useful and will be gratefully received."

THE Rev. J. W. Bishop writes:—

"Will you allow me to again make my appeal on behalf of the Willert-street Mission. Our need is great, the Mission being in the centre of a very large and very poor district, where there is an abnormal amount of sickness all through the year, in consequence of the conditions under which the people have to live. As my resources are entirely exhausted, I especially appeal for even more generous help than that given in former years, as there is every appearance of a hard winter coming upon us. I also appeal for cast-off clothing, and for help with our school of 500 scholars this Christmas time. For many years we have given a warm garment to each, if possible, on the occasion of our Christmas parties. Please send parcels to the Mission House, Willert-street, Collyhurst, Manchester, and letters to 21, Polefield-road, Blackley, Manchester."

MISS K. M. ROBINSON writes from 32, Whitehead's-grove, Chelsea, S.W.:—

"I should be glad if you would allow me once again to ask for help from those who are interested in bringing some little pleasure into the lives of the poor children of our cities at Christmas time. The Noel Society has been in existence for twenty years, and a large number of toys are given away annually not only in London but in the towns of Birmingham, Manchester, Bradford, and Grimsby. Miss Green, the hon. treasurer of the London Centre, will be glad to receive gifts of money or toys (to be sent to her residence 14, Ulleswater-road, Southgate, N.); and I shall be glad to forward information to anyone desirous of knowing more of our work. I would draw particular attention to the distributions of toys, which are always a great source of joy to all concerned, and to which we would be glad to welcome anyone who cares for the happiness of the children of the slums. The distributions take place as follows:—Thursday, December 19, at 3 o'clock, Vittoria-place L.C.C. School, S. Islington (Christmas tree), and at London Fields L.C.C. School, South Hackney; on Friday, December 20, at 11.30, Popham-road L.C.C. School, New North-road, S. Islington. Help in decorating the Christmas trees and in distributing the toys is much wanted."

THE Annual Meeting of the Penal Reform League will be held at Caxton Hall, Westminster, on Friday, December 13, at 8 p.m. The chair will be taken by Sir John Macdonnell, and the speakers will be Commissioner Adelaide Cox (Salvation Army), Mr. L. A. Atherley-Jones, K.C., M.P., Dr. Frances Ede, and the Rev. W. F. Cobb, D.D. The business meeting for members will be at 7 p.m.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ballee.—At a meeting of the congregation of the Unitarian Church, which was held on Tuesday, November 26, the Rev. J. H. Bibby, minister, presiding, it was resolved "That the best thanks of this meeting, representative of the Ballee Unitarian Church, be, and are hereby returned, to the Rev. J. H. Bibby for his strenuous and successful exertions on its behalf, in collecting the funds for the execution of the several works, in connection with acquiring five acres of ground, building new manse, renovation of the church, re-arrangement of burial ground, and alteration of sexton's house and other improvements to congregational property, and in paying out of his own pocket the deficit of £60, besides not charging for personal expenses incurred by him in the collection of above funds." Mr. H. Crymble, who proposed the resolution, said that Mr. Bibby had equipped the congregation with a very complete set of buildings, fitted with all necessities and comforts for doing good work requisite in a worshipping society. The Chairman gave a summary of the work which had been done since he put his hand to the plough. The present church renovation was the second during his time, as in the year 1890 about £400 was spent for the same purpose. The day of their meeting was the 29th anniversary of his ordination to the ministry of this his only church. Mr. Bibby expressed his great appreciation of the help which had been rendered in carrying out the work of the church by the treasurer, Mr. R. McMechan; the secretary, Mr. R. Caven; and Mr. Robert McCullen, C.E.

Birmingham.—It is with deep regret that we have to announce the death of Mrs. Voysey, the wife of the Rev. Ellison A. Voysey, till recently assistant minister at the Old Meeting Church. She was taken seriously ill a fortnight ago and passed away after great suffering on Friday, November 29. The funeral took place last Tuesday at the Crematorium, Perry Barr, the service being conducted by the Rev. Joseph Wood. The deepest sympathy is felt for Mr. Voysey in his great bereavement by the members of the Old Meeting congregation, his brother ministers, and many friends in different parts of the country.

Colyton.—The Rev. Francis Wood has accepted an invitation to the pulpit of George's Meeting and commenced his ministry on Sunday, December 1.

Cullompton.—On Thursday, November 28, the Rev. Jeffery Worthington laid the foundation stone of a new chapel to be erected on the site of the former place of worship, which collapsed after a storm on Sunday, March 24 last. This new chapel will be the third since the Great Ejectment of 1662. The original edifice was built about 1695. It lasted about 120 years, and was registered as a Presbyterian meeting house. The second chapel was erected in 1815. Since its demolition services have been conducted in the old school-room in Wayslane. The building which is to be erected will cost about £1,000, and the greater part of that sum has already been collected, thanks chiefly to the untiring efforts of the minister, the Rev. Jeffery Worthington. It is intended to seat 120. Provision has also been made for a school-room and vestry. The architect is Mr. R. M. Challice, of Exeter. There was a large gathering of friends from various parts

of Devon and Somerset at the stone-laying, including the Rev. R. H. U. Bloor, Mr. C. Taylor (Exeter), Mr. G. Philpott (Taunton), and others. A warm tribute was paid by Mr. C. Taylor, one of the trustees of the church, to the energy and optimism of Mr. Worthington, who subsequently laid the foundation stone, which bore the following inscription:—"This chapel is dedicated to the worship of Almighty God. The foundation stone was laid on November 28, 1912, by Jeffery Worthington, B.A., to whose effort and devotion the erection of this building is mainly due." We understand that the stone was laid by the minister (rather than by some "distinguished visitor") by the unanimous wish of the congregation, who felt that no stranger, however distinguished, could so fitly perform the ceremony as he to whose "splendid audacity" is due the great achievement of this year. If anything could add to the esteem and affection with which Mr. Worthington is regarded by those of all classes and creeds, it would be the courage and devotion with which he, a veteran of 78, faced the situation which awaited him here on March 25 last. To few men at that age is it given to initiate and successfully carry out a task which is no small undertaking for men in the prime of life. "Honour to whom honour is due!"

Halifax: The late Mr. J. H. Hodgson.—The death occurred on Tuesday, November 26, of Mr. J. H. Hodgson, a lifelong member of Northgate End Chapel, at the age of 60. For over forty years he had devoted his services to the Sunday school as teacher and superintendent. In the old days he was an active member of the Young Men's Mutual Improvement Society, and his constant help has borne a rich harvest in many departments of the Sunday school and congregational work. Mr. Hodgson bore a reputation among his business associates for strict integrity and kindness of disposition. He was described by the Rev. W. L. Schroeder, in his address at the memorial service at Northgate End Chapel, as "a man faithful in the little things of life, full of tender consideration for others, deeply loyal to what he thought right and true. He moved about very quietly. He was compassionate, tender, retiring almost to a fault, and yet of such power and personality that people who knew him loved him." The interment took place at Lister Lane Cemetery on Friday, November 29. Mr. Hodgson leaves a widow and two daughters.

London: Islington.—The Eisteddfod in connection with Unity Church was held on Saturday, November 30, at Essex Hall in the afternoon and evening, and was an unqualified success. There was a varied and comprehensive list of competitions, some of which, such as literature, cookery, photography, needlework, and art, had been decided by the judges beforehand, whilst others in music and elocution were decided on Saturday, preliminary competitions having been held in many instances. The two judges who were present on Saturday, Mr. Richard Walthew (music) and Mr. J. H. Leigh (elocution), entered heartily into the spirit of the Eisteddfod and thereby contributed largely to its success. Mr. Walthew congratulated the competitors upon the good standard of their achievements, especially with regard to the junior pianoforte solo. At the conclusion of the afternoon session the prizes were presented to the successful competitors by Mrs. W. Blake Odgers, and in the evening by Miss M. Tayler.

London: Lay Preachers' Union.—In the last of his four lectures on "The History of the Unitarian Movement," Dr. J. E. Odgers spoke of "Unitarianism in America." In the United States, he said, the history of Unitarianism was the history of changes in Congregational churches, which were, in the early days, bound by covenants whose sim-

licity contrasted strangely with the complexity of later times. To some of these old covenants it would be easy for a modern Unitarian to subscribe. These churches were, in fact, the "established" churches of their time, for the township was placed second to the church, and it was membership of the latter which gave the individual his civil rights. The one striking exception to the general rule in the development of Unitarian congregations was the case of King's Chapel, Boston—an episcopal church, which elected James Freeman, a religious liberal, to be its minister, and, finding that there were difficulties in connection with Mr. Freeman's ordination by the Bishop, decided to dispense with that ceremony. In 1785, by resolution of the congregation, all references to the doctrine of the Trinity were struck out of the Prayer Books used in the church. Dr. Odgers also dealt with the Calvinistic teaching of Jonathan Edwards and the reaction against it; the growth of liberal thought in the Divinity School of Cambridge, Mass.; the influence of Channing; Emerson's famous address, and the "transcendentalist" movement. The lecture closed with a fine appreciation of the character and work of Theodore Parker. On the motion of the Rev. W. H. Drummond, Dr. Odgers was thanked very heartily for his lectures.

Mossley.—The opening and dedication of a new class-room for the senior girls' class in connection with the Unitarian Church, and the re-opening of the church and schools after complete renovation and decoration, took place on Saturday, November 30. The additions and improvements had been made possible as the result of a very successful bazaar held last year, which realised nearly £1,200. A re-union of old and present scholars was held on Saturday, which was attended by over 300 people. The new class-room was opened and dedicated by Mr. Joseph Chadwick, of Oldham, an old scholar and still a generous supporter. Speeches followed by Mr. Dan Baxter, of Manchester; Mr. Jabez Rhodes, of Rochdale; and Miss Elliot, of Timperley. On Sunday the preacher morning and evening was the Rev. Percy W. Jones, of Doncaster.

National Unitarian Temperance Association.—A public meeting to press for the early introduction of the promised Licensing Bill was held in the school-room of Unity Church, Islington, on Tuesday, November 26. Owing to the pressure of Parliamentary duties Mr. H. G. Chancellor, M.P., who was to have moved an important resolution, could not be present, and in his absence the Chairman (Dr. J. Jones) asked Mr. F. R. Nott, of Highgate, to move the resolution, which was as follows:—"That this meeting respectfully and earnestly reminds his Majesty's Government of the promises made by the Prime Minister, prior to and since the last General Election, to introduce and endeavour to get enacted during the lifetime of the present Parliament a comprehensive measure of Temperance Reform, and this meeting strongly urges that such a Bill be one of the first measures to be introduced after the termination of the present session of Parliament." This was seconded by Mrs. Blake Odgers, and supported by the Rev. J. Morgan Whiteman, and carried unanimously.

Pudsey.—The sixth annual meeting of the Yorkshire Unitarian Club was held at the Unitarian Church, Pudsey, on Saturday, November 30. At the afternoon session a lecture entitled "Who are the Unfit?" was given by the Rev. G. H. Mellone, M.A., D.Sc., Principal of the Unitarian Home Missionary College, Manchester, who repudiated the application of the biological conception of the "struggle for existence," considered as one of remorseless competition, to human society

in its relations and developments. On the contrary, he said, it was an established biological fact among species that "mutual aid" was humanity's true social principle. In distinguishing between the "fit" and "unfit" members of society, the lecturer laid stress on the duty of the former to the latter and made a closing reference to the Mental Deficiency Bill. At the annual business meeting in the evening, the report and balance-sheet for 1911-12 were adopted and officers for the ensuing twelve months elected. Information about the Club can be obtained from the hon. secretary, Mr. W. E. Walker, 155, Brudenell-road, Leeds.

Richmond: The Farrington Memorial.

The stained glass windows in the apse of the Free Church in memory of the Rev. Silas Farrington are nearly completed, and the memorial tablet is about to be fixed, ready for the unveiling ceremony which will take place on Saturday, December 14, at 3 p.m. Mrs. G. H. Edwards and Miss Roscoe will unveil the memorial, and the service will be conducted by Dr. Foat, the Rev. Hy. Gow, and the Rev. W. G. Tarrant.

Sale.—The congregation of the Unitarian Church has raised over £400 as the result of a two-days' bazaar held for the purpose of wiping off a debt on the church expenses, and to provide the means for repairs and beautifying. Mr. H. P. Greg, J.P. (Wilmslow), performed the opening ceremony on the first day, and Mr. C. Sydney Jones (Liverpool) on the second. A pleasing feature of the proceedings was the presence and practical support of ministers and members of other denominations.

Stockton-on-Tees.—A sale of work was held in the schoolroom of the Stockton Unitarian Church on November 28. The Mayoress of Stockton opened the sale, and the chair was taken by Mr. W. J. Watson, J.P. The object of the sale was to raise funds to defray special expenses incurred in providing heating apparatus for the schoolroom, renovating and improving the organ and chapel, and other church purposes. The sale realised £70, which was sufficient to cover the special expenses mentioned. The Rev. A. Scruton (Glasgow) preached on the following Sunday evening to a large congregation.

Sydney, N.S.W.—The Rev. George Walters writes in his November calendar:—"Twelve months have not yet passed since the Rev. Douglas Price, M.A., formerly Rector of All Saints' Church, Brisbane, preached for us on his way home from England. He has since been conducting very successful services in connection with the Brisbane "Progressive Christianity" movement. We are now to welcome another earnest thinker who has resigned his position as an Anglican clergyman and has come into the ranks of religious freemen. The Rev. Wyndham S. Heathcote, B.A., will preach our anniversary sermons on Sunday, November 3, and will speak at the public meeting, to be held in the church, on Tuesday, November 5. The Rev. Wyndham S. Heathcote, B.A., was educated at Clifton College and at Trinity College, Oxford, where he graduated in 1885. He was ordained in 1886, and held curacies at Holy Trinity, Richmond; St. Andrew's, Streatham; and St. Mary's, Southampton, under Canon Wilberforce, now Canon and Archdeacon of Westminster. He was appointed to the Vicarage of All Saints', Penarth, which was held until he went, at the invitation of the Chaplain-General, to the South African War as Acting-Chaplain to the Forces. After the close of the war, he remained in the civil church at Johannesburg until invalided home, and then, under medical advice, came out to Queensland six years ago. He held the parish of Rosewood and Marbury for one year, and was then Rector of Bundaberg for five years, resigning his position in July last."

NOTES AND JOTTINGS.

THE FOUNDER OF THE LAKE MOHONK PEACE CONFERENCE.

The death has occurred at Redlands, California, of Mr. Albert Keith Smiley, the American educationalist and peace advocate whose name will be known to many of our readers in connection with the annual Peace Conference at Lake Mohonk. Mr. Smiley, who was born in 1828, had devoted a great deal of his time for the past sixty-four years to educational work, and had given many libraries for the use of the public. Lake Mohonk, his beautiful summer home about fifty-five miles from New York, was the rendezvous of those who supported international arbitration and humanitarian ideals generally, and there the conference of which he was the founder has been held every spring for the last eighteen years. The delegates, numbering over 300, have always been entertained as his personal guests, and very important discussions have taken place with results which may well be regarded as incalculable. It is understood that full provision has been made for the continuance of these famous conferences, and that the estate has been left to the nation.

SOME LAST WORDS OF TOLSTOY.

Four years ago Tolstoy penned on a sick bed one of those simple and touching appeals to humanity which he never ceased to make up to the end of his life. He believed death to be imminent, and although the end was not as near as he thought, the ideas to which he gave utterance on that occasion remained absolutely unchanged, and he reiterated them later in his characteristic way. This document, which was handed over to his friend Tchertkoff, has just been published in the Russian *Retch*, and the *Daily Citizen* gives a translation for the benefit of English readers. The latter will scarcely turn to it in the expectation of finding anything novel or strange, for Tolstoy had but one thing to say to the world, "Love one another," though his marvellous genius enabled him to say it in a variety of ways so that it seemed to make a fresh appeal every time. But it is well for us to be reminded once more that the happiness and welfare of mankind lies, after all, in the cultivation of human sympathies and brotherly love rather than in the blatant assertion of individual rights and the demand for personal freedom.

* * *

"The life of the world," says Tolstoy, "the life of the whole of mankind, as it now goes, demands from you malice, and participation in deeds of lovelessness towards some of your brothers, for the benefit of others, which does not really bring happiness neither to others, nor to yourselves. 'But we are working for the future,' they answer. Why, then, should the life full of love at the present moment be sacrificed for the life of the future, which is absolutely unknown to us? . . . Let the fighter for 'freedom' or

'order' put one hundredth of those efforts and sacrifices which he gives for the struggle towards his ideals in the effort to increase love in himself and others, and he will see immediately, not as in his struggle, where results cannot be seen but only hoped for, the fruits of his hearty activity, not only in himself, but in the big joy of love itself, and also in the traces which this activity unfailingly leaves on other men."

PRINCE KROPOTKIN'S SEVENTIETH BIRTHDAY.

Some interesting speeches were made at the mass meeting arranged by various labour organisations to celebrate the seventieth birthday of Prince Kropotkin early in the week. The chief speakers were Mr. Bernard Shaw, Mr. Hyndman, and Mr. Wedgwood, M.P., and while none of these identified himself with all the opinions of the famous revolutionist, they expressed their warm appreciation of the self-sacrifice and love of humanity which had caused Prince Kropotkin to give up his caste and position to help the cause of democracy. Mr. Bernard Shaw said he liked him because he really loved the people, because he preferred living and working with them to being a Tsar's page, and he wished there were more men like him, and fewer like what they were themselves. Prince Kropotkin joined the International Working Men's Association in 1872. He was arrested and imprisoned in the fortress of St. Peter and St. Paul in 1874, and came to England on his escape two years later. He has written numerous books, of which "Fields, Factories, and Workshops," "Memoirs of a Revolutionist," and "Mutual Aid, a Factor of Evolution," are perhaps the best known.

THE WORK OF MR. POEL.

Mr. William Poel, whose production of "Troilus and Cressida" is announced for this month, was the recipient of much praise at the recent dinner given in his honour. Sir Walter Raleigh, in writing to express his regret at being unable to attend, said, "He invented a stage where poetry can breathe and live," and this idea was uppermost in the minds of the various speakers who subsequently expressed their appreciation of his influence on the English theatre. The Rev. Stewart Headlam referred to Mr. Poel's work, which he had shared, in connection with the Church and Stage Guild, and said that the present generation could hardly understand the prejudice which used to exist against the stage. Mr. Poel had done invaluable educational service in promoting knowledge of the Elizabethan drama among the children and among the teachers of Lancashire. He hoped the time would come when it would be considered an essential part of the education of young men and women that they should hear and see a properly acted cycle of Shakespearean plays, and when there would be a school of acting to which teachers could go to learn what was right in pronunciation and production,

National Conference.

APPEAL FOR £50,000 — FOR — SUSTENTATION FUND.

Donations already announced : £37,098 11s.

SECOND LIST.

Miss C. Harrold, Birmingham.....	£100	0	0
Mrs. George Musgrove, Oxford	100	0	0
Mr. and Mrs. F. D. Bowles, London ..	50	0	0
Mr. J. H. Every, Lewes.....	50	0	0
Mrs. W. Byng Kenrick, Birmingham..	50	0	0
Miss Norton, London	50	0	0
Col. Peacock, Ringwood.....	30	0	0
Mr. and Mrs. S. R. Kenyon, Southport	25	0	0
Mr. R. G. Lawson, Manchester	25	0	0
Mr. Ed. Melly, Nuneaton.....	25	0	0
Mr. J. G. Pincock, Southsea.....	25	0	0
Mr. E. P. Potter, Salwich Hall.....	25	0	0
Mr. Herbert R. Rathbone, Liverpool..	25	0	0
Mr. Hans Renold, Manchester.....	25	0	0
Mr. S. Chatfield Clarke, London.....	21	0	0
Mr. R. H. Armstrong, Liverpool.....	20	0	0
Mr. James Briertley, Southport	20	0	0
Mrs. Cliff, Evesham.....	20	0	0
A Friend, Croydon	20	0	0
Mrs. C. Taylor, Bolton.....	20	0	0
Mr. A. E. Jones, Dawlish.....	15	0	0
Mr. and Mrs. Wm. Noble, Bolton	15	0	0
Rev. C. B. Upton, Oxford, 2nd			
Donation	15	0	0
Mr. & Mrs. George Isaacs, Torquay..	10	10	0
Mr. J. E. Mace, Tenterden.....	10	10	0
Mrs. Henry Rutt, London.....	10	10	0
Mrs. Booth, Bath.....	10	0	0
Mr. W. Hewitt, Birkenhead	10	0	0
Miss Hibbert, Southport.....	10	0	0
Mrs. Shannon, London	10	0	0
Miss Kate Spiller, Bridgwater	10	0	0
Miss Margaret Spiller, Bridgwater ..	10	0	0
Rev. C. B. Upton, Oxford.....	10	0	0
Mr. Wm. Vallance, Mansfield.....	10	0	0
Mr. George G. Armstrong, Manchester	5	5	0
Miss Eiloart, Bournemouth	5	5	0
Rev. Hugon S. and Mrs. Tayler, Ches-			
terfield	5	5	0
Miss F. B. Taylor, Bangor.....	5	5	0
Mr. J. E. Birks, Mansfield	5	0	0
Mr. and Mrs. G. R. Brace, Liverpool..	5	0	0
Rev. C. Craddock, Liverpool.....	5	0	0
Mrs. Enfield, London.....	5	0	0
Miss Gibson, Evesham.....	5	0	0
Miss K. A. Greg, Wilmslow.....	5	0	0
Miss Edith Higginson, London.....	5	0	0
Mr. J. C. Hollins, Bournemouth.....	5	0	0
Mr. C. E. Hudson, Southport.....	5	0	0
Miss H. Johnson, Liverpool.....	5	0	0
Mr. & Mrs. T. H. Russell, Birmingham	5	0	0
Miss Fanny A. Short, Bristol.....	5	0	0
Miss M. C. Smith, Birmingham.....	5	0	0
Dr. Priestley Smith, Birmingham....	5	0	0
Mrs. R. J. Steel, Liverpool.....	5	0	0
Miss Harriet Taylor, Bolton	5	0	0
Lt.-Col. W. R. Trevelyan, Penzance..	5	0	0
Miss Alice S. Worsley, London	5	0	0
Miss Mary T. Worsley, Clifton	5	0	0
Mr. P. J. Worsley, jun., Birmingham	5	0	0
Miss Barker, Todmorden.....	3	3	0
Miss Bright, Liverpool.....	3	3	0
Rev. H. S. Solly, Parkstone	3	3	0
Miss Ellen Kemp, Long Sutton	3	0	0
Mrs. Bartram, London.....	2	2	0
Mrs. Conway, Ringwood.....	2	2	0
Mr. W. J. Hands, Birkenhead.....	2	2	0
Mrs. Priestley Smith, Birmingham....	2	2	0
Smaller sums	8	10	0

Annual Subscriptions already announced : £85 2s.

SECOND LIST.

Miss Anna Sharpe, Elstree (increased			
from £1 1s. to £5 5s.)	4	4	0
Mrs. Thorpe, Nottingham	2	2	0
Mrs. Elgood, Tenderden.....	0	10	6

Cheques should be crossed, made payable and forwarded to the Treasurer, Mr. F. W. MONKS, Stonecroft, Warrington.

All other communications should be addressed to the Secretary, the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

N.B.—Ministers or Secretaries who have not yet replied to the Circular of November 20, are requested kindly to do so as soon as possible.

TORQUAY UNITY CHURCH, HIGHER TERRACE.

Tuesday, December 10.

1.30 p.m. **Opening Service**, conducted by the Rev. J. ESTLIN CARPENTER, M.A., D.D., D.Litt., Principal of Manchester College, Oxford.

5.15 p.m. **Public Meeting**. CHARLES HAWKSLEY, Esq., C.E., President of the British and Foreign Unitarian Association, will preside.

SUSTENTATION FUND.

For the Augmentation
of Ministers' Stipends.

AT THE ANNUAL GENERAL MEETING, to be held on **Wednesday, February 12, 1913**, the Contributors will have to elect a Manager in place of Mr. John Harrison, deceased; and three Managers in place of Messrs. F. K. Freeston, T. A. Colfox, and L. N. Williams, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1913.

FRANK PRESTON, *Hon Sec.*,
"Meadowcroft," North Finchley, London, N.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Dec. 8.—Rev. G. HAMILTON VANCE, late of Stephen's Green Church, Dublin.

„ 15.—Mr. LAWRENCE REDFERN.

„ 22.—Rev. JOSEPH WOOD, late of Birmingham.

A SEASONABLE GIFT BOOK.

8vo, cloth gilt. 264 pp.

“Hymns of the Higher Life.”

Arranged by O. A. SHRUBSOLE.

Price 2s. post free, from 40, Craven-road, Reading.

JACKSON'S “IMMANENT GOD”

(Riverside Press, 1889). Clean second-hand copies wanted. 2/6 offered.—Report to Rev. R. DAVIS, Mornington, Elmbridge-road, Gloucester.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

“A Masterpiece of Brevity and Clearness.”

MR. FRED MORGAN

Dramatic Reciter and Impersonator
of Dickens Characters.

Over twenty complete programmes can be given. Evenings with Shakespeare, Dickens, and American authors, &c. Has given recitals in almost every town in the Kingdom.—Address, 42, Richmond-grove, Manchester.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

TURKEYS! TURKEYS!

Fat Geese, Ducks, and Fowls,
New Laid and Cooking Eggs.

CHRISTMAS ORDERS NOW TAKEN,

MISS GRUNDY, Royston, Herts.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager*.

TYPEWRITING.

SERMONS, ARTICLES, and MS.

of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

LADIES' Fine Hemstitched all-Linen HANDKERCHIEFS, narrow hem, 1s. 6d. per half-dozen, postage 3d. Ladies' Lawn Handkerchiefs, 1s. half-dozen, postage 3d. Patterns and illustrated list free.—HUTTON'S, 5, Larne, Ireland.

SMART WINTER BLOUSES can be made from Hutton's unshrinkable Woollen Blouse Material; warm, light, charming designs; newest shades. 200 Patterns sent absolutely free.—Write, HUTTON'S, 5, Larne, Ireland.

HONEY.—Light, fine flavoured, clover honey. Lb. jars, 1s. 2d., 4 lb. tins, 3s. 9d., 7 lb. tins, 6s. Post paid.—ERNEST W. MARTEN, Park Corner, East Hoathly, Sussex

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, December 7, 1912.

* Regarding Advertisement Rates see inside Front Cover.

The Inquirer

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3677.
NEW SERIES, No. 781.]

LONDON, SATURDAY, DECEMBER 14, 1912.

[ONE PENNY.

NOW READY.

Roan, gilt edges, 1s. 3d. net, by post, 1s. 4d.

UNITARIAN POCKET BOOK AND DIARY FOR 1913.

With List of Ministers and Congregations.

Paper covers, 3d. net, by post, 3½d.

DIRECTORY OF MINISTERS AND CONGREGATIONS, 1913.

READY, JANUARY 1st.

Paper covers, 1s. net, by post, 1s. 2d.

ESSEX HALL YEAR BOOK, 1913.

Cr. 8vo, 200 pp., gilt top, 3s. 6d. net; by post, 3s. 9d.

JOHANNINE THOUGHTS:

Meditations in Prose and Verse suggested
by Passages in the Fourth Gospel.

By Dr. JAMES DRUMMOND.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

The Sunday School Association

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. Coloured
Frontispiece. A most attractive Christmas
Present for Young People. Boards, 1s. 6d.
net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift
Books, or, better still, visit the Association's
Book Room at Essex Hall, and inspect the
attractive Books on Sale suitable for
Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Rev. J. T. Sunderland's Latest Books.

Origin and Character of the Bible.
New Edition, Revised and Enlarged, 3s. 6d. net.

Religion and Evolution, 2s. 6d. net.

Wealth, Beauty and Youth for All,
2s. 6d. net.

Order from Essex Hall.

BOOKS

On Literary, Educational, Scientific, Technical, Medical
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 133, Charing Cross Rd., London, W.C.

NOW READY.

The Vision Splendid.

FIVE ADDRESSES BY THE

Rev. JOSEPH WOOD.

One Shilling.

T. SMITH & SON, Cherry Street, Birmingham.

CHRISTMAS AND NEW YEAR BOOKLETS.

Legends of Samoa,

Just Out, and

Buddha the Enlightened.

Second Thousand. By

GEORGE BURNETT STALLWORTHY.

"Interesting, beautiful... rhythmical and expressive
poetry."—Dr. ALFRED RUSSEL WALLACE.

"This charming 'Buddha.'"—JOHN A. HAMILTON.

"Delighted with it."—F. J. PAYNE, Hon. Gen. Sec.
Buddhist Soc. Great Britain.

"I want ten copies of 'Legends of Samoa.' Just the
thing to send to friends."—RAYNER STORR.

Price Sixpence net. 40 pp.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

"Three Black Stones," and other Stories.

WRITTEN FOR GIRLS. PRICE 2s. 6d. NET.

By K. E. COGSWELL.

Orders, 197, Willesden Lane, London, N.W.

MR. FRED MORGAN

Dramatic Reciter and Impersonator
of Dickens Characters.

Over twenty complete programmes can be
given. Evenings with Shakespeare, Dickens,
and American authors, &c. Has given recitals
in almost every town in the Kingdom.—
Address, 42, Richmond-grove, Manchester.

The Inquirer.

Among recent articles are the following:—

"The English Village." By T. R. MARR.

"Thistledown." By J. TYSSUL DAVIS.
Dec. 7.

"In the Midst of Them." By the late Rev.
E. P. BARROW, M.A. Nov. 30.

"Under the Southern Cross." By J. H.
M. NOLAN. Nov. 23.

"Play the Man." By Rev. J. M. LLOYD
THOMAS. Nov. 16.

"Dawn in Darkest Africa." By PHILIP
H. WICKSTEED. Nov. 16.

To be obtained from THE PUBLISHER,
3, Essex-street, Strand, W.C. Post free 1½d.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a
Preparatory Department. Inclusive Fee, 60
Guineas.

Headmaster: H. LANG JONES, M.A. Oxon.
Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

CROWBOROUGH BEACON, SUSSEX.

Mr. J. V. LISTER, M.A. Cambridge, receives
a few Pupils requiring care and individual pre-
paration for University and other exams.

Special advantages for delicate pupils.—
Apply, The Mount.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of
health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A. Oxon, Head Master.

CHANTRY MOUNT SCHOOL, BISHOP'S STORTFORD.

Head Mistress: Miss ESTHER CASE, M.A.
Dublin (Classical Tripos, Cambridge).

Second Mistress: Miss ESTERBROOK HICKS,
B.Sc. London.

A sound education for Girls from 7 to 18
years of age. The School Building has been
enlarged and there is now accommodation for
20 Boarders.

"THE BEACON," Sevenoaks, Kent.

HIGH-CLASS PREPARATORY SCHOOL FOR
BOYS.—The Sons of Gentlemen prepared for
the Public Schools and the Royal Naval Col-
lege. Special attention is paid to giving the
boys a thorough educational grounding. Airy
class rooms and dormitories, high bracing
situation. Fees 30 guineas a term.—Applica-
tions to the Headmaster, Mr. A. F. GARRETT,
M.A., "The Beacon," Sevenoaks, Kent.

WILLIAMS & NORGATE

IMPORTANT BOOKS for the MINISTER'S LIBRARY

AN INTERPRETATION OF RUDOLF EUCKEN'S PHILOSOPHY.

By the REV. W. TUDOR JONES, Ph.D.

Translator of Prof. Eucken's greatest work, "The Truth of Religion," and for some years a student under Prof. Eucken.

Crown 8vo, cloth, 5s. net.

"There was an excellent reason for offering such an effective and succinct interpretation as has been attempted here. The book delivers the theory fully and ably, and the plan on which it proceeds is lucid."—*Athenæum*.

CROWN THEOLOGICAL LIBRARY.

"Popular in form, scholarly in substance, moderate in price; these volumes are indispensable to the man who wishes to know what the best European writers and thinkers are saying about the problem of religion."

PROTESTANTISM and PROGRESS.

By ERNST TROELTSCH, D.Th., D.Phil.

Translated by REV. W. MONTGOMERY, B.A., B.D.

Crown 8vo, cloth, 3s. 6d. net.

"One of the most interesting and suggestive volumes that have recently come into my hand. It shows a welcome recognition, in a German scholar, of the part that Anglo-Saxon Protestantism has played in the progress of the modern world, and raises issues of the most wide-reaching importance. It is not only well worth reading, but studying as the starting point of fresh tracks of knowledge and insight."—Rev. Principal A. E. GARVIE.

NEW TESTAMENT STUDIES.

By ADOLF HARNACK, D.D., Berlin. Translated by Rev. J. R. WILKINSON, M.A. Crown 8vo, cloth, 5s. net per volume.

Vol. I. LUKE THE PHYSICIAN.

Vol. II. THE SAYINGS OF JESUS.

Vol. III. THE ACTS OF THE APOSTLES.

Vol. IV. THE DATE OF THE ACTS AND OF THE SYNOPTIC GOSPELS.

Vol. 5. BIBLE READING IN THE EARLY CHURCH.

"In the fifth of his 'New Testament Studies' Harnack takes us into a new field, yet one of intense interest. The hand of a master, one *fadde princeps* in this realm is to be discovered."—The Rev. Principal A. E. GARVIE.

Pharisaism: its Aims and its Methods.

By Rev. R. TRAVERS HERFORD, Author of "Christianity in Talmud." Crown 8vo, cloth, 5s. net.

The Scientific Study of the Old Testament.

By Dr. RUDOLF KITTEL. Crown 8vo, cloth, Illustrated, 5s. net.

Fundamental Truths of the Christian Religion.

By R. SEEBERG, Professor of Systematic Theology in Berlin. Crown 8vo, 4s. 6d. net.

Naturalism and Religion.

By RUDOLF OTTO, Professor of Theology in the University of Göttingen. Crown 8vo, 5s. net.

The Religious Experience of St. Paul.

By PROF. PERCY GARDNER. Crown 8vo, cloth, 5s. net.

The Constitution and Law of the Church in the First Two Centuries.

By ADOLF HARNACK, D.D. Crown 8vo, cloth, 5s. net.

The Historical Evidence of the Resurrection of Jesus Christ.

By KIRSOPP LAKE, M.A. (Oxon). Crown 8vo, 4s. 6d. net.

The Communion of the Christian with God.

By PROF. WILHELM HERRMANN. Cloth, 4s. 6d. net.

THEOLOGICAL TRANSLATION LIBRARY.

Religious Liberty.

By FRANCESCO RUFFINI, Rector of the University of Turin. With a Special Supplementary Chapter for the English Edition, and an Introduction to the English Reader, by the Rev. J. B. BURY, of Cambridge. Forming Vol. XXXII. of Theological Translation Library. Demy 8vo, cloth, 12s. 6d. net.

The Old Testament in the Light of the Ancient East.

By Dr. ALFRED JEREMIAS. With numerous Illustrations and Maps. In 2 volumes, 25s. net.

St. Paul: The Man and His Work.

By PROFESSOR H. WIENEL, Of the University of Jena. Demy 8vo, cloth, 10s. 6d.

The Truth of Religion.

By RUDOLF EUCKEN. Senior Professor of Philosophy in the University of Jena.

Translated by the Rev. W. TUDOR JONES, Ph.D.

Demy 8vo, cloth, 12s. 6d. net.

Primitive Christianity: Its Writings and Teachings in Their Historical Connections.

By OTTO PFLEIDERER, D.D.

In 4 volumes, Demy 8vo, cloth, 10s. 6d. net per vol.

Christian Life in the Primitive Church.

By ERNEST VON DOBSCHUTZ, D.D. Demy 8vo, cloth, 10s. 6d.

LONDON: 14, Henrietta Street, Covent Garden, W.C.

Cambridge University Press

The Realm of Ends or Pluralism and Theism: New Edition. The Gifford Lectures delivered in the University of St. Andrews in the years 1907-10. By JAMES WARD, Sc.D., Hon. LL.D., F.B.A. Second edition, with Some Replies to Criticisms. Demy 8vo. 12s 6d net.

The Problem of Evil in Plotinus. By B. A. G. FULLER, sometime Instructor in Philosophy at Harvard University. Crown 8vo. 7s 6d net.

The Concept of Sin. By F. R. TENNANT, D.D., B.Sc. Crown 8vo. 4s 6d net.

The Origin and Propagation of Sin. By F. R. TENNANT, D.D. Second edition reprinted. 3s 6d net.

The Sources of the Doctrines of the Fall and Original Sin. By F. R. TENNANT, D.D. Demy 8vo. 9s net.

Light on the Gospel from an Ancient Poet. By EDWIN A. ABBOTT, Honorary Fellow of St. John's College, Cambridge. Demy 8vo. 12s 6d net.

The Son of Man. Or Contributions to the Study of the Thoughts of Jesus. By EDWIN A. ABBOTT. Demy 8vo. 16s 6d net.

Evolution and the Need of Atonement. By STEWART A. McDOWALL, M.A. With an introductory note by the Dean of Westminster (Bishop Ryle). Crown 8vo. 3s net.

Ecclesiasticus. In the Revised Version. With Introduction and Notes by W. O. E. OESTERLEY, D.D. Fcap 8vo. 6s net. Cambridge Bible for Schools and Colleges.

The Epistle of Paul the Apostle to the Romans. The Greek text. Edited, with introduction and notes, by R. ST JOHN PARRY, D.D. Extra fcap 8vo. 3s 6d net. Cambridge Greek Testament for Schools and Colleges.

The Second Epistle of Peter and the Epistle of Jude. The Greek text. Edited, with introduction and notes, by MONTAGUE RHODES JAMES, Litt.D. Extra fcap 8vo. 2s 6d net. Cambridge Greek Testament for Schools and Colleges.

Herbals: Their Origin and Evolution. A Chapter in the History of Botany, 1470-1670. By Agnes Arber (Mrs. E. A. Newell Arber), D.Sc., F.L.S. With frontispiece, 21 plates, and 113 illustrations in the text. Royal 8vo. 10s 6d net.

The Cambridge History of English Literature: Volume IX. From Steele and Addison to Pope and Swift. Edited by A. W. WARD, Litt.D., P.B.A., Master of Peterhouse, and A. R. WALLER, M.A., Peterhouse. Royal 8vo. Buckram, 9s net; Half-morocco, 15s net.

Studies and Essays. Keats, Shelley and Shakespeare Studies, and Essays in English Literature. By S. J. MARY SUDDARD, LL.A., Fellow Univ. Gall. Crown 8vo. 6s net.

The Cambridge Modern History Atlas. Edited by A. W. WARD, Litt.D., P.B.A., G. W. PROTHERO, Litt.D., F.B.A., and STANLEY LEATHES, M.A., C.B., assisted by E. A. BENIANS, M.A. Containing 141 maps, the majority of which are coloured, with a full index, and an introduction by E. A. Benians. Royal 8vo. 25s net.

Cambridge University Press
Fetter Lane, London

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	835	CORRESPONDENCE :—		MEETINGS AND GENERAL NEWS :—	
THE REPEAL OF THE BLASPHEMY LAWS .	836	The Nature of Woman	839	Carmarthen Presbyterian College . .	842
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		The Increase of Flogging	843
The Truth and Fallacy of a Coming World		The Story of Christmas	840	Boys' Own Brigade	843
Religion.—I.	837	Some Children's Books	840	New Unitarian Church at Torquay . .	843
William Hone	837	The Preacher, His Life and Work . .	840	The Macedonian Relief Fund	844
QUESTIONS AT ISSUE :—		Golden Grain: Thoughts of Many Minds	841	Christmas Appeals	844
The Blasphemy Laws	838	Critical and Exegetical Commentary :		Care of the Feeble-Minded	845
		Thessalonians	841	NEWS OF THE CHURCHES	845
		FOR THE CHILDREN	842	NOTES AND JOTTINGS	846

** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE few words, evidently chosen with great care, in which Sir Edward Grey referred to the forthcoming peace negotiations in the House of Commons on Wednesday, were highly satisfactory, and reveal our Government in the pleasantest possible light as the disinterested friend of peace.

“As the House is aware,” he said, “the five belligerents are sending their respective delegates to London to negotiate peace. . . . The choice of London was made by the belligerent States on their own initiative; it was in no way prompted or suggested by us; but we are sure the House will agree that their choice is very agreeable to us and their presence very welcome; and we believe that they will find the conditions here favourable to the conduct of their negotiations and to the conclusion of peace, which we all earnestly desire to see secured.”

* * *

IN regard to the meeting of Ambassadors which is to be held simultaneously Sir Edward Grey gave the following important information :—

“The Great Powers who are neutral and signatories of the Treaty of Berlin have now all agreed that their representatives in London should meet together for informal and non-committal consultation.

The object will be to facilitate an exchange of views, especially on those points which may most directly affect the interests of any of the Great Powers concerned. These conversations will begin as soon as all the Ambassadors in London have received their instructions from their respective Governments, we hope next week. They will not constitute a Conference; and in this connection I would recall that the first suggestion of a formal Conference came from Monsieur Poincaré, and Paris will, therefore, presumably be the first place to be considered should a formal Conference be found to be opportune and necessary.”

* * *

THE votes on the Criminal Law Amendment Bill in the House of Lords this week make it practically certain that it will be carried into law in the shape in which it left the House of Commons. We regret exceedingly that the opportunity has been lost of modifying the flogging clauses; but we have explained already why we are strongly opposed to this reversion to discredited methods of punishment, and at the present moment we need not re-open the question. All high-minded citizens will unite in the hope that the new and more drastic provisions will help to cripple the prosperity of this foul trade in human degradation; but it must not be forgotten that the middle-men, who are paid handsomely for the work they do, are not the chief agents. They only exist to minister to the vicious pleasures of other people, who never feel the frown of the law or the sting of the lash, and society will not be clean until it makes them feel the heavy burden of degradation and guilt.

WE hope that for a season the platform and the press may revert to the attitude of guarded reticence on this whole subject. The recent campaign of publicity has been necessary in view of the terrible nature of the evil and the stolid refusal of many sections of society to face these questions at all. But it has not been entirely free from the sentimentalism and the lurid melodrama, into which the English mind slips so easily in moments of agitation or alarm. These are things which clever and unscrupulous men are always ready to exploit to their own advantage. Already the placards of a certain type of newspaper show traces of the back-wash of the agitation, and the picture palace has discovered a new line in unhealthy sensationalism. Against all this there can only be feelings of intense repugnance. But it reveals once again the need of extraordinary tactfulness and a cleansing moral severity when subjects of this kind have to be handled in public.

* * *

THE facts disclosed in the Report of the Home Office Committee, which was appointed to inquire into rates of wages and conditions of employment among the women outworkers of Belfast and the surrounding district, confirm the rumours which have been prevalent for some time. It is established that the linen industry is a fruitful field for sweating; many women who work at fancy sewing and embroidery in their own homes earn anything from 2d. to under 1d. per hour. Much of this work is done with great skill and is sold at a high price in fashionable London shops. It would be wrong, however, to conclude that the Belfast employer is cursed with a double dose of

wickedness. He is engaged in a keen business contest in a place where labour is badly organised and the conditions are highly favourable to unscrupulous competition. In these circumstances, legislative control seems to be the only remedy. The committee recommends that the provisions of the Trades Boards Act should be applied to various departments of work, which are set forth in a schedule, and this should be done without any delay. This extension of the principle of a minimum wage would apply to other places in the United Kingdom where similar work is carried on.

* * *

CANON HENSLEY HENSON has returned from the United States full of apostolic ardour for the cause of Christian unity. During his visit he kept a keen eye upon the growing signs of interdenominational activity and enjoyed a great deal of religious fellowship with non-Episcopalians without incurring any official displeasure.

"I cannot but think," he told a representative of the *Westminster Gazette*, "that within the next few years some effective religious co-operation between the great Protestant Churches will have been reached in the United States; and if this be so, the day cannot be far distant when practical co-operation will lead to closer unity. The effect of such developments in the great and growing sister Church of the United States cannot fail to have a potent and happy effect upon the Church in England. If the Act of Uniformity, which is the last relic of the infamous Caroline Code, could be removed out of the way, there can be no reasonable doubt that a great volume of goodwill, at present suppressed and therefore unsuspected, would be released into salutary activity."

* * *

A RELIGIOUS census of London was organized by the *Daily News* ten years ago. It has been decided to repeat the experiment during 1913, but on a much more extensive scale. The new census will not confine itself to statistics of church attendance on a particular Sunday but will seek to present a tabulated account of organized religious activity as a whole. It will thus prepare the way for a more adequate survey of the field, and provide the material essential for an intelligent judgment upon the efficiency of the machinery employed, the dangers of overlapping, the needs of the neglected areas, and possibly the lamentable disproportion between highly organized effort and spiritual results. It is intended to collect the information by means of schedules of questions which will be distributed to the clergy, ministers, and superintendents of missions in the London area in the course of a few days.

THE REPEAL OF THE BLASPHEMY LAWS.

"Give me the liberty to know, to utter, and to argue freely according to conscience, above all other liberties."—MILTON.

"THERE have been more prosecutions for blasphemy during the past year than during the previous fifty years. There have been more prosecutions for spoken blasphemy during the past five years than during the previous hundred years." These ominous words stand at the head of a leaflet which has just been issued by a newly-formed Committee for the Repeal of the Blasphemy Laws. Most people are not aware that these laws exist. They have fallen into disuse or oblivion, and they might be allowed to rest in peace in the limbo of unrepealed statutes, were it not that misguided religious fanatics or the police authorities, in an access of zeal for public morals, occasionally flourish them in the face of unsuspecting free-thinkers. If they were really dead there would be no need for us to go about to destroy them. Since they are only in a state of torpor they should be given their quietus at the earliest possible moment. There are many cogent reasons for dealing with them in this drastic fashion.

In the first place they are simply a relic of a repressive code, created to penalise freedom of thought in religion, which has been riddled with criticism and sunk into a dishonoured grave. Blasphemy can only be a crime when there is a *corpus* of religious doctrine and habit which the State has agreed to accept and protect. It is analogous to slander and libel in the sphere of citizenship, and there must be some clearly defined concept of orthodoxy against which the insult or injury is committed. All this is quite foreign to the mind of the modern world. The word blasphemy has lost most of the rigour of its meaning, and is usually applied to violent or unmannerly speech about religion, which may stir us to personal blame or dislike, but ought not to be subject to legal penalties.

In the second place the idea of blasphemy and the lingering feeling of abhorrence which it arouses belongs essentially to mediæval religion. On the one hand it is connected with the *imperium* of God, and on the other it is bound up with a belief in magic and the terrible power exercised over human souls by the black art with its hideous travesties of religion.

This superstitious horror of blasphemy is not quite extinct in certain credulous forms of religion, but it has no meaning for the modern court of law. Perhaps the idea of a specially heinous kind of offence against the majesty of God has more reality for the legal mind; but it will not bear a moment's examination. The theology of mere dominion has had its day, and the belief that a foolish man when he uses blundering or evil words, which shock the religious sensibilities of his neighbour, is guilty of *lèse-majesté* against God has no possible connection with our trust in the Father of spirits or any noble form of loyalty to JESUS CHRIST.

The fact is that it is impossible to give to the word blasphemy any definite meaning at all, which will command the assent or respect of the ordinary citizen. The late Lord COLERIDGE evaporated its theological terrors into an offence against "the decencies of controversy." But what is "decent" in controversy depends upon our standard of education and our social surroundings, even upon the degree of provocation which we have received from an opponent. Who is to be the judge of these things? Is it tolerable that the scholar who dissolves Christianity into mythology should speak with impunity to admiring crowds, while the self-taught lecturer in the secular hall is fined for his indiscretions? Rudeness and indecency in public are always reprehensible, and indignation against them waxes hot when they outrage our feelings of reverence for the most sacred things in life; but the common law is able to deal with these things without invoking obsolete and oppressive statutes, which are justly regarded as a menace to our hard-won liberties of thought and speech.

We fear that some timid minds hang back, and refuse to commit themselves on a question of this kind, lest they should arouse prejudice among unthinking people or create the impression that they are indifferent where vital questions of religious reverence are concerned. But here as always courage is the true way of safety, and we plead for it in the highest interests of religion itself. Reverence may be described as Christianity's first law. Without it all our sympathies grow dull and the spiritual eye is darkened. We abhor all kinds of irreverence, whether it shows itself in slovenliness in the high offices of worship, or vulgar self-advertisement in the pulpit or the press, or the banalities of unmannerly secularism, or the cynical

gibes of a shallow critic. But we do not want to punish people who are guilty of these things. Our Christian faith is no delicate exotic to be shielded from danger and attack. Let all the east winds of the world blow upon it, it will only grow in strength. Its shelter in days of stress is not behind the feeble barriers erected by a past age against the advancing tides of thought, but in the power of the living God; and it will survive to win men to a finer reverence and a nobler worship when every trace of religious compulsion has disappeared from our laws.

LIFE, RELIGION & AFFAIRS.

THE TRUTH AND FALLACY OF A COMING WORLD RELIGION.

I.

SOME time ago there was held in London a Universal Races Congress. In the hope of many it was the brightening dawn of the Parliament of Nations, following on that Parliament of Religions held in Chicago some years before. In such gatherings we may see in visible and concrete form what Universality means and does not mean. It does not mean suppression or elimination of racial characteristics. It does not mean mixing up black and yellow and white races into a muddy mush of a humanity that never was and never will be. It means bringing together and comparing and contrasting strong points; it means mutual respect and sympathy; mutual helpfulness and understanding and the gradual attainment of a world-peace. It does not mean that the Englishman is to lower his life to the level of the most backward race represented at the Congress, but rather that there must be a levelling up, an upward lift of the lower to the highest, and of the highest to a still higher to be attained.

Similarly with religion. There is a false as well as a true Universalism in Religion, and it is easy to slip into a very damaging and destructive error. *We are all Catholics now.* We all seek a Religion that is "according to the whole," that is a complete totality. We need a religion that is for the whole man, head, heart, and hand, and for entire mankind. *We are all Catholics now,* that is we are all in quest of a universal religion. We find partial sectarian religions, religions with an exclusive spirit to be almost intolerable as well as intolerant. Nothing less than what is truly inclusive and world-wide can satisfy the modern spirit or appeal to the modern mind. But hundreds and thousands of even educated and trained thinkers in their eagerness for a Catholic religion jump into strange fallacies. A superficial acquaintance with the comparative study of religion—sometimes even a profound study—is responsible for

one of the commonest of these fallacies. It is this. When some good people have heard a little about Buddhism and Mohammedanism and Zoroastrianism and so forth, they begin to talk somewhat like this: "Yes, of course, what we really want is to blend all these together into a universal world religion." I have known some of my friends quite seriously put it with unconscious humour in this way: A good cook takes rice from one part of the world and currants from another, and butter and eggs from another, and sugar from another, and makes a pudding. With the same eclectic impartiality we must cook our historic religions into a divine pudding. I confess that it does not seem to me a very appetising dish. That is just the peculiar fallacy of a vicious universalism—of a false Catholicism. It takes Christianity and puts it into a cauldron and adds to it Buddhism and one by one all the other religions of the world that have some good points about them; and then sprinkles over them a selection of the modern cults and fads, stirs them well together and boils them all up into a broth and then presents the ultimate concoction as the most universal religion we can possibly have. This, I venture to say, would be the most nauseous mess, the most disgusting liquor one could possibly brew. Buddhism alone would be an infinitely superior thing to Buddhism mixed with Mohammedanism and Christianity. In the mixture the distinctive excellences of Buddhism, the very revelation of God in Buddhism, would, as likely as not, not be heightened and intensified but neutralised and lost by combination. Tea may be an excellent beverage, and coffee another and cocoa another, and many like beer and whisky and divers kinds of wine, but mixed up together they would make an undrinkable wash.

This is not the way to get a universal world-religion, any more than the way to breed a Super-man is to marry a white and a black. Rather is it, I would suggest, by Buddhism assimilating, that is, making vitally its own the excellences of Christianity and Christianity assimilating and making vitally its own the excellences of Buddhism. That does not mean mixing or "syncretism." It is not comparable to a chemical combination, but (though still inadequately) to an organic growth or biological development. It is poles asunder from eclecticism. It does not mean mere "picking and choosing" with a view to aggregation. It is not a surrender of one in abject submission to the other. It means rather an organic and vital giving and taking, and that only by way of a stimulus and fertilisation in what is life-ward and spiritually fruitful. When the vital process is complete we may conceivably have a world-religion actually and geographically "catholic" as it may be even now in idea. For years to come, for generations and indeed for centuries, we shall see the action and reaction of various religions, and East and West influencing each other, and yet preserving their own characteristics. Only after men become more and more international, more sympathetic with other religions and other races, more catholic, less sectarian, will they at last recognise the supremacy of one religion, namely, that

religion which by its toughness and persistence coupled with its power of absorption and assimilation has actually proved, in the arena of struggling and competing world-religions, the fittest to survive.

What that "final" religion will be is a matter on which prophets are free to prophesy—and I among them. But of this I must write more at length in another article.

J. M. LLOYD THOMAS.

WILLIAM HONE.

BELATED biography inevitably presents a bleached appearance. The vivid colours of personal interest fade into the more diffused light of general history. William Hone died seventy years ago. The circumstances which interfered with the presentation of his full life-story do not seem very clear, but so far as we apprehend them they accord with the characteristics of that story as it is now set forth. The family took umbrage at the officious zeal of certain writers who hastened to make religious capital out of his conversion to orthodox Christianity—a conversion in which the family shared, indeed, but which they evidently did not want to be treated in this way. Thus the first generation passed away, and it is his granddaughter, Miss Soul, who has worked through his copious papers in co-operation with the biographer, Mr. Frederick Wm. Hackwood. There has evidently been no lack of materials, rather the other way we surmise.* Mr. Hackwood may be congratulated in getting through it as well as he has. The book is made more interesting by the insertion of a good many pictures, mostly reproductions from Mr. Hone's publications, especially noteworthy being young Cruikshank's amazingly clever caricatures. Perhaps a smaller volume would have been adequate, but as Burns reminds us, "we know not what's resisted."

As intimated, the impression conveyed by the book is not very satisfactory. We move in a constantly depressing atmosphere of struggle and failure, with only a few episodes approaching to brilliance, and these set off against some uncomfortable points of controversy. Hone's character, however, emerges respectably from the sifting of the dusty relics of an age that is not far enough away to have become romantic, and is too far from us to pulsate vigorously with living issues. Industrious, ingenious, curiously erudite, he comes about half-way between Daniel Defoe's time and ours, and rises decidedly toward the stature of that journalistic pioneer, bating always the fictive power which seems wholly wanting in him. He plunged into the whirlpool of London life just when the storm of the French Revolution had spent its first violence, and when the permanent currents of popular endeavour were making themselves felt in this country. It is difficult to realise that only a hundred years ago conditions were so different. If for no other reason, such a story as that of William Hone is worth telling to the present generation in order that the heirs of valiant champions of freedom in politics and re-

* William Hone: *His Life and Times*. London: T. Fisher Unwin, 1912. Price 10s. 6d. net.

ligion, of reasonable clemency in law, and of higher social standards throughout the state, from the palace to the cottage, may spare themselves the shame of ignorantly looking down upon their heroic ancestors, and of enjoying without gratitude the invaluable boons which, at the price of much effort and suffering, those ancestors attained for them. Among such reformers were the knights of the press, regular and irregular.

Hone's part was chiefly with the latter branch of the service. For considerable periods, varied by more or less hopeless experiments at getting a living in other ways, he was a deviser, publisher, and vendor of ephemeral literature, ranging from monthly issues of information, useful or quaint, in magazine form, down to the mere fly-sheet and political squib. His more considerable productions were pamphlets and, by-and-by, such collections of out-of-the-way matter as still meet a demand in his "Every Day Book," "Table Book," and "Year Book"—good solid volumes to which Charles Lamb contributed some notable original writings and a series of dramatic extracts. Lamb was but one of many celebrated men with whom Hone had to do, and it will long be the latter's passport with many that to Elia the Ludgate-hill shopman was "Friend Hone." A whimsical letter sent to Hone after his conversion, and written in a Quakerish manner, is one of many testimonies to the liking that Lamb had for the man, a liking not to be dulled (we see) by a turn of mind hardly congenial to the heretical essayist.

Of course, the outstanding event in Hone's life was the prosecution by the Government, in 1817, for blasphemy. Hone, who had been brought up seriously, but had come, as most adventurous young men would at that time, into contact with the "New Philosophy," promulgated by Godwin, a contact which he grieved to acknowledge in later years, was in his teens a clerk with a solicitor named Pelletti, and so began an acquaintance with Unitarians which stood him in good stead in the crisis of his fate. Apparently the Unitarian influence restrained him from whatever excesses might have tempted a youthful "New Philosopher"; he says of himself later that he became a kind of "rational Christian," and this seems to have been his case till that change occurred, when he was over fifty, which gave joy in evangelical circles. Here, as may be only too easily understood, his rationalism had long been identified with "atheism"; but it does not appear that Hone ever adopted the atheistic position.

What he did, and it was in full accord with a good deal that was active in Unitarian circles in those years, was to attack the established orthodoxy on that very vulnerable side—the literature of the early Church. Probably a considerable number of modern readers know his name only in connection with a volume, still reprinted, entitled, "The Apocryphal New Testament," in which he gathered up the fruits of his study at the British Museum, and printed the translations there to be discovered of the Gospels of the Infancy and the uncanonical Epistles. He regretted this publication at a later time; but, except upon the point of scholarship, there can be little offence

in it to students at this date, though doubtless there was in the narrower world of thought a hundred years ago.

Had Hone's rationalising moods taken no worse form he could hardly have been placed on trial for blasphemy. But his best friends must admit that in adapting the Creed, the Litany, and the Church Catechism to political polemics, he committed that sin which vexes some people more than a breach of decalogue—he was guilty of very bad taste indeed. The scurvy character of some of the politicians whom he dared to attack, the regular journals being mostly muzzled, may be pleaded in his excuse; the intense cleverness of his parodies only added to the offence. Made to stand his trial on three separate days for these delinquencies, he was so obviously the butt of outrageous wrath in high places that popular feeling overlooked whatever was reprehensible in his conduct, and, despite the strenuous and most unfair pressure of his judge, Lord Ellenborough himself, he was acquitted every time. The most stirring chapter in his biography tells the tale again, and it is well worth telling, how he stood there, the pale, solitary, sick, but resolute man, defending the rights of the press to the uttermost. Browbeaten and bullied he might be, but behind the particulars of his case there was a good principle at stake, and he so secured its victory against all odds, that from that date Governments have thought many times before they have ventured to stifle public comment, even in its most truculent form. As to the legitimate use of parody itself, painstaking hours of study at the Museum had furnished Hone with a vast store of instances, including those of writers and speakers of the most eminent position in the state; and what Hone himself had missed was supplied by one friendly hand and another, the most prominent of his helpers and advisers being Robert Aspland, the Unitarian leader.

Following his acquittal there was an outburst of sympathy for the man, and some £3,000 was subscribed for his benefit. But financial success was never any part of his horoscope. About one-third of this amount was spent by a lavish committee upon advertising the list and making appeals; another third was stolen by an absconding rascal. The remainder did not go far to pay for what had been lost in business and to set him up afresh. One failure after another makes up the monotonous melancholy of the tale, and after all his valiant struggles, and his brilliant audacities as a critic of the "First Gentleman in Europe," and his plodding work as a sort of universal instructor, we find him in advanced middle life weary, burdened with a large family, growing feeble in body and sick at heart. His "rational Christian" mind would seem to have been not too rational, for he had done nothing at all to help the inner life of his two elder children. For the sake of the younger four, he now began attending the Church of Allhallows, Lombard-street; but there the "simple, plain discourse of a well-intentioned clergyman" did not meet his case. So, "on New Year's Day, 1832," when he was in his fifty-second year, he went on from Lombard-street, after seeing the children safe in, and by chance dropped in at the Weigh House Chapel, Eastcheap.

The celebrated Thomas Binney was the preacher, and Hone that day felt the power of his appeal. He accepted the gospel as there preached, and after a decorous interval he and his household were added to the church-roll. The psychologist may ponder the subject, especially if he be a very "rational" Christian.

The malign influence that haunted his life played pranks even at his funeral. Charles Dickens and Cruikshank attended, and the novelist, then in the plenitude of youthful power, let his imagination run away with him most flagrantly when he wrote a description, smart, but untrue, of the scene. And Cruikshank, too, put forth rival claims in respect of some of Hone's more successful publications—but that was unfortunately in Cruikshank's later manner. The record provokes once more the question, "What is testimony?" Well, at least, the bibliographer may thank Mr. Hackwood for a very full and careful list of the strangely various publications of this strangely fated man.

W. G. T.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE BLASPHEMY LAWS.

If religion were only nobly and truly conceived, it is difficult to believe that anyone would consider that God was honoured by prosecuting a fellow-man for what is legally called blasphemy. That religion is still basely and foolishly conceived is evident from the somewhat startling statement made in a leaflet issued by the Committee for the Repeal of the Blasphemy Laws that there have been more prosecutions for blasphemy during the past year than during the previous fifty years; and that there have been more prosecutions for spoken blasphemy during the past five years than during the previous hundred years. The dictionaries tell us that blasphemy is "an indignity offered to God," it is "that which derogates from the prerogatives of God." These definitions represent a type of theology that one had fain hoped had now passed out of the minds of thoughtful men and women. The simple meaning of the word blasphemy is "hurt-speaking"; and the person "hurt" is not, as one would naturally suppose, the speaker or even the listener, but the Creator of the universe, the God and Father of mankind. If it is permissible in all reverence to speak of "hurting" God, then He must indeed be hurt by those who entertain such mean and ignoble conceptions of His being and character.

The denial of an article of religious faith, according to the canon law, injured the reputation of the Deity, and was severely punished at Rome and elsewhere; so also were the simpler forms of blasphemy which consisted in uttering unbecoming state-

ments about God, Christ, the Sacraments, the Virgin, and the Saints. In the leaflet already referred to, it is pointed out that in England during the first five centuries in the history of Christianity, legal prohibitions of heresy were few and unimportant. Excommunication was a sufficiently terrible weapon in the hands of the priesthood to keep the exercise of private judgment within narrow bounds. When the authority of the Pope was less widely revered, and excommunication began to lose its terrors, then it seemed necessary to impose various legal enactments to suppress heresy. Statute and common law were called into requisition for the punishment of "offences against religion."

The laws still in force, and which it is desired to repeal, are as follows:—

(1) Depraving, despising, or reviling the Sacrament of the Lord's Supper. (1 Ed. VI., c. 1.)

(2) To speak in derogation, depraving or despising of the Book of Common Prayer. (1 Eliz., c. 2, s. 3.)

(3) An Act for the more effectual suppression of blasphemy and profaneness. (9 Wm. III., c. 35.)

(4) An Act to prevent certain abuses and profanations on the Lord's Day. (21 Geo. III., c. 49.)

(5) An Act for the punishment of blasphemy in Scotland. (6 Geo. IV., c. 47.)

In addition to these older statutes there are sections that require repealing in the Metropolitan Police Act, 1839; the Town Police Act, 1847; the Law of Libel Amendment Act, 1888; and possibly words here and there in other Acts of Parliament.

The simplest and most satisfactory method of dealing with the whole question would be for Parliament to pass a Bill enacting that Blasphemy or Blasphemous Libel did not constitute an offence punishable under the common law or under any statute. Is it too much to expect that a large majority of Conservatives and Liberals might agree to the passing of such a Bill? That prosecutions for blasphemy are in direct opposition to the principles of civil and religious liberty, and contrary to the truest thought and best feeling of the twentieth century will be admitted, I hope, by most readers of THE INQUIRER.

If speakers at the street-corners, or in other public places, indulge in coarse and rowdy language, and thereby create a disturbance, let them be dealt with for a breach of the peace and punished accordingly, without reference to such foolish and outgrown conceptions as are involved in "injuring the reputation of the Deity," or "derogating from the prerogatives of God." There is too much justification for the statement that the present administration of the Law of Blasphemy allows the educated, scholarly blasphemer to escape legal censure or punishment, while the uneducated but equally sincere working man is caught in the meshes of the law, when in reality the scholar has perhaps dealt a far more deadly blow to orthodox belief than the orator at the street-corner.

I cannot do better than commend to the readers of THE INQUIRER two of the concluding paragraphs of the admirable leaflet issued by the Committee for the Repeal of the Blasphemy Laws.

"It is argued that these laws are obsolete. If they are obsolete, then nothing could be more simple or more straightforward than to abolish them. The proof that they are not obsolete is, first, that they are enforced; second, that their abolition is resisted. So long as there are people who oppose the abolition of the blasphemy laws, so long may we be quite sure that there are people who desire to see them enforced. The only way to ensure that no one shall be imprisoned or otherwise punished for his opinions is to take away the power to punish. Public opinion ought to be the one and only censor of the 'decencies of controversy.'"

"Freedom to criticise, freedom to express opinion, is one of the most valuable rights a man can possess, and should belong to the uncultured quite as much as to the cultured. We, therefore, plead for the entire abolition of the power to prosecute for the expression of opinion in matters of religion."

It is saddening—and may we not say humiliating to the Churches, Established and Free—to observe that the only people who have so far come forward publicly to assist in securing the repeal of the absurd Blasphemy Laws are classed as Ethical Culturists, Positivists, Secularists, and Unitarians.

W. COPELAND BOWIE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE NATURE OF WOMAN.

SIR,—I hardly know whether your reviewer or myself is involved in the statements Miss Smith makes in this week's correspondence, but her letter is so full of what appear to me to be very dangerous fallacies, that I should be glad of a little of your kindness in granting me space in order to reply to them.

The first statement is that no man can fully know and diagnose the nature of woman. If this assertion were to read, no man can fully experience a woman's nature and outlook, it would, of course, be a perfectly obvious statement of fact; but to know is not necessarily to experience, if it were, science would have no existence, for its fundamental belief is that it transcends the individual's experience by a study of what is more general, and therefore it comes to possess a knowledge of what is wider than the personal, and therefore can frame laws. To imply that a man must always fail, as compared with a woman, to understand the nature of woman rests on the very dangerous fallacy that what is personal experience is science. As

a fact Mulcaster, a man, preceded Mary Astell, a woman; and men of the eighteenth century the women of the nineteenth in writing about women, and Schopenhauer and Roscoe later women writers, and women writers have not contributed thoughts about the psychology of women that men had not previously stated. Miss Smith's second and third points are not in agreement. Womanhood is a collective noun implying the collective qualities of women as a class; if, therefore, a woman only knows herself and not any other woman's self, then no woman, according to Miss Smith, can understand what womanhood is, so that either her second or her third statement must be, by her own showing, illogical and unscientific. Her fourth point "that women have never had free development, and therefore, have not revealed their natures, so that they can be fairly studied, is one I have considered in my work, and shown that it has very little historical evidence to support it and a great deal against it. The most competent authorities, like those of Westermarck and Wright prove this contention to be untrue. Woman, half of the human race, has never been suppressed to this extent, and had she been so at any period her misery would have reacted upon the man, and rendered its continuance impossible. The really dissatisfied woman in all ages has found effective expression for her dissatisfaction, as we know from Egyptian, Greek, and Hebrew history, as well as from modern studies of primitive peoples. It is neither complimentary to woman nor true to fact to assume that she could be so abjectly subordinated. Lastly, Miss Smith insists that women should have the freedom to find themselves, but actual freedom is impossible for either sex. Locke long ago established the fact that no man or woman could be free who lived otherwise than alone, quite apart from society, and even then he or she would be bound by the laws of nature, and modified by the relationships of other non-human forms of life. And if to be free means to disregard what is already known as regards the life of woman so that the present age is not to have the advantage of the knowledge of the past, this would result in each generation repeating previous generations' blunders.

Men and women can both contribute to the study of men and women, men in their ways, women in their own; science and truth are open to all sincere inquirers after them, and to claim that woman should only think and act for woman, and man for man would lead to a dangerous, cold, and negative relationship without love and sympathy. I have no other wish than this, that men and women should study these questions together, not apart, and that the vastness of the issues involved should be recognised, and I hope Miss Smith will pardon the necessary shortness, but not any intentional curtness, of my reply.

May I also, in passing, thank your kindly reviewer, and express my agreement that it is light on this subject that is required.—Yours, &c.

J. LIONEL TAYLER.

146, Highbury New Park, N.,
December 7, 1912.

BOOKS AND REVIEWS.

THE STORY OF CHRISTMAS.

Christmas in Ritual and Tradition, Christian and Pagan. By Clement A. Miles. London: T. Fisher Unwin. 10s. 6d. net.

MR. MILES has written a book of unusual interest and fascination, and he has maintained an admirable balance between the popular illustrated book of the libraries and a study of popular ritual and tradition based upon original authorities. How widely he has read anyone can discover who will turn to the admirable notes and bibliography at the end of the volume, and we do not resent the occasional impatience of the scholar who feels himself cramped for room and desires to be more thorough. He may, however, silence his misgivings with the thought that he has gathered together in a most readable form material which is scattered over a whole library of books, and that his delightful pages are likely to prompt many readers to further exploration for themselves.

The English calendar of festivals was sadly curtailed at the Reformation, and the massing of people in towns has tended to obliterate many of the quaint immemorial customs of those that remain. At Christmas, more than at any other period of the year, we touch hands with our past and forge anew the links which bind us alike to the childhood of our religion and the childhood of the race. There is no other day of high festival left to us which bears so clearly the traces of a strange and imperfect union between two independent streams of tradition, on the one hand the glad homage offered at the advent of the Saviour King, on the other the rites associated with the winter solstice and the propitiation of the spirit of fertility. The decoration of our homes and our churches, the singing of carols, the lights on the Christmas tree, the feasting and the giving of presents, the symbolic rites associated with the boar's head and the Yule log, had little to do in their origin with the manger of Bethlehem; but now nothing can tear them apart. This friendly accommodation, leading to gradual absorption, was not effected without a long and vehement struggle. It is a case in which popular tradition triumphed at the expense of the new religion. On this subject Mr. Miles writes as follows:—

"The struggle between the ascetic principle of self-mortification, world-renunciation, absorption in a transcendental ideal, and the natural human striving towards earthly joy and well-being, is, perhaps, the most interesting aspect of the history of Christianity; it is certainly shown in an absorbingly interesting way in the development of the Christian feast of the Nativity. . . . The Church's Christmas, as the Middle Ages pass on, becomes increasingly 'merry'—warm and homely, suited to the instincts of ordinary humanity, filled with a joy that is of this earth, and not only a mystical rapture at a transcendental Redemption."

It is this union of two principles which has suggested the excellent arrangement of Mr. Miles' material. In Part I. he deals with the Christian Feast, and gives us chapters on Christmas Poetry, Christmas in Liturgy and Popular Devotion, and Christmas Drama. It is pointed out that the beautiful symbolism of the *presepio*, though undoubtedly it owed its widespread popularity to the devotion of St. Francis, goes back to a much earlier time. We hear of it in the eighth century at the church of Santa Maria Maggiore in Rome, and it has been conjectured that it may have been associated with the church from its foundation by Pope Liberius in the fourth century. Part II. discusses the Pagan Survivals, and is an admirable essay on primitive religion and folklore in their relation to winter festivals. Here Mr. Miles has been wise to include the whole period from All Hallows to Epiphany and Candlemas. Christmas has absorbed into itself many of the rites connected with the dying year and its new birth, and local customs vary very widely. We may note in passing the interesting surmise that the contraction of these winter celebrations into a narrower space was due to an improvement in the methods of agriculture, which delayed the necessity for slaughtering the cattle owing to scarcity of food, and the sacrificial feasting associated with this event. The extent to which even the more riotous side of traditional merrymaking won the sanction of the Church is illustrated in the admirable chapter on the Mummers' Play, the Feast of Fools, and the Boy Bishop. Even in the nineteenth century Christmas had not lost all its power of absorption. "The Christmas card," Mr. Miles tells us, "a sort of attenuated present, seems to be of quite modern origin. . . . The first Christmas card proper appears to have been issued in 1846, but it was not till about 1862 that the custom of card-sending obtained any foothold."

In commending Mr. Miles' book to our readers as a most tempting and desirable Christmas present, we must not forget its illustrations. In addition to four coloured plates produced by the Medici Society, there are sixteen half-tone plates, many of them chosen from unfamiliar sources, including a quaint Jacopone in ecstasy from the edition of the "Laude" published in Florence in 1490.

SOME CHILDREN'S BOOKS.

CHRISTMAS comes with its ever-increasing flow of old and new, of cheap and costly books from the purveyors of literary wares.

Messrs. Constable, realising the boom in Dickens, have met the needs of the rising generation by issuing two of the stories originally published in America under the title of "Holiday Romance," THE TRIAL OF WILLIAM TINKLING and CAPTAIN BOLD-HEART AND THE LATIN GRAMMAR MASTER (each 1s. net). They are illustrated with great skill by Beatrice Pearce, the coloured pictures being specially pleasing and funny. The name of the publishers is a sufficient guarantee of good work in printing and binding. Nathaniel Hawthorne's "Wonder Book" is a perennial source of

joy to imaginative children, and the same publishers offer us four of his stories, THE PARADISE OF CHILDREN, THE GOLDEN TOUCH, THE GORGON'S HEAD, THE THREE GOLDEN APPLES (1s. net each), with pictures of real beauty by Patten Wilson which make the old Greek legends they illustrate doubly fascinating.

Dr. Greville Macdonald follows worthily in his father's steps. He has written a story, TRYSTIE'S QUEST; OR, KIT, KING OF THE PIGWIDGEOONS (A. C. Fifield, 5s. net), that will take its place among the classics of fairy lore. The pictures by Arthur Hughes are in complete harmony with the text, dainty and delicate black and white drawings. The author's dedication to a little four-year-old patient is beautiful in its poetic simplicity and sheds light on the secret of his appeal to young minds. THE BROOM FAIRIES (A. C. Fifield, 1s. 6d. net) and other short stories in a neat little volume, by Miss Ethel M. Gate, comes from the same publisher. But tales of this kind, however well written, cannot nowadays attain popularity unless they are illustrated. It is a picture palace age.

A really fresh and original book, a sort of modern "Pilgrim's Progress," called THE GOOD SHIP "SAFETY" (Hodder & Stoughton, 3s. 6d. net), has been written by the Rev. James Black, of Edinburgh. It is an allegory of the Church and of the Soul of Man on its journey through this world from eternity to eternity. It is very cleverly done in simple and telling language, and would be an excellent book to read to Sunday school children, for a story always appeals, and the application is so clear that girls and boys of average brightness would easily grasp the truths it is intended to convey.

THE FIELD-FLOWERS' LORE, by Louise M. Glazier (Elkin Mathews, 2s. 6d. net), would be a delightful gift-book for a girl of poetic and artistic tastes. It is a collection of flower legends re-written in verse and illustrated in charming, quaint woodcuts by the authoress.

THE PREACHER, HIS LIFE AND WORK. By J. H. Jowett, D.D. London: Hodder & Stoughton. 5s.

THE Yale lectureship in Preaching has produced many helpful volumes, which serve a high and honourable purpose if they stimulate one generation of preachers and clarify their ideals without being destined for immortality. Dr. Jowett speaks with the compelling power of a preacher who has reached the zenith of success without the use of meretricious arts. In an age where pitfalls beset the preacher on every side, and the enemy lies in wait to destroy the simplicity and self-forgetfulness of his work, he pleads for many of the old methods and ideals and renews the promise of joy to those who will trust themselves entirely to the direct appeal of soul to soul. Many ministers will read some of his pages with a feeling of self-abasement as they acknowledge the need of his plain words of warning and recognise something more alarming than possible dangers in the faults which he describes. Much fine talent is being wasted at the present time through crude

imitation of greater men or the vanity which feeds itself on shallow press notices or the self-advertisement which sits so strangely on a professed servant of Christ. "Self-advertisement," Dr. Jowett writes, "is deadly in the ministry of the Lord Jesus. Puffy, showy paragraphs concerning ourselves and our work; egotistical recitals of our powers and attainments; all forms of self-obtrusion and self-aggression—all these are absolutely fatal to the really deepest work committed to our hands." More subtle, but equally perilous, are the snares of heated argument and the controversial temper, which are often mistaken for signs of religious zeal in spite of the warning that the servant of the Lord must not strive. "Every preacher knows how sensitive is the organ of spiritual perception, and how vigilantly it has to be guarded if he is to retain his vision and apprehension of the 'deeper things' of God. You will find that jealousy can scale your eyes until the heavens give no light." These words have nothing novel in them. They are as applicable to the first century as to the twentieth. But the warning can never lose its force for men who are called to preach an eternal gospel amid the things of time and to keep their hearts free from dust and stain as a mirror of the Divine perfection.

GOLDEN GRAIN: THOUGHTS OF MANY MINDS. Compiled by Lady Agatha Russell. London: James Nisbet & Co. 2s. net.

A FEW words of grateful commendation are all that we need interpose between Lady Agatha Russell's sheaf of golden grain and the numerous quiet and thoughtful gleaners who will turn to it for their own profit. Many people, we hope, still keep note-books to which they commit memorable passages in their reading, but few are able to produce from their store such a rich harvest of aphorisms and pregnant sayings as are garnered for us here. The book can be used as a daily companion for the quiet moments of recollection, and it is arranged conveniently in days and months for this purpose, or it can be carried about in the pocket in order to keep the mind in the empyrean while the body is hurried by devious ways underground. We have discovered already what an excellent anodyne it is to the vexations of the London Tubes. Mr. Frederic Harrison has written a short preface in the pleasant style compact of literary reminiscence which we know so well. "Big book, big nuisance," said the Greeks in their pithy way," he writes. "Now this is a very small and portable book, and it may be read casually, with passages of a few lines each, at intervals if you wish. . . . The weak spot of many so-called Birthday Books is sentimentalism, rather morbid self-pity and querulous shrinking from fact, from duty, from life in all its stern realities. I do not find that here; I do find a solemn sense of the tragedies of humanity, and a hold on religious hopes and consolations." The compiler could hardly desire more judicious praise, and we have only to add that we endorse it heartily.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLES OF ST. PAUL TO THE THESSALONIANS. By James Everett Frame. Edinburgh: T. & T. Clark. 10s. 6d.

THE International Critical Commentary makes slow progress towards completion. Designed as it is for the careful student of the original Hebrew and Greek, and founded upon the traditions of minute textual exegesis which we have inherited from a past generation, it affords little scope for literary appreciation and less severely scholastic methods of study. There is indeed a possibility just looming above the horizon, that its point of view may become a little antiquated before it stands completed on our shelves. Most of our commentaries, even of the liberal school, are still deeply tinged with the discredited doctrine of verbal inspiration. Too few of them treat the New Testament with the insight of imagination and sympathy, which is the only key to the treasures of creative literature, where words are not counters in an intellectual game but the vital and iridescent language of the soul. Professor Frame, of the Union Theological Seminary, New York, has followed the approved model in his volume on the two Thessalonian Epistles. It is furnished with a full apparatus of scholarship, and the usual long list of abbreviations, which give such a crabbed appearance to the pages which follow. In a word, it is a rocky book, in which the student must dig in the sweat of his brow; but in the midst of his labour he may find himself suddenly baffled by the question, whether St. Paul with his big human heart and torrential passion really belongs to the race of verbal scholastics who inhabit the temperate regions of criticism.

MESSRS J. M. DENT & SONS will publish in January the first volume of "The Everyman Encyclopedia," which will be edited by Mr. Andrew Boyle. The full set will consist of twelve volumes, and it is the intention to issue one volume per month, so that the last volume will be ready in December, 1913. This Encyclopedia will be quite a new production, and will form an integral part of "Everyman's Library." It will be a practical, comprehensive, and yet condensed work of reference for students and readers of all branches of literature and history. Each volume, we are informed, will consist of 640 pages, embracing 500,000 words, whilst the complete set will contain not only 6,000,000 words, but it will also supply more articles than any similar work.

MISS A. M. ODGERS has once more contributed the picture on the Motto Card of the Sunday School Association for the year 1913. It represents a happy family group returning home from the cornfield in the hot sunshine of an August day laden with golden sheaves, and illustrates the well-known verse from the Psalms, "He shall come again with joy, bringing his sheaves with him." On the back of the card are the Bible readings for the year.

PUBLICATIONS RECEIVED.

MESSRS. BELL & SONS:—England under the Old Religion, and other Essays: Francis Aidan Gasquet, D.D. 6s. net.

MESSRS. BENNETT & Co.:—John Baptist and his Relation to Jesus: Alban Blakiston, 6s. net.

MESSRS. A. & C. BLACK:—The Twelve Prophets: Bernhard Duhm, D.D. Authorised translation by Dr. Archibald Duff. 3s. 6d. net.

THE SUNDAY SCHOOL ASSOCIATION:—Young Days: Edited by J. J. Wright, F.R.S.L. 1s. 6d. net.

MR. T. FISHER UNWIN:—The Putumayo: The Devil's Paradise: W. E. Hardenburg. 10s. 6d. net.

MISCELLANEOUS.
The Vineyard.

Books for Gifts

A NEW EDITION.
ILLUSTRATED IN COLOUR.

The Story of my Heart.

By RICHARD JEFFERIES.

With 8 Coloured Plates from oil paintings by E. W. Waite. Mounted with borders and plate marks, the text reset. Cover design in gold, gilt top.

The book in which Richard Jefferies recorded his soul; expressing in wonderful prose that great kinship with Nature which is the faith of the mystic.

In Box, 7s. 6d. net, postage 5d.

THE COMPLETE WORKS OF
Michael Fairless
IN THREE VOLUMES.

Buckram, gilt, picture end papers. Silk headbands, markers, in slip case.

Sold only in Sets.

The wide and increasing interest in the work and personality of Michael Fairless makes this collected edition an acceptable present. The three volumes contain, "The Roadmender," "Brother Hilarius," "The Grey Brethren," and other fragments; all the writings of the author which are to be published.

7s. 6d. net, postage 6d.

THOUGHTFUL ESSAYS.

Winter & Spring.

By WM. SCOTT PALMER,

Author of "Pilgrim Man," "From the Forest," &c. In the Roadmender Series. Fcap. 8vo, cloth gilt, with picture end papers.

2s. 6d. net, postage 3d.

The Story Without End.

By CAROVÉ.

With 8 coloured plates by Frank C. Papé. Mounted with borders and plate marks. Decorative end papers. Cover design in gold, gilt top, headband, &c.

This charming fantasy, a child's realization of the beauty of nature, is a classic which should be widely known.

In Box, 5s. net, postage 5d.

SOMETHING NEW.

The Bran Pie.

A FEAST OF ENTERTAINMENT FOR BOYS AND GIRLS.

For children of seven to fourteen years. Containing two long stories and a number of other tales, besides sketches and verses. 16 full-page illustrations in colour and half-tone and many other drawings.

In Box, cloth gilt, 3s. 6d. net, postage 5d.

Duckworth & Co.,

3, Henrietta Street, Covent Garden, London.

FOR THE CHILDREN.

PRIZES.

I SUPPOSE as Christmas draws near many children will be thinking about their prizes, and of the pride they will have in taking them home. We all like to see our work rewarded. I remember that I was quite proud of a farthing which I got for reading when I was quite little, and even an acid drop for answering some question correctly made me quite pleased. But it is sometimes hard to do the work in order to get our prize. How bravely we start on the term's work, how carefully we write our exercises and go through our problems to begin with, how soon we tire and are tempted to get slack. When I went to school I sometimes had a sum to do of which I knew the answer for I had done it before, but I wasn't always able to show how it was arrived at, so I put down the figures before the answer as best I could. The exercise would come back, and written across it these words: "Show the working!" That is the hard thing, and many people try to get out of the working. We very often call those people by a very ugly name; we call them hypocrites, for they want people to think them very good when they are not really working to be good at all.

I am sure all of us want to do real work for the prizes we get, and perhaps some of us don't do as much as we ought. Perhaps your mother ought really to get the prize, as my mother used to say she thought she ought. Maybe you would often have been late if she hadn't helped you, and would often have failed in your lessons had she not shown you the way. Well, there is nothing to be ashamed of in seeking help where we really need it, but we should do as much as we can for ourselves, for by that our characters are made strong.

It isn't always the boy or girl who gets the first prize who works the hardest. It may be that they can master the subject much better than the one who comes second, and it may not have cost them half the effort that it cost someone who came much lower on the list. In the school you attend only those who are top get the prizes, but in the world even the things we fail to win help to make us what we are. We may not get prizes of books or money, but our characters are made stronger because of the attempt, we become great perseverers, glorious triers, and such people the world greatly needs. A London minister once told a story of a little girl who never went to church or Sunday school, but who worked very hard for her brothers and sisters, because her mother was dead. One day she was taken ill, and her friend who went to Sunday school came to see her and told her of Jesus. When she heard of His life on earth she said: "And what will He say to me who have never heard anything of Him or had any chance of knowing what He wanted me to do?" and her friend said simply, "Show Him your hands." That was a fine answer to make, wasn't it? She had not known much, but what little she had known she had tried to do to the utmost of her powers,

and of course the reward would be her's just the same.

It doesn't matter so much what the prize is as what it means. I once went in for a very easy competition. I simply had to name what I thought was the best animal for a girl. I said a cat, and of course I won, as also did a good many others. But I wasn't very proud; there was nothing very clever in that. I wasn't nearly so pleased as when I won a prize for Scripture and another for reporting a lecture. Now we often think much more about the value of the prize in money than of anything else. We like to know that a book cost a good many shillings; when we get older we shall think more of what these gifts mean, of the work they represent, of the kindness they express. Possibly a letter may come to mean quite as much as a book, though you may not now think much of anything like that. We may not always get the prize we want. Perhaps in your school you are not allowed to choose as boys and girls in some schools are permitted to, and you hope to have a certain book and are disappointed to find the one you are awarded much drier than the one you coveted. Never mind that; you must remember that you are only a child for a short period of your life, and you may be glad afterwards that you were given a volume that will be of use to you far, far longer than any book of stories could have been. I bought once on a second-hand bookstall a little book which had a label inside, showing that it was presented to a boy as a prize in a War Leaders' Competition. What do you think it was?—It was the great Bishop Butler's Sermons on Human Nature. I expect that boy was disappointed, don't you?—perhaps even disgusted, but probably if he was wise he thought that after all it meant that he had been successful, and that was something.

When I went to manual training the reward we got for our good work was that we were allowed to take home what we had made. We shall, if we do true work, be making our own reward day by day. I once heard a story of a rich man who got to heaven, and when he was shown the mansion prepared for him he said, "Why, what a small place; do you know that I have been used to a fine house on earth—pray whose is that fine palace over there?" "Oh," said the angel, "that is your gardener's." "My gardener's," replied the rich man, "Why, how's that?" "Well, you see," said the angel, "he was always sending us up materials to build with, but you sent us so little that we could not possibly manage anything better than this little house." All of you can understand that. We are making our own prizes by putting our best into every day, and we never know when we are thus trying how fine the reward may be, and how soon it may come. Matthew Arnold has some lines about this, which I think, if you read them carefully, you will understand.

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern.

The Apostle Paul spoke of the prize of the "high calling." That means that the reward of good work is really to be asked to do something better. You know that a man does not have a prize-day at his shop or office. Nobody says, "Now you have been very regular, punctual and diligent, and I will give you a book!" No; his reward is to obtain a higher position, and to be given charge of more important work. A man once said to an old general, "What will you get by this victory?" "I shall have the honour to fight foremost in the ranks of my prince," was the reply. That is, too, our highest reward, to get stronger in doing good, to be promoted to finer work; that is the reward of which Tennyson speaks when he says:—

Glory of virtue, to fight to struggle,
to right the wrong—
Nay, but she aimed not at glory, no
lover of glory she;
Give her the glory of going on, and
still to be.

W. K.

MEETINGS AND GENERAL NEWS.

CARMARTHEN PRESBYTERIAN COLLEGE.

LECTURES ON THE CULTURE AND RELIGION OF ANCIENT EGYPT.

A NEW departure of great interest and value in the work of Carmarthen Presbyterian College has been made possible through the kind thoughtfulness and generosity of Mr. J. Bancroft Willans, of Dolforgan. To him the College is indebted for provision of a short course of three lectures on "The Culture and Religion of Ancient Egypt," delivered on November 27, 28, and 29, by Miss M. A. Murray, Lecturer to the Oxford University Extension Delegacy and Curator of the Edwards Egyptological Library and the Flinders Petrie Museum, at University College, London. Designed to supplement the College classes in Comparative Religion, the lectures admirably fulfilled their object, and had the added attraction of copious lantern illustrations. With the easy mastery born of perfect command of all the intricacies of her subject, the lecturer sketched in clear outline in the first lecture the chronology of Egyptian history, and indicated the modern methods of calculating the length of the historic period, and fixing the dates of the principal dynasties. She then gave an able description of the outstanding features of Egyptian art in its chief phases and periods, and displayed the close dependence of its stylistic features upon the landscape of the country. The surprising fact that its finest masterpieces, probably never surpassed, belong to a date 4,000 years B.C. was suitably accentuated. The lecture concluded with a clear account of the decipherment of the language, and of its leading features, followed by a sketch of the chief department of Egyptian literary activity.

The second and third lectures were

entirely devoted to the ancient Egyptian religion. Selecting her material with much skill, and concentrating on the most important aspects of her subject, Miss Murray gave a most interesting preliminary outline of the Egyptian beliefs in Immortality and the Hereafter. Incidentally, she showed the extreme antiquity of such beliefs, as proved by the contents of the prehistoric graves, dating from not less than 5,000 years B.C. The high ethical value of the doctrine of the future judgment before Osiris, and of the striking negative confession of freedom from the forty-two chief sins was illustrated, and the doctrine of the *Ka* or *Double* of the individual was adequately and clearly explained according to the prevailing authoritative exposition. The great importance which this doctrine derives from the fact that to belief in it we owe nearly all the knowledge we possess about ancient Egypt was fittingly emphasised. In the complex elements which go to make up the Egyptian Pantheon, the Solar Gods, the Local Deities, and the Osirian group were distinguished, and dealt with seriatim. The treatment of the Solar Gods gave opportunity to portray the thorough-going monotheistic reform of Akhenaten at Tell el Amarna, about 1,400 B.C., by which, while bloody sacrifices were entirely done away with, Aten was declared to be the Almighty Sole Creator of the universe, the one alone, beside whom no other God existed. After indicating the place of the Local Gods in the chain of historical development, the lecturer dealt in the third lecture on the Significance of Osiris and the Osiris-Cult in Egypt and in the general history of religion, in a treatment which displayed the high rank belonging to it in the history of the aspirations of the human mind.

The lectures were thoroughly enjoyed and highly appreciated not only by all the members of the College, but by the ministers and clergy and leading residents of the town, who had accepted invitations to attend. And when the gratitude of the College authorities was at the close warmly expressed to Mr. Willans, who was present, and had presided at the opening lecture, it was hoped that the example he had set with such gratifying results might be followed up in the future with great profit in other fields of religious history.

THE INCREASE OF FLOGGING.

THE following memorial has been addressed to the Prime Minister by the Humanitarian League :—

To the Rt. Hon. H. H. ASQUITH, K.C., M.P.,
First Lord of the Treasury.

SIR,—We desire most respectfully to express to you our deep regret that, by pressing the flogging clauses of the Criminal Law Amendment (White Slave Traffic) Bill on the acceptance of the House of Commons, the Government have given renewed sanction to a vindictive practice which, after full trial in the past, had been to a great extent discarded, and which was described by yourself in a previous Parliamentary discussion as “a retrogression to an obsolete theory of punishment.”

We note that the Home Secretary, while

in this case justifying the use of flogging as a quite exceptional penalty for the most callous of crimes, denied that there was any danger of its more general adoption; but, unfortunately, there are many signs that the door once thrown open will not be so easily closed. Already, in the Courts, recommendations have been made for the legalising of the lash for a number of offences which cannot possibly be placed in the category to which Mr. McKenna referred; and there has been aroused in many quarters a spirit of vengeful resentment against criminals of all classes which it may be difficult to curb. We would in particular refer to the marked increase during the past few months in the flogging sentences passed under the Vagrancy Act, an ancient statute by which most severe punishments may be inflicted upon so-called “incorrigible rogues” who have not even been brought before a jury.

We submit that, by the Home Secretary's own argument, if it be necessary to resort to flogging for the most brutal forms of crime, it must equally be desirable to withdraw the power to flog where no such necessity can be alleged, and we fear that the Government's action in the one case, and inaction in the other, will be interpreted as an encouragement to judges and magistrates to use the lash more freely, and to all advocates of flogging to redouble their reactionary demands.

Among the signatories are the following :—Lord Courtney of Penwith, Earl Russell, Sir W. P. Byles, M.P., J. Ramsay MacDonald, M.P., H. G. Chancellor, M.P., H. Manfield, M.P., John Ward, M.P., Will Thorne, M.P., W. Llewellyn Williams, M.P., Recorder of Swansea; J. C. Wedgwood, M.P.; J. Keir Hardie, M.P., Dr. Alfred R. Wallace, O.M., the Rt. Hon. Sir John E. Gorst, Sir James Crichton-Browne, Sir W. J. Collins, the Lord Provost of Glasgow, Canon A. L. Lilley, General Bramwell Booth, the Rev. Philip H. Wicksteed, Mr. G. Bernard Shaw, Mr. G. K. Chesterton, Mr. Israel Zangwill, Mr. Arnold Bennett, Mr. H. G. Wells, Professor Gilbert Murray, Mr. Edward Carpenter, Mr. Richard Whiteing, Mr. Thomas Holmes, Lady Byles, Lady Barlow, Lady Emily Lutjens, Dr. John Clifford, the Rev. W. Douglas Morrison, Mr. Sidney Webb, Mr. Graham Wallas, Mr. Walter Crane, Sir Henry Cotton, Mr. C. P. Scott, Mr. R. B. Cunningham-Graham, Mr. J. A. Hobson, Professor Patrick Geddes, Miss May Morris, Miss Gertrude Toynbee, and the Rev. W. H. Drummond.

BOYS' OWN BRIGADE.

LONDON BATTALION.

THE constituent companies of the Battalion have now been steadily at work on their autumn and winter programme of drill, gymnastics, Sunday school, church parades, &c., for some eight to ten weeks, and substantial progress is noticeable. There are now six companies associated in the London group, the latest addition to the roll being a very promising company at Bell-street Mission. At Gravel Pit Church, Hackney, the Rev. B. Lister is

encouraging a group of boys to hope for the inauguration of a new company there also, and to stimulate local interest the 1st Company (Stamford-street Chapel) paid a visit to Hackney on November 18 and gave a display of marching, physical, ambulance, and Swedish drill, at the close of which the Brigade President (Mr. R. P. Jones) showed a number of lantern slides illustrating life in a B.O.B. camp. The Battalion Executive would like to make it known that they are willing and glad to arrange for such demonstrations to be given at any of the churches in the London district, and they invite those interested to write to the Hon. Sec., 48, Ruskin-walk, Herne Hill, S.E.

On Thursday, December 5, the Annual Battalion Concert was held at Mansford-street Church, by invitation of the officers of the 3rd Company, which has made remarkable progress during the past few months, and has lately instituted a “brass band,” under the kindly tuition of the Rev. John Toye, of Limehouse. The concert, which was attended by about 120 boys and officers, and a considerable number of friends, included the united singing of favourite B.O.B. songs, musical items by various members and friends, lantern slides of the 1912 camp at Deal, shown by the President, and the presentation of prizes won at the camp.

The annual meeting of the London Battalion Council will be held at Stamford-street Chapel on Monday, December 16, at 8.45 p.m., and it may be announced here that all who are interested in the movement will be heartily welcomed.

NEW UNITARIAN CHURCH AT TORQUAY.

THE new Unitarian Church, which has been erected in Higher Terrace-road, Torquay, was dedicated for Divine Worship on December 10, the special preacher being the Rev. J. Estlin Carpenter, principal of Manchester College, Oxford. There was a crowded congregation, including many members of the Devon Unitarian Ministers' Association, and the Revs. J. C. Charteris Johnston (Congregational), W. Hookins (United Methodist), and J. E. Thorpe (Primitive Methodist). Prayers were offered and lessons read by the Rev. A. E. O'Connor, minister-in-charge, and a solo was rendered by Mr. T. Lee Lloyd, accompanied on the organ by Mr. C. Heaviside, who also led in the rendering of the hymns.

At the conclusion of the service a large number adjourned to the Unity Hall, where a sale of work was held and tea provided.

A public meeting, held in the evening, was largely attended, Mr. C. Hawksley, president of the British and Foreign Unitarian Association, presiding. Among those present were the Rev. Dr. Carpenter, the Rev. C. and Mrs. Hargrove, the Rev. A. and Mrs. Lancaster, the Rev. W. H. and Mrs. Burgess, the Rev. F. and Mrs. Allen, the Rev. W. and Mrs. Agar, the Rev. C. E. and Mrs. Jewell, Dr. W. Blake Odgers, K.C., the Revs. A. E. Connor, J. Birks, J. Worthington, S. W. Wright, W. L. Tucker, E. R. Hodges, R. Davis, and E. Turland.

The Chairman paid a tribute to the

efforts of Mr. Henry Lupton on behalf of the provision of the new church.

The Rev. Dr. Carpenter referred to the great progress of theological knowledge and unity amongst those who were once separated on the great religious questions. Old ignorances and prejudices were fast passing away, and there had recently been great changes, tending towards an agreement on matters the differences as to which were once regarded as fundamental. Many were now coming round to the view that the infallibility of the Bible was impossible. As Unitarians they believed it was possible for men with common principles, but different beliefs to work and worship together. Mr. Henry Lupton (secretary of the congregation) announced that £2,463 had been subscribed towards the £3,120 required, and that 90 per cent. of the money promised had been received.

Dr. Blake Odgers expressed the congratulations of representatives from the South-Western counties and other parts of the country to the congregation on having entered its new home. Votes of thanks were accorded the chairman, speakers, and others.

During the meeting the following resolution was carried :—

“That since it is our persuasion that the real salvation of men, here and hereafter, depends not upon what they believe nor upon what forms of worship they observe, but upon each being faithful to the highest and best in his own soul, we therefore do not set ourselves up to be either the opponents or rivals of other churches, but sincerely wish to them all, and especially to those in this town, that they may prosper in the work common to us—the forwarding the interests of the Kingdom of God on earth.”

The new church is situated on a lofty site in the Higher Terrace-road. The building has a floor space of 42 ft. by 28 ft., and is collar-ceiled at a height of 21 ft. Externally it is faced with local-dressed limestone. Internally, the roof principals are of steel, wood cased, and with the plate and purlins exposed to view. The pulpit and organ are recessed under pointed arches, and a minister's vestry is supplied with a separate entrance. The floors of the porches and vestibule are paved with Terrazzo marble mosaic, and the rest of the premises with wood blocks in parquetry patterns. The joinery is of clear pitchpine. The building is lighted with electricity, and motor power has been laid on for the organ. At the western extremity is placed a lecture hall, 28 ft. by 25 ft., with an elliptical ceiling, divided by plaster ribs, and convenient classrooms attached. The architects are Messrs. Bridgeman & Bridgeman.

THE MACEDONIAN RELIEF FUND.

The following appeal has been issued signed by the Bishop of London, Lord Haversham, Dr. John Clifford, and Mr. Bertram Christian on behalf of the Macedonian Relief Fund :—

Among the sufferers by the war in Eastern Europe there are none whose position is so helpless as that of the many thousands of townfolk and peasantry in Macedonia, Thrace and Albania, who have

fled from their homes in complete destitution during the military operations, and are faced, at the beginning of the Balkan winter, with the menace of starvation, cold and disease.

It is upon these defenceless people, who are outside the scope of the Red Cross, that the Macedonian Relief Fund, which after the devastation of 1903 relieved over 53,700 persons with the approval and support of the Foreign Office, is primarily concentrating its efforts. It earnestly appeals for liberal support to make its measures again effective. Churches of all denominations are especially urged to make collections.

One of the honorary agents of the Committee, Mr. Louis Cahen, is at Uskub, in the centre of Macedonia, where he has arranged for the systematic distribution of relief in that town and in the province of Kossovo. Miss Edith Durham, who has acted for several years for the Committee, is initiating plans for the relief of non-combatants, Christian and Moslem, in Montenegro and Albania. Miss K. S. Macquene (who has had great experience as Nursing Superintendent for England in the Queen Victoria Jubilee Nurses' Institute) and Mr. Edward Giles are about to proceed to Salonica in response to an earnest appeal for help.

Further subscriptions are urgently needed. They may be earmarked for distribution among the refugees in any country, and may be sent to Messrs. Barclay & Co., Ltd., 1, Pall Mall East, S.W., the bankers of the Fund, or to the Acting Secretary, Mr. W. T. Cunningham, 39, Victoria-street, S.W., by whom gifts of clothing will also be gratefully accepted.

REPORTS FROM CORRESPONDENTS.

The Committee of the Macedonian Relief Fund continue to receive urgent appeals for the relief of the distress from its agents in various centres in Macedonia.

USKUB AND KOSSOVO.—Mr. Louis Cahen, who has made Uskub his centre and is actively co-operating with the Servian authorities in that town, telegraphed on November 29 :—

“Municipality organising relief, but has quite inadequate funds. Promptness British relief greatly appreciated. Moslem crowds surround bread carts invoking God's blessing Britain. Several deaths already from hunger; when winter comes disease will be terrible. One house alone 140 refugees. Fear similar distress exists throughout European Turkey. Leaving for Prishtina and tour in Kossovo.”

Since starting on his tour of inspection he again telegraphed on December 3 from Mitrovitz :—

“Shall require money urgently on return; send £1,000 to Consul, Uskub.” In a letter Mr. Cahen writes describing his work :—

“I have arranged with the Mayor and with the Municipality for the organisation and distribution of food, and that we shall provide the food. He is most grateful for the help, and said I arrived at the moment when help was most needed. The Head Baker of the Bakers' Guild came and we ordered 1,000 loaves at 40 centimes each, for which I paid on

the spot and got receipt. This afternoon we started off in procession: four carts of bread, a Serb soldier, the deputy Mayor, the Head Baker and son, myself, and the Consul. . . . In each district the ‘Mukhtar,’ or head man, came out with his list and the bread was given to the needy parties. To-morrow morning we go out again early.”

He adds, “The Mayor at once knew the name of the Macedonian Relief Fund and all about the good work done in 1903.”

MONTENEGRO AND ALBANIA.—The following is an extract from a recent letter from Miss Durham :—

“People in England hardly realise that that wretched strip of land between Scutari and the Montenegrin frontier has now been at war in truth ever since April, 1911. It is now being fought over for the second time, swept bare first by the Turkish army last year and this year by the Montenegrins. Last year, as you know, all Christian houses burnt, this year practically all Moslem ones. . . . I have been over the scenes of the recent fighting as far as within an hour's walk of Scutari, and am deeply pained at the awful desolation there.”

SALONICA AND MONASTIR.—From Salonica a correspondent of the Fund writes :—

“Salonica, already occupied by 25,000 Turkish refugees, is now filled up with Greeks and Bulgarians. Yesterday and to-day there is no bread for anybody. I am giving flour away for the poor people to arrange as best they can. I am writing to you to enlist once more your sympathies for the villages. What is to happen this winter to the peasants? The men, horses, bullocks, and carts have all been requisitioned; after that the poor people had to give their small store laid up for the winter. Everywhere it is the same story. The day will come when these people will try to drift back to their homes, and will find everything once more looted, and very often burnt. Christians and Turks will all be in the same position. There will be plenty of work all the winter in the villages—surgeons to operate neglected wounds, and nurses to look after the people, above all relief work to prevent the people starving. Even here in Salonica people will presently starve. The difficulty is to get bread.”

CHRISTMAS APPEALS.

THE Rev. W. J. Clarke writes from the Domestic Mission, Hurst-street, Birmingham :—“For twenty-eight successive years I have had what I deem both the privilege and the duty of endeavouring to raise a fund to enable me not only to bring some measure of Christmas comfort and New Year brightness into large numbers of poor homes, but also, the whole year through, to alleviate the privations of many of the suffering and truly deserving poor, especially the aged and the young. In the distribution of this fund, scrupulous care is taken to discriminate between the poverty which is self-sought, and that of which the sufferers are simply the helpless and innocent victims. Will you, therefore,

kindly allow me to say that should it be agreeable to any of your readers to entrust me with the distribution of any share of their Christmas bounty and New Year goodwill, I will do my utmost to make it productive of as large a measure as possible not only of temporary, but of permanent blessing in the homes and hearts where the helping hand and the cheering word are all too sadly needed. Unhappily, I have recently lost several of my oldest and largest contributors by death, so that a generous response to this present appeal would be more than usually welcome and encouraging."

THE Rev. J. C. Ballantyne, of the Blackfriars Mission and Stamford-street Chapel, writes from 48, Ruskin-walk, Herne Hill, S.E. :- "Will you kindly allow me to join with my brother missionaries in appealing through your columns for those special contributions which are so helpful in many ways at this season of the year, and which form a fund upon which to draw for special purposes throughout the year? I hope that to those who have subscribed to this fund at Stamford-street in the past, there may be added some new donors, interested in the work of this chapel and mission."

CARE OF THE FEEBLE-MINDED. THE INQUIRER FUND.

MISS DENDY, hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded, acknowledges the following contributions to our fund :-

Mrs. Moor (Healthy Children Fund)	£1	1	0
"Healthy Children"	0	5	0
Amount already acknowledged	£208	7	6

Miss Dendy writes :-

"I have now four thousand cases on my list, and of these not one thousand are being cared for in any way, and not five hundred in any efficient way. I am refusing cases nearly every day, and spend much time in answering piteous appeals for help from fathers and mothers who are in deep anxiety about their adolescent boys and girls. Nine times out of ten I can do nothing—nothing, that is, but listen and sympathise."

It is announced by the Committee of the Provincial Assembly of Lancashire and Cheshire that Professor Jacks will deliver the Provincial Assembly Lecture for 1913 in Manchester on Wednesday, March 12. Further particulars will be given nearer the time.

A special performance of "Eager Heart" will be given on Tuesday evening under the auspices of the Liberal-Christian League at the one uniform charge of 1s. to all parts of the house. Special terms for parties of over twenty. Applications must be made at once to Miss Alleyne, Hon. Secretary, L.C.L., at 28, Red Lion-square, W.C.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham.—The Rev. Ellison A. Voysey is deeply grateful for the great sympathy which has been shown him by his brother ministers and numerous other friends in his bereavement. He would gladly write a personal acknowledgment in all cases, but the number of messages which he has received makes this quite impossible.

Blackpool.—A "Neighbourhood Concert" was given in connection with the Unitarian Free Church, South Shore, on Monday, December 9. The Rev. H. Bodell Smith presided, and an excellent programme was rendered. A course of week evening "Neighbourhood Lectures" on literary and scientific subjects was announced.

Burnley.—A two days' Sale of Work has just been held in connection with the Unitarian Church in Trafalgar-street, with the object of providing funds for the carrying on of the work of the Church and Sunday school and reducing an adverse balance on the general fund. The Sale was opened by Mr. G. W. Pemberton, of Blackburn, Mr. David Harrison, of Padiham, presiding. The receipts for the first day were £61.

Clifton: The Late Miss Mabel Hincks.—We deeply regret to record the death of Miss Hincks, the daughter of the late Rev. Thomas Hincks, F.R.S., formerly minister at Warrington, and Mill Hill Chapel, Leeds, which occurred suddenly on December 1, at Clifton. The funeral took place on December 5, when the body was cremated at Leeds, the service being conducted by the Rev. E. I. Fripp, formerly minister of Oakfield-road Church, Clifton. In the course of a touching and sympathetic address, based on close personal friendship, Mr. Fripp spoke of her as a Puritan after Mr. Ruskin's own heart, almost austere in righteousness, with an unerring instinct and passionate love for whatsoever things are fair and excellent, and with a breadth of view too wide for that old mediæval world of dreams and visions in which she delighted. It was natural to associate her with scenes and objects of beauty, and that world of beauty went with her into all her duties.

Hackney.—An urgent appeal is being made for £4,000 for the purpose of enlarging and improving the school building of the New Gravel Pit Church, one of the oldest Unitarian churches in London. In spite of the insufficiency and unsuitability of much of the accommodation, the school now numbers 230 scholars with an average attendance of 172 per Sunday, and meetings are held in connection with the classes and institutions nearly every night in the week. Every month, however, it is necessary to refuse applicants for admission, and obviously the present arrangements are only possible as a temporary expedient until adequate and suitable accommodation can be provided. The proposed improvements include new classrooms, better living-rooms for the caretaker and his family, and other conveniences, and a Church Hall for week-evening meetings, visible and easily accessible from the public road. The congregation has already contributed £415, but an appeal must now be made to a wider circle in the confident hope that the friends of Liberal Christianity, when they know the nature of the work and the urgency of the need at Hackney, will assist in providing the equipment necessary for the

work of a well-staffed Sunday school with the various institutions and classes. Contributions will be gratefully received by Mr. J. S. Harding, 40, Darent-road, Stamford Hill, N.

Leeds.—In the course of his address, entitled "Salute the Saints," at the evening service at Mill-hill Chapel on Sunday, December 8, the Rev. Frank K. Freeston made an appropriate reference to the late Dr. Collyer. It was a pleasure, he said, to name his name in the building where he had preached so often, and where he had christened into the Church many, some of whom might be present that night. He referred to his humble start in life, the manner in which he made his way upwards, of the courage with which he made his change, the great life which opened out for him when he crossed the Atlantic, the thousands of lives into which, with his rugged eloquence, he had dropped seed which had brought forth one hundred fold, and of the love he had deserved and had gained. The cause of it all was his faith in God; he was a true example of modern sainthood.

Lewisham.—On Monday evening, December 9, Mr. Athelstone A. Tayler, Chairman of the London District Unitarian Society, gave a very interesting lecture to the members of the Literary and Scientific Society in connection with the Unitarian Church on "George Borrow." On Tuesday evening, a recital of Dickens' "Cricket on the Hearth" was given by Mrs. W. Randall Marshall, whose successful rendering of the well-known story was much appreciated. In connection with these events, the Rev. W. W. Chynoweth Pope writes :- "Will someone organise the talent within our own borders for the benefit of the congregations? Some years ago a book containing names of members of the Laymen's Club, who were prepared to give lectures, &c., was placed in the reading-room at Essex Hall. It is not known how much good resulted from that, but it is quite certain that congregations are missing such help as recitals, lectures, &c., in London especially, because of the lack of a little organisation."

London and South Eastern Provincial Assembly.—The Managers of the Auxiliary Fund (London and South Eastern Counties), who, owing to the lamented death of Mr. John Harrison, its founder and treasurer, were unable to report to the Oxford meeting in October, have now presented their report to the Executive Committee of the Assembly. The following arrangements have been approved by that committee :- The Rev. H. Gow and Mr. Edgar Worthington to be appointed managers in the place of the Rev. T. E. M. Edwards (resigned) and Mr. J. Harrison (deceased), in addition to the existing managers, the Revs. F. K. Freeston and W. G. Tarrant, and Mr. G. W. Chitty; the Rev. W. G. Tarrant to be appointed treasurer, and Mr. H. Gimson auditor. All communications respecting the fund should be sent to the Rev. W. G. Tarrant, 53, West-over-road, Wandsworth, S.W.

London: Boys' Own Brigade.—The London Battalion Annual Council meeting will be held at Stamford-street Chapel, on Monday, December 16, at 8.45 p.m.

London: Islington.—At the autumnal congregational meeting held at Unity Church on Wednesday, December 4, a welcome was extended to the Rev. E. E. Coleman, M.A., and the Pioneer Preachers. Dr. Tudor Jones presided, and gave an account of the origin of the movement. Mr. Alfred Wilson, chairman of the committee, the Rev. W. Wooding, B.A., and Mr. James Waters also spoke, and the Rev. E. E. Coleman and the five Pioneer Preachers suitably responded.

London: Kilburn.—A Sale of Work in connection with the Unitarian Church was held on December 5 and 6 by the Ladies' Congregational Working Party. It was opened on the first day by Miss Edith Preston, with Mr.

Mowbray Marras in the chair. A novel feature of the sale was a Sunday school stall, well stocked with Christmas cards and toys, at which scholars served. The total receipts amounted to nearly £66.

Manchester: Willert-street.—Dr. Mellone, the Principal of the Home Missionary College, Manchester, was the special preacher at the Sunday school anniversary services in connection with the Willert-street Domestic Mission on Sunday, December 8. At the close of the afternoon service Dr. Mellone distributed the prizes, and at the evening service addressed the parents and teachers.

Norwich.—On Thursday, December 5, the annual Sale of Work was held in connection with the Octagon Chapel to aid the funds of the Martineau Memorial Hall. Mr. Charles Hawksley, President of the British and Foreign Unitarian Association, performed the opening ceremony, Mr. W. H. Scott presiding. The Rev. Mortimer Rowe, the minister, also spoke; and Mr. James Mottram, who proposed a vote of thanks to Mr. Hawksley, referred to the local indebtedness to him and his father in connection with the Norwich waterworks. The proceeds of the sale amounted to about £79.

Shrewsbury.—Mr. R. G. F. Vickery (son of Mr. W. Vickery, J.P., of Shrewsbury), who recently passed the final examination of the Incorporated Law Society, has been awarded Honours at the Honours Examination held in connection therewith. Mr. R. Vickery is an old Willastonian. He was the first boy to enter the school at the opening in September, 1900.

NOTES AND JOTTINGS.

A MEMORIAL TO MAZZINI.

A bronze tablet containing a bust of Mazzini in bas-relief is to be affixed on December 14 to No. 5, Hatton-garden, where the great Italian patriot held his classes and conferences when he was in London. The inscription is as follows:—"In this house Giuseppe Mazzini, the Apostle of modern Democracy, inspired Young Italy with the ideal of the unity, independence and regeneration of his country." The tablet will be unveiled by the Italian Ambassador.

PSYCHOLOGY IN THE SCHOOL.

It has long been recognised by education authorities that the classification of mentally deficient or merely dull children in schools needs to be supervised very carefully by experts, and they will welcome the appointment by the London Education Committee of an official psychologist who will assist the headmasters in this task. It is a recognition of a very practical kind of the difficulties which meet the teacher at every turn, especially in regard to those peculiar cases where it is scarcely possible to draw the line between ordinary stupidity and real mental incapacity. The children whose brains are really defective present very special and various mental failings which we cannot afford to ignore, but the children who may be called merely slow-witted have also to be considered, for they are not susceptible to general school treatment, and it is thought that those whom the new expert includes under this category will in future be taught separately in special classes held in the schools.

THE HEAD OF WINDERMERE.

Canon Rawnsley, hon. secretary of the National Trust, states that the whole of the sum, £4,000, required for the purchase of the meadowland at the head of Windermere and the site of the as yet unexcavated Roman Fort in the Borrans Field has been obtained, and that the transference of the property to the National Trust is now being carried through. Owing to the public-spirited efforts of the residents in the neighbourhood, and to the help of nearly 200 subscribers in various parts of the country, the site is now secure. The head of Windermere is safe from disfigurement, and the right to land or wander on the shore for a frontage of 600 yards of river and lake has been obtained for the public. Funds will still be needed for the scientific exploration of the Fort, and for these the National Trust will look to those interested in Roman history and archæology.

A RED CROSS STAMP.

The British Red Cross Society is issuing a special stamp with a design by Bernard Partridge, with a view to helping its funds and enabling it to carry on its work of mercy in connection with the Balkan War. The pitiable condition of the sick and wounded is not yet realised in this country, and the Society believe that many people would like to purchase a few of these stamps, according to their means, as some small contribution to the expenses which are being incurred in keeping up the full supply of doctors and nurses and medical stores on the field of battle. As these stamps will, no doubt, be kept in memory of the terrible times through which Eastern Europe is now passing, they will be of historic interest in years to come. They are issued in three varieties: green at 1d., blue at 1s., and brown at 5s., and can be obtained from the British Red Cross Society (Department for Red Cross Stamps), c/o S. H. Benson, Ltd., Kingsway Hall, W.C.

SUNDAY FESTIVALS AT CROSBY HALL.

The last of the Sunday Festivals will be held at Crosby Hall, More's Garden, Beaufort-street, Chelsea, on December 15, at 7.15 for 7.30. Miss Joyce Tarring and Mrs. Schofield will be the soloists, and ancient carols will be rendered by the Utopian Choir. An address will be delivered by Miss Alice Buckton. Children will dance in semi-darkness before the lighting of the Tree, and friends possessing lanterns of any kind are requested to bring them, ready trimmed, to contribute to the effectiveness of the simple pageant.

A FAIRY DINNER.

The desire on the part of grown-up people to return to the pleasures of their childhood seems to be on the increase. Last week there was the Pantomime Ball, at which all sorts of notabilities, wives of Cabinet ministers, hard-headed soldiers, artists, politicians, and serious professional men disported themselves in the guise of nursery-tale or Arabian Nights' heroes and heroines. We now learn that the Irish Literary Society recently gave a unique and interesting dinner at a London hotel, when the table was decorated with fairy dolls, fairy bells and fairy horns. The guest of the evening was, most appro-

priately, Dr. Evans Wentz, who secured a literary degree at Rennes, and a science degree at Oxford, for his thesis proving that fairies actually exist. After his address some delightful "fairy songs" were sung.

THE GOLDEN RULE CALENDAR.

The publication of a "Golden Rule Calendar" gives all advocates of peace an excellent opportunity for furthering their cause in a simple and acceptable manner at this season of goodwill. The Calendar has been compiled by Mrs. Fox, whose father, the late Henry Pease, of Darlington, went to St. Petersburg in the interests of peace just before the outbreak of the Crimean War and was received by the Czar. It contains, besides quotations from well-known sources, extracts from speeches by Sir Edward Grey, Mr. Asquith, the Emperor of Germany, the Baroness Suttner, the Bishop of Hereford and others, in addition to some special contributions. The Calendar is printed in good type, with a quotation for every day in the year, and is suitable for hanging on the wall. It can be obtained from Mr. A. L. Humphreys, 187, Piccadilly, and all booksellers, price 6d.

EDUCATION IN NIGERIA.

An interesting account of the progress of education in Northern Nigeria is given by the Acting-Governor in his annual report. The Nassarawa School, near Kano, which has only been established two years, has 450 scholars, and now that the suspicions of the more enlightened chiefs have been overcome, the difficulty is how to find accommodation for the number of pupils who are anxious to obtain instruction. The most encouraging part of the work is, indeed, the response of the natives themselves, and high hopes are entertained for the future if the principle of preserving the native, and gradually educating him along lines adapted to his mental and physical condition is not abandoned.

THE HINDU IN CANADA.

We learn from *The Aryan*, a paper devoted to the interests of the Hindus in the British Dominions, that the labour famine in Canada, of which we have heard lately, is becoming very serious. The Dominion requires 55,000 harvesters to reap and harvest the crops, and the railway companies and farmers are offering every inducement to foreigners—Italians, Greeks, Slavs, and other city dwellers who are not used to farm life at all to go over for this work. "Many farmers have asked us for Sikh help," says *The Aryan*, "but owing to unjust and indiscriminating laws the Sikhs, who are born farmers, cannot enter this free country—free to every nation under the sun, but not to those who are under the same flag." The Sikhs, of whom some 4,000 are domiciled in British Columbia, are a fine, hard-working set of men, and born agriculturists. Yet, as a correspondent in the *Daily News and Leader* recently pointed out, "during last year only one Hindu was admitted to Canada. In the first five months of this year 2,000 Chinese were admitted."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 15.

LONDON.

Acton, Creffield-road, 11, Rev. J. A. PEARSON; 7, Rev. H. W. KING.

Bermondsey, Fort-road, 7, Mr. H. N. CALEY.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.

Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. E. E. COLEMAN, M.A.

Forest Gate, Upton-lane, 11, Mr. S. MOSSOP (Pioneer Preacher); 6.30, Mr. F. MADDISON.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Iford, High-road, 11, Rev. A. H. BIGGS; 7, Rev. GORDON COOPER, B.A.

Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.

Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. G. CRITCHLEY.

Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.

Leytonstone, 632, High-road, 6.30, Rev. D. W. ROBSON, B.D.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. A. H. BIGGS.

Peckham, Avondale-road, 11, Rev. DOUGLAS W. ROBSON, B.D.; 6.30, Mr. W. R. HOLLOWAY.

Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.

Stoke Newington, Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. F. B. AYRES; 6.30, Mr. C. A. PIPER.

University Hall, Gordon-square, W.C., 11.15 and 7, Mr. LAWRENCE REDFERN.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.

Wood Green Unity Church, 11 and 7, Rev. J. WILSON.

Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

{DEAN ROW, 10.45 and
{STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. HUGON S. TAYLER, M.A.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. S. H. MELLONE, M.A., D.Sc.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

TORQUAY, Schoolroom adjoining Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

PULPIT SUPPLY.

Rev. S. S. BRETTELL, M.A., is open to Supply.—Yew Tree House, Quarry-bank, Staffs.

DEATH.

DAY.—On December 11, Isabella Day, of Lawn-street, Bolton, in her 78th year. Interred at Walmesley Chapel, Bolton.

NOTICE.

MRS. HINCKS desires to express her deep gratitude to the very many friends who have sent her their sympathy in a time of great sorrow. Her advanced age and failure of sight make it impossible for her to do more than assure each one of her heartfelt thanks.

Situations

VACANT AND WANTED.

WANTED, by a young Luxemburg Lady, a situation in a nice family or school to teach French and German; after Christmas. Small salary.—ETTINGER, 45, Highgate-hill, N.

EX-SERVICE MAN (43), single, abstainer, non-smoker, Unitarian adherent, desires situation as Caretaker, Attendant, Porter, or any useful occupation. Active. Excellent characters.—TODD, Bellevue-road, Colchester.

UNITARIAN PUBLICATIONS FREE.

The Triumph of Faith.

STOPFORD A. BROOKE, M.A., LL.D.

Five Points of Christian Faith.

JAMES MARTINEAU, D.D., LL.D.

These publications sent free, also information on Unitarianism. Apply by letter to—Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

HACKNEY New Gravel Pit Church

*Abridged Appeal on behalf of
New School Buildings Fund.*

THE Committee and Congregation are appealing for funds to provide new and enlarged accommodation for the Schools and Institutions of the Church.

The School is one of the largest among our London Churches, has over 200 scholars on the books, and has quite outgrown the rooms. The buildings are over 100 years old and inconveniently planned. The Scheme for new buildings and enlargement provides:—

- (1) **New Class Rooms.**
- (2) **Rooms for a Boys' Club.**
- (3) **A Church Hall.**
- (4) **Better accommodation for the Chapel-keeper.**

Contributions should be sent to

Mr. J. S. HARDING (Treasurer),
40, Darenth-road, Stamford Hill, N.

The following contributions have already been received or promised:—

PRELIMINARY LIST.

British and Foreign Unitarian Association	£50	0	0
Additional conditional on £3,000 being raised	50	0	0
Members of the Congregation, including proceeds of Entertainments to date	386	5	7
Sir Edwin Durning Lawrence, Bart.	200	0	0
Mr. Charles Hawksley (subject as to £100 to the full scheme being undertaken)	200	0	0
Mr. Edwin Tate	200	0	0
Mr. Ronald P. Jones (subject as to £100 to the full scheme being undertaken)	200	0	0
Mr. F. Nettlefold	50	0	0
Mr. Walter Bailly	50	0	0
Dr. Robert Harris	25	0	0
Mr. C. Fellowes Pearson	25	0	0
Mr. I. S. and Miss Lister	10	10	0
Mr. F. L. A. Gibbs	5	0	0
Professor and the Misses Upton ..	5	0	0
Mr. Ion Pritchard	2	2	0
Mr. Richard A. Bush	2	2	0
Mr. and Mrs. T. D. Carpenter	1	1	0
Miss K. Ibbotson	1	0	0
Mrs. Petter	1	0	0
	£1,464	0	7

UNITARIAN Home Missionary College Summerville, Manchester.

PRINCIPAL:

Rev. S. H. MELLONE, M.A., D.Sc.

Applications for admission next October must be in the hands of the Clerical Secretary, the Rev. G. A. PAYNE, Heath View, Knutsford—from whom all particulars may be obtained—not later than February 1.

P. J. WINNER, } *Hon.*
G. A. PAYNE, } *Secs.*

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

SUSTENTATION FUND.

For the Augmentation
of Ministers' Stipends.

AT THE ANNUAL GENERAL MEETING, to be held on **Wednesday, February 12, 1913**, the Contributors will have to elect a Manager in place of Mr. John Harrison, deceased; and three Managers in place of Messrs. F. K. Freeston, T. A. Colfox, and L. N. Williams, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1913.

FRANK PRESTON, *Hon Sec.*,
"Meadowcroft," North Finchley, London, N.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Dec. 15.—Mr. LAWRENCE REDFERN.

„ 22.—Rev. JOSEPH WOOD, late of Birmingham.

„ 29.—Rev. G. HAMILTON VANCE, late of Stephen's Green Church, Dublin.

THE ROYAL SURGICAL AID SOCIETY

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING.

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.C., G.C.M.G., K.T.

Jubilee Year, 1912.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

41,668 Appliances given in year ending
September, 1912.

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

Annual Subscription of	£	s.	d.
Life Subscription of	0	10	6
	5	5	0

Entitles to Two Recommendations per annum.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

TURKEYS! TURKEYS!

Fat Geese, Ducks, and Fowls,
New Laid and Cooking Eggs.

CHRISTMAS ORDERS NOW TAKEN.

MISS GRUNDY, Royston, Herts.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

19TH CENTURY BUILDING SOCIETY,
ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

MICROSCOPE FOR SALE, by Collins. Harley Binocular, with rack and draw tubes; Circular Mechanical Stare, rectangular and rotary motions; Sub-stare ditto; large Mirror, best rack and fine adjustments; rotating double Nose-piece; 3 pairs Eye-pieces; Webster's Achromatic Condensers; Polariscope; stand Condenser; 6 objectives up to ¼. Original cost, £60. Perfect condition, seen in London. Any reasonable offer.—Write, BARNES, 18, Royal Mansions, Croydon.

LADIES' Fine Hemstitched all-Linen HANDKERCHIEFS, narrow hem, 1s. 6d. per half-dozen, postage 3d. Ladies' Lawn Handkerchiefs, 1s. half-dozen, postage 3d. Patterns and illustrated list free.—HUTTON'S, 5, Larne, Ireland.

HANDSOME SHILLING BREAK-FAST CLOTH! Genuine Irish Linen Cream Damask; dainty shamrock centre design; borders to match; 42 in. square. Postage 3d. extra.—Write to-day, HUTTON'S, 5, Larne, Ireland.

HONEY.—Light, fine flavoured, clover honev. Lb. jars, 1s. 2d., 4 lb. tins, 3s. 9d., 7 lb. tins, 6s. Post paid.—ERNEST W. MARTEN, Park Corner, East Hoathly, Sussex.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, December 14, 1912.

Regarding Advertisement Rates see inside Back Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3678.
NEW SERIES, No. 782.]

LONDON, SATURDAY, DECEMBER 21, 1912.

[ONE PENNY.

NOW READY.

Roan, gilt edges, 1s. 3d. net, by post, 1s. 4d.

UNITARIAN POCKET BOOK AND DIARY FOR 1913.

With List of Ministers and Congregations.

Paper covers, 3d. net, by post, 3½d.

DIRECTORY OF MINISTERS AND CONGREGATIONS, 1913.

READY, JANUARY 1st.

Paper covers, 1s. net, by post, 1s. 2d.

ESSEX HALL YEAR BOOK, 1913.

Cr. 8vo, 200 pp., gilt top, 3s. 6d. net; by post, 3s. 9d.

JOHANNINE THOUGHTS:

Meditations in Prose and Verse suggested
by Passages in the Fourth Gospel.

By Dr. JAMES DRUMMOND.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

The Sunday School Association

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. Coloured
Frontispiece. A most attractive Christmas
Present for Young People. Boards, 1s. 6d.
net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift
Books, or, better still, visit the Association's
Book Room at Essex Hall, and inspect
the attractive Books on Sale suitable for
Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Rev. J. T. Sunderland's Latest Books.

Origin and Character of the Bible.
New Edition, Revised and Enlarged, 3s. 6d. net.

Religion and Evolution, 2s. 6d. net.

Wealth, Beauty and Youth for All,
2s. 6d. net.

Order from Essex Hall.

BOOKS

On Literary, Educational, Scientific, Technical, Medical
Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 138, Charing Cross Rd., London, W.C.

NOW READY.

The Vision Splendid.

FIVE ADDRESSES BY THE

Rev. JOSEPH WOOD.

One Shilling.

T. SMITH & SON, Cherry Street, Birmingham.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

"Three Black Stones," and other Stories.

WRITTEN FOR GIRLS. PRICE 2s. 6d. NET.

By K. E. COGSWELL.

Orders, 197, Willesden Lane, London, N.W.

MR. FRED MORGAN

Dramatic Reciter and Impersonator
of Dickens Characters.

Over twenty complete programmes can be
given. Evenings with Shakespeare, Dickens,
and American authors, &c. Has given recitals
in almost every town in the Kingdom.—
Address, 42, Richmond-grove, Manchester.

The Inquirer.

Among recent articles are the following:—

"The Truth and Fallacy of a Coming
World Religion." By Rev. J. M. LLOYD
THOMAS.

"The English Village." By T. R. MARR.

"Thistledown." By J. TYSSUL DAVIS.
Dec. 7.

"In the Midst of Them." By the late Rev.
E. P. BARROW, M.A. Nov. 30.

"Under the Southern Cross." By J. H.
M. NOLAN. Nov. 23.

"Play the Man." By Rev. J. M. LLOYD
THOMAS. Nov. 16.

"Dawn in Darkest Africa." By PHILIP
H. WICKSTEED. Nov. 16.

To be obtained from THE PUBLISHER,
3, Essex-street, Strand, W.C. Post free 1½d.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a
Preparatory Department. Inclusive Fee, 60
Guineas.

Headmaster: H. LANG JONES, M.A. Oxon.
Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

CROWBOROUGH BEACON, SUSSEX.

Mr. J. V. LISTER, M.A. Cambridge, receives
a few Pupils requiring care and individual pre-
paration for University and other exams.

Special advantages for delicate pupils.—
Apply, The Mount.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

TAN-Y-BRYN, LLANDUDNO.— PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of
health.

For Prospectus and information apply to
C. J. MONTGOMERY, M.A. Oxon, Head Master.

CHANTRY MOUNT SCHOOL, BISHOP'S STORTFORD.

Head Mistress: Miss ESTHER CASE, M.A.
Dublin (Classical Tripos, Cambridge).
Second Mistress: Miss ESTERBROOK HICKS,
B.Sc. London.

A sound education for Girls from 7 to 18
years of age. The School Building has been
enlarged and there is now accommodation for
20 Boarders.

"THE BEACON," Sevenoaks, Kent.
HIGH-CLASS PREPARATORY SCHOOL FOR
BOYS.—The Sons of Gentlemen prepared for
the Public Schools and the Royal Naval Col-
lege. Special attention is paid to giving the
boys a thorough educational grounding. Airy
class rooms and dormitories, high bracing
situation. Fees 30 guineas a term.—Applica-
tions to the Headmaster, Mr. A. F. GARRETT,
M.A., "The Beacon," Sevenoaks, Kent.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 22.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. G. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FREESTON; 7, Carol Service.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. RUPERT HOLLOWAY.
 Forest Gate, Upton-lane, 11, Mr. CHAS. A. PIPER; 6.30, Mr. FRED COTTIER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. D. DELTA EVANS.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. E. CAPLETON; 6.30, Miss AMY WITTHALL, B.A.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JOSEPH WOOD.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.
 ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11, Rev. J. M. CONNELL; 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. C. BALLANTYNE.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11, —; 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, ULLET-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45, Rev. JOSEPH WAIN; 6.30, Mr. JOSHUA ROWN-TREE, J.P.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Dr. GERARD SMITH, "Modern Occultism so-called."
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

CHRISTMAS DAY.

LONDON.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. E. DAPLYN.
 Essex Church, The Mall, Notting Hill-gate, 11, Rev. H. E. B. SPEIGHT, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH.
 Islington, Unity Church, Upper-street, 11, Rev. Dr. TUDOR JONES.
 Wandsworth, Unitarian Christian Church, East-hill, 11, Rev. W. G. TARRANT, B.A.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11, Rev. J. W. AUSTIN, M.A.
 BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME.
 LIVERPOOL, Ullet-road, Sefton Park, 11, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, 11, Rev. W. WHITAKER, B.A.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 SHEFFIELD, Upper Chapel, 11, Service, Rev. C. J. Street, M.A.; Sermon, Rev. A. H. DOLPHIN.
 TORQUAY, Unity Church, Higher-terrace, 11, Rev. C. HARGROVE, M.A.

BIRTH.

RANSON.—On December 14, at 11, Redington-road, Frognal, Hampstead, to Mr. and Mrs. F. M. Ranson, of The Crossways, East Cowes, a son.

DEATH.

NICHOLSON.—On December 14, at "Burnside," Hovingham, Notts., Emily, wife of Arthur Nicholson (formerly of Manchester), aged 63 years.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	—	1 8
PER HALF-YEAR	—	3 4
PER YEAR	—	6 6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	s.	d.
PER PAGE	6	0 0
HALF PAGE	3	0 0
PER COLUMN	2	0 0
INCH IN COLUMN	0	3 6
FRONT PAGE—INCH IN COLUMN	0	4 6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	851	"Eager Heart"	855	FOR THE CHILDREN :—	
VERSES :—		Two Songs of Nativity	855	Christmas Berries	859
Christmas Carol	852	CORRESPONDENCE :—		Jesus Enthroned	859
Soul to Soul	852	The Appeal of the Sustentation Fund	856	MEETINGS AND GENERAL NEWS :—	
Songs of a Buried City	852	The Nature of Woman	857	Modernism—Roman and Anglican	859
THE FESTIVAL OF MEMORY AND HOPE	853	BOOKS AND REVIEWS :—		Memorial to the Rev. S. Farrington	861
LIFE, RELIGION AND AFFAIRS :—		A New Interpretation of St. Paul	857	The Social Movement	861
Talks with Libellus	853	A Post of Immanence	858	NEWS OF THE CHURCHES	862
The Truth and Fallacy of a Coming World Religion.—II.	854	The Oxford Book of Victorian Verse	858	NOTES AND JOTTINGS	862
		Publications Received	859		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

CHRISTMAS HOLIDAYS.

News and Advertisements for our next issue must reach the office not later than noon on Tuesday.

NOTES OF THE WEEK.

THE Peace Conference met to inaugurate its deliberations on Monday, and adjourned on Tuesday in order to enable the Turkish delegates to consult their Government. The less speculation that takes place in the press upon any causes for delay the better. The difficulties of States like private quarrels are often best composed behind closed doors without the irritating comments of spectators. Sir Edward Grey's dignified words of welcome to the delegates were an assurance of good-will. "By accomplishing peace" he said, "you will secure the respect of the whole of Europe." The replies made by Dr. Daneff, ex-Prime Minister of Bulgaria and M. Venizelos, the Prime Minister of Greece, were couched in terms of cordial gratitude for the friendliness of the welcome, and made special reference to the pacific atmosphere of London so propitious to the success of their mission.

* * *

THE inaugural meeting of the British Committee for the celebration of the centenary of the Treaty of Ghent, which was signed on December 24, 1814, and our hundred years' peace with the United States, was held at the Mansion House on Wednesday afternoon. Earl Grey, who presided, pointed out that similar committees had been formed in the United States and Canada. Among the interesting

proposals which were being considered were the placing of a statue of George Washington in Westminster Abbey or Westminster Hall, the purchase of Selgrave Manor in Northamptonshire, the ancestral home of the Washington family, and the erection of a monument symbolical of the unity of purpose which binds the two peoples together in the best available site in London. An elaborate scheme of educational effort is also under consideration.

* * *

SOME concessions were made by the Government on the financial clauses of the Welsh Disestablishment Bill on Wednesday night, but they do not seem to have created any temper of conciliation in the Opposition or brought the whole question nearer to a settlement by consent. There was considerable force in the plea of Mr. Silvester Horne that the cathedrals should be retained as national property and be available from time to time for other than Anglican services, and we think that the Church authorities would have acted in the best interests alike of religion and good feeling if they had accepted it. We are glad to see that there is to be no weakening of the proposal to hand over the control of the burial-grounds to the parish councils. It is a system which works smoothly in Ireland, where the churchyards are used by all denominations without any of the vexatious formalities and respect for the rights of the incumbent, which are imposed in England. Little acts of unfriendliness or officious interference in connection with a funeral cut very deep and sometimes bring great discredit upon religion in rural districts. It is well that all occasion for them should be removed.

* * *

At the annual meeting of the Penal Reform League, which was held in London last week, Sir John Macdonnell made the interesting suggestion that the time might come when it would be regarded

as part of the duty of the Home Secretary to give an annual review of the progress that had been made in the struggle between the forces of the repression of crime and the far more fruitful forces of the prevention of crime. Or perhaps, he said, the task might devolve more appropriately on the Minister of Education, for crime was connected with nothing more than education. He expressed his opinion that on the whole the administration of the law, far from deteriorating, was improving. The annual report in referring to the penalty of flogging under the Criminal Law Amendment Act describes it as a concession to public ideas of retribution. "Right principles," it is pleaded, "point to an effectual method of treatment for the safeguarding of society as well as the reclamation of the offender—namely, retention under effective educative supervision—of various kinds and degrees according to the character of the offender—to be continued as long as the safety of society needs it."

* * *

THERE is something very beautiful in their dignified simplicity in the closing words of Dean Kitchin's will:

"Let no one make any memoir or biography of me: may my funeral be as simple as possible, without flowers or any show; a few wild flowers might be scattered over my grave. Let my burial be as little mournful as possible: the earthly end of a poor sinner who dies thankful to the Almighty God for a long and very happy life."

The words were prompted by a deep and true instinct. In the presence of the great mystery of death the voice of panegyric should be silent and everything be ordered without any kind of display. All we need is the familiar words of Scripture and the prayer of trust, as we commit another frail human life to the mercy and judgment of God.

CHRISTMAS CAROL.

(Written to a German melody.)

WITH the morn

There cometh gladness ;
 Christmas mirth
 O'er the earth
 Lifts the veil of sadness :

Joy is ours ;

Oh, friends, remember,
 He who sings
 With him brings
 Sunshine in December.

Jesus came

With full salvation ;
 Peace and light,
 Truth and right,
 For our acceptance.

Therefore we

Who love his story,
 Follow all
 At his call
 And give God the glory.

Sing His Praise

In happy chorus ;
 To the end
 He our Friend
 Ever watcheth o'er us.

Love is here,

And Love still liveth ;
 God His grace
 To our race
 Bountifully giveth.

J. L. HAIGH.

SOUL TO SOUL.

LET us be friends ! For all the wrong was great,
 I think our souls in nowise shared that sin.
 Something without us raged with wrath and hate,
 But, ah, there was the peace of heaven within.

Pent as we are in this poor house of flesh
 Times there must be when passions work their will,
 And anger strives more surely to immesh
 With baffling words the soul it cannot kill.

Times there must be of battle fierce and long,
 Times of lost hope when pride alone uplifts
 Her dust-crowned head, and hate alone is strong—
 But somewhere in the lowering sky are rifts

Of blue that cheer the Watcher through those bars
 She cannot pass, and to remembrance bring
 Her immemorial kinship with the stars
 And cosmic source of every living thing.

Then she can meet with fearless eyes those eyes
 That yearn towards her through the obscuring veil
 Of earth's illusions—she, the true, the wise,
 One with the perfect law that shall prevail.

Unsoiled by sin though sin her gaoler be,
 Unhurt by pangs that stop the body's breath ;
 Patient through all that sunders Thee and Me,
 Till we outsoar the worlds of birth and death.

LAURA ACKROYD.

SONGS OF A BURIED CITY.

(VIROCONIUM.)

I.

THE WORD AND THE THING.

My friend, why struggle with that ponderous tome ?
 Not thus will hidden treasure be revealed,
 Not thus the magic casket be unsealed :
 The key lies elsewhere—in your very home !
 Take spade, and dig down in this English loam,
 Here, in a corner of your paddock-field,
 Then gaze in wonder on its harvest yield—
 The living footprints of Imperial Rome !

So may a man peruse, for many a year,
 Book upon book to solve Love's mystery,
 In search of knowledge where no knowledge lies :
 Until one day a whisper breathes, " Seek here ! "
 And what he sought he finds, amazedly,
 All in a moment, in a maiden's eyes.

II.

THE CITY UNDER THE CORN.

" WHAT is there under the corn, lad—
 What is there under the corn ? "

" Maistly roots
 An' stalks an' shoots—
 That's what's under the corn. "

" What else is under the corn, lad—
 What else is under the corn ? "

" I reckon there's worms
 As wriggles an' squirms—
 There allus is under the corn. "

" Is that all under the corn, lad—
 Is that all under the corn ? "

" Why, there'll be moles
 As makes their holes :
 There's one just there in the corn ! "

" And what is that shining red, lad,
 On the mole-heap there in the corn ? "

" 'Tis a bit o' pot
 As he must ha' bro't
 From somewheres under the corn. "

" Does your father find bits like this, lad,
 When he's ploughing before the corn ? "

" Ay, that he do,
 An' other things too,
 When he's ploughing afore the corn. "

" And why does the share get bent, lad,
 When you plough the field for the
 corn ? "

" Oftentimes it'll strike
 On a hard thing, like,
 When we ploughs the field for the corn ! "

" And what do you think they are, lad,
 Those hard things under the corn ? "

" Why, bits o' wall
 An' I dunno what all,
 As is hidden under the corn. "

" And what are walls doing there, lad,
 Hidden beneath the corn ? "

" Why, they do say
 That once on a day
 There was houses where now there's corn. "

" Ay, houses are under the corn, lad—
 Houses are under the corn ;
 For a city fair
 Lies buried there ;
 That's what is under the corn ! "

H. LANG JONES.

THE FESTIVAL OF MEMORY AND HOPE.

ON Christmas Day memory and hope unite in one dazzling point of light. Then we know their equal place in a religion which is to save our souls alive, and have no wish to tear them apart. But it is not always so. It is to the past that many people turn with eager eyes, hugging it close to their hearts and filling it with their fondest dreams, on the day when the voice of the prophet is heard in the land and the ancient landmarks are moved out of their place. The past to them is a refuge, not an inspiration, and the future the abode of fear. What strange survivals of a vanished day they seem to these others, the heralds of progress, who move with swift feet through the world, crying as they go—"The past is over and dead, this is the day which the LORD hath made, and to-morrow the kingdom cometh." How quick they are to destroy in order that they may begin to build! How impatient when men still linger among quaint symbols and hallowed customs! How confident that they are the children of light! Only they forget that a religion which has lost its memory has also forfeited its hopes, and that a God whom they have discovered to-day and will help to live to-morrow is not God at all.

We all know these people. They are among those who profess and call themselves Christians. They worship in different churches. They denounce one another in rival party organs. Sometimes they meet and glare into one another's eyes and part without any understanding. Then, once more, in the silent revolution of the year, it is Christmas Day, and the DIVINE CHILD stands in the midst, and lo! he stretches out both his hands and claims them all. For the devotee of tradition he rekindles the lamp of hope, and for the rebellious children of the dawn he makes fragrant the paths of memory. But he does it with such gentle pleadings that they hardly know that their heart is changed within them. The radiant light in his eyes, the laughter on his lips, the steps ever running forward to greet the surprise of a new day, who can mark them and not yield to their enchantment, till hope is born again out of the ashes of despair, and the symbol of religion is no

longer a closed book but a beckoning hand. And these customs of an elder day which gather around his festival, the snatches of ancient song, the quaint ritual acts, the memorials of the childhood of our race blending with the story of the birth of CHRIST—few hearts are insensible to their appeal. They pluck at us on the side of our affections, and with the first strains of "Glory to God in the highest," all the defences of logic are blown to the winds and the latter-day prophet becomes the best traditionalist of them all.

If we allow ourselves to meditate a little more deeply on the subject, we shall find that this healing influence of Christmas rests in the last resort upon something more potent than the quiet reversal of ordinary moods. Religion, like all the other great interests of human life, is a matter of three tenses, past, present and future. We can, to a certain extent, hold them apart in our minds and yield to our inclination to dwell in one compartment exclusively. But there are moments when these crutches of thought seem to dissolve into nothingness. God utters his voice. He unveils the splendours of his light and love. He overwhelms the soul with the treasures of his grace and crushes earthly desires into the dust. We pass beyond the moods and tenses of our thinking, and our fellowship is with Him, who is and was and ever shall be. JESUS CHRIST is a Revealer of God in this sense. He is himself a timeless moment in the experience of humanity, and therefore the reconciler of the discords of time. It is seldom indeed that we think of Christianity in this way. It is more familiar to us as a subject of doctrinal debate, or as one among several competing schemes of conduct, or as a system of ethics carefully trimmed to suit contemporary civilisation. But on Christmas Day the veil that lies upon our hearts is done away; the Eternal Life is manifested; the sordid values of the world lose their meaning; and for a few moments, almost timeless in their happiness, we find it possible to live in the presence of God.

THE Rev. Joseph Wood has marked the close of his long ministry in Birmingham by publishing five addresses, which he has gathered together under the attractive title "The Vision Splendid." It is a dainty booklet, which is likely to be in great demand among his many friends as a Christmas gift. (Birmingham: T. Smith & Son, Cherry-street, 1s.)

LIFE, RELIGION & AFFAIRS.

TALKS WITH LIBELLUS.

I FOUND Libellus, as usual, in his library. As soon as I entered he turned to me with a look of triumph. He was handling a new treasure, an old edition of some seventeenth century French classic, which had just arrived. He would have wandered off into one of his quaint literary talks, with me as a delighted listener, but my time was short and I had other things in mind. I wish I could give you a sketch of Libellus among his books. He suits no other surroundings so well, except when he is the centre of an old-fashioned children's party. A good book and a little child are among the most precious gifts of God, is one of his favourite sayings. But he is no bookworm who has sucked the dust of centuries into his veins. The pedantries of the collector have little charm for him. Books are his friends, his boon companions, and their spacious wisdom has even moulded his face. He is too witty ever to be a bore, too far above the vulgar ambitions of men to forget to be kind.

"Oh! it is new books that you are after, books for Christmas presents," he said, with a humorous shrug, as he placed a slip of paper in the page where he had been reading. "Now, do you really think that new books are worth considering? Why, you cannot know anything of their real value till they are 50 years old. The greatest event of the publishing season goes to the lumber-room in six months, and another literary firework will be in the ascendant." I took this banter quite cheerfully, for I knew well the table in one corner of the library where the new books were piled, and I had often caught Libellus in the act of cutting them with unmistakable ardour.

"Of course, if your friends have any sense," he began, "they will want you to give them poetry; not the little versifiers who chirrup like swallows under the eaves, though they are pleasant enough on a May morning, but the regal singers, who clasp hands with Shelley and Milton. Here, for instance, is the poetry of George Meredith, gathered for the first time into one volume. It has notes, though the best poetry is better without them, by one of his chief lovers, G. M. Trevelyan. I don't like it," he added, "like my row of odd volumes up there. A collected edition in one volume reminds me of a sepulchre. It is often the end of contemporary fame and the beginning of smart depreciation. Yes, I know that Meredith is not for all tastes. The city-bred man is baffled by his ethereal passion for Earth his Mother; and he often stumbles in obscurity. With all the wealth of poetry in him he seldom got his medium quite right. But listen to this:—

Bury thy sorrows, and they shall rise
As souls to the immortal skies,
And there look down like mothers' eyes.

But let thy joys be fresh as flowers
That suck the honey of the showers,
And bloom alike on huts and towers.

So shall thy days be sweet and bright ;
Solemn and sweet thy starry night,
Conscious of love each change of light."

But already my eyes had fallen greedily on another book, resplendent in a gold patterned cover with strange emblems. It was a new edition of Poems by W. B. Yeats. "Surely," I said, "it must be false all this talk about the decadence of poetry, when there is still a market for Yeats." "You are right," Libellus replied with enthusiasm, "it is nothing but the pure delight in poetry for its own sake that can ever draw readers to him. He suggests no problems and answers no questions and his dramas are little more than fairy palaces, where nothing happens in the normal human way. His work is of imagination all compact, and his verse just singing, liquid sweet. But I dread his habit of revising his poetry. In this volume there is one consoling sentence, 'I have not again retouched the lyric poems of my youth, fearing some stupidity in my middle years.' That I am sure is infallibly right. We all get stupid, in the poetic sense, as we grow old.

"But here are two Irish books that I want to show you." I was waiting for him to say this, for Libellus is above all things an Irish patriot. It accounts for many things, perhaps for a certain obstinacy in some of his literary preferences. The first was the "Poem Book of the Gael," selected and edited by Miss Eleanor Hull, "a fit companion," he said, "for Kuno Meyer's volume of 'Selections from Ancient Irish Poetry,' published last year, but covering a much wider field. Miss Hull has written many of the translations herself, and look at these delightful capital letters from the Lindisfarne Gospels and other Celtic manuscripts, scattered prodigally through its pages. The beauty of this early Irish poetry and its exquisite feeling for nature, never lose their surprise for me. Listen; where in the Europe of the seventh century will you find anything like this song of Manchan the Hermit?" He half-chanted the words, in a way that reminded me of a deep-voiced woman, whom I once heard at a lecture by W. B. Yeats:—

I wish, O Son of the Living God, O Ancient,
Eternal King,

For a hidden hut in the wilderness, a
simple secluded thing.

The all-blithe lithe little lark in his place,
chanting his lightsome lay;

The calm, clear pool of the Spirit's grace,
washing my sins away.

A wide, wild woodland on every side, its
shades the nursery

Of glad-voiced songsters, who at day-dawn
chant their secret psalm for me.

A pleasant church with an Altar-cloth,
where Christ sits at the board,
And a shining candle shedding its ray on the
white words of the Lord.

Rough raiment of tweed, enough for my
need, this will my King allow;
And I to be sitting praying to God under
every leafy bough.

" 'I have learned,' said the Philosopher,
'that the head does not hear anything until

the heart has listened, and that what the heart knows to-day the head will understand to-morrow.' 'All the birds of the world are singing in my soul,' said the bearded man, 'and I bless you because you have filled my heart with hope and pride.' No," Libellus continued, "those are not words of ancient poetry, but they come from a book which belongs to the same world. A man who cannot feel the sheer mad delight of Mr. James Stephens' 'The Crock of Gold' must leave these Irish things alone; they are not for him. It is inspired nonsense which is often the highest wisdom. I can't tell you what it is about, for it is about everything and nothing, and its world is one of fairies and leprecauns and talking animals and bewitched maidens, and philosophers who are caught in the toils of their own talk and how they can be delivered. For the dazzling beauty of parts of it and the whimsical genius of the whole, there has been nothing quite like it for many a day. It is going into a special niche among my treasures."

"But," I pleaded at last, "some of my friends are people of quite pedestrian tastes. Novels," I meekly suggested. But Libellus vowed that he would have none of them, at least I had better ask the advice of the young man at the circulating library; he would be sure to know what everybody was reading. "Surely," he continued, "some of them would read a pleasant volume of literary essays. What can be a more pleasant companion with a bright fire on a winter evening? Here for instance is 'Among My Books,' by Frederic Harrison. You will find literary gossip there of the finest vintage and pleasant tracts of unfamiliar history, and of course the stately shade of Auguste Comte as chief guest at the feast. 'Portraits and Sketches' by Edmund Gosse will suit the same taste. Ah, I see that you have not forgotten some severe things I said about 'Father and Son.' It is true that while I admired much of the writing in that book, there was something about it, a sense of prying into the intimacies of other people's lives, which I did not like. But there is nothing of that kind here. The essays on Swinburne and Mandell Creighton and several others in the volume have the pleasant touch of intimacy, but there is nothing that even a purist like myself could wish unsaid."

I rose to go, but Libellus held me a moment longer. "I must show you my new picture-book," he said. "You know how I revel in pictures." He opened "Everybody's St. Francis," by Maurice F. Egan, illustrated by that excellent French artist M. Boutet de Monvel. "Look at these simple washes of plain colour and the equally effective sketches in black and white. He has caught the gaiety and friendliness of the Saint, and his caressing affection for birds and flowers and all the other innocent angels of God. And what wisdom he has shown in not trying to draw the dread scene of the Stigmata." I felt that my visit had not been in vain. Here was a present which could not fail to please my child-friends, and some others whom I know who keep child-like hearts.

POSTSCRIPT.

The next morning's post brought me the following note from Libellus. It is so like

his unfailing courtesy to save me trouble with my bookseller:—

The Poetical Works of George Meredith. Complete in one volume, with Notes, by G. M. Trevelyan. Constable & Co. 7s. 6d. net.

Poems. By W. B. Yeats, new edition, revised and reset. T. Fisher Unwin. 7s. 6d. net.

The Poem Book of the Gael. Selected and edited by Eleanor Hull. Chatto & Windus. 6s. net.

The Crock of Gold. By James Stephens. Macmillan & Co. 5s. net.

Among My Books. By Frederic Harrison. Macmillan & Co. 7s. 6d. net.

Portraits and Sketches. By Edmund Gosse. William Heinemann. 6s. net.

Everybody's Saint Francis. By Maurice F. Egan. With pictures by M. Boutet de Monvel. T. Fisher Unwin. 8s. 6d. net

THE TRUTH AND FALLACY OF A COMING WORLD RELIGION.

II.

IN a previous article I raised the question of the "final" religion which is likely to emerge from the struggle and competitions of the world religions. I personally believe, from the evidence of its past history and of its present spiritual qualities, that Christianity at its best will prove to be that ultimate world-wide catholic religion—*quod semper, quod ubique, quod ab omnibus*. This cannot be proved. It is a matter of faith, perhaps of instinct and intuition. It is at any rate an estimate of worth, a judgment of value on which I am prepared to stake everything.

But though it cannot be proved ("nothing worthy proving can be proven nor yet disproven") there are indications that such a forecast is not entirely without supports in fact. Some of these are historical. We see how in the past Christianity did as a matter of fact prove its capacity to absorb and assimilate what was vital in the ancient religions of Greece and Rome. We see, too, how on the whole it escaped the baser elements in Mohammedanism, and preserved what was best in it by virtue of its inheritance of the higher Monotheism of Israel. We see how a progressive nation like Japan is rapidly throwing off its ancestral faiths and becoming in part sceptical, agnostic, materialistic and secular, and then gradually feeling after God (even as rationalistic France is doing), and finding Him in a liberal type of Christianity. Hundreds of Japanese students educated in our English and American Universities are coming to the conclusion that Buddhism is too pessimistic and too negative to inspire and nourish their advancing culture. Many of them see in Christianity the only redemption from the increasing immorality and untrustworthiness of their commercial life—though our own commercial standards are none too high. In India, while the East has much to give us, yet by the intrinsic power of Western civilisation—whether we admit its superiority or not—by virtue of Western government, and

Western science, and Western trade, the Christian religion will influence the East more and more. The mere novelty of Eastern thought, coupled with the fascination of the doctrine of re-incarnation, tends to make men momentarily exaggerate its influence and value. The main current is still, and will be, from West to East, not from East to West. Christianity may have to undergo some considerable change, but it will not lose its self-identity as a historical religion nor will it lose its central supreme and decisive loyalty to Jesus Christ, even though Gotama may appear in its calendar of saints. Indeed, Christianity has already passed through the test of surviving actual collision with the Eastern mind and has to some extent been rendered immune from further inoculation.

Moreover, Christianity is historically unique. At this Advent season it is worth bearing this in mind. No other religion was ever so favourably circumstanced in its origin as to become the inheritor of the greatest and strongest of all the ancient empires of the world. If Rome was suckled on the dugs of a wolf, Christianity born of Judaism was suckled on the very blood of the Roman Empire. The Empire became in truth the nutriment of the Christian faith. The Church fed and fattened upon it. It turned its inspiration into its own life. The best in Greek culture and philosophy, the strongest and sternest in Roman government and jurisprudence and organisation entered into the heart of Christianity. It is even now in large measure the vitality and the iron in its veins. In addition to this, it took in what was vital in the Egyptian and Eastern mysteries and cults. Their mysticism is still the gleam of speculation in its eyes. Of no other religion can all this be said or anything really parallel to this in spiritual significance.

Again, geographically as well as historically, Christianity is unique. It was born on the frontiers of East and West. Palestine felt the shock of the impact of the ancient oriental races and the Western world. The floods of their diverse civilisations ran backwards and forwards over the Holy Land and irrigated its life. The lights and shadows of the East and of the West marched and countermarched over the hills and plains of Galilee. Jesus Christ, on any sane estimate of his personality, was a world historical genius, born in the one territory in all the earth where East and West most thoroughly mingled and reacted on each other, and yet a territory held by a race so consolidated by a national monotheistic religion that it was never swept into the welter of a vague and colourless cosmopolitanism. What Christianity was at the beginning, namely, the outcome of East and West, it will also be at the end. When races and religions have united more sympathetically and worked out more fully their influences in a complete and thorough assimilation, then, I believe, Christianity will stand out as the Catholic or universal religion. It will do that not because of any of the historical or geographical advantages of the past, though no man of insight will underestimate the value of these advantages; it will do that because of the victorious character of its central ideas.

No other religion in the world has with the same clearness and intensity grasped these three essentials of a world religion, Brotherhood, Fatherhood, Sonship. These are precisely the world-conquering ideas. They constitute the key to the solution of our private, social, imperial and international problems. And, last of all, the innermost secret of the triumph of Christianity, in the past, in the present, and, as I have no shadow of doubt, in the future, is this—that all these ideas are actualised, focussed, and incarnated in Jesus himself. In a deeper and truer than the orthodox sense Christianity is the religion of an incarnate Personality. It is the religion of God in Man and of Man in God. We worship no Mohammedan Sultan exalted to the heavens, no merely Jewish Jehovah, no Eternal order or universal law, or a Great Wheel of Destiny, but the God and Father of our Lord Jesus Christ. God in Christ, but the same God that is also manifested in some degree in all men everywhere and through all time—the true light that lighteth every man coming into the world. There is no other God but this in all the world, in all races, in all religions. To Him be the glory for ever!

J. M. LLOYD THOMAS.

"EAGER HEART."

It is scarcely a matter for wonder that the message of "Eager-Heart," several performances of which are being given this week at the Church House, Westminster, is finding acceptance among an increasing number of people year by year as Christmas-time comes round, and that it is now being carried not only across the American Continent, but as far as the ancient cities of India. It is derived from one of the many Christ-child legends which we love to recall at this season, and it is presented in a religious setting with which we of the Western nations are specially familiar; nevertheless it has a universal application which makes it quite possible for men and women of the most diverse creeds to receive and understand it. After all, there is no country in the world where love and gentleness find no response; where pomp and arrogance and the pride of the flesh do not bring disillusionment in their train; where humble homes fail to offer spontaneous hospitality to those whom the worldly often treats with contempt, and where the mother and child, symbolising the eternal mystery of life and love, are not worshipped and adored in some form or other. For this reason those who try, as the author of "Eager-Heart" has done, to take up once more the parable of pity in her human dress caring for the poor and outcast, while the lures of pleasure and the trumpets of fame are unheeded, is doing much to keep the soul of man fresh and unsullied still amid the preoccupation with external things which mars his peace and shortens his days.

It is not easy to do this. There is a constant risk of declining to bathos and sentimentality, even when the mind is set on the eternal truths which such plays are intended to teach. But here sincerity

of purpose and delicacy of perception are the only guides. The least self-consciousness on the part of the author, the slightest striving after artistic effect, merely for the sake of artistic effect, defeat their object immediately. An earnest desire to present some inspiring thought amid surroundings which shall heighten the effect of its appeal without distracting the eye with a confusion of form and colour will indeed achieve all that is necessary, and bring about that harmony between ideas and their visible embodiment which is often sought for in vain in an ordinary theatre. "Eager-Heart" has been both written and produced in this spirit. It is manifestly the outcome of reverent feeling, a sense of the unifying power of religious emotions and traditions, and the joy of service to mankind. The result is that the audience follow it with quiet and attentive minds, finally, as they join in the old Latin hymn, "O come, O come, Emmanuel," adding their contribution with full hearts to the praise and homage rendered to the Lord of Life.

TWO SONGS OF NATIVITY.

ELI, the priest, thought that Hannah was drunk. He did not know the secret sorrow of her life. Many would have jumped to his conclusion. There is a general readiness to judge by appearances, a common inclination to pronounce hasty judgment, and from this failing even priests are not exempt. God only knows the hidden battles, the conflicts in the dark, the anguish that is so seldom revealed. He alone understands the limitations and handicaps—physical, nervous, mental, and moral—of those who are so energetically condemned by an unsympathetic world. The understanding soul makes allowances.

The critic in a hurry ignores the life behind the scenes. Hannah's anguish sprang from an unrealised hope, a desire to express, create, give, and serve, that was unfulfilled. And this spirit in prison, this bird beating its wings against cruel cage-wires, is a type of that large class of individuals in whose souls has burned a great longing to serve the world as reformers, teachers, scientists, explorers, musicians, patriots, yet who are held back by the limitations of their circumstances from making any such contribution to human history. Picture the undeveloped wealth in every department of knowledge, culture, and progress, frustrated and paralysed by a cruel environment, or checked by personal affliction, or family responsibility, or some like cause. Imagine what might have been! Here is an ardent student whose promising career is blighted by a nervous breakdown. Here is a man who could have incited his fellows to a glowing enthusiasm for social progress plodding unknown in the sordid task of paying a parent's debts. Here is another, moved by a divine impulse to offer himself to the Christian ministry, prevented, on the threshold of a promising life of usefulness, from pursuing his mission by his conscientious refusal to preach what to him does not ring true. Here are men and

women with the souls of musicians, artists, or inventors, condemned to the slavery of city offices, unable to express their true thoughts and feelings, eating out their hearts in labour that makes small call for initiative or enthusiasm. No wonder some folk seem cold, nervous, reticent, indifferent, anti-social. These unlovely qualities come with dying hopes and barren harvests. In those very real pictures of such experiences found in the works of Mark Rutherford and George Gissing, is found telling expression of the inner emotions of such lives, emotions much akin to those of Hannah, emotions of conquerors, builders, makers of history, held back by the logic of events. Is there meaning in this apparent waste? Do the castles decay and the plans fall to pieces as incidents in a greater plan? God knows. But the Hannah who sang, "My heart rejoiceth in the Lord, mine horn is exalted in the Lord," was a different woman from the Hannah whom Eli the priest thought drunk. She could boast a realised hope, an answered prayer. The barren had become a mother, and the mother had consecrated her offspring to God's service. The burden of her song of thanksgiving was the conviction that God had a place in her life, that her history was sacred history, her being part of a larger, indissolubly related to a higher. She was linked to a great future, her home life was part of the national life, part of the life of God. Great songs express joy in the fact of God in human experience, and in the anticipation of a great future. Hannah could not explain the feeling in her heart that her own little life was connected somehow with the mystery of things. She sang because she felt at home in God, because hers was the opportunity of contributing to the progressive history of the ages.

Her song reminds us that there should be joyfulness and thanksgiving at the advent of every child born to humanity. Motherhood to-day is often regarded as a trial and a burden, a thing to be shirked and evaded by fair means or foul. The love of pleasure and ease on the one hand, and the bitterness of poverty on the other, account for this departure from true human instincts. An appalling proportion of the infants born to this nation die in their first year. Many who just escape spend their days in pain and neglect. In the pottery districts "not more than 20 per cent. of living babies are born to the women employed in the dipping-houses." To many a mother in a crowded factory-town Hannah's song would be a cruel mockery. "Another mouth to feed," is her comment, "and God knows where the food will come from!"

Mary's song at the birth of Jesus has an interest quite independent from controversies concerning the theory of the virgin-birth. It reminds us that it is the humble who produce the great, that true greatness springs from humility, that God uses lowly instruments, that He understands the misunderstood. It also tells us that a nation's greatness lies in its homes, that its future dwells in the breasts of its mothers. It is not suggested that the song was an original production, but an adaptation of one of the songs learnt by Mary as a child. It contains elements

of true poetry and prophecy, freely quoted from the Hebrew Scriptures, and has been named "The Birth Song of Democracy."

It glories in the future. That is the secret of all true democratic poetry. The sorrow of the present is preparing for the joy of a great to-morrow. This element of the Messianic vision is seen in Edward Carpenter's "England Arise":—

By your young children's eyes so red with weeping,

By their white faces aged with want and fear,

By the dark cities where your babes are creeping

Naked of joy and all that makes life dear;

From each wretched slum

Let the loud cry come—

Arise, O England, for the day is here.

It is seen in those lines of Gerald Massey, "written during the bad days of the Chartist movement":—

'Tis weary watching wave by wave, yet still the tide heaves onward;

We climb like corals, grave by grave, to reach a pathway sunward;

We're beaten back in many a fray, but newer strength we borrow,

And where the vanguard comes to-day, the rear will rest to-morrow.

Build up heroic lives, and all be like a sheathen sabre,

Ready to flash at duty's call, oh, chivalry of Labour!

Triumph and toil are twins, though they be singly born to sorrow,

And 'tis the martyrdom to-day brings victory to-morrow.

Perhaps, however, the most significant lesson of this song lies in the fact of the singer's influence upon the life and character of the babe, whose birth brought such joy to her soul. How great has always been the help rendered to those who have stood in the forefront of the world's history by men and women upon whom small share of the honour due to them has fallen! Where would our great statesmen be but for the faithful but often unrecognised labours of their private secretaries? Both Mr. Gladstone and the Marquis of Salisbury bore frequent and unstinted testimony to the unselfish and constant aid they received from their wives in their work. Emerson paid the highest tribute to the counsel and encouragement, backed by personal example, of his mother, and the aunt who often lived with them. These are not isolated instances, and lead us to conclude that, although at some moments in his career his mother grievously misunderstood him, yet Mary's influence helped to make her son what he was, and her character helped to frame his conception of a Deity with the heart of a mother, a God of compassion, tenderness, and love. Her untiring love produced a mightier harvest than she dreamed. Like many another devoted soul, she builded better than she knew. She unconsciously sowed seed which had its fruition in the thought of Jesus. Mary in Nazareth would have marvelled had it been suggested that her affection would be eulogised centuries after, an affection that did not perish at the darkest hour.

Poets oft have sung her story,
Painters decked her brow with glory,
Priests her name have deified.

But no worship, song, or glory,
Touches like that simple story—
Mary stood the cross beside.

And yet it is recorded that man has prayed, "Blessed art Thou, O Lord our God, King of the Universe! Who hast not made me a woman."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE APPEAL OF THE SUSTENTATION FUND.

SIR,—I wonder whether all your readers know what is meant by the Fund. As your own columns and the postman's letter-bag bear witness there are many funds, large and small, craving for help. But there is one, which alike by its object, its scale, and the backing it has received, stands apart from all the others, and claims special consideration from all who are interested in our religious future.

The appeal for £50,000 on behalf of the Sustentation Fund, made at the instance of the National Conference, but cordially supported also by the British and Foreign Unitarian Association, by the Stipend Augmentation and Sustentation Funds, and by various Provincial Assemblies and District Associations, has so far been wonderfully successful. Indeed, there is just a danger that its very success may prove a snare. I seem to notice lately a tendency to think that because about £38,000 have been obtained quietly and fairly quickly, the remaining thousands still needed will in some mysterious way come together of themselves! But things do not happen in that way. All along we have been warned by wise friends that the last quarter of our task would be the most laborious.

While rejoicing in what has been thus far accomplished, I do wish at this stage to appeal most earnestly to the great body of our people to take their share in an enterprise which has met with a generosity without precedent among us. Each of our congregations in England and Wales (the area that is to benefit by the Fund) has been requested to appoint persons to canvass its own members.

Many of them have not yet replied, but it is hoped they will do so without further delay. Some say that they have just made, or are making, or are about to make efforts for other objects. A few—very few, I am glad to say—plead these preoccupations as a reason for declining our appeal. In one sense it is gratifying, of course, to learn that there is so much activity among us, and I have not a word to say against any of the forms

which it takes. I would only venture to point out that, under present conditions, of all means for strengthening our churches, the efficiency and status of the ministry are by far the most important. And how are these to be maintained, unless an adequate, or rather a less inadequate, and, what is of equal importance, a less precarious, provision is made?

It is impossible to speak too warmly of the kindness with which, generally, the appeal has been met. I personally know of one case in which the purchase of a motor has been deferred in order that a much larger donation might be given than would otherwise have been possible. I have been told of another in which a new house was being planned, and the scheme has been laid aside for a time, for a similar reason. It is good to hear of examples like these of a faith that proves itself by works. Many others have made sacrifices that they might give on a much larger scale than they could give to any *annual expenditure*. Let the same spirit touch the hearts of all our people, and there can be no doubt of the result.

May I put the matter in a concrete way? If congregations comply with the request that has been made, about six hundred canvassers will presently be at work. If each canvasser in his or her congregation secures the promise of on an average £18, *for the payment of which five years may be taken*, the matter is settled. Some of course, cannot be expected to obtain so much. But then, others will get a good deal more, so that, on the whole, with a united and determined effort, I believe this figure is not too high. In recent years I have had special opportunities of becoming acquainted with many of these congregations, having preached at one time or another for about 200 out of 300. Our people may not be demonstrative, but they can do big things when their mind is set that way. By way of illustration, I recall a case known to me, in which out of an income of certainly less than £400 (most of it earned), with the claims of a growing family to meet, one of our members contributed £60—spread over three years—to one special object. To a spirit like that all things are possible. Does it still live among us? If it does, we shall soon hear that this thing not only *can* be done, but *shall* be done.—Yours, &c.,

JAMES HARWOOD.

60, Howitt-road, Hampstead,
December 16.

THE NATURE OF WOMAN.

SIR,—In answer to the parts of Dr. Lionel Tayler's letter that deal with mine, it is unnecessary to take your space in explaining my purposely short and concentrated letter. I have had sufficient evidence elsewhere that its meaning was clear to the ordinary reader. With his penultimate paragraph I cordially agree, and reciprocate its kindly tone. No discourtesy was implied in the reminders of some of the limitations that beset anyone, woman or man, who discourses on the nature of woman. Perhaps men are not so likely to realise these limitations

as are women themselves, who, with freedom and opportunity being slowly measured out to their sex, are conscious of continuous surprises of development in their own natures, and still less are able to reckon up the natures of other women, and of the girls growing to women around them. One does not wish to damp "sincere inquirers," but human lives are here concerned, and it would be a serious matter if generalisations inevitably doubtful were crystallised into dogma, or were given a practical application.—Yours, &c.,

EMILY H. SMITH.

Rusholme, Manchester.

December 17, 1912.

BOOKS AND REVIEWS.

A NEW INTERPRETATION OF ST. PAUL.

St. Paul: A Study in Social and Religious History. By Adolph Deissmann. Translated by Lionel E. M. Strachan, M.A. London: Hodder and Stoughton. 10s. 6d. net.

PROFESSOR DEISSMANN'S fresh and delightful study of St. Paul is now accessible to English readers in an excellent translation. The work owes its charm not only to Deissmann's extensive knowledge of the papyri, which have thrown such an interesting light upon the language and the habits of the lower middle classes in the early centuries, and to his acquaintance with the principal localities of the Apostle's labours, acquired through his personal experiences in two journeys, but to his sympathy with Paul's genius, and the insight thereby obtained into the thoughts, feelings, and activity of this wonderful, many-sided man.

From Paul's style and vocabulary Deissmann draws an important conclusion in regard to his social and literary rank. He says, "It appears to me certain that Paul of Tarsus, although his native town was a seat of high Greek culture, did not come from the literary upper class, but from the artisan non-literary classes, and that he remained with them." In agreement with this view is a point on which he insists as of the highest importance, that Paul's writings are in the strictest sense letters, that is, that they were not written for publication and with a literary end in view, but were a spontaneous outpouring of his mind and heart, called forth by special occasions, and addressed to a limited circle of readers, or, as in the case of Philemon, to an individual. He distinguishes by the term "letter" this kind of composition from the public and literary "epistle," which was well known in learned society. He believes that through a clear recognition of their real character the difficulties which have led to assertions of spuriousness disappear; and he consequently accepts all the letters as genuine, with the doubtful exception of those to Timothy and Titus, in regard to which he is still undecided.

His treatment of "the world of St. Paul" is full of illuminating suggestion.

For instance, he saw an old weaver "at Tarsus near 'St. Paul's Gate' weaving a coarse material on his wretchedly primitive loom," and this conveyed "at least some notion of what a weaver's workshop looked like in ancient times." We may imagine Paul going to such a weaver to buy cloth for making tents. Another experience may be quoted: "The neighbourhood of Miletus one evening in April, 1906, when we had lost our way and were riding after sunset through the swamps of the Mæander, and next day when we were at Didyma in the house of a Greek who had just been shot dead by robbers, afforded us a drastic commentary on the 'perils of rivers, perils of robbers,' 2 Cor. xi. 26."

A few quotations must suffice to suggest Deissmann's "estimate of the man from the point of view of social and religious history." He says: "Even St. Paul is considered by many to-day to be darksome as well as great. The darkness, however, is largely due to the bad lamps in our studies, and the modern condemnations of the Apostle as an obscurantist who corrupted the simple gospel of the Nazarene with harsh and difficult dogmas, are the dregs of doctrinaire study of St. Paul, mostly in the tired brains of gifted amateurs." Consequently, "That really and properly is the task of the modern student of St. Paul: to come back from the paper St. Paul of our Western libraries, Germanised, dogmatised, modernised, to the historic St. Paul; to penetrate through the 'Paulinism' of our New Testament theologies to the St. Paul of ancient reality." With a touch of humour he remarks, "I am afraid the people of Iconium, Thessalonica, Corinth would all have been overtaken by the fate of Eutychus of Troas if they had been obliged to listen to the Christological, hamartiological, and eschatological paragraphs of modern 'Paulinism.'" Again he speaks of "The earlier students of Paulinism, with their onesided zeal for presenting the 'doctrine' of St. Paul in orderly paragraphs like so many anatomical preparations, lifeless and undated." All this is most refreshing to anyone who has long looked upon "Paulinism" as a sad travesty of the great Apostle. In this book he no longer comes before us as the stalwart orator, the keen logician, the mighty dogmatist who unfolded the riches or corrupted the simplicity of Christ's gospel, but as a man of mystic and prophetic soul, one who "is essentially a hero of piety first and foremost." He "is spiritually the Great Power of the apostolic age." But Deissmann does not make him a second founder of Christianity. He says, "From the broadest historical point of view Jesus appears as the One, and St. Paul as first after the One, or—in more Pauline phraseology—as first in the One." "Jesus stands out in history linking heaven and earth together, but stands in lonely majesty and might." "What St. Paul is, he is in Christ." This admiring and sympathetic sketch of St. Paul's personality is worked out in successive chapters on St. Paul the man, the Jew, the Christian, the Apostle, and St. Paul in the world's religious history, on which due regard for space does not allow us to dwell; but I hope sufficient has been said

to attract our readers to this valuable and interesting volume.

But I must not conclude this notice without referring to an Appendix, which contains a useful discussion of the date of Gallio's Proconsulship, as disclosed by a fragmentary inscription discovered at Delphi. Deissmann concludes that "Gallio entered on his office approximately in the middle of the summer of 51," and that St. Paul came to Corinth early in the year 50, and left late in the summer of 51. We thus obtain a more certain clue to the determination of Pauline chronology than was formerly available. The text of the fragments, which were found many years ago, is exhibited in facsimile, and submitted to a careful examination. I am not quite satisfied that the usual interpretation of the passage in Acts xviii. is correct; but this is too technical a subject for discussion here; and in any case a different explanation of it would not fix the date of St. Paul's visit more than about a year later than the time assigned to it by Deissmann.

JAMES DRUMMOND.

A POET OF IMMANENCE.

Immanence: A Book of Verse. By Evelyn Underhill. London: J. M. Dent & Sons, Ltd. 4s. 6d. net.

To those who are of the company of the mystics "the world as the imagination sees it is the durable world"—or, perhaps, we should say "the world as the intuitive spirit sees it." That is the secret of their tranquillity, of the childlike and almost irresponsible joyousness which belongs to them alone. They have found their heart's rest in "the secret splendour of Reality," and henceforth the earth and its manifold loveliness are but the symbols of an imperishable beauty which transcends all phenomena. Miss Underhill's verses are, as we should naturally expect, full of this consciousness of the eternal amidst the flux of time; and yet it would be difficult to name another writer at the present day who is more sensitive to the warmth and fragrance of the visible world. The flutter of wings, the rustle of leaves,

The scudding cloud, the cleanly-running
brook,
The humble, kindly turf, the tossing
bough,

all are inexpressibly dear to her, and it is in terms of earthly love, passionate and tender, that she addresses the Bridegroom of her soul. God is, for her, as she expresses it in the exquisite poem, "Immanence," with which the book opens, the Lord who sets His Feet

Amidst the delicate and bladed wheat . . .
I come in the little things . . .

Yea! on the glancing wings
Of eager birds, the softly pattering feet
Of furred and gentle beasts, I come to meet
Your hard and wayward heart.

And at the end of the volume she leaves us with the thought of our age-long wandering

Back to our Father's heart, where now
we are at home.

She is a lover of humanity, and revels in the mental picture of St. Catherine of Genoa treading the narrow alleys

Between the blind, the ailing, and the
lame
Steadfast in ministry.

As the vision came to St. Paul on the road to Damascus, so it comes to her, less blindingly but just as surely, on the road that leads out of London "to seek the cleanly wild," where the divine Drover of the soul leads home his weary flock after the toilsome day is done. And here we find the key-note of much of the best modern poetry—the compassion for all who sin and suffer without which the foundations of human brotherhood can never be truly laid. The still sad music of sorrow is heard amid the quiring of Cherubim and Seraphim, and the gentle spirit communing with celestial hosts is drawn downward by pity and love to the inferno of the broken-hearted, if haply it may give its life to save the children of men. The little poem to "The Lady Poverty," simple, almost austere in its phrasing, is charged with the kind of emotion which is seeking an outlet more and more in individual acts of service for mankind.

I met her on the Umbrian hills,
Her hair unbound, her feet unshod:
As one whom secret glory fills
She walked—alone with God.

I met her in the city street:
Oh, changed was her aspect then!
With heavy eyes and weary feet
She walked alone, with men.

These poems are, indeed, nearly all characterised by the accent of pity no less than by the tender humility springing from a devotional spirit which every line betrays. They are full of the restrained optimism which sees in all earthly trials but the necessary schooling for the soul, in the tossing human wreckage on the tides of abandonment and dissolution

Death's delight, which is Light, God-given.

THE OXFORD BOOK OF VICTORIAN VERSE.
Chosen by Arthur Quiller-Couch.
Oxford: At the Clarendon Press.
6s. net.

SIR ARTHUR QUILLER-COUCH has again laid us under a heavy debt of gratitude by giving us as the fruit of many months spent in the study of modern English poetry the "Oxford Book of Victorian Verse." Somehow the word "Victorian" sounds a little out of place, for this cargo of lyrics seems too splendid and myriad-coloured, too fragrant with "sandalwood, cedarwood, and sweet white wine" to belong to an era which has a reputation for tedious commonplace and the drab virtues of an unenlightened and too-prosperous middle class. But perhaps it may dawn on some who turn the pages of this book that nothing, after all, could be more foolish than the supercilious way in which we speak of the nineteenth century while we are reaping its golden harvests and giving lip-homage, at least, to

its intellectual giants. Sir Arthur Quiller-Couch is not troubled with this "flippancy of fashion," and has the honesty to declare that he rises with reverence and wonder from the study of the mass of poetry, some of it so supremely excellent and worthy to endure, written with ardour "in these less-than-a-hundred years." To dip into such a volume, sitting, for choice, by a ruddy fire while the wintry wind howls boisterously without, is to draw near once more to the ivory gate which only opens for the lovers of beauty with hearts at leisure from themselves. How many dreams of bygone days are recalled, what hours of exaltation and delight when we, too, panted for the immortal garland as we read with flushed cheeks "The Scholar Gipsy," "Annabel Lee," "The Hymn to Proserpine," or "Wordsworth's Grave"—when we thrilled to the challenge of Henley's "Invictus," or the splendid gravity of "The Hymn to Colour," which, by the way, is not included in this volume. Perhaps it would ill become us to complain that there are many omissions from these generous pages which we should have preferred not to detect. After all, it is largely a matter of individual taste what is put into an anthology and what is left out, and few people would choose alike if they were asked to select the "hundred best poems" (an odious task!) to say nothing of seven hundred and seventy-nine! But we cannot understand why Stephen Phillips is only represented by a trifling lyric of two verses, or why Edward Carpenter is left out altogether in a collection which has been enriched by many beautiful poems (not strictly Victorian) from such singers as Alfred Noyes, W. H. Davies, Ezra Pound, Walter de la Mare, Hilaire Belloc, T. Sturge Moore, and Lascelles Abercrombie. We are glad to see that the late Richard Middleton has not been overlooked, and that the lovely lines "On a Dead Child" find place in a volume so full of precious things.

MR. HENRY FROWDE has enriched the cheap series of Oxford poets by the addition of "The Poems of Samuel Taylor Coleridge" edited with textual and bibliographical notes by Ernest Hartley Coleridge. It will be a great boon to all students of poetry of small means to have a great deal of the material of Mr. Ernest Coleridge's exhaustive edition at such a modest price. Few if any volumes of similar size are of equal value for the study and criticism of poetry upon its textual side. It takes us into the poet's laboratory, and enables us to watch one of the great magicians of words as he selects and prunes and engages in the endless tasks of self-criticism; while for those who prefer the simple joys of the imagination without these subtleties, there is the poetry itself, great enough even in its less inspired moments to lend light and flame to many pedestrian rhymers. Will Mr. Frowde now give us Donne in a similar form? (London: Oxford University Press, 1s. 6d. net and 2s. net.)

THE writer of the "Roadmender" has had many imitators but few equals in the

art of the meditative essay finely flavoured with the love of nature and religion, always perhaps a little in the minor key. Her other books, "The Grey Brethren" and "The Gathering of Brother Hilarius," have never attracted quite so much attention. Messrs. Duckworth have just issued a new uniform edition in three volumes which should help to knit bonds of friendship between Michael Fairless and many new readers. (Three vols. in a case, 7s. 6d. net.)

PUBLICATIONS RECEIVED.

MESSRS. CHATTO & WINDUS:—Royal Guide to the London Charities. 8d.

MESSRS. HODDER & STOUGHTON:—A Little Green World: J. E. Buckrose. 7d. net. Wesley's World Parish: George G. Findlay, D.D., and Mary Grace Findlay, M.Sc. 1s. net. General Booth: George S. Railton. With a Preface by General Bramwell Booth. 2s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—A Rosary from the City Temple. 5s. net.

MESSRS. THOMAS MURBY & Co.:—Fitness for Play and Work: Eustace Miles. 1s. 6d. net.

MESSRS. G. P. PUTNAM'S SONS:—Roger of Sicily, and The Normans in Lower Italy, 1016-1154: Edmund Curtis, M.A. 5s. net.

MISCELLANEOUS.

Review of Theology and Philosophy.

FOR THE CHILDREN.

CHRISTMAS BERRIES.

THE word "Christmas" brings to our minds visions of plum pudding with a sprig of holly stuck in it, mince pies, parties, Christmas Trees, Santa Claus, mistletoe and many other pleasant things. Christmas would scarcely be like Christmas, for instance, without a bough of mistletoe hanging on the gas bracket in the hall, so that we could greet each other with a loving kiss as we came in.

What a glorious time we have in decorating our homes with holly and laurel, and how excited we are every Christmas Eve when we hang up our stockings to receive the gifts of goodwill from Santa Claus. Though I am now a grown-up, I always hang up my sock, and am disappointed if I find nothing in it. I also decorate my study every year, and have had really fine times when I have gone out into the woods to gather the holly and mistletoe for this purpose.

I wonder how many of you know anything about these two beautiful plants, and why the berries come each year. I will try and tell you all about them.

I have had quite a number of long walks recently into the country, and I have been surprised to find the hedgerows covered with thousands of red berries—"hips and haws" you call them—and the holly bushes are not behind in the number of their berries. You have noticed these berries also, and have no doubt asked yourselves why there are so many.

There is an old saying that when the berries are numerous a hard winter is to follow, and the berries are food for the birds. This saying may or may not

be true, but what is really right is, that when the setting time of the berries came round there were no frosts, and the flowers were able to do their work in attracting the bees—their lovers—and the bees in their turn brought the life-giving yellow powder to the flowers which gave birth to the berries of the autumn.

If there are few berries, it means that when the plants were in bloom frosts came along and killed many of the flowers, and as each flower produces at its base a berry, only those flowers which were left alive were able to do what was required of them.

But there is another surprise for us, for if we inquired very carefully into the matter we should find that the berries depend upon the birds, and if there were no birds there would be no berries. It seems strange, but we must try and find out why.

The berries of the plant will be the children, and the plants must find some scheme for sending their children out into the best places in the world, so that they also may grow up and have children.

The birds and the animals drive their young out in a way which seems very hard-hearted, but the plants cannot do this. They never know what it is to have the joys of parents, but even before their children are born they have to part with them, and it comes about in this way.

Inside the tiny red berry is a little seed, and this seed, if planted, will grow into a child plant, and later into a full-grown plant, but while it stops on the branches of its parent plant it cannot become anything at all.

Plants have many methods to enable their seeds to become children; some, like the sycamore, grow a wing on each side of the seed, and when the wind blows it carries the winged seed away to a different part, spinning in the air as it travels; others enclose their seeds in pods, and shoot them out broadcast like the violet; while others are carried away by squirrels and other little animals, and though they eat many of them up, they get tired and sleepy in the winter, and forget all about many of the seeds they have carried away, and these grow into plants.

Other plants do their best to attract the birds and other carriers, and if you were to watch the berries growing you would find that they were first green, then yellow, and in the autumn they become that beautiful red which we all know. As soon as the birds see the red colour, they pluck the berries and eat them, but the little hard stone in the middle passes right through their bodies and falls into the ground, where it sets, and the next spring becomes a tiny plant, bearing, when full grown its own crop of berries.

So you see that the birds are the means of producing fresh crops of berries for themselves the next autumn.

The mistletoe is quite different from other plants as it depends entirely on the birds for its life. It does not grow in the ground, but is always found to be growing locked in the embrace of some large strong tree.

The berries are a dainty delicacy for the bird, and he eats his fill, swallowing

every part of them. The seeds pass right through his body, and as the fluid runs down the branch of the tree the rough bark stops its progress, and the tiny seed finds root on the underside of the bough, and were it not for the birds we should soon be unable to gather this time-honoured little bough of mistletoe.

You may have wondered why winter berries are mostly red. If a man or a firm has anything to sell, they advertise it, and you have seen many bright posters on the hoardings in your district. The red berries are the advertisement posters of the plants, telling the birds that they may come and eat their fill, and take away as many as they like; and the birds, once tasting, like the delicacies so much that they come again and again, bringing their friends with them, and in so doing they carry out exactly what the plants wish them to do.

This Christmas as you sing your songs of "goodwill and peace," and decorate your houses and churches with the beautiful holly and mistletoe, you will remember that you could not have done so had it not been for your tiny feathered friends the birds. So I want you to be kind to them, and not throw any more stones, or set ugly traps to catch them.

R. H.

JESUS ENTHRONED.

Jesus in the skies,
My little eyes
Cannot see thee;
But thou art there
In sunny air,
Round me freely.

Jesus in my home,
Ever to me come
In thy sweet love,
And make me kind,
With happy mind,
As tender dove.

Jesus, in my breast
Wilt thou rest?
Have there thy throne?
For gold and wood
Have joy and good,
And love for stone?

H. M. L.

MEETINGS AND GENERAL NEWS.

MODERNISM—ROMAN AND ANGLICAN.

LINDSEY HALL LECTURE BY CANON LILLEY.

THE second of the course of Lindsey Hall Lectures was delivered at Lindsey Hall (Essex Church), Notting Hill Gate, on Thursday, December 12. In the unavoidable absence of the Rev. F. K. Freeston, the lecturer, Canon A. L. Lilley, was briefly introduced by the Rev. H. E. B. Speight.

Canon Lilley, in his treatment of the subject of "Modernism—Roman and Anglican," made it his main purpose to give an account of those ideas whose working in the religious sphere has produced the movement called Modernism, to discuss some criticisms to which they have been very generally subjected, and to consider the general religious situation in Western Europe as furthering or retarding their growth.

MODERNISM AND THE PROTESTANT CHURCHES.

After defining Modernists as those who aim at accommodating traditional Catholic theology to our present knowledge of science and history and to the ways of thinking by which that knowledge has been shaped, the lecturer pointed out a distinction upon which certain prominent Modernists have insisted, namely, that between their own kind of Liberalism and the Liberalism of the Protestant (especially the German Protestant) churches. He indicated the motive for this. It is not found in their attitude towards theology; both distinguish theology sharply from revelation, the effort of the intellect to form a thought-system out of the data of revelation from those data themselves, and both combat the tendency of traditional theology to identify itself with revelation and to claim for itself the immediate validity which belongs to revelation alone. It is found rather in their views of the scope of revelation. While the orthodox Protestant, regarding the Bible as the exclusive source of Divine Revelation, rejects everything which cannot be brought into accord with Scripture, the Modernist believes that the experience of the saints of Christendom and of its men of exceptional religious insight, inspired and shaped by the original revelation, constitutes a real growth of that revelation, and that the theology which corresponds to this fuller content of revelation demands to be included in every attempt at theological transformation. The Modernist insists on the value of the Catholic conception of revelation as given not only in Scripture but in the general tradition of Christian life, but he insists on this solely in the interests of the principle that revealed truth can grow into still greater fulness. Important as it is to recognise this distinction, the suspicion of Liberal Protestantism to which it has given rise has been confined to a few only of the leading Modernists, notably Loisy and Tyrrell. Most of the other leaders seem to regard Protestant Liberals as close allies doing the same work as themselves in another field and under different circumstances.

FREEDOM AND AUTHORITY.

The root-problem of religion, the lecturer continued, is precisely the reconciliation of freedom and the institutional element in religion which involves authority. In religion no less than in other departments of human activity it is true that if authority does not conduce to freedom it fails of its true purpose and hardens into a paralysing despotism, whilst if, on the other hand, freedom is not able to establish within its own sphere a centre of authority, it is likely to end

in a self-defeating anarchy. The Modernists recognise the need of concentrating upon a solution of this problem, if Christianity is to retain a vigorous hold on the modern world. Their solution is, briefly, that in every aspect of the religious life there is a Divine and a human element, the former given in conditions of perfect freedom—"the Spirit bloweth where it listeth"—the latter acting as the provisional mediating agency, using authority for its purposes. The principle of authority is formed within and exists for the purposes of the sphere of the Divine Spirit's free action.

REVELATION AND THEOLOGY.

Canon Lilley went on to show how this Modernist solution is applied to Revelation, to the Church, and to the Sacraments. Revelation is the free movement of the Divine Spirit in certain souls; these are impelled by that same movement to communicate to or evoke in others their God-given certainty. To this end they need symbols by which to convey their experience to others, but these symbols already constitute an elementary theology which mediates the revelation; in the course of its diffusion, as a result of its contact with other kinds of knowledge, it becomes in self-defence an elaborate theological system. As such it ultimately claims an absolute validity equal to that which we ascribe to the revelation of which it is the medium, but since other forms of human knowledge are enlarging, its claim defeats the very purpose it was meant to serve, for it has been forgotten that it arose as an accommodation of experienced revelation to the thought-systems of the past. When this stage is reached, one of two things must happen. The advent of new knowledge in other spheres reveals the insufficiency to the general mind of this theological system claiming equal validity with the original revelation, and the revelation itself is condemned along with its theological mediation; or else a new spirit of revelation is poured out and forces the theological system to perish that it may live again in a more serviceable form. The Divine element, revelation, is closely connected with the human element, theology, which shapes the data of revelation as a system of knowledge. Revelation depends for its communication and diffusion upon a living and flexible theology, while theology itself depends for its vitality and flexibility upon at least a frequent renewal of the vivid experience of religion in the soul of man.

THE NEED OF A VISIBLE SOCIETY.

In a similar way the Modernist solution of the problem may be applied to the Church. The invisible communion of holy souls in the Christ-spirit, to be real, must manifest itself in a visible society. As the visible society extends in space and time it loses something of its identity with the invisible Church, but continues to claim identity, the result being that conformity to its compromising temper takes the place of conformity to the Divine will, and outward communion with itself takes the place of real communion with the Divine Spirit. The Modernist regards the visible Church, within whose borders the true

Kingdom of God ought to lie but beyond which it may and does actually extend, as an instrument of the invisible Church. And, again, the same distinction of the Divine element and the human appears when we consider the spiritual life and the sacramental aids traditionally ministering to that life. The sacraments are the normal means which have appeared in history within the Christian society for establishing and deepening faith-contact with the Divine. Without them the Christian life would lose much of its power of concentration on the need of communion with the Divine. But it is possible to conceive, as in the case of the Quakers, of a quite exceptional faith which is independent of them. In any case their value is a value for faith and by faith.

THE PROSPECTS OF MODERNISM.

Canon Lilley devoted the concluding portion of his lecture to the discussion of the prospects which such a movement as Modernism has of successfully permeating and transforming the existing Churches, and especially the Church of Rome. At present, he thought, there is on all hands a determined concentration. The more powerful the Churches are in this the more success or show of success they have with the common populations who still cling in any sense or degree to religion. Only in a religious society which can present a bold front to the modern world can those find assurance who feel that religion is menaced. Even personal religion, where it exists, is beginning to be affected by the mood of the time; it is taking refuge in fear and a distrust of every contemporary movement. The political mood of the moment is expressed either in imperialism or in materialistic socialism. In all this individuality and the need for it are depressed. Expert efficiency and specialised talent are being substituted for the ideal of the development of the whole man. The effect of this on religion is apparent. Churches which have relied most on their organisation have gained confidence. In place of training men as children of God for the life of the larger world in which they would have to prove their sonship; these Churches are engaged in issuing collective edicts and manifestoes on every question of the day; their congregations are often more or less excited mass meetings rather than individuals face to face with the judgment of God. In this the Church of Rome has found an opportunity of displaying her natural genius for authority and government. The Vatican decrees appeared to be the extreme logical development of her authoritative methods. Only a few weeks ago Pius X., one of the least self-exalting of all the Pontiffs of Rome, delivered an allocution in which he laid it down that love of the Pope is one of the most essential means of personal salvation, and that such love means an attitude of spirit which will express itself in the desire to obey every mandate issued from the supreme authority. That temper gives the Roman Church enormous strength in the face of a hostile world, but it holds out little hope of success to Modernism. But all depends on the spiritual resources which Modernism controls, on the depth and permanence of the genuine religious

feeling it can generate. The demolishing of what is decayed in ancient religious systems will be accomplished independently. Its own business is to renew religion. Just as Modernism is forcing authority into a mood of relentless hostility, so persecution is trying and purifying the temper of Modernism. It is pledged to work within the Roman system, but it is in close spiritual contact with every movement in the outer world towards a larger and fuller light, and when the present materialistic view of society has passed away it may be found to be the one spiritual force which has been sufficiently tried and disciplined to lead us all into a fuller possession of the spiritual heritage of Christendom.

MEMORIAL TO THE REV. S. FARRINGTON. UNVEILING AT RICHMOND CHURCH.

ON Saturday afternoon last, a large congregation assembled in the Richmond Free Church to witness the unveiling of the memorials to the late Rev. Silas Farrington. After the singing of a hymn, the Rev. H. Gow read the 23rd Psalm and other passages from the Bible, and offered up a prayer. The Rev. W. G. Tarrant gave the following address:—

"The months have rolled away since a similar company met under the shadow of mourning for him whose outward memorials we dedicate to-day. It is now nearly a year since he passed from us, and while we cannot but feel anew the solemn touch of that event, I trust that we are all able to accept it with unburdened hearts. Our duty on this occasion is to establish a public and abiding record of the grateful affection that gathers round the name of Silas Farrington. It is most appropriate to a memory so sweet and healthful that we should heartily say, 'The Lord gave, the Lord hath taken away, blessed be the name of the Lord.' Here where everything around is a monument of his faith, hope, and love: where his ripe years fulfilled according to the measure that was granted a noble vision of service to God and man, we recall his face and figure, his look and voice, his many acts of graceful kindness, his wise and varied teaching, his love of things lovely and of good report, his courage and devotion. Through such lives, as it appears to me, there shines more of the meaning of the Life Supreme than we can ever catch in the forms of the intellect. In them some accent of the Eternal Word takes flesh and dwells among us; well for us if—at least where mere closeness no longer obscures our sight—we begin to see more clearly and fully what the being of our beloved was, and for ever is, to us.

"Our friend's service to us, as a friend, leaves our own lives permanently enriched; and to that extent each of us is made a memorial of him. But mindful of our infirmities, and desiring that those who are to come shall not be left ignorant altogether of his worth to us and them, we make sacramental these fabrics, where thought and skill have transmuted the earthly elements into forms of beauty, and from this day onward we bid them serve

as a means of grace to all who shall look upon them. As often as men and women, wistful and perhaps a little weary of it all, come into their presence, may they be encouraged, not in vain, to lift their eyes to the heights whence help comes. May fruitful deepening of reflection still follow these reminders not only that one by one the fathers are taken away, and that 'gathered to the fathers must all children be,' but that things as transient as human life may accomplish much. Upon the fate of fading petals rests the harvest of every orchard, and the passing hours serve the garnerers of eternity. Here in the church which he did so much to create may successive minds for many generations wrestling for truth find so much of it that each in his place may live a true and faithful life, triumphant over doubt and fear and all mean things. So lived he. And may little children, whose blue eyes shall stray to the forms and colours of these windows or spell out the tablet on the wall, in God's good time grow to delight as he did in sunshine and the Love that gives it, and in the human love that makes sunshine everywhere. So shall his memory mingle with that deep pure stream of holy influence that flows from the past to 'make glad the city of God.'"

After the address, Mrs. G. H. Edwards and Miss Roscoe unveiled the memorials. The tablet consists of a border of Connemara marble, with lettering standing out from a background of alabaster, and is placed on the N.E. wall of the church. The inscription, read aloud by Mr. G. H. Edwards, is as follows:—

"In affectionate remembrance of the life and work of the Rev. Silas Farrington, First Minister of this Church (1889 to 1904) which was built largely through his efforts. He completed here 50 years of service in America and England, as Minister of the Word, and died December 19, 1911, in his 82nd year, at Cannes, France, where he rests in the hope of the Life Eternal.

The lore of Christ and his apostles twelve
He taught, but first he followed it himself."

The five stained glass windows in the apse were next unveiled. The central figure represents the Sower, on either hand are figures representing Faith and Hope, and Charity and Liberty. After unveiling the windows, Mrs. Edwards spoke of the ready response which friends from far and near had given to the appeal for help in raising these memorials, and she hoped that for many years to come the memorials would be a reminder of the beautiful life associated with them.

Mr. E. Wilkes Smith, as secretary of the church and one of its trustees, thanked Mrs. Edwards and Miss Roscoe for so kindly unveiling the memorials, and on behalf of the church thanked the donors for their gifts, and assured them that the church authorities would accept the custody of them and would with reverent care treasure and guard them.

Extracts from several letters received from those who were unable to come were read, and the service closed with a hymn and the benediction, pronounced by Dr. Foat.

THE SOCIAL MOVEMENT.

BIRMINGHAM STUDIES IN SOCIAL ECONOMICS.

THE SOCIAL POLICY OF BISMARCK.

WE have received the first two numbers of a new series of social studies, the outcome of investigations made by students working under the direction of the Social Study Committee of Birmingham University, to which reference has more than once been made in these pages. Miss Ashley gives us an extraordinarily interesting study of the social policy of Bismarck, which is not only good history, but good sociology. The evolution of Bismarck's thought from "Junker"ism to the kind of State Socialism in which he afterwards came to believe is carefully traced. Immediately after he came into office he began to show his interest in social problems, which, to some extent, at least, was stimulated by what he saw of the English Co-operative movement in 1862. As early as 1863 he demanded an examination of the labour question, although Itzenplitz, the Minister of Commerce of the time, thought there was no question to discuss! Bismarck laboured hard for this minister's conversion, with whom in the year of the founding of the empire he started a long correspondence on social questions. Itzenplitz must have been a man of some individuality as he accumulated 17 letters from the man of "blood and iron," before replying!

The most valuable and certainly not the least interesting portion of a really useful study is that dealing with German insurance legislation, which is compared with the recently introduced English system. On the whole it may be said, as Miss Ashley points out, that Germany has not repented of its experiment nor of the general policy of which it is a particular instance.

ENVIRONMENT AND EFFICIENCY.

The other study "Environment and Efficiency," by Miss May Thomson, comes opportunely at a time when the eugenists, or at least some of them, are inclined to lay too much stress on the importance of heredity, to the exclusion of environment. Miss Thomson's purpose has been "to show by a collection of definite results the overwhelming part played by environment in the building-up of human efficiency. She has investigated the records of certain industrial schools and emigration homes, with those of 20 children boarded out by the Glasgow Parish Council, with a view to discovering what becomes of those children who have been removed from a less to a more favourable environment. It ought to be noted that the cases are not "selected," but simply set down as they came, starting from a given date. The results are most striking. Out of 265 cases 192 were satisfactory, 44 were doubtful, and 29 were unsatisfactory. Of these 29, however, it should be noted that 8 were definitely mental cases, and five almost deficient. Miss Thomson has, therefore, easily disposed of a pseudo-scientist writing in the Mendel Journal for 1909, who delivered himself of the preposterous state-

ment that "the stunted individuals are not the product of a one-roomed tenement, but the one-roomed tenement is the expression of the inherent incapacity of this race to be able to do anything better for itself; it is the natural outcome of their already existing physical, moral, or intellectual degeneration." One does not wish ill to people capable of such a sentiment as this, but the present writer perpetually finds himself wishing that this Mendelian and various other superior persons who wish to "improve" the poor had to live for six months, from October to April, in a third-floor back on a pound a week, which they had to earn as the poor have to earn it. Such an experience would not only soften their hearts, but clear their heads of an infinite amount of untenable social dogmas. The social studies referred to are published by Messrs. Longmans, price, 2s. net each.

THE Rev. Dr. Walter Walsh, of Dundee, has been appointed to succeed the Rev. Charles Voysey as pastor of the Theistic Church, Swallow-street, Piccadilly. Dr. Walsh, who was ordained to the Baptist ministry, formerly held charges at Pitlochry and Newcastle-on-Tyne. Later on he accepted the invitation to the Gilfillan Memorial Church, Dundee, and a year ago formed the Free Religious Movement which was carried on at Kinnaird Hall. His ministry in Swallow-street will begin on January 12.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Astley.—On Saturday, December 14, a sale of work was opened by Mrs. William Eckersley, of Lime House, Lowton. Mr. T. Smith, of Peel Hall, Astley, presided, and as a Churchman expressed his great appreciation of the work which is being done for the moral and religious life of the village in connection with the Unitarian chapel. The chairman was supported on the platform by the Rev. P. Holt, Mr. Wm. Eckersley, Mr. Thomas Hamer, J.P., Mr. G. Holden, Mr. John Lee, and Mr. John Holland, J.P. Letters of regret for absence were read from the Vicar, the Rev. J. J. Wright, and the Rev. R. Stuart Redfern. There was a large attendance, and the sales and donations amount to over £60.

Billingshurst.—The series of week-evening lectures in connection with the Free Christian Church was continued last Tuesday, the 17th inst., when the Rev. W. Tudor Jones, of London, delivered a lecture on "New Zealand and the Maoris." Of the Maoris he spoke very favourably. They were capable, he said, of the highest intellectual and moral development, as had been proved by many living examples, and by their general peaceful and industrious conduct. There was a good attendance, and a hearty vote of thanks was passed at the close of the lecture.

Blackpool.—The Temperance Hall, Bispham, has recently been purchased by Mr. Cuthbert C. Grundy, J.P., and offered to the Bispham

Urban District Council for use as a public hall or institute by the inhabitants. This generous gift has been accepted, and it is believed that it will prove a real boon to the neighbourhood. Mr. Grundy has in addition presented a number of books for the library which has recently been established. It is expressly stated that no intoxicants shall be supplied or consumed on the premises, but that the hall may be used without any restrictions on account of political or theological or other opinions or beliefs or partisanship.

Blackpool.—A sale of work was held in the schoolroom of the Unitarian Free Church on Wednesday, December 11, in aid of the church funds. The opening ceremony on the first day was performed by Councillor W. Roberts, of Morecambe, the minister, the Rev. J. Horace Short, presiding. On Thursday the sale was opened by Miss Bleazard, of Blackpool, and Miss Maxwell presided. The amount realised was £46 8s.

Brighton.—On December 11 a presentation of books and bookcase was made to Miss Mellor and Mr. H. W. Aldrich in view of their forthcoming marriage, on behalf of the Sunday school of Christ Church. Miss Boys, in making the presentation, referred to Miss Mellor's ten years of faithful work in the school, and Mr. Dallaway (superintendent) and the minister, the Rev. Priestley Prime, added expressions of congratulation and goodwill. A musical programme which had been arranged by Miss Burgess followed.

Bury St. Edmunds.—The 201st anniversary of the Churchgate-street Chapel was celebrated on Sunday and Monday, December 15 and 16, congratulations being received from ministers in the neighbourhood. A concert was held on Monday. The Rev. Geo. Ward, the minister-in-charge, presided in the absence of the Rev. Arthur Golland.

Chester.—A sale of work took place in the schoolroom adjoining Matthew Henry's Chapel on Wednesday, the 11th inst. Mr. W. Orrett presided at the opening ceremony, which was performed by Mr. F. H. Illingworth, one of the chapel trustees. Owing to the success of this effort the remaining debt has been cleared.

Ilford.—A sale of work, &c., was held in the schoolroom of the Unitarian Church, on Saturday, December 14. The opening ceremony was performed by Miss Holland, the Rev. A. H. Biggs presiding. Mr. E. R. Fyson, chairman of the congregation, in moving a vote of thanks to Miss Holland, stated that all the departments of their church were in a healthy state. During the day the church orchestra, conducted by Mr. H. D. Holdom, contributed a varied programme of music, and at the close of the sale a concert was given. The object of the sale of work was to raise £25 to balance up the finances of the year. The net proceeds reached £30.

Lewes.—The annual sale of work in aid of the funds of Westgate Chapel was held at the Phoenix Institute on Tuesday, December 10. Alderman Ebery presided at the opening, which was performed by the Mayoress of Lewes (Miss Stott). The Rev. J. M. Connell offered a welcome to all present, and cordial speeches were made by the Rev. B. Wilkinson (Congregational), the Rev. S. J. Cowdy (Congregational), the Rev. Granville Ramage (Presbyterian), and the Rev. T. E. Bridgen (Wesleyan). A musical programme was given in the evening, and the sale was very successful.

Mansfield.—The second of the series of meetings for the session was held in the Schoolroom of the Old Meeting House on Wednesday evening, December 11, when a lecture on "The House of Wisdom" with limelight illustrations, showing Simon Memmi's frescoes in the Chapter House of the Dominican Church of St. Mary in Florence, was given by the Rev. E. I. Fripp, of Leicester. There was a good attendance, and the lecture was much appreciated.

Southend: Resignation.—The resignation of the Rev. Thomas Elliot, minister of the Unitarian Church, which will take effect in September, 1913, has been accepted with sincere regret by the Church Committee.

Stratford.—Owing to the success of a social gathering held last week, to which several old scholars were invited, it has been decided by the West Ham-lane Unitarian Sunday-school teachers and elder scholars to form an old scholars' society. The temporary hon. secretary, Mr. A. Philpot would be glad to hear from any old scholar, whether at home or abroad, who is desirous of joining the society. The school has now over 100 scholars with some thirty teachers, while an adult class recently started is attracting an average attendance of 25 young men and women.

Torquay.—We regret that a serious inaccuracy relating to the financial position of Unity Church appeared in the account which we published last week of the opening of the church. Mr. Henry Lupton writes as follows: "The facts are that we have raised by promises £3,120 (subsequently increased to £3,190), and that over 99 per cent. has been paid up. The buildings have been opened absolutely free from debt, and we expect to have a balance of £200 to £300 towards the small endowment fund of £500 which we hoped to raise. We know that we have the hearty congratulations of our friends throughout the country, and we shall be still further indebted to them if they will assist us with the £200 to £300 which we still want to complete our scheme."

Wakefield.—On Sunday, December 8, the anniversary sermons were preached at the Unitarian Chapel, the pulpit being occupied in the morning by the minister, the Rev. W. T. Davies, and in the evening by the Rev. H. R. Taverner, who also conducted a children's service in the afternoon. The annual soirée took place in the school on Monday, the Rev. W. T. Davies presiding. The Rev. D. D. Waters and Mr. Fred Clayton, of Leeds, addressed the gathering.

Warwick.—On Wednesday, December 11, a recognition service was held in the High-street chapel to welcome the new pastor, the Rev. Gardner Preston. Sir M. H. Lakin, Bart., presided, supported by the Rev. Gardner Preston, the Rev. B. Hannah (Baptist), the Revs. C. H. Dodd, J. Gibson, F. Moore (Congregational), the Rev. A. M. Holden, former pastor of the chapel, and the hon. secretary, Mr. E. Hill. Apologies for absence were read from Dr. Estlin Carpenter, Dr. Jacks and others. The chairman expressed the thanks of the congregation to the secretary for his services in arranging for supplies during the last three and a half years. He himself was connected with the church by family traditions, and it was nearly a hundred years since his grandfather worshipped in it. The Revs. B. Hannah, C. H. Dodd, J. Gibson, and F. Moore also spoke. The Rev. G. Preston replied in suitable terms, and later in the evening presided over a social gathering at which the Mayor and Mayoress of Warwick (Councillor and Mrs. Lloyd Evans) were present.

NOTES AND JOTTINGS.

THE ORIGIN OF THE CHRISTMAS CAROL.

In his book on "Christmas in Ritual and Tradition," which was reviewed in our columns last week, Mr. C. A. Miles gives some interesting and curious facts relating to the origin of the Christmas Carol. "A carol, in the modern English sense," he says, "may perhaps be defined as a religious song, less formal and solemn than the ordinary Church

hymn—an expression of popular and often naïve devotional feeling—a thing intended to be sung outside rather than within church walls. There still linger about the word some echoes of its original meaning, for ‘carol’ had at first a secular or even pagan significance. In twelfth-century France it was used to describe the amorous song-dance which hailed the coming of spring; in Italian it means a ring- or song-dance; while by English writers from the thirteenth to the sixteenth century it was used chiefly of singing joined with dancing, and had no necessary connection with religion.”

* * *

“Whether Christmas carols were ever danced to in England is doubtful; many of the old airs and words have, however, a glee and playfulness, as of human nature following its natural instincts of joy, even in the celebration of the most sacred mysteries. It is probable that some of the carols are religious parodies of love songs, written for the melodies of the originals, and many seem by their structure to be indirectly derived from the choral dances of farm folk, a notable feature being their burden or refrain—a survival of the common outcry of the dancers as they leaped around.”

THE “ADESTE FIDELES.”

In an interesting chapter dealing with the French *Noëls* and Latin Hymnody of the seventeenth and eighteenth centuries, Mr. Miles alludes to the sweet and solemn “Adeste Fideles,” which apparently comes from a date near 1700, and “by its music and its rhythm, perhaps, rather than by its actual words has become the best beloved of Christmas hymns. The present writer,” he continues, “has heard it sung with equal reverence and heartiness in English, German, French, and Italian churches, and no other hymn seems so full of the spirit of Christmas devotion—wonder, awe, and tenderness, and the sense of reconciliation between Heaven and earth. Composed probably in France, ‘Adeste, fideles,’ came to be used in English as well as French Roman Catholic churches during the eighteenth century. In 1797 it was sung at the chapel of the Portuguese Embassy in London; hence, no doubt, its once common name of ‘Portuguese Hymn.’ It was first used in an Anglican church in 1841, when the Tractarian Oakley translated it for his congregation at Margaret-street Chapel.”

THE FEAST OF THE NATIVITY.

The English people’s love of Christmas has survived many attempts to destroy it. “These poor, simple creatures are made after superstitious festivals, after unholy holidays,” said a speaker in the House of Commons in the seventeenth century. Mr. Miles tells us how the Puritans when they had gained the upper hand proceeded to the suppression not only of abuses, but of the festival itself. “An excellent opportunity for turning the feast into a fast—as the early Church had done, it will be remembered, with the Kalends festival—came in 1644. In that year, Christmas Day happened to fall upon the last Wednesday of the month, a day appointed by the Lords

and Commons for a Fast and Humiliation. In its zeal against carnal pleasures, Parliament published the following ‘Ordinance for the better observation of the Feast of the Nativity of Christ:—

‘Whereas some doubts have been raised whether the next Fast shall be celebrated, because it falleth on the day which, heretofore, was usually called the Feast of the Nativity of our Saviour; the lords and commons do order and ordain that public notice be given, that the Fast appointed to be kept on the last Wednesday in every month, ought to be observed until it be otherwise ordered by both houses; and that this day particularly is to be kept with the more solemn humiliation because it may call to remembrance our sins and the sins of our forefathers, who have turned this Feast, pretending the memory of Christ, into an extreme forgetfulness of him, by giving liberty to carnal and sensual delights; being contrary to the life which Christ himself led here upon earth, and to the spiritual life of Christ in our souls; for the sanctifying and saving whereof Christ was pleased both to take a human life, and to lay it down again.’”

A STORY OF THE TWELVE NIGHTS.

A quaint Tyrolese story is told in Mr. Miles’ book on Christmas which owes its origin to the notion, common throughout the Teutonic world, that a supernatural being, who has various names, is supposed to go her rounds and punish the girls who leave their flax unspun during the Twelve Nights, i.e., the period between Christmas Eve and the Epiphany. “At midnight on Epiphany Eve a peasant—not too sober—suddenly heard behind him ‘a sound of many voices, which came on nearer and nearer, and then the Bercht, in her white clothing, her broken ploughshare in her hand, and all her train of little people, swept clattering and chattering close past him. The least was the last, and it wore a long shirt which got in the way of its little bare feet, and kept tripping it up. The peasant had sense enough left to feel compassion, so he took his garter off and bound it for a girdle round the infant, and then set it again on its way. When the Bercht saw what he had done she turned back and thanked him, and told him that in return for his compassion his children should never come to want.’”

Mr. and Mrs. Massingham are arranging for a reunion of members of the Food Reform Summer School and others at Benares House, 17, Norfolk - terrace, Brighton, during the Christmas and New Year’s holiday season. There will be lectures, musical entertainments, &c., in the lecture hall which adjoins Benares House on similar lines to those given in August and September last, the first being by the Rev. Priestley Prime on “The Origin of Life.” The second lecture will be on “Buddhism,” and the third, by a Jew, on “The Talmud and the Rabbis.” Inclusive terms for full board residence from 35s. Either food reform or ordinary diet is provided.

Christian Service

The new 1d. illustrated monthly review of Religious Thought & Activity is just published.

Christian Service

is an undenominational organ and is quite free from Sectarian or Political Bias.

Christian Service

contains an adequate review of what all the Christian Churches are thinking and doing.

Christian Service

will be regularly contributed to by many leading divines and eminent theologians.

Christian Service

General Scope of Contents.

The Christian Outlook.
Leading Points from Sermons.
Prominent Preachers.
Reviews of New Religious Books.
Our Sunday School Methods.
Short Stories by Notable Writers.
Home and Foreign Missions, etc.
With the Social Workers.
Religious Topography.
Our Contemporaries.
Religious and Social Pioneers.
Temperance Progress, etc., etc.

Christian Service

No. 1 contains contributions by the DEAN of WESTMINSTER, CANON BARNETT, Revs. J. STUART HOLDEN, DINSDALE YOUNG, ARCHDEACON WILBERFORCE, Dr. DIXON, HAROLD MURRAY, etc.

Christian Service

The New Spiritual Magazine does not compete with your Religious “favourite,” but forms an indispensable Supplement to the reading of every thoughtful Christian.

London: S. W. PARTRIDGE & Co., Ltd.

HACKNEY

New Gravel Pit Church

*Abridged Appeal on behalf of
New School Buildings Fund.*

THE Committee and Congregation are appealing for funds to provide new and enlarged accommodation for the Schools and Institutions of the Church.

The School is one of the largest among our London Churches, has over 200 scholars on the books, and has quite outgrown the rooms. The buildings are over 100 years old and inconveniently planned. The Scheme for new buildings and enlargement provides :—

- (1) New Class Rooms.
- (2) Rooms for a Boys' Club.
- (3) A Church Hall.
- (4) Better accommodation for the Chapel-keeper.

Contributions should be sent to, and will be gratefully acknowledged by the Treasurer,

Mr. J. S. HARDING,
40, Darenth-road, Stamford Hill, N.

The following contributions have already been received or promised :—

British and Foreign Unitarian Association	£50	0	0
Additional conditional on £3,000 being raised	50	0	0
Members of the Congregation, including proceeds of Entertainments to date	386	5	7
Sir Edwin Durning Lawrance, Bart.	200	0	0
Mr. Charles Hawksley (subject as to £100 to the full scheme being undertaken)	200	0	0
Mr. Edwin Tate (ditto)	200	0	0
Mr. Ronald P. Jones (ditto)	200	0	0
Mr. F. Nettlefold	50	0	0
Mr. Walter Bailey	50	0	0
Anonymous	50	0	0
A Friend	25	0	0
Dr. Robert Harris	25	0	0
Mr. C. Fellowes Pearson	25	0	0
Mr. I. S. and Miss Lister	10	10	0
Mr. F. L. A. Gibbs	5	0	0
Professor and the Misses Upton ..	5	0	0
Mrs. Russell Martineau	5	0	0
Mr. J. F. L. Brunner, M.P.	5	0	0
Mrs. Taylor	3	0	0
Mr. Ion Pritchard	2	2	0
Mr. Richard A. Bush	2	2	0
Mr. M. St. Alphonse	2	2	0
Mrs. Robinson	2	0	0
Mr. and Mrs. T. D. Carpenter	1	1	0
Miss K. Ibbotson	1	0	0
Mrs. Petter	1	0	0
Mr. James Brierly	1	0	0
Mrs. C. Collins	0	10	0
Mr. W. H. Scott	0	10	0
Miss Pells	0	5	0

£1,558 7 7

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHERS:

Morning, 11.15. Evening, 7.

Dec. 22.—Rev. JOSEPH WOOD, late of Birmingham.

„ 29.—Rev. G. HAMILTON VANCE, late of Stephen's Green Church, Dublin.

“THE UNITARIAN MONTHLY.”—

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, “Dove-stone,” Denton-road, Gorton, Manchester.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—“Crantock,” 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

LODGINGS.—A Country Resident needs occasional sleeping accommodation (no meals) within a mile of Charing-cross. Unexceptionable references required.—Address, LAWYER, INQUIRER Office, 3, Essex-street, Strand, W.C.

S. DEVON.—Delightful Winter Home with lady and gentleman. House on hill facing south. Sunny verandah. Private sitting-room.—Mrs. HAYNE SMITH, Ridgway, Dartmouth.

THE ROYAL SURGICAL AID SOCIETY

Chief Office:

SALISBURY SQUARE, FLEET STREET,
LONDON, E.C.

Patron: HIS MAJESTY THE KING.

President: THE RIGHT HON. THE EARL OF
ABERDEEN, P.O., G.C.M.G., K.T.

Jubilee Year, 1912.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

41,668 Appliances given in year ending
September, 1912.

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

Annual Subscription of	£	s.	d.
Life Subscription of	0	10	6
Entitles to Two Recommendations per annum.	5	5	0

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

LADIES' Fine Hemstitched all-Linen HANDKERCHIEFS, narrow hem, 1s. 6d. per half-dozen, postage 3d. Ladies' Lawn Handkerchiefs, 1s. half-dozen, postage 3d. Patterns and illustrated list free.—HUTTON'S, 5, Larne, Ireland.

SMART WINTER BLOUSES can be made from Hutton's unshrinkable Woollen Blouse Material; warm, light, charming designs; newest shades. 200 Patterns sent absolutely free.—Write, HUTTON'S, 5, Larne, Ireland.

Situations

VACANT AND WANTED.

AN OLD LADY residing in Hampstead wishes to hear of a Lady (good reader indispensable) to act as Useful Companion. A comfortable and quiet home offered, and good salary.—Address, E. H., 31, Rudall-crescent, Hampstead.

EX-SERVICE MAN (43), single, abstainer, non-smoker, Unitarian adherent, desires situation as Caretaker, Attendant, Porter, or any useful occupation. Active. Excellent characters.—TODD, Bellevue-road, Colchester.

UNITARIAN PUBLICATIONS FREE.

The Triumph of Faith.

STOPFORD A. BROOKE, M.A., LL.D.

Five Points of Christian Faith.

JAMES MARTINEAU, D.D., LL.D.

These publications sent free, also information on Unitarianism. Apply by letter to—

Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

19TH CENTURY BUILDING SOCIETY,
No. 50, CANNON STREET, E.C.
(Corner of Queen Street).

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

**A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.**

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

MICROSCOPE FOR SALE, by Collins. Harley Binocular, with rack and draw tubes; Circular Mechanical Stare, rectangular and rotary motions; Sub-stare ditto; large Mirror, best rack and fine adjustments; rotating double Nose-piece; 3 pairs Eye-pieces; Webster's Achromatic Condensers; Polariscopes; stand Condenser; 6 objectives up to ½. Original cost, £60. Perfect condition, seen in London. Any reasonable offer.—Write, BARNES, 18, Royal Mansions, Croydon.

HONEY.—Light, fine flavoured, clover honey. Lb. jars, 1s. 2d., 4 lb. tins, 3s. 9d., 7 lb. tins, 6s. Post paid.—ERNEST W. MARTEN, Park Corner, East Hoathly, Sussex.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, December 21, 1912.
* Regarding Advertisement Rates see inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3679.
NEW SERIES, No. 783.]

LONDON, SATURDAY, DECEMBER 28, 1912.

[ONE PENNY.

NOW READY.

Roan, gilt edges, 1s. 3d. net, by post, 1s. 4d.

UNITARIAN POCKET BOOK AND DIARY FOR 1913.

With List of Ministers and Congregations.

Paper covers, 3d. net, by post, 3½d.

DIRECTORY OF MINISTERS AND CONGREGATIONS, 1913.

READY, JANUARY 1st.

Paper covers, 1s. net, by post, 1s. 2d.

ESSEX HALL YEAR BOOK, 1913.

Cr. 8vo, 200 pp., gilt top, 3s. 6d. net; by post, 3s. 9d.

JOHANNINE THOUGHTS: Meditations in Prose and Verse suggested by Passages in the Fourth Gospel.

By Dr. JAMES DRUMMOND.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

The Sunday School Association

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. Coloured Frontispiece. A most attractive Christmas Present for Young People. Boards, 1s. 6d. net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift Books, or, better still, visit the Association's Book Room at Essex Hall, and inspect the attractive Books on Sale suitable for Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

Rev. J. T. Sunderland's Latest Books.

Origin and Character of the Bible. New Edition, Revised and Enlarged, 3s. 6d. net.

Religion and Evolution. 2s. 6d. net.

Wealth, Beauty and Youth for All. 2s. 6d. net.

Order from Essex Hall.

BOOKS

On Literary, Educational, Scientific, Technical, Medical Law, Theological, and ALL other Subjects.

Second-Hand at Half Prices.

Catalogues Free. State Wants. Books Bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE, 138, Charing Cross Rd., London, W.C.

NOW READY.

The Vision Splendid.

FIVE ADDRESSES BY THE

Rev. JOSEPH WOOD.

One Shilling.

T. SMITH & SON, Cherry Street, Birmingham.

"Three Black Stones," and other Stories.

WRITTEN FOR GIRLS. PRICE 2s. 6d. NET.

By K. E. COGSWELL.

Orders, 197, Willesden Lane, London, N.W.

MR. FRED MORGAN

Dramatic Reciter and Impersonator of Dickens Characters.

Over twenty complete programmes can be given. Evenings with Shakespeare, Dickens, and American authors, &c. Has given recitals in almost every town in the Kingdom.—Address, 42, Richmond-grove, Manchester.

WHAT ARE WE?

A Question never yet Answered by Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

The Inquirer.

Among recent articles are the following:—

"The Truth and Fallacy of a Coming World Religion." By Rev. J. M. LLOYD THOMAS. Dec. 14 and 21.

"The English Village." By T. R. MARR.

"Thistledown." By J. TYSSUL DAVIS. Dec. 7.

"In the Midst of Them." By the late Rev. E. P. BARROW, M.A. Nov. 30.

"Under the Southern Cross." By J. H. M. NOLAN. Nov. 23.

"Play the Man." By Rev. J. M. LLOYD THOMAS. Nov. 16.

"Dawn in Darkest Africa." By PHILIP H. WICKSTEED. Nov. 16.

To be obtained from THE PUBLISHER, 3, Essex-street, Strand, W.C. Post free 1½d.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a Preparatory Department. Inclusive Fee, 60 Guineas.

Headmaster: H. LANG JONES, M.A. Oxon. Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CROWBOROUGH BEACON, SUSSEX.

Mr. J. V. LISTER, M.A. Cambridge, receives a few Pupils requiring care and individual preparation for University and other exams.

Special advantages for delicate pupils.—Apply, The Mount.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon). Head of Junior School: Mrs. N. STEPHENSON.

TAN - Y - BRYN, LLANDUDNO.—PREPARATORY SCHOOL FOR BOYS.

Sound Education under best conditions of health.

For Prospectus and information apply to C. J. MONTGOMERY, M.A. Oxon, Head Master

CHANTRY MOUNT SCHOOL, BISHOP'S STORTFORD.

Head Mistress: Miss ESTHER CASE, M.A. Dublin (Classical Tripos, Cambridge).

Second Mistress: Miss ESTERBROOK HICKS, B.Sc. London.

A sound education for Girls from 7 to 18 years of age. The School Building has been enlarged and there is now accommodation for 20 Boarders.

"THE BEACON," Sevenoaks, Kent.

HIGH-CLASS PREPARATORY SCHOOL FOR BOYS.—The Sons of Gentlemen prepared for the Public Schools and the Royal Naval College. Special attention is paid to giving the boys a thorough educational grounding. Airy class rooms and dormitories, high bracing situation. Fees 30 guineas a term.—Applications to the Headmaster, Mr. A. F. GARRETT, M.A., "The Beacon," Sevenoaks, Kent.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 29.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. A. C. HOLDEN, M.A.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. G. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. E. E. COLEMAN, M.A.
 Forest Gate, Upton-lane, 11 and 6.30, Mr. E. CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Dec. 31, Watch Night Service, 11 p.m., Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. J. A. PEARSON; 7, Rev. W. WOODING.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. ARTHUR PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Rev. T. P. SPEDDING; 7, Rev. G. CRITCHLEY, B.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. B. AYRES, Pioneer Preacher; 6.30, Mr. C. A. PIPER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. G. HAMILTON VANCE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. I. FRIPP, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11, no service; 6.30, Mr. GEORGE KENDALL.
 "Dickens' Christmas Carol."
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATH.

SLADE.—On December 16, Mary Slade, aged 78, the faithful friend and maid of Miss Tagart, Manor Lodge, Hampstead. Interred at Bridport.

Situations

VACANT AND WANTED.

AN OLD LADY residing in Hampstead wishes to hear of a Lady (good reader indispensable) to act as Useful Companion. A comfortable and quiet home offered, and good salary.—Address, E. H., 31, Rudall-crescent, Hampstead.

EX-SERVICE MAN (43), single, abstainer, non-smoker, Unitarian adherent, desires situation as Caretaker, Attendant, Porter, or any useful occupation. Active, Excellent characters.—TODD, Bellevue-road, Colchester.

MIDDLE-AGED LADY wishes a position as Housekeeper. Excellent references.—D. D., INQUIRER Office, 3, Essex-street, Strand, W.C.

UNITARIAN PUBLICATIONS FREE.

The Triumph of Faith.

STOPFORD A. BROOKE, M.A., LL.D.

Five Points of Christian Faith.

JAMES MARTINEAU, D.D., LL.D.

These publications sent free, also information on Unitarianism. Apply by letter to—Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	—	1 8
PER HALF-YEAR	—	3 4
PER YEAR	—	6 6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	867	BOOKS AND REVIEWS :—		Spoken Words of Prayer and Praise	876
THE LIBERAL CHRISTIAN PULPIT :—		Legends of Japan	873	FOR THE CHILDREN :—	
The Eternal Life Manifested	868	Religion in Ancient Egypt	874	The Land of no Christmas	877
LIFE, RELIGION AND AFFAIRS :—		A Short History of the Unitarian Move-	874	Rushing Wind	878
The Truth and Fallacy of a Coming World		ment	874	MEETINGS AND GENERAL NEWS :—	
Religion.—III.	870	The Relation of Mind to Body	875	Church Attendance in Liverpool	879
John Biddle—1615-1912	871	Jesus in Modern Fiction	876	New Gravel Pit Church, Hackney	879
Henry Demarest Lloyd	872	Religion and Modern Psychology	876	The Bible in Esperanto	879
				NOTES AND JOTTINGS	879

*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE proprietors of the daily newspapers are to be congratulated upon their unanimity in suspending publication upon Christmas Day. The public interest and the spirit of goodwill have triumphed over the forces of competition; and last Wednesday the immense and highly organised machinery for the distribution of newspapers came to a standstill. Anyone who will pause to consider the speed with which work of this kind has to be done, and the incessant demands of the public, demands which in recent years have made immense inroads upon Sunday, will appreciate the greatness of the boon. The pioneers in this movement; like the *Manchester Guardian*, which has not appeared on Christmas Day for 50 years, are deserving of all honour as public benefactors.

* * *

THE figures of the census of church attendances taken recently in Liverpool, are quite devoid of comfort for any form of Christian faith, Catholic or Protestant, Anglican or Nonconformist, Orthodox or Heretic. They have given rise to a good deal of comment, but there is nothing sensational or startling about them. They only condense into a more precise form the impressions which careful observers have formed for themselves. It is one of the cases where it is much easier to diagnose causes than to prescribe remedies. The causes may be divided into two classes, intellectual and social, and of these the social are in many ways the more significant. We are only just beginning to bring the spiritual imagination to bear upon the break-up of traditional habits in our great city populations, divorced from ancestral memories, dazzled by the possi-

bilities of wealth, and eager for bright pleasures which can be enjoyed without effort.

* * *

THERE is a tendency among some people, who regard religion simply as one of the competing interests of life, to urge the adoption of what are called modern methods in order to cure the growing slackness in church attendance. Shorter services, striking and bizarre subjects for sermons, temporary alliances with socialism or some other dominating interest of the moment, free and easy methods in which the stately ritual of the past is replaced by discussion, have all had their advocates, and in the hands of clever men won some temporary success. But there is far less confidence in ingenious novelties of this kind than was the case even a few years ago. Quietly and steadily we are coming back to the only possible point of view, that an easy and pleasant kind of religion has little in it that men should desire it. It is always true that man's extremity is God's opportunity and a temporary divorce from the comfort and power of religion may be one of the hidden ways of divine preparation for a fresh outpouring of the Spirit.

* * *

THERE is a sense of mingled loss and gain, of hope and regret, in some words by Dr. Monro Gibson, which appeared recently in the *Daily News and Leader*, in connection with the close of his long ministry at St. John's Wood Presbyterian Church. "One thing I deplore," he said, "is an unquestioned falling-off in the reading of the Bible. In the old days people would read the Bible regularly, a chapter a day, right through. I am afraid there is comparatively little of even that faulty method to-day. The Bible is crowded out by novels and newspapers and magazines—though, of course, when it is really studied it is studied much more intelligently than it used to be. Family prayers, too, have become far less of an

institution than they once were. Young people, when they set up house, don't set up family prayers, as their fathers did. No doubt the rush of modern life has a good deal to do with it, but it is a symptom one sees with sorrow."

* * *

ON the subject of the new attitude towards traditional statements of truth Dr. Gibson spoke as follows :—

"We go to the Bible for a vision of the human soul in its aspiration Godward—its aspiration towards God and its inspiration from God. Now, you cannot represent this by dogmas. We have got away from that. You must express it in terms of human life, in pictures of actual human experience. The new message is not God in a Book, but God in the men that wrote the Book; not God in a dogma, but God in human experience. A man must have something in him to respond to the Divine, he must have aspirations, but those aspirations often have to be awakened into life. In the old days the motive of fear would awaken them. To-day you must accomplish it by showing the effect of aspiration, of a longing for higher and better things as it has worked in actual human experience."

* * *

IN resolving to discontinue the use of the Athanasian Creed in their Cathedral the Dean and Chapter of Hereford have given an official sanction to a practice which has been adopted quietly and without episcopal protest by many of the clergy. Even in Westminster Abbey the creed is sung as an anthem without what are known as the "damnable clauses." It was unlikely, however, that the public action of a Cathedral Chapter would be allowed to pass without protest. The forces of orthodoxy have been marshalled in defence of the Catholic Faith, and the *Church Times* has fulminated with threadbare anathemas against latitudinarians. On the other hand there has been some liberal criticism from the point of view of legality and of the obligations which rest upon the clergy,

however burdensome and antiquated they may be, until relief is granted by Act of Parliament. But we think that this is pushing abstract arguments of consistency beyond the limits of wisdom and common-sense. As a living society the Church of England must adapt itself to its surroundings and grow into new habits of mind; and legal reform is only possible when a clear case has been made out for it in the convincing language of conduct and daily habit. The reformer makes his demand in the most telling way he can. He may be beaten by official interference or the inertia of the public, but he trusts to the forces of life and the better mind of the Church to justify him when he has the courage to translate the thoughts of many hearts into action.

* * *

THE death of the Rev. S. A. Tipple has called forth some fine and simple tributes to the value of his ministry, so fragrant in the memories it has left behind it of quiet dignity and singleness of heart. It is well for us to be reminded that celebrity does not necessarily imply greatness of soul, or an obscure place poverty in spiritual gifts. Many of the qualities which lead to quick success in the pulpit and the ephemeral fame of the platform and the press have little to do with the insight of experience or the deeper loyalties of the Christian character. Popularity is a hard mistress, and the desire of it often makes the heart incapable of loving God. Many workers in the quiet corners of the vineyard will be encouraged as they read the uneventful record of Mr. Tipple's ministry, and probably he himself would have craved for no richer reward.

* * *

THERE was a meeting, delightful in its simplicity and friendliness, in the parish room of St. Mary's, Paddington, on Monday evening to say farewell to Canon Lilley. Dr. Clifford was there as a friend and neighbour, and various other people who have turned to the quaint little church on Paddington Green as a spiritual Mecca in the wilderness of London; but it was composed chiefly of the men and women of the very poor parish, among whom Canon Lilley has lived for many years. Loud applause greeted Dr. Clifford's suggestion that means must be found to bring him back to London. If those who control these things recognise the need of the hour, they will not allow the official preference for average clerical types to place its chilling veto upon his return. Preachers who are fertile in easy forms of compromise, and men who run with zest in the leading strings of their denomination, are fairly plentiful in the pulpits of all the churches; but what we need, and too rarely get, is men of wide and sensitive sympathies, who live close enough to the heart of Christianity to re-interpret it to the modern mind.

THE LIBERAL CHRISTIAN PULPIT

THE ETERNAL LIFE MANIFESTED.

A Sermon for Christmas Day.

By JAMES DRUMMOND, D.D.

"That which was from the beginning, that which we have heard, that which we have seen with our eyes, and our hands handle¹, concerning the word of life; and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us)" —1 John i. 1, 2.

THE little Epistle from which these words are taken is one of the most profound, and at the same time one of the most artless compositions in the New Testament. His thoughts drop from the writer sometimes without any very obvious connection, and it is not easy to analyse them so as to exhibit the articulation of the several parts. But while it makes little appeal to the logical understanding, it goes down to the depths of religious experience, announces the most transcendent ideals in the simplest language, and makes the most searching appeals to the conscience and the heart. For this reason it is one of the most precious of devotional books, one to be taken into the secret chamber, and used as a test of our sincerity and uprightness. In reading it we breathe an upper air, pure as on mountain solitudes, and we enter into communion with one of the chosen spirits of our race, and through him into that high and holy fellowship of which he speaks with such unassuming confidence. Its most characteristic teaching may serve to guide our meditations on this Christmas Day.

The work is always spoken of as an epistle, and it is obviously written to certain persons who are well known to the writer, and who are supposed to know him so intimately that it is needless to tell them who he is. Neither at the beginning nor at the end does it resemble a letter; for there is no name either of the sender or of the recipients, so that we are indebted to tradition for our knowledge of the author. We are assured that in the early Church it was uniformly ascribed to the venerable Apostle John, who, after the ruin of Palestine by the arms of Rome, retired to Ephesus, where he died in extreme old age, the last survivor of Christ's selected band of twelve. Notwithstanding this unanimity of early belief, the ascription of the Epistle to John has been pronounced erroneous by many scholars of modern times. This variety of opinion opens a large question which we cannot at present discuss. I will only say for myself that I think John's authorship has been disputed on insufficient grounds. But in any case the spiritual value of these few pages remains almost, if not wholly, unimpaired. The writer speaks with a

quiet authority, which sits so naturally upon him that it requires no parade. He is full of affection towards those whom he addresses. They are his "beloved," his "brothers," his "little children." He is a man of vivid religious experiences, who has looked into the abyss of sin, with its darkness and death, and scaled the heights of holiness where the Father reigns in eternal and unclouded light. And he felt in himself that it was through Jesus Christ that the supernal life had come to him, and filled his heart with love. This leads us to the thought with which the Epistle opens, and which we may regard as its dominant theme.

It is clear that the fundamental fact in the writer's experience was that he had undergone a momentous spiritual change. Looking back upon this change, he describes it in the strongest language:—"We have passed out of death into life."

Yet we have no reason to suppose that he was ever what is called a bad man, or had been negligent of the ordinary observance of religion. It is probable that in all outward things he had conformed to the moral standard of his day. But such conformity is quite compatible with a secret selfishness of heart, with low standards of judgment, and with a prevailing worldliness of motive. He had come to see that this lower life, if life it could be called, with all its seeming fairness and earthly satisfactions, was drawn from beneath, and had no permanence, and that, if a man would truly live, he must be born from above, and become partaker of the universal and eternal Spirit. This higher life had taken possession of him. A new ideal had commanded his reverent admiration, new motives had stirred within him, the transient glories of an earthly existence had lost their charm, old temptations had dropped away and ceased to trouble him, and the pangs of wounded self-love had given place to an ineffable peace. He had learned at last what it was to live. Now this consciousness of a blessed life within, with its visions and revelations, and its subduing spell upon worldly and selfish passion, is the primary fact in all Christian experience. Whatever interpretation we may give to it, it cannot in itself be denied or explained away. The moment when first we love, when first we gaze upon the human form with a reverent awe, and honour the unseen son of God, hidden in the most degraded, when first we look upon the world and its pursuits, not from the unstable centre of our own selfish cravings, but from the unchangeable centre of truth and justice, that moment is as vivid as a flash of lightning in the dark, and bears a Divine message to the soul. The burden of that message is that this is the life eternal, the life which alone abides amid

the decay of nations and the crash of empires, and possessing itself in peace can smile in the face of death. This is "the witness within," the foundation of an assured faith, the impregnable rock, which rests not on the shifting sands of argument and speculation, but on the solid basis of man's profoundest consciousness.

To the aged Apostle, as he looked back on the departed years, another fact was equally clear and certain: this life had not come to him as a spontaneous growth, but had been revealed to him in Jesus Christ. He had walked with him by the shores of the Galilean Lake, and hung upon his words, and loved him, with perhaps too fiery and untrained a zeal, while that Life Beautiful was still visible upon earth. But ever since his beloved Teacher had drooped his head upon the cross the Spirit had been speaking to his longing heart; and it may be that he was an old man before he knew in its completeness that birth from above, whereby he found himself in a kingdom of God, and in fellowship with the Father and the Son. How often is it good for us that those whom we have loved as religious leaders should be taken from us; for then all that was transient and earthly in them passes from our view, or is glorified in our grateful memory, and we come to see the ideal and essential man, and the Divine secret of his life. So in the memory of the Apostle that life which had not been recognised in all its grandeur and power while it was still present, became more and more distinct as it stood out in bold contrast to the lower life which he saw all around him, the one luminous spot in a world which seemed to be lying in wickedness. He now beheld new depths of spiritual meaning as he recalled the expression of that face, and felt a new throb of exalted feeling as he remembered the warm pressure of that hand. Yes, the life had been revealed to sight and touch, and had passed into the disciple's heart. That life was love; but how describe it, that plant which had its roots in God, and spread abroad its branches for the healing of the nations? To him, who had been an ardent, vindictive, and ambitious youth, it stood forth as a soul-subduing power, summing up in itself all Divine excellence, and making worldly passions and self-seeking appear to be the worthless things they are. He had loved his teacher as a friend loves his friend, and had, no doubt, felt the soothing influence of the higher love resting upon him; but the cross revealed it in its hidden greatness and heavenly purity. "He laid down his life for us": was it as the disciple stood beside the cross that the scales fell from his eyes, and all the meaning of self-sacrificing love shone upon his opened vision, or did it gradually become more and more evident, and disclose all its vast consequences, as the years went slowly by, bringing their new experiences of cruel opposition and heart-rending sorrow? We cannot tell; but we may be sure that that Spirit which bloweth where it listeth breathed upon

his soul its regenerating air, and gave him Divine visions, and inspired the words which still speak to our hearts to-day.

Now, if the interior life is the immovable foundation of religious faith in its widest sense, this second experience is the basis of distinctively Christian faith. It is true that we have not seen and handled, and it is only in imagination that we can walk with Christ in Galilee, and listen to his pleading voice by the lake-side or on the mountain, or pray with him in Gethsemane, or weep beside his cross. Nevertheless, it may be good for us too that he has gone away, and that only the great impression of a life in God is left, so that we may not be unintelligently bound by an authority without, but, conscious of his Spirit within, may be freely shaped by it according to our varying dispositions and abilities. Those who saw and handled have delivered their message to the world, and still that message appeals to our hearts, and the Christ-life enters in, and makes all things new. We too have seen with the eyes of the spirit, and have found that this is the way of peace, and leads to the highest communion which is known to man.

The message reaches us along two lines of transmission.

So far as we can learn, Christianity was spread abroad for many years simply by oral teaching. It was the living voice of kindled faith, the persuasive influence of changed and sanctified lives, the tender services of compassion, and the spirit of brotherhood pervading the scattered societies of disciples, that wrought for Christianity its early triumphs. The life, though it had become broken and partial, was still manifest in human form, and presented to the eyes of men a new ideal working as a restoring power in the midst of a corrupt society, and transforming many a humble home into a temple of God. It was thus that the Christian Church was formed, fusing together through the power of one Spirit men of various nations, and wakening amid diverse languages echoes of the one eternal voice which, throughout the world, speaks to every listening heart. And so, without any Scriptures, the life might have come down, with ever increasing volume, to our own day. And indeed it has come down; and though sometimes the dreams of Apostles and martyrs may seem to have perished amid the dread realities of a brutal and degraded Christendom, the life is still here, and still its most powerful organs are lives surrendered to the call of God, and lips touched with holy fire. Still we behold it in the unselfish ardour of dedicated youth, and the serene glory of hallowed age, in the simple and loving service of ministering hands, and in the patient trust that meets affliction with undaunted front. Sometimes it comes, in response to earnest pleading, like a rushing mighty wind to hearts that seem little prepared, sometimes with calm and silent growth amid the sweet blessedness of a Christian home. In the former case there may be a keener consciousness of its power and its source, but in both alike it is the life that was manifested of old, and has been transmitted through successive generations with immortal power.

But while all this is true, we cannot

dispense with the Gospels and the other writings of the New Testament, which convey to us the portraiture of Christ's life, the characteristic outlines of his teaching, and the impression which he made upon his earliest disciples. Too often his image has become distorted or blurred when it has been delivered too exclusively to traditional thought or imagination; and it is necessary to go back to the original sources, and recover, as far as we can, the genuine historical facts, and the real character of that spiritual consecration from which the whole Christian movement started. To do this has been one of the most distinctive endeavours of theology in the last century. The Gospels have been brought under the most minute examination, and sometimes the results have seemed merely negative and destructive. But negative criticism has prepared the way for more constructive work; and while it is no longer possible for those who allow their opinions to be swayed by evidence to deny the presence of mistaken views, and even of legendary tales in the Gospels, the result of the whole inquiry has been, at least in my own opinion, to place Christianity on a far more spiritual basis, and to bring us closer to the great formative ideas which have been the purest sources of its power. The leading aim of the freer theology, especially in recent years, has been to come nearer to the religious consciousness of Christ himself, to interpret his inmost feeling, and to trace the relations of his Spirit to the varying needs and conditions of men. And when we take a large view of the Gospels, and do not lose ourselves in mere critical detail, we surely obtain a wonderful impression of a spirit of life, which was swayed by one dominant ideal; which comes as a revealing light to those who sit in darkness, and nevertheless have some faculty of spiritual vision; and which, if we are discerning and simple of heart, commands our deepest veneration and love. Of this beauteous image, when once it has visited our minds, no criticism can deprive us; indeed judicious and reverent criticism will only set it forth in clearer light and purer colour. We now know the meaning of a Divine Humanity, and perceive what it is to be a child of God. We have seen the life, we have heard the voice of the Spirit, and have handled, at least in mystic dreams, the mighty bond of fellowship which links heaven and earth, and is at last to unite the brotherhood of man in one household of God.

Such, then, are the facts that fall within our immediate experience, the consciousness of a higher life within us, claiming our reverence and submission, and the connection of this life historically with Jesus of Nazareth. These facts, calling as they do for some interpretation, are the starting points of Christian theology. The Apostle gives them an interpretation which is not less profound because it finds its immediate response rather in the religious emotions than in the speculative intellect; and in consequence suggests itself so readily that I have inevitably blended it with the description of the Apostle's experience. This life has its eternal source in God, and therefore brings man into vital union with the Father in heaven.

When this thought becomes clear in our minds, we begin to see a Divine life pervading creation. Even what we have regarded as great dead masses of matter are seen to be thrilling with energy, and shaping themselves, under the guidance of rational law, into an ordered universe. Nature is unveiled, and wherever we turn our eyes we see some thought of God, some reasoned form, impressed upon the living tissue of the world. From the majestic sweep of stars and the splendour of the immeasurable heavens down to the flower that we spurn as a weed and the glow-worm's tiny lamp we see enshrined a thought which appeals to our thought, and, if we are listening, we may hear a word of life speaking to our hearts. The living creatures in whom this life is most manifest rise in an ascending scale, till they culminate in man, in whom alone, so far as we can judge, there is the consciousness of a dual life, a life which, though given, has become his own, to use for such ends as he will, and another life which, though in him, is not his own, but claims his allegiance, and lights the way to a nobler future. This better life is too often stifled by sin; but the lower life of self which has been perversely chosen fades away, and the records of individuals and of nations which have perished in their sins have proved that this is not the eternal life. There are few, if any, who are not in their secret hearts aware of this, who are not at least dimly conscious of something better than they have attained; but many do not know that it is the Divine life which is thus seeking them, and the Divine word which thus brings light to them and to every man. Most men require some appeal from without to waken this consciousness. We are made dependent on one another, and the abounding life of one enriches the poverty of another. And so when the fulness of time was come and the Spirit of Divine Sonship took complete possession of one man, he became the revealer of the life of sonship, and, wakening the dormant consciousness of man's filial relation to God, he quickened men with the energy of his own life, and became the first-born among many sons of God. This highest life of the spirit must bring with it the highest thought of God. As we climb through the scale of being we receive grander and deeper revelations; and that which forms the supreme life of man is the highest which we can know of the life of God. The essence of that supreme life, according to the Apostle, is love. With him, as with Paul, love is the greatest of spiritual gifts. This was the new force which, through Christ, had wrought its way into his soul, taming his fiery heart, conquering his worldly ambitions, and making him ready to lay down his life for the brethren. If such was man's highest, then God was love; for man could not be higher than God, and this blessed life, with its holy consciousness of a Divine peace and a Divine leading, could come only from him who is the infinite Source of life and light. And so it is the eternal life, which was with the Father, and was manifested to us. May it rise with new power in our hearts this Christmas day, and abide with us for ever.

LIFE, RELIGION & AFFAIRS.

THE TRUTH AND FALLACY OF A COMING WORLD RELIGION.

III.

THERE must be something natural and indigenous in expectations of the second advent of Christ. All through history the hope has burst intermittently into flame. Though the gospel itself warned men against cries of "Lo, here is the Christ," and commanded us that if it were said, "Behold, he is in the wilderness," or "he is in the inner chambers," we should not be perturbed—though Jesus said, "Behold, I have told you beforehand"—yet the warning has not been effective. Wild and fantastic ideas have again and again taken fire in the fevered brains of visionaries who have prophesied the end of the world and the second coming. Mad men and religious maniacs have set up to be themselves Christs and Messiahs re-incarnated again in this world, and have seldom failed, when lunatic enough, to secure a brief notoriety and enthusiastic following. Such insanities have always come to nought, and Humanity has gone steadily forward living on its great memories and trusts and its unfailing, never-ceasing inspirations.

In some respects these fanatical forecasts deserve our sympathy. They are indeed indigenous to our nature in so far that hope springs eternal in the human breast. They are a recoil from the dull and spiritless routine of the present and a revolt from the dead and cramping traditions of the past. Souls full of impatient fury clamour for the miraculous interference of God. They feel that the past is an extinct and exhausted heritage; that the present is equally powerless, without living faith or kindling imagination, and, at heart, infidel and godless. So they turn to the future and, the wish being ever father to the thought, they announce the coming of Christ, the birth of a new Messiah, the appearance of the Great Teacher and Saviour who will once more lift us out of darkness into light, out of discord into harmony and the Great Peace.

But this throwing forward of all the splendour and all the inspiration into the future is as one-sided and superficial in its own way as a blind and exclusive reliance on the past. There is no necessary magic about the future that we should be emboldened to draw blank cheques upon its credit; there is no necessary curse about the past that we should distrust its solvency. The future may be worse than the past, not better. It will certainly not be better than the past if it be going to ignore the past. It will be better than the past only as a scholar may transcend the master, by first learning what he has to teach. And this means the very unusual and unpopular attitude of humility and teachableness.

An artist friend of mine was telling me with a certain amount of humorous zest how he went to an exhibition of pictures in London a year or two ago—an exhibition planned on the novel and enterprising under-

taking that every subscriber should be guaranteed that his picture, whatever its merits or demerits, should at any rate be exhibited, and thus given its chance to be seen and appreciated by a reluctant and unworthy public. The result according to the racy account of my friend was the maddest pandemonium of eccentricities that the mind of man could imagine. It seemed as if most of the exhibitors had outwitted each other in the effort after an insane riot of licence. There was, with few exceptions, neither beauty of idea, of line, of composition, of colour, nor any skill of technique. It was in the main a welter of perversity and egoism where the ordinary "futurist" would appear coldly and austere classical.

It seemed to me as I heard my friend delightedly describe his impressions that the exhibition was a pictorial parable of what happens to all creative effort when it is divorced from the steady control of past achievement. Such fanaticism in Art, like much fanaticism in religion, arises in part from egotistic contempt for what the great Master-Souls have done after infinite labour and pains. This eccentricity is worse than mere affectation or pose, worse than mere subjectivity: it is the immoral pride whereby Lucifer fell and angels were damned; a wicked and loathsome vanity too conceited to admit the worth and beauty of what greater spirits have already done. It is the impudent imposture of small men insulting the genius, the latchet of whose shoe they are not worthy to unloose. There are great men in the present. Mr. Bernard Shaw would probably say that he is one of them. There will be great men in the future. Our rising undergraduates are nearly all convinced that they will belong to that company. But one certain characteristic of the really great man is his reverent readiness to admit his indebtedness to those who have gone before. The true genius will sit meekly at the feet of the masters, and will not lightly turn away from them as from sources from which he has nothing to learn.

It is thus in religion. The more deeply religious we are the more ready are we to acknowledge our indebtedness to the example and inspiration of great heroes and saints, who wrought and worshipped long ago. Jesus himself thus quoted the prophets. There is no future for any Faith which does not nourish itself on the past, and so absorb the past as to perpetuate it.

The idea of progress and of evolution is certainly a valuable and inspiring idea; but we must take some care not to misinterpret it. In a former article I wrote of a true and a false idea of universalism. There is also a true and a false idea of Progress. We hear quite intelligent people speak sometimes as if Progress or Evolution were one steady, even ascent from lower to higher, a development from good to better, from big to bigger, an unbroken, uniform, uninterrupted improvement. But the truth is that there are reactions and ebb-tides of the spirit. There is no sure guarantee that greater geniuses will appear in the future than in the past. Doubtless, with the spread of civilisation, the general level of material and physical efficiency will

improve. Quick-firing guns, motor cars, aeroplanes, and super-*Dreadnoughts* may multiply, but it does not follow that any single *mind* will eclipse the greatest mind of the past. Mechanical invention has very little to do with spiritual growth. It may therefore be that the greatest musical genius has already appeared and may never be surpassed; just as it may be that the greatest flood or the greatest hurricane has already taken place, and that nothing bigger will ever take place in the future. It is the sheerest nonsense to suppose that there is something in evolution which will necessarily produce a taller giant, a fatter baby, or a more monstrous monstrosity than has already appeared. For all we know the hottest day, or the longest drought, or the severest frost in England has already occurred. In other words, evolution does not guarantee an indefinite breaking of records. A man may run the hundred yards in eight seconds or in six, but we are perfectly sure that the man will not be born who will run it in half a second. Yet if Evolution were a perpetual breaking of records there would be no limit to the speed, and the athlete would at last appear who would jump to the goal like a shot from a rifle. But we do not believe that. We believe in limits, though we cannot define the limits.

Let us apply this to Art. Most people believe in great classical epochs that stand out as furnishing a norm and a standard for all time. Such a classical epoch we have in the greatest era of Greek sculpture. We know more about human anatomy; we have better mechanical tools, more precise appliances for measuring and cutting; we have learnt a few more tricks and dodges for the studio, but in actual beauty of idea and form, in passionate and intellectual inspiration, have we eclipsed the best that Greece has produced? We need not dogmatise about possibilities, yet are we forbidden to say positively that if we ever are going to surpass Greek sculpture it will be because the very spirit of it has worked in us as an awakening stimulus, a vivid thrilling force reproducing itself at a higher level? That is to say, sculptors will ever in the future draw inspiration from the past, and can only excel and surpass by virtue of the past. Again, I doubt very much whether moral and religious prophecy will ever again transcend the spiritual passion of some parts of the Old Testament. Some of the Psalms, parts of Isaiah and Jeremiah, seem to have touched the very limit of devotional utterance, so that Christianity itself incorporates them as its own life. Perhaps Elizabethan literature gives us the high water mark of the literary genius of the English people.

These somewhat random examples, however challenged, will serve as illustrations of what I mean when I say that the idea of Progress or Evolution does not at all guarantee an ascent without limit to human genius. That seems to me the crudest of crude popular superstitions. What Progress may do is to raise the general level up to the level of the best spirit in the past, to inspire the multitudinous democracy with the passion of the best genius in the past, until we all attain into the measure of the stature of his fulness. It does not offer the vain flattery

of telling us that Mr. Lloyd George is a greater statesman than Gladstone or Mr. Bonar Law than Burke—because our modern statesmen come later in time; or that because we live a considerable number of years after Milton or Beethoven, we must therefore produce a finer poet or composer than these—still less that the particular egotist who is arguing thus is himself that finer poet or musician. Whatever else it is, Progress is at least the appropriation of the moral wealth of the past and a development sustained by the resources of the past, and a distribution of its treasures and joys in widest commonalty spread.

People imagine that because Jesus of Nazareth lived nearly 2,000 years ago, therefore some greater spiritual genius than he must shortly appear, some higher Revealer of God. I do not deny the bare possibility because I believe "all things are possible to God." But though I do not deny the possibility, I do not believe it will actually come to pass; nor will it affect me until it does come to pass. It is a dead not a live hypothesis. My vital belief is that the practical limit of true Sonship towards God and true Brotherhood towards Men was reached in Jesus of Nazareth, and as a single spiritual personality he is not going to be supplanted. By virtue of his religious eminence he is a "classic"; and it is hardly an abuse of philosophical terminology to say that he is an "absolute" classic. At any rate it will be time enough to talk of surpassing Jesus when his superior has been produced and when we have lived with some nearer approach to his spirit. At present we are all pathetically remote from the height of his holiness, from the purity of his devotion, from the depth of his love, from the consecrated heroism of his life, from the self-sacrifice of his agony and cross, and from the absolute surrender of his spirit into the hands of God. For us to talk of Jesus being surpassed is like a commonplace and mediocre sculptor talking of surpassing the works of Phidias or Praxiteles; or like a Vigo-street minor poet claiming to be greater than *Æschylus*. To speak in this sense of a coming World-Teacher and excite our brains about him, is to turn away from the living example and kindling inspiration which is really ours and feed on windy speculations. It is to become religious post-impressionists without historic norm or standard or classical instance. Even to encourage dreams about a coming World-Teacher is a species of ingratitude and infidelity to Jesus Christ. It is as much as to say that we are disappointed with our Lord, that he is not quite good enough for us, that we are tired of him and seek another to come. What God has actually given us in real history is not sufficient, not worthy of our progressive and advanced civilisation. We turn from God's most glorious gift to the race of men and ask Him for something better and fresher. Is that how we propose to utter our Christmas thanks to God? Is that how we are going to show our love to Christ? Is that how we are going to prepare the way and make ourselves meet for his coming into our hearts? If any World-Teacher should appear I am quite sure that his first lesson would

be to teach us to be modest and teachable enough to accept the inspiration and follow the example of the Christ we now have, not to spurn him as inadequate to the world's need. The fact of Jesus is still the mightiest, the most stupendous fact in all human history. It more than matches our utmost endeavour. We shall never gauge all its deep meaning. It goes deeper than our deepest woe, higher than our highest joy. When we try to fathom his significance we only hear the plunging of our little plummet in the deep sea. The coming World-Teacher is Jesus himself. It we cannot love Jesus with a deathless loyalty we shall not love anyone else any better. If we hear not Jesus and the saints, neither shall we be persuaded though he rose from the dead or came again from heaven in visible glory.

No, no; our need is not a new Christ, but a new loyalty, a more sincere obedience, a more passionate love to the Christ we have. Here is scope for all the Romance and all the Idealism of which we are capable. A thousand thousand years will not exhaust the Progress that is to be found in fidelity to him. No Time can arrest the spiritual evolution that springs from his holy heart. Lo, he is with us alway, even to the end of the world. Behold, he stands at the door and knocks. Glory to God in the highest and on earth Peace among men, in whom he is well-pleased!

J. M. LLOYD THOMAS.

JOHN BIDDLE.

1615-1912.

Two hundred and fifty years ago John Biddle, the "Father of Unitarianism" in England, died practically a martyr's death, as it was the result of his many imprisonments for his faith and his principles. There had been Unitarians before him in England, some of whom had suffered at the stake for their beliefs. But, like Elijah and Elisha, they left no literary legacy to the generations who came after them, whereas Biddle did. He published the results of his studies, and did all he could to circulate them. This is why he counted for so much in the religious life of England, and still counts, just as it is the "literary" prophets of Israel that counted amongst them. He felt that he had a mission, that it was his duty to spread the truth as he knew it, and that he would be faithless to his God if he did not. Biddle was also the first to gather together a congregation for the purposes of worshipping the Father only, and of searching the Scriptures. His first biographer says that their views spread so much, "so propagated, that the ministers at London were exceedingly offended at it." We know little or nothing concerning the members of this first Unitarian congregation, with the exception of Thomas Firmin, the philanthropist, who earned for himself the titles of "Father of the Poor," "The Almoner of England," and "the happiest person in the world." It is believed that some of the other members were authors of several of the "Socinian Tracts," brought out in

Biddle's lifetime, which are now so rare, whose latest edition was issued between 1691 and 1695, and are contained in three volumes. After Biddle's death we hear nothing further of the society he founded. Although we do not hear of Unitarian societies for nearly a hundred years after his death, still Unitarianism had come to stay, for now it had a literature; and although some of the tracts were burnt by the common hangman, they could not be suppressed. They had an enormous influence among members of all denominations, especially the Anabaptists. Influential members of Cromwell's army were also infected with this "heresy," the Independent section in particular. The Presbyterians were Biddle's evil angels throughout his life, being his bitterest persecutors to the day of his death, in 1662.

Biddle arrived at his new religious views by reading and searching the Scriptures, and he published them at first not so much with the object of propagating them, but with the hope that they might be refuted by some one abler than himself. He had no particular desire to be a heretic—to be different from other people. No one ventured to refute his arguments for a fairly long time; and when they did they did not appear to satisfy Biddle, but helped to confirm him in his own conclusions.

Biddle was born at the village of Wotton-under-Edge, in Gloucestershire, in the year 1615. His father, Edward Biddle, was a yeoman, who also dealt in woollen clothes. His son, John, was educated at the Free School at Wotton, where he soon gained distinction, Lord Barkley giving him an exhibition of £10 a year before he was ten years of age. It is said he outstripped his teachers before he left at seventeen years of age. His translations of Virgil and Juvenal, whilst at this school, were afterwards published in London, and were highly praised by the learned. He wrote an oration in Latin for the funeral of one of his school-fellows. With all his cleverness he was modest, and kind and helpful to his mother, who had been left a widow whilst he was at Wotton. From here he went to the University at Oxford, and became a student of Magdalen Hall. He obtained his degree of M.A., and was so highly thought of by the authorities that he was made a tutor at the University. While holding this position the headmastership of Wotton Free School was offered him, which he declined. Later a similar invitation to become headmaster of Crisp's Free School at Gloucester was sent him. This he accepted, and so pleased were the authorities, who were also magistrates, that they went forth out of the city to meet him and give him a public welcome. This happened in 1641. Here he gave such great satisfaction that the parents of scholars made him such handsome gifts that they proved a greater source of profit to him than his salary. It was here that he was bent on Bible study. Here he discovered that the doctrine of the Trinity was "not well-grounded in Revelation, much less in Reason." He spoke to his friends freely on these matters; and here his troubles began through the treachery of some of his friends.

He was committed to the common gaol December 2, 1645, to be detained there until he could be brought before Parliament in London, who were inspired with Geneva zeal against all such heretics, and who were to determine his punishment. After being allowed bail, he appeared before the Committee appointed by Parliament for his trial. He waited wearily for the issue till April 1, 1647, when he begged, through Sir Harry Vane, to be either judged or discharged. The upshot was that Biddle was committed to the custody of one of their officers, and at the same time was referred to the Presbyterian divines then at Westminster for conviction. He often appeared before them; and at last they petitioned and obtained from Parliament "an Act to put to death all those who held opinions contrary to the Presbyterian Points about the Trinity and other doctrines." Fortunately, Parliament was powerless against the will of the army, whose heretics would be liable under such an Act, which for some time, therefore, became a dead letter. But Biddle was kept in custody for five years. While there he had to keep himself, and spent all he had saved. When he was not able to afford the ordinary meals, and had to be content with a little milk night and morning, a Staffordshire magistrate, who admired him, left him a legacy, and a "learned man" procured him some work in reading Greek proof sheets, which was most welcome and timely help. But what specially grieved Biddle was the way all men shunned him, and scarcely a soul ever visited him in prison. In February, 1651, Parliament passed a general Act of Oblivion. Biddle was released, and at once founded his little society in London. The ministers were deeply offended, but the secular power, just then, favoured liberty of conscience. But in 1654 he was again brought before the Bar of the House of Commons, and on December 3 was committed a close prisoner to the Gatehouse for writing two catechisms for adults and children. Here he was forbidden pen, ink and paper, or the visit of any friend. His books were ordered to be burnt by the common hangman, and nothing less than death was expected by him. But Cromwell dissolved Parliament, and Biddle was released May 28, 1655; but on July 3 he was thrown into prison again—apparently on account of his public discussion with the minister of the Anabaptists, a Mr. Gunning—and was to be tried for his life the next sessions. But Cromwell stepped in again, and knowing it was "not to the interest of his Government either to have Biddle condemned or absolved," he got his heretic out of the country, and kept him in the Isle of Scilly from October 5, 1655, to 1658, when Biddle returned to England. While in exile Cromwell allowed him a hundred crowns a year for fear that, removed from his friends and employment, he might suffer from lack of the necessities of life. For the last four years of his life Biddle apparently escaped being much molested; but on June 1, 1662, he was dragged out of his lodgings, where he and a few friends were gathered together for worship. They were all committed to the public prison, Biddle himself to the dungeon.

His friends were fined £10 and Biddle £100. The Sheriff would have been satisfied with £10 for him, but the enmity of the judge, Sir Richard Brown, was so great that he would not consent to less than the £100 on any terms, threatening him with seven years' imprisonment, even if the £100 were paid. Biddle, therefore, had to remain in prison. But after five weeks of its unwholesome atmosphere and filth he contracted a disease, which in a few days ended his life. Sir Richard Brown could not be induced to grant him removal, but Sheriff Meynel did. On the second day after his release, between 5 and 6 a.m. on September 22, 1662, he passed away, in the forty-seventh year of his life. Before his last imprisonment he had prophesied that another term would kill him, and it did. But he consoled himself with the thought that his work was done, meaning that the truth God had raised him up to profess had been sufficiently brought to light, and there needed only "ingenuity" in men for the embracing and acknowledging of it.

Even more than his zeal for truth was his zeal for holiness of life and manners and for the promotion of piety. He valued his doctrines not for speculation but for practice. He maintained that nothing displeasing to God could be profitable to men, and no religion could benefit a bad man. He made no attempt to bind those who gathered round him in a society to his ways of thinking, but left them full liberty to think for themselves and perform the duty of owning truth according to their conscience. He was a pioneer of free and fearless inquiry into religious truth and opinion. This was the fundamental principle of Biddle and his followers. For at the very beginning of the "Socinian Tracts," of 1691, even before the "Life" of Biddle, there is placed a short paper of three and a half pages—whether by Biddle or another I know not—entitled "An Exhortation to a free and impartial Inquiry into the Doctrines of Religion," where we read, "*Learning* is an Help both to discover and to defend Truth; but only *Freedom* and *Sincerity* are fit to be entirely trusted in that Search." It is this principle of freedom of inquiry which has been one of the chief characteristics of the Unitarian movement from the days of Biddle to our own.

E. D. PRIESTLEY EVANS.

HENRY DEMAREST LLOYD.

"INTRODUCING Henry D. Lloyd, lover of the human race," were the words of Professor Wm. James, when asked for a letter by the subject of this biography. And such we might well expect him to be, for, born an American citizen, he had in his veins the blood of Roundheads, Huguenots, Welsh Quakers, Scotch Covenanters, Italian Waldenses, and Frisian reformers. Such being his descent, we are not surprised to learn that on reaching

Henry Demarest Lloyd. A biography by Caro Lloyd. 2 vols. New York and London: G. P. Putnam's Sons.

maturity he could not accept the too rigid Calvinism of his parents, so far as the outward dogmatic form was concerned; but the steadfastness and ethical passion of that creed remained to him and nerved him for the titanic conflicts into which he plunged as a mere youth and in which he fought with the strength of ten till he sank and died under the strain. Though his reforming instincts found vent in ways that his mother, who wished him to enter the ministry, would not have chosen for him, she said of him in after years, "He never did anything that was not obedient, affectionate and noble." He early showed a literary and legal bent, and, as he said himself, chose the legal profession in the hope that he might be able "to right some wrongs." Besides his purely legal studies, he strove to equip himself with a thorough knowledge of economic science and history, as valuable weapons to be used in public warfare. The young crusader, for as such he began and as such he ended his career, was admitted to the Bar in 1869, and speedily, with other reformers, began to make himself felt in public life. In 1872 articles of his on free trade attracted attention, and by a curious coincidence in that year also a conversation is said to have occurred in a refiner's office in which an unknown Cleveland man named John D. Rockefeller propounded a scheme for a combination of refiners. Lloyd's first crusade, however, was against Tammany in 1871, and he had the satisfaction of overthrowing, for the time at least, that many-headed monster.

Before he had completed his law course, he had been concerned with E. L. Godkin D. B. Frothingham, Wm. Lloyd Garrison and others in the formation of the American Free Trade League, but to him, even at that time, free trade did not mean *laissez faire* and unrestricted competition, but "free producers and free consumers." The defeat of the free trade forces only served to mark out his life work more clearly to him. "Mere literary culture is irksome to me as not being sufficiently practical," he wrote to an intimate friend; "all forms of money-making I despise as pursuits in themselves and for themselves; the law is too technical and traditional; I could take no pleasure in a system that bent my will to those of preceding centuries; I am too unconventionally and unaffectedly pious to be a minister; I can do what ministers can't do. I can be right without being religious." And so he threw himself into journalism, which seemed to him the freest profession, and started on the *Chicago Tribune*. In 1873 he made a singularly happy marriage, his new home being appropriately named "Felicity Flat," which soon became a rendezvous for all sorts and conditions of thinkers and reformers of every shade of belief. Besides his journalistic work, he founded the Chicago Sunday Lecture Society, being bitterly opposed by all the clergy of the city but Robert Collyer and C. W. Wendte. Meantime, though he was shedding some of the exuberances of youthful opinion, the main principles of his teaching were taking shape. In one of his first editorials he gave expression to a conviction which grew stronger with time: "The methods by

which the Vanderbilts, Goulds, Fields, Rockefellers, Mackays, Floods, O'Briens and the coal and iron and salt pachas are heaping up enormous fortunes are methods, not of creation of wealth, but of the redistribution of the wealth of the masses into the pockets of monopolists." He saw clearly that the struggle of his time was to be not for religious nor political, but for industrial liberty, and so he attacked not merely the trusts but the old political economy, with its doctrine of unrestricted competition. No less clearly, as he believed, he saw the remedy. "The idea of collectivity is not new," he said in one of his notes, "but we are on the eve of a great expansion of it—the extension of co-operative industry into politics." One other entry from his note-book we may quote, as it indicates what was now the unalterable bent of his mind. "Let the voice of the people be heard. *The voice of the people shall be heard.*" Thenceforth the vigour and keenness of his mind, the fervour and affection of his heart, were devoted to the cause of working men, the Chicago anarchists, the Spring Valley miners, or whoever had a cause, but lacked an advocate.

An effective article in the *Atlantic Monthly* for March, 1881, on the evils wrought by railroad companies had some shrewd thrusts at his most powerful enemy. "The Standard (Oil Co.)," he wittily observed, "has done everything with the Pennsylvania legislature except to refine it." After this he began to collect the materials which subsequently, in 1894, formed in "Wealth against Commonwealth" the most deadly attack upon perhaps the most unscrupulous commercial combination that the world has ever known, though, of course, it would be difficult to decide the proportion of iniquity between the particular enterprise attacked in this book and other combinations. No answer has ever been made to his attack, which in every essential particular has been merely reinforced by Miss Ida Tarbell's later work.

The crusades on which this doughty knight *sans peur et sans reproche* entered cannot all be chronicled here, but we may briefly set down the main principles which he preached and the faith which gave fire and passion to his gospel. He was too many-sided to be catalogued in conventional categories. "Sometimes when I am asked to define myself," he whimsically said, "I say that I am a socialist-anarchist-communist-individualist-collectivist-co-operative-aristocratic-democrat, for as I survey the world, the very complicated thing we call society is rolling forward along all these lines simultaneously." And for all his idealism, his business friends declared that he had an extraordinary capacity for far-sighted investment, and that, had he chosen to devote himself to the making of money, he might have acquired immense wealth. The goal at which he aimed was industrial freedom within a co-operative commonwealth. "Free trade that is free," he said, "will be a trade where the barter is of articles that were freely made as well as freely traded, and 'freely' means in obedience to true laws of honour, health and beauty. Trade that exchanges the product of slave labour, whether of

plantation or slum, cannot be free." He was unswerving in his belief that the wages system must be abandoned, and that "everyone must be a working man and every working man free." In "Man the Social Creator" he expounded the religion which was his own inspiration, and which he believed would be the religion of the future. The worst infidelity of all was the disbelief of the people in their own creative powers, the worst atheism, that the ideas of God and Christianity need not prevail in the world of industry. We must have courage, he maintained, to throw away the dead forms of both Church and State. And these words but express what is in the heart of many brave and sincere, and, let us add, spiritually minded men at this hour. "The world cries to-day as never before for a Deliverer, and a religious Deliverer, but he cannot come out of such a Church as I see about me."

R. P. F.

BOOKS AND REVIEWS.

LEGENDS OF JAPAN.

Myths and Legends of Japan. By F. Hadland Davis. With illustrations by Evelyn Paul. London: Harrap & Co. 7s. 6d. net.

THE Japan which is so dear to the heart of Mr. F. Hadland Davis, who has devoted some years already to the study of its legends and poetry, is not the Japan which has risen within recent times to the rank of a first-class Power, proud of its commercial prosperity and naval armaments. Still less is it the Japan of the willow-pattern plate or Liberty fan—a fantastic land of make-believe populated by simpering men and women who bear as little semblance to reality as paper dolls on a Christmas tree. It is, rather, a Japan that has tasted the sorrows and disenchantments of the world no less than its beauty and joyousness—a land of heroisms and renunciations, haunted by ghostly presences, and filled with the consciousness of never-ending life and the divine significance of nature. It has an infinite love for small and exquisite things—the flower of the cherry tree or butterflies "like fragile blossoms flying"; it has also a sinister passion for the horrible and grotesque as many of these tales amply prove; and with it all goes the old *samurai* spirit—the power of endurance, the capacity for self-sacrifice, and the ardent patriotism which characterise its women quite as much as the men. These things are reflected in its ancient tales as the soul is said to be reflected in the mirrors of Shintō shrines, and as we read them we can understand something of the distress with which those who love this country most are watching the tide of Western civilisation submerge all that was most characteristic in its social and religious life.

It has been said that the Japanese are the happiest people in the world, doubtless one of those impulsive utterances which will not bear strict analysis; but Mr. Davis would fain have us believe it, and undoubtedly he writes like one who has

been made happy himself by contact with those who are joyous of heart. He has gathered his myths and legends together as blithely as a child plucking flowers, and all the drudgery of research is forgotten as he relates, with admirable simplicity and a suggestion of quaint humour, the marvellous adventures of Benkei (that quite loveable Japanese hero); the story of the wooing of the Lady Kaguya, child of the Moonfolk, who sets tasks for her suitors after the manner of Portia which they signally fail to perform; the dream of Rosei and his magical translation to a land where

No spring and autumn mark the time,
And o'er that deathless gate
The sun and moon their wonted speed
forget;

or those exquisite little tales which enshrine the spirit of the chrysanthemum, the golden lotus, or the pine tree. One needs very little knowledge of legendary lore to be able to trace in the chapters of this fascinating book certain root-ideas which are common to all primitive people, and are expressed by the same symbols in every land; the unending conflict between man and elemental forces, between good and evil, between the children of earth and the denizens of heaven; the transitory triumphs of the wicked and the eternal rewards of the virtuous; the power of hatred to change individuals into goblins and monsters, or of enchanters to lay a spell on hapless maidens; the living personalities that inhabit flowers and trees, and the passions that sap the vitality of men in the form of vampires and wraiths. The great serpent of Omi and the fire-breathing dragon who used to steal into Kyoto to carry off the beloved sons and daughters of the citizens are quite familiar friends. The Goblin Spider, however, and the dreadful old demon-worshipper who was 290 years old, "and opened her eyes with a small stick," are new horrors the like of which we do not remember meeting with before.

We should like to dwell, if we had time, on the legends of Kwannon, the Goddess of Mercy, and Jizō, the tender God of little children adored by Japanese mothers; on the curious tales of Buddha, the flower festivals and festivals of the dead, so perfect in their symbolism, and one or two remarkable stories bearing on the doctrine of Karma which plays such a large part in Buddhist teaching. But we must content ourselves with recommending those who are interested in such things and have not previously made the acquaintance of the fairies, and enchanters, and heroes and divinities of the land of Nippon to buy the book without delay. It is an inexhaustible mine of old-world fancies, steeped in the supernatural, which form the raw material of poetry, and, moreover, help us to understand the life and character of the people who invented them as a more formal work written for this express purpose could hardly do. We congratulate Mr. Davis on the simplicity and directness with which he has accomplished his task no less than on the sensitiveness to beauty and the pathos and significance of humble lives which can be traced in all his work, and which, we think, is more to be desired by those who have it not than

the fabled Elixir of Mount Fuji-Yama. He has received valuable assistance from Miss Evelyn Paul, who is responsible for the illustrations which seem to us—though we speak with all the diffidence of the uninitiated—to suggest in a remarkable way the curiously detached spirit of Japanese art. They are beautiful in colouring and original in design. We particularly like the picture of Jizō, in wonderful robes of green and blue and red, with an aureole like the sun, gazing tenderly down at the childish souls clustering round his feet.

L. G. A.

RELIGION IN ANCIENT EGYPT.

Development of Religion and Thought in Ancient Egypt. By J. H. Breasted, Ph.D. London: Hodder & Stoughton. 7s. 6d. net.

AFTER the discovery and chronological arrangement of historic material comes the work of interpretation for the filling up of the great drama of human life and thought. Whether, with regard to the Antiquities of Egypt, notwithstanding the marvellous discoveries of recent years, an adequate story of the moral and religious evolution of those remote times is yet possible, may be open to question, the more so that as yet much important material can be dated only in millenniums. But a beginning must sometime be made; and in these ten University lectures Professor Breasted has made the first of such attempts. Restricted as they are by the conditions of delivery, such lectures are not the most satisfactory means of dealing with so vast and intricate a subject. Yet they create popular interest, and here we have a most instructive survey of the rise of a religious system and its attendant morality untouched by alien influence for a period of 2,000 years. As the Sporadic communities of the Nile coalesce into the ordered governments of upper and lower Egypt, unite under the double crown, and thence enter upon a world empire, so religion gathers its local gods into a sort of unstable unity, in which under priestly craft and political exigence Ra, Osiris, Amon or Aton obtain separate pre-eminence and a large identification with each other. Polytheism yields to Henotheism, and this, with empire, extends to Universalism, equalled only in Hebraism of a much later date. The chief interest of these lectures lies in the distinction made between the "Pyramid Texts," "Coffin Texts," and the "Book of the Dead." The first named are from the pyramids of the fifth and sixth dynasties and embrace about 150 years closing with 2475 B.C. Of these there are five copies which in successive redactions reflect the religious and social changes of the time. Evidence of the conditions of Egyptian life in even then remote antiquity appears, as in the mortuary formula for summoning the dead king to life, the expression "Throw off the sand from thy face" sharply contrasts the splendid pyramid mausoleum with the desert sand pit of primitive burial. Of course, such vast and costly homes for the dead could not be produced indefinitely. In 500 years the royal cemetery of Sakkerah had extended to sixty miles of pyramids; and these texts, consisting largely of magic

charms for leading the dead king to his home with the Sun God Ra, show that the old idea of the pyramid as a permanent dwelling place of the departed was really obsolete. On the change to ordinary tomb interment, similar texts were painted on the under surface of the coffin lids that the dead might obtain justification. From this the custom grew of writing the charms and magic formulæ on papyrus. And from these at length issued the "Book of the Dead," which so far from being any sort of Egyptian Bible was, like its predecessors, a *vade mecum* for the departed. Along with the changes in religion, these texts reveal the upgrowth of moral feeling and a need of justification for mortal behaviour. There is no confession of wrong, but such an assertion of personal integrity that, like the stones in our graveyards, suggests an ideal which, whether actual or not, shows what was thought to be demanded at the final judgment. It is not here possible to describe the universalism of Akhnaton, that "God-intoxicated" king, that "first real individual in history," nor to trace the many extremely interesting parallels between Egyptian and Hebrew literature. In a marvellous sense humanity is one. Here is a hymn worthy to rank with the 104th Psalm, an Ecclesiastes or Omar Khayyam, a book of Job and a Messianic ideal of high order. And all this before the Hebrews had entered on the stage of history!

W. WOODING.

A SHORT HISTORY OF THE UNITARIAN MOVEMENT.

Unitarianism. By W. G. Tarrant. London: Constable & Co. 1s. net.

IF illuminating power and the charm of literary aptness are valued by readers, Mr. Tarrant's *multum in parvo* sketch is assured a wide success. There is nothing quite like it in the various histories and accounts we have hitherto had. The accident of Messrs. Constable requiring a volume on Unitarianism for their useful series on religions, has fortunately been the occasion of a fresh and independent review of the whole subject. The apologetic interest being absent, the obvious aim has been to get things set out in their right proportions. Propottion! That might almost be called a counsel of perfection for the historian. And especially when he has to handle so many competing and tangled issues as those which have made the Unitarian movement what it is to-day. He must not start from, nor unduly stress, 1662. He must speak of Priestley yet not neglect Emerson. Some explanation must be given, or suggested, of the different Unitarian *ethos* of America as compared with the home product. The Presbyterianising mode of the days of the Lady Hewlett Case must be allowed for, and yet the sense in which we are Presbyterians must be enforced. The general reader must be made to understand why some of us are all for a denomination while others of us would forego present sectarian gains for the sake of wider future results; and how each of these sorts is in some sense conservative and in some, sense radical. The Van has to be mentioned, and also

the Free Catholic hope, and the rational and mystical elements have to be illustrated. Martineau has to be brought into strong relief, yet his background must be spared any undue shading. It sounds a forbidding task. Yet it is not even a task, when you go through it with Mr. Tarrant. Perhaps his art (his proportion) carries us on even too pleasantly, for we are scarcely allowed to realise the hollow gulfs we traverse with such security. And there is one circumstance that heightens our sense of safety and delivers us into the writer's power without a single sceptical reservation. There is no sectarian self-laudation. Quiet dignity is all that is permitted; for we stand on solid service rendered to our kind.

If criticism can find a dubious point, it may perhaps inquire whether justice has been done to Martineau's life-long unrest with regard to the failure of the Unitarian movement on the religious side: ranging from 1838 ("I cannot but lament that Unitarianism had a sceptical origin," &c., Carpenter, p. 220) to the doubt of his last years whether our churches were "worth saving." It is true that Mr. Tarrant lets us smile at the great leader's thoroughness in his rôle of candid friend—"with the keen eye for the weaknesses of his fellow-worshippers which always characterised him"—which is well said. But Martineau's criticism is spoken of as if it referred only to ecclesiastical arrangements, or differences about the Bible or philosophy. His "disappointment," spoken of on p. 79, might appear to arise only from his failure to carry the Unitarians with him when he wanted such schemes as the "Free Christian Union," or the system he advocated at Leeds. But even in 1838 he had said, "I confess I cannot attribute our want of progress, as a sect, to defective ecclesiastical arrangements, so much as to the spirit of our religious system, and to the state of mind in which that system has its origin and support." His "Religion of the Spirit" has not even yet come into its own, and Martineau would scarcely have been pleased to see Emerson mentioned (see p. 68) as a representative of that "third stage of Unitarian theology"; for Martineau's profound rightness in regard to the deep springs of religion in human nature was a very different matter from Emerson's sky-blue blandness—a contrast well-pointed by Mr. Tarrant's quotation of Lord Morley's criticism of Emerson's optimism (it was Matthew Arnold's criticism, by the way, before it was Morley's).

However, all this could scarcely be worked out in the small space at command; and we are deeply grateful for what Mr. Tarrant has done for us.

W. WHITAKER.

THE RELATION OF MIND TO BODY.

The Mechanistic Conception of Life. By Jacques Loeb. University of Chicago Press and Cambridge University Press. 6s. net.

The Psychology of Insanity. By Bernard Hart. Cambridge University Press. 1s. net.

THESE two books lying side by side on my table for review suggest a thought or two about the changes in the attitude of our minds towards this perennially interesting and important problem to all

men and women, and particularly to the religious minded, of the relation of mind to body; of soul and its immortality to birth, disease, and death.

The Hellenic Greeks, and, of course, the old Egyptians long before them, and the Old Testament writers had all their distinctive views about the problem of the relation of body to mind, as had Buddhist and Confucian authorities; but the modern interest in the subject grew up as a result of a change of attitude in regard to research on this subject, which has led to the abandonment of the philosophical mode of inquiry* in favour of the scientific. At the early part of last century a group of writers existed, united, however, by no special theory so as to form a school of thought, whom Professor Ribot described as the *a priory* psychologists, of whom Sir W. Hamilton was perhaps its most distinguished and Dr. Thomas Brown one of its most popular members. All the writers in this group were learned and interesting men, though their books are now little studied, because their theories were often so far away from the region of reality and experience as to prove of little value. The men who succeeded them were again a group of students rather than a school, but they all had this in common, that they believed fundamentally in a direct appeal to fact rather than speculation, and from James Mill to Lewes, Bain, Herbert Spencer, Maudsley, and Ribot, they tended to place increasing importance on the body as the causative agent of the mind and to interpret mind, soul, or spirit in terms of matter. It was not without justification that this class of thinkers came to be known as materialistic, and caused even such a decided biologist as Huxley to denounce its tendency as unsound.

A third stage of thought was reached about the middle of last century by the assumption that mind and matter are both aspects and manifestations of a deeper reality which includes them both, and to this monistic conception of life some extremely careful and guarded scientific students such as Romanes and Lloyd Morgan belonged and still belong.

Nevertheless, it is probably not far from the truth to assert that all these three phases of research are dead, having given place to a more rigid method of inquiry, that of studying the bodily manifestations of consciousness by physiological methods and the psychological manifestations of consciousness by psychological methods, not of speculation, as was the case with the Hamilton school, but of observation. The most complete, though perhaps because of this completeness rather too speculative, exponents of this school were William Cycles,† and after him William James, "Principles of Psychology," 1890, ten years later.

The first writer, however, who was able to demonstrate the possibility of observing the processes of the mind was undoubtedly Sir Francis Galton in his book "Inquiries into Human Faculty," published in 1883 (re-published in Everyman's Lib-

rary, Dent, 1s. net), and his important discovery of different kinds of thinking in different individuals upset most of the older views of logic and at the same time disclosed what a vast unexplored area is this country of the mind. But meanwhile parallel studies to those of the mind had been going on in the endeavour to discover how far a purely mechanistic study of what had hitherto been regarded as conscious phenomena can be given, and up to the present time such studies have tended to increasingly interpret the lowest forms of animal and almost all vegetable life, in mechanistic phraseology and by mechanistic laws.

Here is a very interesting situation, on the one hand mind seems to be much more of a reality than was formerly conceived, and on the other all the lowest forms of life which have been supposed to be conscious seem now to be explainable very largely upon a purely materialistic basis, and such forms are therefore either not conscious, or, if conscious, their consciousness at its beginning can be materialistically explained. Professor Loeb maintains that in time the facts of psychology will be explainable simply by organic chemistry. Dr. Bernard Hart thinks insanity can be largely explained without any reference to bodily states. Loeb's view would mean, if true, the recognition that mind, soul, or consciousness die with the body at bodily death, while Hart's would offer, not only a hope, but almost a certain demonstration that mind or soul survive death. Professor Loeb and his school working slowly up from the lowest forms of life to higher forms, and Dr. Hart and others studying first human consciousness, because this is the only direct consciousness known to us, will work downwards from higher to lower human forms. The interesting moment will come, and it probably will be many years yet, when they meet.

Professor Loeb's book is the larger, and perhaps the more authoritative, it is trustworthy, though giving a little too much prominence to the American school of research, but all its philosophical passages are extremely weak, while Dr. Hart's volume is a little too speculative, but, in spite of this, extremely interesting.

For sincere religious students wishful to study the recent thought of science, Professor Loeb's work is to be recommended, if it is carefully kept in mind that there is another no less scientific school, to which Dr. Hart, following Sir Francis Galton, belongs, which holds very different opinions as to the origin of consciousness, and that science is likely to remain in this undecided state for many years yet to come, and therefore no school of thought has a right to claim her adhesion.

Recent studies of the mind in higher forms of life have very distinctly favoured a spiritualistic interpretation, and if a mechanistic explanation seems the more satisfactory in the lower animals, this may be due to the fact that the lower animals are not conscious as the higher are, and religion would then be relieved of one of its greatest difficulties of discovering the exact significance of mind at what are now thought to be its instinctive and subconscious stages.

J. LIONEL TAYLER.

* Not of Philosophy, of course.

† Process of Human Experience, 1880. William Cycles' work, important as it is, is very little known on account of the difficulty of its style.

JESUS IN MODERN FICTION.

The Promise of the Christ-Age in Recent Literature. By W. E. Mosher, Ph.D. London: Putnam's. 5s. net.

DR. MOSHER has had the interesting and useful idea of bringing together in one volume some of the striking pictures of Christ which have been presented in novels of this century on the Continent and in America. A close observer of the intense ferment of thought upon religious subjects and the literary activity thereby stirred up in Germany and other countries, he tells us things which will make us alert to watch for further signs, as *e.g.*, that French poetry and drama have lately shown a tendency towards a more religious attitude, and that in Germany a portion of the working people have outgrown the materialistic philosophy of Marx. But his main point is that Continental popular literature shows at once the abandonment of orthodox theological and church views, and an ever-increasing preoccupation with the life and message of Jesus. While the nineteenth century produced no "finished work of a notable writer," giving an artistic or imaginative representation of Christ, this kind of work is "strikingly characteristic of the belles-lettres of the past decade and a half." Jacob Wassermann in "The Jews of Zirndorf" (1906) concludes with the result "But they do need a Saviour," and our author thinks that this natural human longing for a perfect and saving personality is the real "program" of the present. He appears to suggest that the theological interpretations of the person of Christ (whether we take the traditional or the humanitarian view) are of no importance, while, on the other hand, the belief in the greatness and historical importance of Jesus is held to have an undeniable religious significance, in view of the longing of our day for a more vital faith in the value and meaning of life.

The novels which indicate these modern tendencies fall into three groups. First, those which broadly stand for the view of the importance of Christ as above stated. These are "Hilligenlei," by Gustav Frenssen, and "Miracles of the Anti-Christ," by the Swedish authoress, Selma Lagerlöf. The second group deal with some event or phase in the life of Jesus—Sudermann's "John," Rostand's "Samaritan Woman," Widmann's "The Saint and the Animals," and Andreyev's "Judas." Thirdly, there are those in which the chief character bears a striking resemblance to Jesus—Kennedy's "Servant in the House," Fogazzaro's "Saint," Pontoppidan's "Promised Land," and Hauptmann's "The Fool in Christ." The plot is outlined in each case. The book gives the material for forming a judgment, rather than any definite conclusions arrived at by the author. There is no doubt that Dr. Mosher has succeeded in isolating in clear relief a notable and significant set of facts and problems.

old moorings. "Dogma is being not so much disproved as outgrown." Many throw aside all care for things beyond the things of this world, and devote themselves to having a good time or to helping others to have a good time. But there are others who feel that some reconstruction of belief that will satisfy both our intellectual and our emotional nature is one of the most urgent needs of the day. Such men will find in Mr. Hill a sane and reliable guide, who will teach them to think out their own difficulties and their own demands. That man's spirit should survive the death of the body seems a necessity to Mr. Hill, if this world is not irrational through and through. The belief in this survival may be obtained in two ways, first by direct intuition—the way of the mystic, second by scientific investigation and demonstration—the way of the Society for Psychical Research. With both of those ways Mr. Hill deals in sympathetic fashion, though he admits that the path of the mystic is not for him. With regard to the method of science his general conclusion is that "by help of the scientific evidence for survival, even the non-mystic may escape from materialism, and may once more see the world as a rational and ultimately satisfactory affair."

SPOKEN WORDS OF PRAYER AND PRAISE.

By S. A. Tipple. London: James Clarke & Co. 3s. 6d. net.

THE contents of this volume of "Pulpit Prayers and Prayerful Meditations" were taken down from time to time, as they were uttered, by a member of the congregation to which for so many years Mr. Tipple ministered. We are thankful that he consented to the publication, adding this to the volume of sermons and prayers, "Sunday Mornings at Norwood," published thirty years ago, and the "Days of Old and other Sermons," to which a few prayers were also added, issued last year after his retirement from active service. This further gift comes to us with the personal touch of a tender dedication, "To the dear Memory of C. T., now among 'the lost who are found in the deathless land,' one of whose last expressed wishes is fulfilled in the issue of this volume." It is not only the members of Mr. Tipple's congregation who will treasure these prayers. More even than the printed word of sermons, they enable us to enter into the spirit of his ministry, and there will be many, if we mistake not, who will feel it a privilege, in quiet hours of communion, to be gathered, through the help of these pages, into the fellowship of trust and aspiration, which speaks here with such a living voice. Old friends will be glad, and new friends will be gathered in, to realise that here is still the power of a true ministry, which is the kindling of soul from soul in the Divine Presence. There is nothing formal or conventional in these prayers. They are some of them probably fragments of what was actually uttered in the hour of worship, but they are genuine words of life—sometimes in the shadow, and aware of the burden of mystery, not pretending that the bitter and evil things of human destiny are not there, but believing always

in the light and the Eternal Goodness, looking up and striving upward to the more perfect truth and love of God. A few of the titles, which indicate the main thought in each prayer, will help to give some idea of the rich contents of the book: "The One Presence with us and in all." "A Home in us for God, that we may have our Home in Him." "Seeing with Jesus, and rejoicing in things old and new." "We believe in God, the Father Almighty, who cries within us, in our cries." "The Intimate God, whom seeking to express in our creeds, we leave ever unexpressed." "The ever-abiding Presence with us, whether the sense of it is ours or not." "The Gift of Receptiveness, and the Joy of going on." "The Blessedness of seeing Him who is Invisible." "It is He that hath made us—'the Heralds of a Higher Race.'" "Amidst all this unintelligible world, to trust in God and do good." While such volumes as this and the "Pulpit Prayers" of Alexander MacLaren issue from the press, there is no reason to fear that the power of living utterance in prayer is to be a thing only of the past. Differences of administration there will doubtless be, but the one Spirit in true ministry.

How to Win is the title of a volume of addresses by Mr. H. G. Chancellor, M.P., mostly delivered by him as a lay-preacher. They are vigorous and straightforward, evidently the utterances of an earnest and devout man, and warm with living interest. Mr. Chancellor's book, indeed, may well serve as a model to many a minister, as well as the brethren who from time to time do duty in the absence of professional teachers and guides. Going upon the well-beaten track of assured experience, he spends his time, not in theorising, but in making application of religious ideas to the everyday life of old and young. Here is a refreshing candour apart from self-assertion. It is impossible to read one of these addresses without being stirred to deeper zeal after personal and social betterment. The book should have a wide circulation. (Lindsey Press. 2s. net.)

ALL residents in London, or visitors, who are interested in the history of its old buildings and classic scenes—and who is not?—would do well to add a new volume to their resources of information—*The Inns of Court and of Chancery* (Macmillan, 1s.). There are few places in the metropolis so crowded with interesting associations, and happily much of the old-world air of the buildings survives. Dr. W. Blake Odgers, Lent Reader at the Middle Temple, was responsible (if we mistake not) for the idea of a series of lectures on the several Inns there by representative King's Counsel, and the book now presents them to the public. The lectures by Mr. J. Douglas Walker (Lincoln's), and Mr. H. E. Duke, M.P. (Gray's), will probably attract the lay mind in a special degree, but for care and charm the two by Dr. Odgers himself easily take first place. The first of these opens the book with a comprehensive view (aided by a portion of Agas's map,

RELIGION AND MODERN PSYCHOLOGY.

J. Arthur Hill. London: Rider & Sons.

NOT merely a few pioneers, but humanity as a whole, is adrift from the

1563), of the "Legal Quarter of London," and is invaluable to anyone who would walk these courts with the eyes of his mind open. The other closes the series with reminiscences of "Literary Men" connected with them. For wealth of fact combined with lightness of touch these two lectures are admirable. The topographical story is so well told that it seems hypercriticism to point out that Dr. Odgers appears to put the site of "Strand Bridge" somewhat farther west than it should have been. It is usually placed, not at the present Wellington-street, but just east of St. Mary's Church, a position confirmed by the plan supplied by the Elizabethan cartographer.

FOR THE CHILDREN.

THE LAND OF NO CHRISTMAS.

It was my first visit to that country, and, as I descended from the pass, the curiosity that had sustained me on the long climb up from the other side gave way to sensations of delight. It was a lovely land, as fertile as beautiful. Once clear of the mountain-ridge, the low foot-hills rolled slowly to the horizon, a green sea of quiet, sheltering broad valleys where clear streams ran, singing, between lush meadows abounding in cattle. And here and there the white road ran through orchard lands rich with fruit and musical with the singing of birds. Whether it was the sweet restfulness of the scenery as compared with the rugged strenuousness of the rocky gorge by which I had lately toiled to the pass, or whether it was, as it seemed, something native to the air of the place, I know not, but I felt a perfect content steal over me as I advanced, and I found myself unconsciously murmuring of Innis-free:

And I shall have some peace there, for
peace comes dropping slow,
Dropping from the veils of the morning
to where the cricket sings;
There midnight's all a glimmer, and
noon a purple glow,
And evening full of the linnet's wings.

Here, thought I, was the very land for a real Utopia. Surely the people of such a place must be very happy. I pictured to myself a kindly and courteous race, breathing a sweet content and filled with a gentle piety, singing beautiful songs in simple words to native harmonies as they went about their work. Their houses, I imagined, would be full of lovely things, for surely in a land so blessed by nature man would have leisure for the things that matter. Earning a living here would not interfere overmuch with living. Every man would be an artist or a craftsman, and that not out of the need for gold, but out of the elemental love of expression. Yes, and all men would be brethren, and there would be no oppression or unlove at all. I longed to meet these people. Perhaps—who could tell?—knapsack and staff might be cast aside for ever. Would they judge me worthy?

Presently I saw two men coming along the road, and I hurried gladly towards them. As I drew nearer I noticed, to my astonishment, that their garments were not graceful at all, but, indeed, very like my own, though coarser. I observed, too, that they paced side by side without a word. Perhaps they were silent, thought I, because they were those friends—the best of all—who can bear each other's silence; or perhaps they had come far and were tired.

"Good morning, friends," I cried, with a smile, as we met. They scowled and passed me by without a word. In surprise, I stood and looked after them, and saw them glance back suspiciously over their shoulders at me time after time. It was not at all the behaviour that I had expected, but I concluded at last that they must be strangers to that country like myself. Anyway, I should soon get to know the real people of the country, for a little way ahead of me I could see the sign of an inn, and even in my own country one is always sure of good cheer and a warm welcome at an inn. So I entered the inn when I came to it, smiling cheerfully as I threw down my knapsack.

"Good day, brother," I called out as a man, apparently the landlord, entered the bar from an inner room.

"I'm not your brother," he answered in a surly tone. "What do you want?"

It seemed to me that I must have trodden on a particularly painful corn without knowing it. Perhaps he had had a brother who was anything but fraternal. I decided to be patient.

"Don't be angry, friend," I said. "I have come far and would like a little refreshment."

"Friendship seems to be cheap where you come from," he growled. "What sort of refreshment do you want?"

Without any further attempt at pacifying him I gave my order, and presently he brought my victuals on a tray; but he refused to set them before me until I had paid the bill. I ate and drank and hurried off as quickly as I could, not surprised at receiving no reply to my parting salutation.

The inn was at the commencement of the village, and, although my first expectations as to the nature of the people in this country had been so rudely dispelled, I still hoped that the true inhabitants would come nearer to my picture of them. As I advanced into the village I saw the urchins of the place playing in the street. I stopped to watch them, and was pained to find that all the games were spoiled because the children, instead of giving their attention to the game itself, spent their energies either in trying to detect their playmates in the act of cheating or in endeavouring to score by illicit methods themselves. Every few minutes some game or other broke up and changed into a fight. I was about to step forward to speak to the youngsters in the endeavour to inculcate a better spirit of play amongst them when my attention was attracted by the merry laughter of a tiny baby, too young to walk, who was squatting on the ground by a garden gate, pelting with his baby hands some fluttering object. I went nearer and found to my horror and dismay that the object was a robin, tied by one leg

to a gatepost. It was evident that the bird had been tied in that way to amuse the child by its fearful flutterings and to provide a target for his unconscious cruelties.

Now every sentimentalist has a soft place in his heart for the robin; but to me the red-breast has particularly tender associations. For you must know that in my youth I sojourned for a time in Bohemia, and picked up many of the customs and beliefs of the Bohemians. In those days the robin was the sacred bird of Bohemia, and its image appeared above all the altars in the land as the symbol of the typically Bohemian virtues of hopefulness and trustfulness. Of course, the robin has long since been ousted by chanticleer in the veneration of the Bohemian, and it has become, I am informed, almost as extinct there as the wild oat which, though once so plentiful, is not now to be met with anywhere in that country. However, my love for the robin remains strong, amounting, indeed, almost to a form of worship, and I no sooner saw the plight of the little creature than I rushed forward and tenderly released it. Immediately, the child set up a hideous screaming that attracted the attention of every other child in the street. The moment they caught sight of me they rushed upon me.

"A stranger," they cried. "A stranger!"

Without more ado the garbage of the gutter began to descend upon me, flung from a hundred hands. Struggle was in vain. I was grossly outnumbered. Shelter was impossible, for from the houses the mothers looked out and screamed with cruel laughter at my plight. There was nothing left to me but flight. Shielding my face as much as possible with my hands, I rushed blindly along the street and out into the country until the pelting and the laughter ceased. I wiped the rubbish from my clothes as far as was possible, and, hot and angry, pushed on a little further until I came to a smithy. There, at least, I thought, I should be safe, and welcome to dry my clothes. I leaned over the half-door and was about to greet the smith in a humble and subdued manner when he looked up and shouted angrily,

"Get out of the light, you fool!"

To emphasise his words he rushed at me, swinging his hammer viciously. I ran from him, and he leaned over the door and shouted threats and insults after me. It was the last straw. I could hold out no longer. As soon as I got beyond hearing of his shouts I sat by the wayside and wept bitterly.

Little more than a couple of hours had passed since I set foot in that country. I had entered it with joy, for never had I seen so fair a land or built up such pleasant expectations in my mind. Alas! how I had been disappointed! I had come with kindness in my heart and friendly greetings on my lips, and I had been received with unkindness on every hand. Even the babes had beaten me. My heart was very sore, and my mind could suggest no explanation to assuage my grief.

Looking up presently, I saw an old man leaning on a stick and looking down upon

me in a curious way. There was no trace of pity in his face, but merely a show of interest as though he saw in me something that might serve to beguile the tedium of an old man's day.

"What is the matter?" he asked.

His appearance was not such as to lead me to expect much from him, but I felt the need of unburdening myself to some one, and I was sure that no one could listen quietly to my story without displaying some sympathy with me. Bidding him sit down beside me I recounted my experiences. The old man looked blankly at me until I had finished, and then, with an air of great perplexity, he said,

"I am afraid I do not understand. What is it that makes you feel so hurt? Surely you did not expect as a stranger to be treated any differently?"

"Sir," said I, "you surprise me! Do you mean to say that you have so little idea of hospitality—"

"Hospitality!" said the old man. "What is hospitality?"

He pronounced the word slowly, syllable by syllable, as though it were quite a new word to him, and it was obvious that he really did not know its meaning. It was my turn to stare blankly at him. For the life of me I could not define the word.

"In the first place," he went on at last, "my son at the inn sold you what you required, did he not?"

"Your son!" I cried. "So the inn-keeper is your son?"

"Yes," said he, in a tone of utter indifference. "But we have not spoken for thirty years. He was lazy, and I turned him out."

"What!" I cried. "Do you mean to say that in all that time you have never forgiven each other?"

"You use strange words that I do not understand, sir," said the old man. "What is 'forgiven'?"

I explained the meaning of the word to him, and he laughed scoffingly when I had done so.

"We are not fools in this country," he said, "and we never do what you call forgive. If a man injures me, he *has* injured me. If two men quarrel, they *have* quarrelled. How can things be otherwise? In your country people must be very insincere. As I was saying, I have not spoken to my son for thirty years—not since one day towards the end of a December, when—"

"At Christmas time!" I cried. "Do you mean to say that you turned your own son out of doors at Christmas time?"

Again he looked bewildered.

"'Christmas,'" he said, "what is that?"

I looked him straight in the eyes. He was not joking. A light dawned upon me.

"Do you mean to say that you have no Christmas in this country?" I demanded.

"Not to my knowledge," replied the old man. "But what is it?"

"Sir," said I, "you have explained everything to me. I bid you good day."

And so saying I hurried as fast as I could over the border to the City of Waking, where Santa Claus himself met me at the gate.

GEO. J. ALLEN.

RUSHING WIND.

"Blow, blow, thou winter wind!"

RUSHING Wind comes down the hillside,
Rustles through the tall bullrushes,
Lightly trips across the meadows,
Leaps the hedges,
Bends the tree-tops,
Bounds and dances on the tree-tops.

Rushing Wind his flute is playing
Piping softly in the pine trees.
Rushing Wind his harp is playing,
Singing while his harp he's playing
To the tall trees in the forest;
For he loves the forest brothers
And he makes them shake with laughter,
And anon with joy he wrestles
With the burly forest brothers.

But when passion deep and tragic
Animates his soul majestic
You shall hear the waves of music
Throbbing from his great sea-organ.

I have lain upon the downland
In the evening, in the summer,
With my head amongst the grasses
Where the butterflies, with blue wings,
Silken wings and wings of sapphire,
Rest upon the grass head-downwards,
And have heard, O very faintly,
Rushing Wind in downy whispers
Murmuring on the edge of daylight,
On the dusky way to darkness,
Sleep-songs to his least of children.
All the winged folk, least and greatest,
Moth and bee and bat and eagle,
Rushing Wind doth call his children.

In the glamour of the Dog-days,
By the dazzling seas of August,
Rushing Wind, too tired to rolick,
Sinks down on the burning pebbles
On the seashore, lies there panting,
Panting, breathing very lightly,
With his fingers in the water
Reaching out to tease the wavelets.

But when day and night are equal,
When the sun hath lost his ardour,
And the labour of the strong man
Has become a joyous pastime,
Rushing Wind leads out his chargers,
Horses grey and horses snowy,
Drives them wildly o'er the ocean,
O'er the ridges of the waters,
Flying swift from bay to foreland
While the spray like dust is scattered.

Rushing Wind is full of laughter,
Full of fun and full of frolic;
Hear him rattle at the windows,
Hear him burble down the chimney,
Hear him whining at the corner,
See him racing down the causeway;
Off go hats, out go umbrellas!
Rushing Wind laughs rude and loudly.

When the black frost seals the marshes
Rushing Wind grows dour and surly,
Hard his heart and harsh his voice is
When he gathers up the sand, and
Flings it stinging in our faces.
He has hunted with the wolf-packs
On the black Siberian tundras,
Hounds of hunger follow barking,
Ravens grave fly round him croaking,
Pitiless he drives the birds from

Off the trees and through the hedges;
In the dark they fly before him
Dazed, to shelter in the tussocks,
In the copses of the hazel,
In the thick and thorny gorses,
Till his cruel rage is over.

Hark! I hear the great war trumpet;
Rushing Wind hath blown his challenge,
And the woods have heard and answered,
Shouted back their bold defiance.
I have heard him in the Springtime
Warbling softly like a linnet;
I have heard him in the night-time
Shriek and batter in his anger;
I have seen him with his horses
Grandly leap the ocean furrows;
But in battle with the forest,
Struggling with the oaks and beeches,
Rushing Wind is in his glory.
Then he calls his sons and daughters,
Calls his clansmen, calls his heroes,
Mounted on their leaping horses,
Rattling harnesses to battle,
Panting with immense exertion,
Till the shock when foe with foeman
Meets, and earth and trees are shaken.
Hand to hand the heroes wrestle,
Giants fall and limbs are broken,
But the ground is well disputed.
Rushing Wind retreats to gather
Up his force again in onset.
Then, once more, his trumpet bellows,
Then he shouts, the trees shout to him;
Rushing Wind lays on, and swaying,
Staggering, creaking, groaning, crashing,
Waving arms and force defying,
Still the trees defend their fastness,
Till the battle ends, and after,
Wind and forest make a peace-pact,
Sing each other's deeds of valour,
While the trees brood o'er the battle,
Heal them of their wounds and bruises;
Rushing Wind brings gracious tribute,
Pours the rain upon their branches,
Gives much drink to all their branches.

Tired is Rushing Wind and weary,
He has spent his mighty forces
And in sleep must seek renewal;
Sleep that holds the magic fountains
Where the toilers, weak and weary,
Drink in silence, drink in darkness,
And awake with newborn prowess.
In the valleys of the mountains
Rushing Wind his bed has fashioned,
He, the wrestler strong, the singer,
As a weary child reposes,
As the infant Samuel slumbered
In the house of God at Shiloh.

H. M. L.

MEMORIAL NOTICE.

THE REV. S. A. TIPPLe.

WE regret very much that we are obliged to hold over our memorial notice of the Rev. S. A. Tipple till next week. Owing to the misadventures of the Christmas season the manuscript was lost temporarily in the post, and reached the printers too late to be included in our present issue.

MEETINGS AND GENERAL NEWS.

CHURCH ATTENDANCE IN LIVERPOOL.

THE results have recently been given of the fourth census of attendances at the churches, chapels, and mission halls of Liverpool taken for the *Daily Post and Mercury*. The whole area of Greater Liverpool, from the river to West Derby, and from Garston to Fazakerley, was covered. The total attendances were 160,721, which shows a falling off of no less than 18,056 since the last census was taken in 1902, although there are several factors to be taken into account which partially account for this decline. The places of worship included in the census have increased from 384 in 1902 to 502. The sectional aggregates for 1902 and for December 8, with the increases or decreases, are:—

	1902.	1912.	
Anglican	67,898	57,932	Dec. 9,966
Nonconformist.	66,712	52,462	Dec. 14,250
Roman Catholic	35,330	38,262	Inc. 2,932
Various Missions	8,837	12,065	Inc. 3,228

Though numerically the second body of worshippers, the adherents of the larger Nonconformist bodies show the greatest decline, but if the people attending the various undenominational and Salvation Army halls be classified as Nonconformists, the leakage is reduced to 11,022 against an Anglican decline of 9,966. It should be noted that neither the Bible Classes nor the P.S.A. gatherings, which are now so popular on Sunday afternoons, are included. A correspondent to the *Daily Post* points out, however, that the Nonconformist returns are not quite complete, as within his knowledge forty-five Nonconformist places of worship or mission halls, Wesleyan, Baptist, Primitive Methodists, Presbyterian, and so forth, were not included in the count. Also a number of places set down under "Various Denominations" are *bona-fide* missions attached to Nonconformist churches. The Unitarian churches—Ancient Chapel, Toxteth; Domestic Mission Chapel, Beaufort-street; Hamilton-road Chapel, Hope-street Church, Renshaw-street Chapel, North End Domestic Mission, Bond-street; Ullet Road Church, Domestic Mission, Mill-street, and Heald-street Mission, achieve a total of 979 as compared with 1,266 in 1902, and 1,310 in 1891. There is an increase of 2,932 in the attendances at the Roman Catholic churches. The largest congregations were those at the Sun Hall (4,090), the Central Hall (2,340), St. Nicholas's Parish Church (1,208), Kirkdale Wesleyan Church (1,080), and St. Lawrence's, Kirkdale (1,000).

NEW GRAVEL PIT CHURCH, HACKNEY.

On Sunday last, the annual prize distribution to the scholars of the Sunday school took place, Mr. J. S. Harding, in the regretted absence of Mrs. Harding, handing the books to the boys and girls. In the speeches Mr. Harding and Mr. Lister reviewed the work of the past year, during which good progress had been made. The Boys' Brigade continues to do good work.

A Girls' Own Brigade has been started, and flourishes. The kindergarten, which began last February, is in danger of being as overcrowded as the rest of the school, and new scholars have to be refused admittance. The Teachers' Preparation and Bible Class, carried on throughout the year, has been well attended. Nearly £90 was paid into the bank during the year. There has been an increase of ten in the number of teachers, who attend regularly Sunday by Sunday, and do their work well. The School Building Extension Fund is making satisfactory headway, and it is hoped to have new buildings put up during the next twelve months. The Superintendent (Miss Green) and teachers of the school are to be congratulated on the general efficiency evident throughout.

THE BIBLE IN ESPERANTO.

DURING the past week the literature of Esperantists has been enriched by two notable works—a translation of the New Testament, published by the British and Foreign Bible Society, and a new Esperanto English dictionary, compiled by Mr. E. A. Millidge. The Old Testament is now in course of translation by the author of the International Language, Dr. Zamenhof, of Warsaw, and the Pentateuch, Ecclesiastes, and the Book of Psalms have already been published. The New Testament will undoubtedly form a welcome Christmas gift book among Esperantists in many parts of the world. Portions of the New Testament have previously been published in Esperanto, notably an edition of St. John's Gospel, published by the Scripture Gift Mission, being a translation from the Greek original. The new edition will be of great assistance in enabling the Esperantist readers to understand difficult passages. Thus the word translated in the Authorised and Revised Versions as "mote," and in the XXth Century New Testament as "splinter" (Luke vi. 41) is in the new edition translated "ligneto," meaning a small particle of wood. The dictionaries give "mote" as meaning a small particle, a speck, or atom of floating dust (not necessarily of wood). The whole verse is thus rendered: "Kiel vi povas diri al via frato, Frato, lasu min eltiri la lignereton kiu estas en via okulo; kiam vi ne rigardas la trabon kiu estas en via propra okulo? Hipokritulo! Unue forjhetu la trabon el via okulo, kaj tiam vi klare vidos por eljheti la lignereton kiu estas en la okulo de via frato."

The British and Foreign Bible Society publish the edition in several bindings at prices from 2s. upwards.

NOTES AND JOTTINGS.

THE REAL QUEEN VICTORIA.

We are grateful to Sir Harry Johnston for his article on "Drake" in the *Cornhill Magazine*, in which he deprecates very strongly the habit of presenting our national heroes to the public as glorified individuals without either the physical imperfections or human failings which characterise less exalted people. He gives as an illustration a reminiscence from his

own early days, when it was the custom to represent Queen Victoria as a lovely young girl or beautiful matron, and describes the shock which he received when he first saw Linley Samborne's realistic drawing of Her Majesty's face in a full-page cartoon for *Punch* in the middle eighties. "One saw here no vapid matron of placid comeliness, but a sad, far-seeing, hard-worked woman of the world, a Ruler, even in small things an autocrat; a human being of strong prejudices, jealousies and dogmatisms; yet a personality so strong, so influential, that the student of character would have turned to look at such a face more than once in an omnibus, a church, or a shop, even though it were but the face of a short, sturdy widow-woman, plainly dressed, and of no social importance."

* * *

"THOUGH at first," Sir Harry Johnston continues, "this bold departure in the pages of *Punch*—so utterly unlike the work of Tenniel or Leech—was regarded as slightly disloyal, the desire to realise Queen Victoria as she really was gained ground; and henceforth, even (imperfectly) on the coinage—truthful representations of her supplanted the intolerably false and vulgar portraits of the sixties and seventies. With this abandonment of the Madame Tussaud's ideal grew rapidly an appreciation of the Queen's real character and worth which made the loyalty of the last fourteen years of her reign a very strong factor in British Imperial politics."

THE CRAZE FOR ADVERTISING.

The pleasure of travelling by train through the prettiest parts of the country is often marred by the sight of ugly boards in crude colours, advertising somebody's superior cocoa, mustard, or pills. But new horrors are in store for us, if one of the remarkable inventions shown at the advertising exhibition at the Horticultural Hall "catches on" with the railway companies. It consists of a screen covering the whole of the window through which, until the train has started, everything can be clearly seen in the ordinary way, but as soon as it moves from the platform an advertisement appears on the screen at which the passengers are supposed to stare until the next station is reached, when it instantly disappears. Surely the much enduring public will not submit to this new form of hypnotism in the name of commercial enterprise. It is even worse than the glittering advertisements of whisky which are flashed across the Thames at night, and which are the despair of those who go down to the Embankment from the crowded Strand to hear the water lapping against its grey walls and watch the reflections of the stars in the dark swirl of the river.

HOW TO MAKE WORK IN THE MILL POPULAR.

The lack of operatives in Lancashire and Yorkshire, which seems to be increasing, is causing some anxiety to the mill owners, who will have to do something to attract the young people, as Mr. J. A. Schofield recently told the Lancashire section of the British Association of Managers of Textile Works, if they do not wish to fall back upon the alternative of importing the

cheap foreign worker. Mr. Schofield went into the whole question of the unpopularity of the mill very thoroughly, and the suggestions he made as to reforms best calculated to overcome the prejudice against mill-life show that he takes a wide and sympathetic view of the matter.

* * *

As managers, he said, their efforts should be (a) to improve the moral tone of mill work; (b) to drop names having associations of bad repute; (c) cleaning up should be done by special employees; the workers be encouraged to dress in suitable clothes, dressing rooms provided, and going-home clothes kept away from workroom, to encourage pride in personal appearance; (d) the periods of work should be reduced or broken by intervals of rest, recreation, and refreshment; smoke and tea rooms should be provided, and ten-minute intervals after about two hours' work, short talks, songs, or any amusing entertainment, all being encouraged to take part; (e) early rising, a national matter, eight hours day, dining-rooms, suitable cooked foods provided at cost prices or on co-operative arrangements, proper dining crockery, &c.; (f) younger employees should be encouraged to continue classes, and short lessons given by paid teacher from the office staff; (g) the education system of the country should be altered to enable children to get instruction in more than one occupation. Such a programme will doubtless sound very Utopian to some people, and the common objection will be urged that "it will cost money." Mr. Schofield anticipated this by pointing out that if the present drift of things continued, and the industry did not retain its best workers and keep up a supply of good new workers, the trade would pass from this country.

UNIVERSITIES' MISSION TO CENTRAL AFRICA.

The Universities' Mission to Central Africa was proposed by Dr. Livingstone in 1857, and it was organised at first by the two older Universities. To-day, however, the work is shared by the Universities of Durham and London, and in view of the activities of the mission in remote districts of Zanzibar, Nyasaland, and Northern Rhodesia, it should scarcely need to plead for adequate support in the centres of learning which claim to be specially interested in its efforts. The work of a mission like this is pioneer work in every sense of the word, and its object is not religious instruction merely, but education and civilisation, and the spread of knowledge in regard to disease, habits of cleanliness, industry, and a peaceable life, which have worked wonders in places where tribal feuds and the horrors of the slave traffic formerly made existence precarious and wretched. It matters little under what religious banner such noble work is done. It must be undertaken as part of the responsibility laid upon the British Empire in regard to the native races under her rule, and there can be nothing but the warmest sympathy and admiration for the men who go out to these wild regions in Africa and work together there, without any stipend or worldly profit, for the love of God and the welfare of mankind.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

PREACHER:

Morning, 11.15. Evening, 7.

Dec. 29.—Rev. G. HAMILTON VANCE, late of Stephen's Green Church, Dublin.
Jan. 5.—Rev. JAMES HARWOOD.
" 12.—Rev. A. W. TIMMIS, of the Hulme Mission, Manchester.
" 19.—Rev. J. H. WEATHERALL, of Bolton.
" 26.—Morning, Rev. Dr. HUNTER, of Glasgow; Evening, Rev. FRANCIS H. JONES.

THE ROYAL SURGICAL AID SOCIETY

Chief Office:

SALISBURY SQUARE, FLEET STREET, LONDON, E.C.

Patron: HIS MAJESTY THE KING.

President: THE RIGHT HON. THE EARL OF ABERDEEN, P.C., G.C.M.G., K.T.

Jubilee Year, 1912.

This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support, to the poor, without limit as to locality or disease. Water Beds and Invalid Chairs and Carriages are lent to the afflicted. It provides against imposition by requiring the certificate of a Surgeon in each case. By special grant it ensures that every deserving applicant shall receive prompt assistance.

41,668 Appliances given in year ending September, 1912.

NEARLY 500 PATIENTS ARE RELIEVED EVERY WEEK

Annual Subscription of	£ s. d.
Life Subscription of	5 5 0

Entitles to Two Recommendations per annum.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Limited (Gosling's Branch), 19, Fleet Street, E.C., or by the Secretary at the office of the Society.

RICHARD C. TRESIDDER, Secretary.

TYPEWRITING.

SERMONS, ARTICLES, and MS. of every description accurately typed, 1s. per thousand words.—Miss KENNEDY, 17, Teddington Park-road, Teddington.

LADIES' Fine Hemstitched all-Linen HANDKERCHIEFS, narrow hem, 1s. 6d. per half-dozen, postage 3d. Ladies' Lawn Handkerchiefs, 1s. half-dozen, postage 3d. Patterns and illustrated list free.—HUTTON'S, 5, Larne, Ireland.

SMART WINTER BLOUSES can be made from Hutton's unshrinkable Woollen Blouse Material; warm, light, charming designs; newest shades. 200 Patterns sent absolutely free.—Write, HUTTON'S, 5, Larne, Ireland.

"THE UNITARIAN MONTHLY." Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH

LETCHWORTH.—Mrs. A. H. GREEN will be glad to receive one (or two) Paying Guests. Terms on application. Or for week-end. Near station. Bracing climate—198, Icknield Way, Letchworth.

DEVON.—Delightful Winter Home with lady and gentleman. House on hill facing south. Sunny verandah. Private sitting-room.—Mrs. HAYNE SMITH, Ridgway Dartmouth.

LADY living alone in pretty country town in Sussex, twenty-five miles from London, wishes to receive a Lady Invalid or otherwise.—W. P., INQUIRER Office, 3, Essex-street, Strand, W.C.

19TH CENTURY BUILDING SOCIETY
No. 50, CANNON STREET, E.C.
(Corner of Queen Street).

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT, Miss CECIL GRADWELL, HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

MICROSCOPE FOR SALE, by Collins. Harley Binocular, with rack and draw tubes; Circular Mechanical Stare, rectangular and rotary motions; Sub-stare ditto; large Mirror, best rack and fine adjustments; rotating double Nose-piece; 3 pairs Eye-pieces; Webster's Achromatic Condensers; Polariscopes; stand Condenser; 6 objectives up to 1. Original cost, £60. Perfect condition, seen in London. Any reasonable offer.—White, BARNES, 18, Royal Mansions, Croydon.

HONEY.—Light, fine flavoured, clover honey. 1b. jars, 1s. 2d., 4lb. tins, 3s. 9d., 7 lb. tins, 6s. Post paid.—ERNEST W. MARTEN, Park Corner, East Hoathly, Sussex.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday December 28, 1912.
* * * Regarding Advertisement Rates see inside Front Cover.